

# THE PRE-CHRISTIAN TEACHINGS OF *YESHUA*



All of the extant authentic sayings and teachings of *Yeshua* remembered in the earliest oral Jesus traditions and collections compiled by his Jewish disciples A.D. 30-50 before they were rendered into Greek, misunderstood, and Christianized in the later Gospels.

- Translated in terms of the original Hebrew/Aramaic vocabulary and idioms used by *Yeshua*
- Explained in the context of Second Temple messianic *haggadah*, *Merkabah*, prophetic, and wisdom traditions
- Organized and presented as a coherent body of exquisite spiritual teaching that was lost and forgotten in Christianity.

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## I. RECOVERING THE AUTHENTIC TEACHINGS

The Gospels of the New Testament were composed thirty to seventy years after *Yeshua* was executed and all but possibly one of his disciples had died. They were composed by Hellenistic Greek-speaking gentiles whose only historical links with *Yeshua* were translations from Aramaic of teachings remembered by his disciples and sometimes transmitted as collections of isolated sayings and parables. These consisted of *davarim*<sup>1</sup> or prophetic utterances that were more easily remembered in oral tradition because they were expressed in idiomatic rabbinic hyperbole and paradox, *mashalim*<sup>2</sup> or kabbalistic allegories, and halakic<sup>3</sup> teachings or rules of behavior leading to individual spiritual rebirth that would gradually transform humanity and bring in the Messianic Age. The Gospel writers embedded misunderstood and mistranslated Greek versions of these into their own framework of channeled Holy Spirit teachings, oral legends, and messianic proof-texts taken out of scriptural context to create a narrative about the birth, geographically impossible travels, death, and resurrection of the Pauline Lord Jesus.<sup>4</sup>

Thus little can be known about *Yeshua*, the pre-Christian Jesus of history. However, it is possible to recover and reconstruct his teachings from early Christian documents. This is not just a simple process of organizing all the sayings attributed to him in the Gospels, as Thomas Jefferson did in his *Jefferson Bible*.<sup>5</sup> He and other Deists of his day regarded Jesus as a mortal man who was a great moral teacher.

Jefferson described his first attempt to recover the essential teachings of Jesus, which he entitled *The Life and Morals of Jesus of Nazareth*, in a letter to Samuel Adams dated October 13, 1813:

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<sup>1</sup> Singular *davar*.

<sup>2</sup> Singular *mashal*.

<sup>3</sup> *Halakah* was the body of teachings, scriptural interpretations, and moral behavior transmitted by a Jewish *hakim* or Sage in the proto-rabbinic period of *Yeshua*. The only non-Christian reference to *Yeshua* by a contemporary historian was made by Josephus in his *Antiquities of the Jews*, where he described him as an *hakim*—not as a prophet. He also described John the Baptist as a Jewish martyr, and gave details about the political murder of James the brother of *Yeshua* “who was called *Messiah*,”

<sup>4</sup> Paul’s epistles are the earliest extant Christian writings. They consist of letters to the gentile churches he founded: First Thessalonians (ca. 51 AD), Philippians (ca. 52–54 AD), Philemon (ca. 52–54 AD), the First Corinthian redaction of several epistles (ca. 53–54 AD), Galatians (ca. 55 AD), the Second Corinthian redaction (ca. 55–56 AD), and Romans (ca. 55–58 AD), in which he expounds upon his fully developed Christology. They were copied and disseminated throughout the early churches and were seminal to the development of proto-orthodox theology and Christology. The Pseudo-Pauline pastoral epistles were composed in his name a generation later when gentile church offices and order had become institutional.

<sup>5</sup> *The Life and Morals of Jesus of Nazareth*. Cf. [http://en.wikipedia.org/wiki/Jefferson\\_Bible](http://en.wikipedia.org/wiki/Jefferson_Bible)



“We must reduce our volume to the simple evangelists, select, even from them, the very words only of Jesus, paring off the amphibologisms<sup>6</sup> into which they have been led, by forgetting often, or not understanding, what had fallen from him, by giving their own misconceptions as his dicta, and expressing unintelligibly for others what they had not understood themselves. There will be found remaining the most sublime and benevolent code of morals which has ever been offered to man. I have performed this operation for my own use, by cutting verse by verse out of the printed book, and arranging the matter which is evidently his, and which is as easily distinguishable as diamonds in a dunghill. The result is an octavo of forty-six pages, of pure and unsophisticated doctrines.”

Since Jefferson’s time, scientific biblical scholarship has revolutionized our understanding of how, where, when, by whom, using what sources, and for what purposes both the canonical and non-canonical biblical literature was composed.<sup>7</sup> Using the many tools of peer-reviewed literary-historical biblical criticism available to scholars today, it is possible to recover and reconstruct the extant Aramaic *davarim*, *mashalim*, and other historical teachings of *Yeshua* and understand them as they were given and intended.

But the extant sayings and other teachings of *Yeshua* imply much more than the moral philosophy admired by Jefferson. They also comprise far more than the tiny collection of “most probably authentic” sayings identified by modern scholars of the Jesus Seminar.<sup>8</sup> It is necessary to distinguish what Jefferson tried to do, and what the Jesus Seminar did, from what I have set out to accomplish in this book.

I have tried to recover and restore a coherent body of historical teachings—not to merely identify probable historical sayings of *Yeshua* that were memorized or remembered verbatim by his disciples, as the Jesus Seminar tried to do. After more than a decade, the Seminar was able to confidently identify only eleven sayings as historical. I, however, will identify and interpret a much more comprehensive body of authentic *davarim*, *mashalim*, and other teachings using what I consider to be better criteria.<sup>9</sup>

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<sup>6</sup> For Jefferson, this word meant misrepresentations, misunderstandings. The supernatural miracles appear as early as Mark’s story of about Jesus walking on water similar to later docetic legends that Jesus had an illusory body, didn’t leave footprints, abandoned man Jesus or substituted another body for his crucifixion. The Docetics included the ascetic Thomas Gnostics who correctly said the resurrection body of Jesus was a spirit, as Paul also maintained, but were vigorously opposed in the Fourth Gospel which described *semeia* or “signs” in favor of miracles, but portrayed a doubting Thomas who did not believe in the resurrection of flesh.

<sup>7</sup> For an excellent presentation on what archeology has revealed about the ancient Hebrews, their legends, and the writing of the so-called Old Testament, I recommend the long YouTube video linked here. Don’t be put off by the sensationalist title given by the producers of this NOVA documentary.

<http://youtu.be/tQBQ1wIsIdM>

<sup>8</sup> <http://www.westarinstitute.org/projects/the-jesus-seminar/jesus-seminar-phase-1-sayings-of-jesus/>

<sup>9</sup> See my discussion of criteria for authenticity of sayings and teachings in the next chapter.

In Chapter III I will detail my methodology for recovering the pre-Christian teachings of *Yeshua*. But for now I will say that it begins with a critical evaluation of sayings, parables, and other first- and second-century aspects of the Jesus tradition transmitted through the redaction and theological bias of all early sources, whether Jewish Christian, Pauline, proto-orthodox gentile Christian, or Gnostic. There is a great deposit of early teachings attributed to Jesus not only in the Q material and the Aramaic Core of the *Gospel of Thomas*—the basic sources for what was declared authentic by the Jesus Seminar—but in the special material of Matthew, Mark, Luke-Acts, the Johannine writings, the Jewish-Christian Book of Revelations, various early New Testament epistles, and sayings or teachings we find quoted or summarized in the First and Second Epistles of Clement, the *Didache*, the *Shepherd of Hermas*, Papias,<sup>10</sup> and Justin Martyr. I have also found the excellent new reconstruction of the original New Testament or *Evangelion* of the second-century Gnostic Bishop Marcion recently published by Westar Institute<sup>11</sup> Fellow Jason DeBuhn to be a useful resource.<sup>12</sup> This earliest New Testament consisted of the shorter early text of the Gospel of Luke and ten Pauline epistles, including all of the authentic ones but excluding the Pastoral Epistles and Hebrews.<sup>13</sup>

Why cast such a wide net? Because in the first and second centuries, written “memoirs” of the Apostles were still circulating alongside oral traditions handed down through several generations of church leaders. The earliest forms of the canonical Gospels and other Christian writings were being composed and copied using both written sources and oral Jesus tradition. Scribal glosses and other content would be added over the ensuing centuries.

The extant writings from first and second centuries constitute what we know today as the earliest versions of Christian Gospels and Epistles, the works of the Apostolic

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<sup>10</sup> Papias transmits a 2<sup>nd</sup> century Jesus tradition very similar to that of Matthew’s Gospel. Many scholars have assumed he was quoting from Matthew, but there are enough differences to suggest that both were dependent upon the same oral Jesus tradition. In my collection of teachings, I will cite both Papias and Matthew for their common sayings that I deem authentic.

<sup>11</sup> The Jesus Seminar project was founded by Prof. Robert Funk in 1985 and was sponsored by the Westar Institute who published its findings and continues to sponsor public lectures and publish new work in the area. <http://www.westarinstitute.org/>

<sup>12</sup> Luke-Acts and certain Pauline letters formed the first New Testament collection in A.D. 144 by the Gnostic Bishop Marcion, which many think forced the proto-orthodox churches to create their own New Testament versions, which wouldn’t conform into the modern 27-book canon until the edict of Bishop Athanasius in the 4<sup>th</sup> century. The ground-breaking scholarship to reconstruct Marcion’s New Testament was done by Jason D. BeDuhn and published in 2013. He painstakingly compiled, evaluated and drew from all extant 2<sup>nd</sup> century sources.

<sup>13</sup> According to the Muratorian Canon it also included two pseudo-Pauline Gnostic epistles: The Epistle to the Alexandrians, and the epistle to the Laodiceans.

Fathers, and many other writings that were either preserved in proto-orthodox collections and other sources, or have been recovered in recent times archeologically as papyrus fragments or codices. All of these transmit sayings attributed to the Christian Lord Jesus. We can evaluate them to find which ones might preserve authentic sayings of *Yeshua* originally remembered by historical disciples about A.D. 30-50 and still being transmitted as much as a century later.

The Apostolic Fathers left us writings from about A.D. 80-150 that include the teachings and words of Jesus that they had received as well as quotations from lost gospels known to them. All of this later material constitutes a treasure trove for scholars able to employ historical and literary-critical methods to recover the authentic teachings of *Yeshua*, which underlay many of the sayings and other historical clues that accumulated in the Jesus traditions of the first and second centuries.

As an archeologist digs through layers of time to finally uncover and reconstruct a great ancient city, we can now use the sophisticated scientific tools of biblical scholarship to dig through layers of tradition to identify and reconstruct the probable pre-Christian sayings and teachings of *Yeshua*.

### A Coherent Body of Exquisite Teachings

I have first analyzed the Jesus teachings in these many sources for authenticity, or a kernel of authenticity, then translated those that met criteria for authenticity from the Greek or Coptic in which they were preserved back into the Hebrew/Aramaic language and idioms of *Yeshua*. They form a coherent body of teaching when examined in the context of *Yeshua*'s contemporary Jewish rabbinic, wisdom-school, Messianic, and apocalyptic frame of reference that is already known to scholars of Hellenistic Judaism. This makes it possible to recover and explain the basic outlines of *Yeshua*'s original pre-Christian teachings—his Messianic *Basor* and *halakah* that were misunderstood and lost in the gentile churches.

His *Basor*, a prophetic message from the Throne of God to the people of Israel, was not the later gentile Christian Gospel or *Euangelion* about the Lord and Savior Jesus Christ.<sup>14</sup> He did not preach that the world was about to end. His message was

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<sup>14</sup> The Christian gospel developed from the Christology of Paul's Epistles, which were circulating in the Greek-speaking gentile churches a generation before Mark's Gospel was composed and four decades before the Gospels of Matthew and Luke appeared. What Paul called "my gospel," as opposed to those of original disciples who visited the churches, presented *Yeshua* as the divine Lord and Savior Jesus Christ—a concept that fused Jesus tradition with the miraculous events and divine births of Hellenistic deities. The Gospel writers searched for snippets of Jewish Scripture that could be interpreted as messianic prophecies of Jesus and thus provided content for their fictional narratives. For example, Matthew applied parts Isaiah chapter 60 to develop his narrative about the star and the three kings from the East doing homage to the newly-born Jesus: "Gentiles shall come to thy light, and kings to the brightness of thy rising...The multitude of camels shall

apocalyptic or revelatory. It was rooted in Jewish messianic revelation, but it was not eschatological like that of later Jewish-Christian and Pauline Christianity. He initiated his disciples into the *Razim ha-Malkuth ha-Shamayim*, “Mysteries of the Sovereignty of the Heavens,” misunderstood in Christianity as the Mysteries of the Kingdom of Heaven/God.

*Yeshua* declared the imminent advent of the Son-of-Mankind Messiah or *Bar-Enash Mashiach* (“Anointed One,” or *Christos* in Greek) revealed by apocalypses of Daniel, Enoch, and many new first-century revelatory books. This second Adam, an eternal, coming and future human archetype, was enthroned at the right hand of God in the Tenth Heaven. It had been anointed with authority to exercise divine Sovereignty (*Malkuth*) and stewardship over the human world. It was destined to regenerate the old Adam, which had fallen into incarnation from the Paradise (*Pardes*) of the Third Heaven and come under bondage to the *Yetzer Ha-Ra* through willful separation from divine *Malkuth*.

But Christianity misunderstood important elements of *Yeshua*’s message and declared its Lord Jesus to be the Davidic Messiah, a single individual rather than a second Adam. The *Messiah ben-David* was the Messiah expected by Essenes, Pharisaic teachers, and the general Jewish population—a warrior-king who would descend from the sky with armies of angels to execute God’s judgment and redeem Israel.

Paul, who never knew *Yeshua*, correctly transmitted part of *Yeshua*’s messianic teaching in his doctrines about putting away or burying what he called Old or First Adam and being renewed the heart with Christ, the Second Adam. But he merged his understanding of the Son-of-Man Messiah with the Davidic Messiah of his Pharisaic teacher Gamaliel, and he identified “Jesus Christ” as the Second Adam or Christ—a single person rather than the archetype for Christhood of all humanity. The title Jesus Christ or *Yeshua ha-Mashiach* existed among the Jewish Christians who had been Paul’s Christian teachers. Some scholars have suggested the title *Yeshua ha-Mashiach* was the first form of a Christian creed, i.e. “*Yeshua* is the Messiah.” On the one hand,

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cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and frankincense, and shall proclaim the praises of YHWH.” This was added to scriptural texts that God has “called my Son out of Egypt” and that the Davidic Messiah would be born in Bethlehem to create the Christmas Nativity story, but also to show that the gentiles recognized the true Messiah even before the Jews. The Gospels of Matthew and Luke copied their order of events and travels in *Yeshua*’s ministry from the Marcan order. Yet Mark is ignorant of Palestinian geography, architecture, and many other things. [https://www.princeton.edu/~achaney/tmve/wiki100k/docs/Markan\\_priority.html](https://www.princeton.edu/~achaney/tmve/wiki100k/docs/Markan_priority.html) Nothing in the synoptic Gospel narratives is historical about the birth, ministry, and death of *Yeshua*. Mark’s description of what Jesus said to the High Priest or Pilate during his trials, which no witnesses could possibly have attended, is fiction. The only *historical* links with *Yeshua* in the Gospels are certain orally transmitted teachings embedded in their narratives that can be reasonably well verified as authentic.

Paul viewed Jesus Christ as Head of the corporate Body or assembly of the saints, but on the other hand as the one and only Christ.

But *Yeshua*'s messianic self-understanding was different, as revealed in his teachings. He described himself as a prophet who was "not without honor" except in his own home village of Nazareth. But he was more than a prophet. His teachings clearly show that he was also, as Josephus said, a sage (*hakim*). *Yeshua* was master of rabbinic scriptural knowledge and debate who was intimately familiar with kabbalistic <sup>15</sup> *midrashim* and Messianic *haggadot* of the Jewish wisdom schools. He taught his Apostles to proclaim a prophetic *basor* with his own innovative concept of the Son-of-Man Messiah based on apocalyptic Scriptures composed not in Palestine, but in Babylon—the center of Jewish thought and culture in the Hellenistic world.

*Yeshua* saw himself as a prophet and first-born of the coming Son-of-Man, which is one reason that some of his authentic Son-of-Man sayings are self-referential but others are not. Another reason that many Son-of-Man sayings are self-referential is that they were either redacted that way by later Gospel writers or, as in the Gospel of John, teachings *Yeshua* gave about the *Bar-Enash* were made into sermons about himself as the Lord Christ.

*Yeshua* was not self-proclaiming. He was presented that way in the very late Gospel of John, but in none of the earlier Gospels. Rather, he proclaimed the coming of divine *Malkuth* (Sovereignty) through the advent of the *Bar-Enash* or Son-of-Mankind Messiah, whose coming was foreseen in the Babylonian vision of Daniel and the *Merkabah* ascent into the Ten *Shamayim* or Heavens of the Babylonian writer(s) of Enoch. He taught what were later represented in the Gospels as Greek parables, some of which are found as kabbalistic *mashalim* and *haggadot* known from sources like the Babylonian Talmud and the writings of his contemporary Philo of Alexandria. He also taught his *halakah* for spiritual self-rebirth into the assembly or allegorical Body of the *Bar-Enash*, the New Humanity, publically as *davarim* and *mashalim*,<sup>16</sup> but also privately in more advanced kabbalistic discourse with his disciples. Sayings for private or inner-circle kabbalistic teachings were the basis for many of the redacted logia and aphorisms of Gnostic Christian cultic writings such as the *Gospel of Thomas* and *Gospel of Philip*.

The sublime revelations and principles for human spiritual transformation taught by *Yeshua*, and his unique vision of a future mankind empowered with the sovereignties of

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<sup>15</sup> Oral spiritual and allegorical interpretations of Scripture given by Jewish rabbinic teachers to their inner circle of disciples, but later committed to writing in the *Pirke Aboth*, Babylonian Talmud, the *Sepher Yetzirah*, the *Bahir*, et al.

<sup>16</sup> The Christianized sayings in the New Testament Greek Gospels attributed to the public preaching of Jesus are what Thomas Jefferson listed as the moral teachings of Jesus—the "diamonds in a dunghill."

Godhead and entrusted with the stewardship and oversight of all nature and cosmos, are far more relevant for modern humanity than they were two millennia ago. Like the precepts of Gautama Buddha, the authentic teachings of *Yeshua* are not theistic in the modern sense, regardless of how they have been interpreted.<sup>17</sup> They illuminate eternal moral principles embedded in nature and reality. They are radically different from the outmoded moralism and literalized myths of Christian tradition.

*Yeshua's* exquisite teachings are the only solid foundation for a reform and renewal of Christianity—not the misunderstood and theologically colored sayings of a legendary and mythic Lord Jesus of the New Testament. His teachings are not Christian. They are kabbalistic and applicable to both religious and non-religious philosophies.

### How to Read and Study this Book

In order to understand the *Basor* and *Halakah* of *Mar Yeshua*, the Hebrew/Aramaic vocabulary he used and concepts underlying them require extensive explanation. They are unfamiliar or simply unknown in Christian thought. That is why I have employed a system of footnotes that expand on the discussion in the introductory chapters. In addition to documenting sources, most of them have long explanations and internet links that can be explored. *You will miss a great deal of useful information unless you read the expanded discussion in footnotes.*

I have also included many recommended Wikipedia<sup>18</sup> and other internet links for further study in footnotes that can be easily found by clicking on the live links in pdf and Kindle versions or by typing them into a browser from the print edition.

It is recommended that you skim through the glossary of *Yeshua's* Aramaic and Hebrew glossary in Chapter V before delving into the teachings. You will probably want to return to this glossary for clarification from time to time while studying the teachings of *Yeshua* in the Lectionary of Chapter VI, the main part of this book.

The collected teachings in Chapter VI are organized with commentary and explanations in such a way that a non-scholar can accumulate and build comprehensive understanding by reading them in the order they are presented. I have divided them into fifty-three sections corresponding to the possible maximum number of Sundays in a year for use as a Lectionary in Eucharistic services.

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<sup>17</sup> The Godhead of *Yeshua* and the Jewish sages was not a deity. Jews and Christians were called *atheoi* by the Romans and even executed for refusing to worship the gods.

<sup>18</sup> Wikipedia and certain other wikis usually require a high standard of peer-reviewed scholarship for inclusion, although one-sided, biased, and fundamentalist entries can also be found. The wiki study links I include in my footnotes reflect contemporary consensus in modern scholarship and make good information easily accessible to lay persons. By following their further links, you can expand the topic and learn much more.

## II. INTRODUCTION: “MEMOIRS OF THE APOSTLES”<sup>19</sup>

After the execution of *Mar Yeshua*,<sup>20</sup> his disciples returned to their homes in Galilee.<sup>21</sup> They met in a group, probably presided over by *Shimone* (Peter)<sup>22</sup> in *Kfar Nahum*<sup>23</sup>

<sup>19</sup> Justin Martyr, in his *First Apology* (ca. 155) and *Dialogue with Trypho* (ca. 160), sometimes refers to written sources consisting of narratives of the life of Jesus and quotations of the sayings of Jesus as “memoirs of the apostles” (ἀπομνημονεύματα τῶν ἀποστόλων)

[http://en.wikipedia.org/wiki/Justin\\_Martyr#Memoirs\\_of\\_the\\_apostles](http://en.wikipedia.org/wiki/Justin_Martyr#Memoirs_of_the_apostles)

<sup>20</sup> Master *Yeshua*. *Mar* was the title by which he was known to a *talmid* (disciple, later Greek *mathetes*, and even later Latin *discipulus*, root of English “disciple”). A Jewish sage (*Hakim*), prophet, or spiritual leader was known as a *Tzadik*, righteous before God. A Jewish teacher of *Torah* interpretation was known in *Yeshua*’s time as a *Rav*, *Rab*, or “Great One, Teacher.” Rabbinic Judaism was established after A.D. 70 when its founder Jochanan Ben-Zakkai escaped from the disastrous siege of Jerusalem and made an agreement with the Roman Commander Vespasian that he could establish a Pharisaic school at Yavne on the condition that it would not teach rebellion ([http://en.wikipedia.org/wiki/Jochanan\\_ben\\_Zakai](http://en.wikipedia.org/wiki/Jochanan_ben_Zakai)). From that time a Jewish teacher would be trained in Pharisaic interpretation and known as a *Rabbi*, *Rebbe* (“my Great One”), much as later a trained Tibetan Geshe or Lama would be known as *Rinpoche* (“Precious One”). In the Gospel of Mark, probably composed before the Siege of Jerusalem in late A.D. 60, Mary Magdalene calls Jesus *Rabboni*, “my beloved Great One,” but in the three Gospels composed after the Siege of Jerusalem, this is simply translated “teacher” (Greek *didaskalos*, later Latin *magister*), implying anachronistically that *Yeshua* was known as a Rabbi.

<sup>21</sup> This is what is said in Mark 16.7, written a generation before the Luke-Acts accounts of the Jerusalem community led by Peter. Paul, writing in I Corinthians 15.3-8 even earlier than Mark, says that Cephas (Peter) was the first to have a vision of the risen Jesus—not Mary Magdalene as in later Gospel versions. Throughout Paul’s cultic recitation of the Resurrection appearances, the verb he used was *ophthai*, from *horein*, meaning “to have a vision of a god,” not “to see a physical person.” For a detailed account of how spiritual visions evolved into the later physical Resurrection legends, see my presentation here:

[http://youtu.be/W7mool\\_4D9I](http://youtu.be/W7mool_4D9I).

<sup>22</sup> *Yeshua* gave *Shimone* (Simon) the initiatic Aramaic name *Kaipha* (Cephas) meaning Rock, which became Greek *Petros* in the Gospels, and the name Peter in English. He also gave an initiatic name to *Jochanan* (John) and his brother *Iakob* (Jacob=James), the sons of *Zabdi* (Zebedee). Both he called *Boanerges*, which the writer of Mark’s Gospel tells us means Sons of Thunder, probably characterizing their loud voices in proclaiming the *Basor* (“public prophecy”) as they wandered from village to village in a pair. Peter, James, and John were the disciples who experienced the so-called Transfiguration, which was probably a *Merkabah* ascent. To *Miriam* (Mary), who according to the *Gospel of Mary* also was taken upon a *Merkabah* ascent, he gave the initiatic name *Magdala*, later misunderstood as Magdalene, assuming she was from a village called Magdala. But there is no evidence of a village by that name, regardless of recent excavations being touted as Magdala that will be turned into another non-historical tourist attraction like Bethlehem. <http://en.wikipedia.org/wiki/Magdala>. *Miriam Magdala* means Mary the Tower (of Strength). Apparently *Mar Yeshua* gave special names to advanced disciples whom he had initiated in a *Merkabah* ascent of spiritual rebirth. There may have been other disciples as well. Paul claimed to have a spontaneous experience of *Merkabah* ascent to the Third Heaven (II Cor. 12.2f.). Paul’s Jewish name was Saul, but he called himself by his Roman *cognomen* Paul when working in the gentile world. The name Paul was neither a baptismal nor an initiatic name. *Yeshua*’s initiatic naming may have survived in Christianity as the “spiritual” name given at baptism, preferably that of a saint, but there is little evidence for that practice until the 4<sup>th</sup> century. However in Jewish Christianity there may have been a reflection of the initiatic name in Rev. 2.17 composed mid-to-late 1<sup>st</sup> century: “He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone that no one knows except the one who receives it.”

<sup>23</sup> “Village of the Prophet Nahum”

(Capernaum), and possibly at the archeological site known today as the house of Peter,<sup>24</sup> where the remains of his fishing boat, or one like it, have been restored and preserved by archeologists.



The House of *Shimone Cephas* (Peter)



Peter's Fishing Boat (or similar)

Many of these Galilean disciples were fisherman and employees of *Shimone*. Others were the brothers of *Yeshua*—Joses (Joseph, *Yosef*), Jude (Judah, *Yehudah*), and Simon (*Shimone*)—and possibly Zebedee (*Zebadiah*), father of James and John, who shared the initiatic name *Boanerges* given by *Yeshua*, as well as Cleopas (*Klopas*) the uncle of *Yeshua* and brother of his father.

But they also included women such as *Miriam Magdala* (Mary Magdalene) and *Miriam Salome* the wife of Zebedee or possibly sister of *Miriam* the mother of *Yeshua*, and probably wives and mothers-in-law of Peter and the other male disciples.

Absent and remaining in Jerusalem or Judea were the sisters *Miriam* and *Marta* (Mary and Martha) and their brother *Eleazar*, *Lazar* (Lazarus), who hosted *Yeshua* in Bethany.

James the Just (*Ya'aqov ha-Tzadik*), the younger brother of *Yeshua*, had taken the ascetic vows of a Nazarite. Like *Yeshua*, James “the younger”<sup>25</sup> was from a Levite family whose men were qualified to serve as priests at the Temple in Jerusalem. He could be seen on his knees daily before the Temple interceding for Israel and praying for the coming of Messiah and the liberation of Israel from Roman rule. It was said that his knees had huge callouses like those on a camel’s knees.<sup>26</sup>

<sup>24</sup> <http://www.biblicalarchaeology.org/daily/biblical-sites-places/biblical-archaeology-sites/the-house-of-peter-the-home-of-jesus-in-capernaum/>

<sup>25</sup> Even though he was the brother and dynastic successor of *Yeshua*, he was known as “the younger.” Contrary to what some scholars have tried to argue, that he was an older half-brother from an earlier marriage of his father Joseph, I think the term indicates that he was the younger brother of *Yeshua*.

<sup>26</sup> [*St. James*] was in the habit of entering alone into the temple, and was frequently found upon his knees begging forgiveness for the people, so that his knees became hard like those of a camel, in consequence of his constantly bending them in his worship of God, and asking forgiveness for the people.



James had not been a disciple of *Yeshua*. He was famous in his own right as a Jewish saint and deeply respected in Jerusalem. He had grown up with *Yeshua*, received the same Galilean form of Pharisaic spiritual education and training as *Yeshua*, and probably had been a disciple of John the Baptist like *Yeshua*. But the two brothers had each taken their own paths—*Yeshua* as a prophet who probably travelled widely,<sup>27</sup> James as a *Tzadik* (English “James the Just”) or righteous saint of the Temple in Jerusalem.

According to Epiphanius and other Church Fathers, James was considered so holy that as the Jewish population of Jerusalem was becoming radicalized for war against the Romans in the A.D. 60’s, they insisted upon his taking the place of the despised High Priest Ananus ben Ananus (Ananias) in the innermost sanctuary of the Holy of Holies for *Yom Kippur*, the Day of Atonement. He wore the seamless linen priestly robe, as *Yeshua* had apparently done for his prophetic ministry,<sup>28</sup> and the *petalon* or gold plate of the High Priest on his forehead.<sup>29</sup> James the *Tzadik* was also famous for praying for rain and ending a drought, as another Galilean saint, Honi the Drawer of Circles, had done a century before.<sup>30</sup> After the execution of his brother *Yeshua*, James remained at the Temple in Jerusalem interceding daily for the sins of Israel and prolongation of the time before God would allow the Romans to execute *mishpat* on Jerusalem in the hope that the Jerusalem Temple establishment would repent.<sup>31</sup>

Meanwhile the Galilean disciples gathered at *Shabbat* suppers as they had done regularly with *Yeshua* during his travels to proclaim the *Basor*. He had reinterpreted the *Seder* as a foretaste of the Messianic Wedding Banquet in the ‘*Olam ha-Ba* (Messianic Age to come) and an occasion for inner-circle oral (kabbalistic) teachings.<sup>32</sup> As indicated in Luke’s story of Cleopas and another disciple walking to Emmaus on their way to Galilee,<sup>33</sup> when they sat with the risen Jesus for a meal, they didn’t recognize him until he spoke the same unique prayer over the breaking of the bread that they had heard

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Eusebius, [\*Church History\*, 2.23.6](#)

<sup>27</sup> See my novel *Yeshua: The Unknown Jesus* for my fictional account of his life and so-called lost years.

<sup>28</sup> The “seamless garment,” if historical, would have been the white linen sacramental robe of a Jewish priest.

<sup>29</sup> Epiphanius characterizes James as a high priest. On one occasion, he describes James’ prayer for rain in a way that evokes [James 5:17-18](#), and James’ description of Elijah’s prayer for drought and for rain. Οὗτος ὁ Ἰάκωβος καὶ πέταλον ἐπὶ τῆς κεφαλῆς ἐφόρεσε· καὶ ποτὲ ἀβροχίας γενομένης ἐπῆρε τὰς χεῖρας εἰς οὐρανὸν καὶ προσήύξατο, καὶ εὐθὺς ὁ οὐρανὸς ἔδωκεν ὑετόν. See his *Panarion*, Heresies 78.14.1. <http://www.oldinthenew.org/?p=11>

<sup>30</sup> Cf. Josephus [*Ant.* §14, 2.1.22] and other Rabbinic Literature). See in particular Adolph Büchler, “Honi the Ḥasid and his prayer for rain” *Types of Jewish-Palestinian Piety from 70 B.C.E. to 70 C.E.: The Ancient Pious Men* (New York: KTAV, 1968), 196-264.

<sup>31</sup> Cf. Section XXXIII

<sup>32</sup> Friday night and Saturday, sunset to sunset, was the weekly Sabbath when Jewish sages gathered to study the kabbalistic or inner teachings of Scripture. It was a time of mystic return to the *Pardes* or lost Paradise of the Third Heaven, where mankind walked with God.

<sup>33</sup> Luke 24.18f.

many times in his Messianic Seder—“he was known to them in (his) breaking of the bread.”<sup>34</sup>

The disciples gathered to remember, discuss, and record the teachings of *Yeshua*. Like all Jewish men, the male disciples were not illiterate. They had learned to read and write both in Hebrew and Aramaic before the age of twelve in their preparations for *Bar Mitzva*, where they were expected to read from the Aramaic *Targumim* (translations) of Hebrew Scripture. According to a recently recovered letter of Clement of Alexandria about the *Secret Gospel of Mark* by the Roman disciple of Peter who traditionally composed the Gospel of Mark, Peter kept notes of *Yeshua*'s teachings and activities.

“When Peter died a martyr, Mark came over to Alexandria, bringing both his own notes *and those of Peter*, from which he transferred to his former books the things suitable to whatever makes for progress toward knowledge. Thus he composed a more spiritual Gospel for the use of those who were being perfected. Nevertheless, he yet did not divulge the things not to be uttered, nor did he write down the hierophantic teaching of the Lord, but to the stories already written he added yet others and, moreover, brought in certain sayings of which he knew the interpretation would, as a mystagogue, lead the hearers into the innermost sanctuary of truth hidden by seven veils.”<sup>35</sup>

It was probably during these original gatherings of Galilean disciples to remember and discuss the teachings that Peter and others wrote and expanded notes preserving the words of *Yeshua*.

We must understand that in the process of oral transmission, people cannot remember word-for-word discourses. What they remember are short, pithy statements and allegorical stories. Peter and the disciples remembered the short *davarim* or prophetic sayings of *Yeshua* such as “it is better to give than to receive,” and his *mashalim* or kabbalistic allegories that compare X is like Y, for example, “The *Malkuth*<sup>36</sup> of the Heavens<sup>37</sup> is like a mustard seed, which is the smallest of all seeds you can plant, yet it

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<sup>34</sup> *Yeshua*'s prayer over the bread probably altered the traditional Hebrew from *Baruch Atah Adonai, Eloheinu Melech haolam, Hamotzi lechem min haaretz*, “Blessed art Thou Adonai, Our God, Sovereign of the Universe, Who brings forth bread from the Earth,” **He might have prayed, “Blessed art Thou, Our Abba, Sovereign of the Universe, Who gives us our bread of the morrow.” The “bread of the morrow” is the original Aramaic phrase of the Lord’s Prayer, meaning “the divine teachings of the Messianic Age.” It was misunderstood in Greek and corrupted in Latin to mean “give us this day our daily bread.”**

<sup>35</sup> <http://gnosis.org/library/secm.htm>

<sup>36</sup> “Divine Sovereignty, Rulership, Governance,” not “Kingdom” (Greek *Basileion*) as found in the New Testament.

<sup>37</sup> Not “Heaven” singular, as found in the New Testament, but “Heavens” meaning the ten *Shamayim*, of which there are eight imperishable Eternities or *‘olamim* and two impermanent ones—the human world or virtual reality known in kabbalistic terminology as the Day Heaven and the Night Heaven.

grows to become the greatest of trees where birds can nest and find shelter.”<sup>38</sup> But long discourses such as those put into the mouth of Jesus in the Fourth Gospel were not spoken by the historical *Yeshua*, and they were not included in these first collections. Rather, they are probably remembrances of his sermons about the *Bar-Enash* given generations later by church prophets and preachers.<sup>39</sup>

While the original written sayings-collections or “memoirs of the Apostles” like Q and the Aramaic Core did not survive as documents, they were redacted and woven into extant gospels both Christian and Gnostic. In addition to sections of early written gospels, orally transmitted sayings were quoted in the writings of early church fathers and historians. Scholars can isolate the original content, remove obvious Gnostic or Christian additions and doctrinal spin, and restore them to their most probable authentic state. This project has been carried forward by scores of biblical scholars for decades.<sup>40</sup> We now have the possibility of access to a fairly complete library of the historical teachings of *Yeshua* without the later Christian and Gnostic spin.

Papias (ca 60-130) collected teachings of *Yeshua* from people who had learned them from the historical apostles and disciples. He preserved them in five volumes entitled *Exposition of the Sayings of the Lord*, which was widely distributed in sub-apostolic times. They may have survived into the late Middle Ages but are now lost. We have recovered many of the sayings through quotations preserved in Eusebius from volume three, which was written before A.D. 109. Later Irenaeus transmitted parts of volume four.

Papias is an extremely valuable source for several independent first-century oral sayings traditions, some of which were probably known to the gospel writers of Matthew and Luke. He described his method and sources in this way:

“And if by chance anyone who had been in attendance on the elders [apostles, disciples] arrived, I made enquiries about the words of the elders—what Andrew or Peter had said, or Philip or Thomas or James or John or Matthew or any other of the Lord’s disciples, and whatever Aristion and John the Elder, the Lord’s disciples, were saying. For I did not

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<sup>38</sup> Mustard bushes are small, scraggly plants. This is a kabbalistic allegory such as those preserved in the Babylonian Talmud in which *Yeshua* referred to the giant mustard and other trees that will produce huge, prolific fruits in the Messianic Age. See commentary to this *meshal*.

<sup>39</sup> They probably represent teachings of *Yeshua* about the Son-of-Man[kind] Messiah, the heavenly Second Adam. Early Christians considered *Yeshua* to be an adopted or incarnated avatar of this new, spiritual human archetype, or as Paul said, the Head of the Body of Christ. Thus what he originally taught about the Son of Man as Gate, Vine, etc. later survived in the Fourth Gospel as sermons of a self-proclaiming Christ incarnate on Earth. The figure of *Yeshua* as Divine Revealer developed even further in 2<sup>nd</sup> – 3<sup>rd</sup> century gnostic gospels.

<sup>40</sup> The Jesus Seminar; Westar Institute; International Q Project; Society of Biblical Literature topical groups for Q research, Nag Hammadi Coptic Gnostic Library research, etc.

think that information from the books would profit me as much as information from a living and surviving voice.”

“Papias, then, inquired of travelers passing through Hierapolis what the surviving disciples of Jesus and the elders—those who had personally known the Twelve Apostles—were saying. One of these disciples was Aristion, probably bishop of nearby Smyrna, and another was John the Elder, usually identified (despite Eusebius' protest) with John the Evangelist, residing in nearby Ephesus, of whom Papias was a hearer; Papias frequently cited both. From the daughters of Philip, who settled in Hierapolis, Papias learned still other traditions. As Papias clearly states, he found the ‘living voice’ superior to the content of the written texts available to him.”<sup>41</sup>

Papias is quoted by the church historian Eusebius (*Ecclesiastical History* 3.39.15-16) as saying: “Matthew<sup>42</sup> [the disciple, not the Gospel writer] arranged in order the sayings [of Jesus remembered by disciples] in the Hebrew language [probably Aramaic], and each one interpreted/translated as he was able.” It is likely that this collection represented an Aramaic prototype of what scholars have designed as Q, the common Greek source used in the composition of the Gospels of Matthew and Luke. Each of these Gospels also used other early sources of sayings and parables.

The Aramaic Core of the *Gospel of Thomas* is another valuable independent source for authentic sayings of *Yeshua*. It is composed of sayings that include unique material, much of it similar to Q but transmitted independently through a different source. Unlike Q, this source preserves Aramaic idioms and constructions, and it includes many kabbalistic terms and references characteristic of inner-circle Jewish *davarim* (prophetic utterances) and *mashalim* (kabbalistic allegories). The Aramaic Core of the *Gospel of Thomas* comprises about 80% of the sayings in *Thomas*. It is preserved in Coptic, but many of the sayings can also be found in Matthew, Luke, and collections of short sermons like the Gospel of Philip as well as in earlier fragments of the *Gospel of Thomas* from Oxyrhynchus.<sup>43</sup> In this new and comprehensive examination of all extant

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<sup>41</sup> [http://en.wikipedia.org/wiki/Papias\\_of\\_Hierapolis#cite\\_note-12](http://en.wikipedia.org/wiki/Papias_of_Hierapolis#cite_note-12)

<sup>42</sup> Papias knew of an earlier “gospel” or collection of *Yeshua*’s teachings by the disciple Matathias (*Matityahu*), who was not an author of the much later Gospel of Matthew in Greek. This misunderstanding has contributed to the legend of an original Hebrew (Aramaic) Gospel of Matthew.

<sup>43</sup> It seems to have been translated from oral transmission into a Koine Greek collection before A.D. 50. It is attributed to one of *Yeshua*’s disciples named Judas the Twin. The sayings collection was redacted in Greek by 1<sup>st</sup>-2<sup>nd</sup> century writers of an ascetic male Syrian Gnostic community for their own use, then taken later in the second century to Alexandria, where probably in the 3<sup>rd</sup> century it was translated into Coptic (Egyptian). The Coptic Gospel of Thomas became part of a large library of Gnostic and Hermetic writings that belonged to a monastery near Chenoboskion on the Upper Nile. Apparently during the Athanasian persecutions of the fourth century, when the monastery was about to be overrun by proto-orthodox forces, monks hid the library in a cave but were unable to return. The Nag Hammadi Coptic Gnostic library was discovered at the end of World War II and scholars have been working to restore it since then.

teachings of *Yeshua*, I have included translations with commentary from my previous work on sayings of the Aramaic Core.<sup>44</sup>

The exquisite teachings of *Mar Yeshua* are not only radically different than those of Christianity, they are far more profound and transformational. Rooted in Jewish wisdom, kabbalah, and Merkabah traditions, they have much in common with the greatest insights of Hindu philosophy and Buddhist practice. The brilliant spiritual teachings of *Yeshua* point to the greatest potentials of humanity and its future. They are highly relevant for our modern world.

### Resurrection Visions and Pneumatic Experiences

It was during the post-crucifixion gatherings of Galilean disciples that they experienced what Paul would later describe as resurrection “visions” of *Yeshua*. According to the tradition Paul says he had received, Jesus was “seen in a vision<sup>45</sup> by *Cephas* [Peter]; then by the twelve; then he was seen in a vision by above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he was seen in a vision by James; then by all the apostles.<sup>46</sup> Last of all, as to one untimely born, he was seen in a vision also by me.”<sup>47</sup>

Paul’s tradition that more than five thousand of the brethren had a vision of the risen Jesus at once indicates that *Yeshua* was extremely popular, drew many followers from Judea to the Galilee, and that most of them had travelled to a location (probably in Galilee) expecting to see the risen *Yeshua* as had *Cephas* and the other inner-circle Apostles.

Their experience might have been somewhat parallel to the group psychic phenomena that have been documented and photographed in Marion apparitions. The group manifestations seem to have been intensified by the expectations of large crowds. See

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<sup>44</sup> My complete translation and commentary for the *Gospel of Thomas* focused on restoring the original Aramaic sayings and meanings <http://www.amazon.com/Kabbalistic-Teachings-Jesus-Gospel-Thomas/dp/0578021404>

<sup>45</sup> Greek *ophthai*, “was seen in a vision.” This is the Greek verb used to describe a personal vision or theophany. If Paul had meant that Jesus was seen as a physical being or object, he would have used a verb like *blepein*, *blepsomai*.

<sup>46</sup> Historically, Apostles (Greek *apostoloi*, “messengers,” Hebrew *mebasrim*, “proclaimers of the *Basor*”) were probably disciples who had travelled with *Yeshua* and gone ahead of him in pairs into villages to proclaim the *Basor*. Later in Paul’s era the disciples who had experienced a vision of the risen *Yeshua*, in this case a group vision of over 500 men (brethren), could have been called Apostles, although we know the names of only a few of the “Judaizers” who travelled to the Pauline gentile churches. Paul bases his claim to the title on having received private revelations and a vision from the risen Lord Jesus.

<sup>47</sup> I Corinthians 15.3-7

the following footnote and the links to photographs taken of the Zeitoun apparition attributed to the Virgin Mary.<sup>48</sup>

The appearance of the risen Jesus to James the *Tzadik*, the Brother of Jesus, was described as part of a bread and wine *Toda*<sup>49</sup> in a fragment from the lost *Gospel of the Hebrews*, which contained some material identical with, or similar to, the *Gospel of Thomas*. Quoted by Jerome:

“And when the Lord had given the linen cloth to the servant of the priest, he went to James and appeared to him. For James had sworn that he would not eat bread from that hour in which he had drunk the cup of the Lord until he should see him risen from among them that sleep. And shortly thereafter the Lord said: Bring a table and bread! And immediately it is added: He took the bread, blessed it and broke it and gave it to James the Just and said to him: My brother, eat thy bread, for the Son of man is risen from among them that sleep.”<sup>50</sup>

Several early sources tell us that soon after the crucifixion, James the *Tzadik* assumed leadership of the Messianic Jews in Jerusalem who followed *Yeshua*. From all accounts, he was highly respected by the Pharisees. But he was finally assassinated in a plot by Sadducees. He was succeeded after his murder by Simeon, the son of Cleopas, first cousin of James and *Yeshua*.<sup>51</sup>

After many weeks in which the teachings were remembered, discussed, and written in Aramaic collections, the visions of *Yeshua* among the Galilean disciples ceased. With the newly adopted belief that *Yeshua* was the Messiah, a new phase of charismatic and psychic activity began, not only in the Galilee but among other gatherings of disciples in major cities like Jerusalem and Damascus. It was based on the application of scriptural prophecies to expectations for the imminent advent of the Messianic Age, such as Joel 2.28-29:

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<sup>48</sup> Well-attested group apparitions attributed to the Virgin Mary which thousands of people have experienced at the same time (as well as over a period of time) occurred in Zeitoun in Cairo beginning April 2, 1968 and in Assuit, Egypt in 200-2001. These were witnessed by Moslems, not Christians, including President Nasser, and were photographed for newspapers. For photos of the Zeitoun apparition see <http://www.zeitoun-eg.org/zeitoun1.htm>. For a discussion of Marian apparitions see [http://en.wikipedia.org/wiki/Marian\\_apparition#Our\\_Lady\\_of\\_Zeitoun](http://en.wikipedia.org/wiki/Marian_apparition#Our_Lady_of_Zeitoun).

<sup>49</sup> See note 34 and associated text.

<sup>50</sup> Jerome, *De viris illustribus* 2

<sup>51</sup> There was said to be a line of fifteen Jewish Bishops of the Jerusalem Church until the expulsion of Jews from Jerusalem by the Romans in A.D. 135, beginning with James, according to early Church Fathers: [James the Just](#) (to 62), [Simeon I](#) (62-107), Justus I (107-112) [Zacchaeus](#) (112-116), Tobias (?), Benjamin I (?-117), [John I](#) (117-119), [Matthew I](#) (119-120), Philip (?-124), Senecas (?), Justus II (?), Levi (?), Ephraim I (?), Joseph I (?), [Iudas](#) (?-134).

“I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days.”<sup>52</sup>

Thus began the period of pneumatic and charismatic phenomena that characterized the early Jewish-Christian churches and was to develop into psychic channeling, glossolalia, and all the charisms manifesting in later gentile Christianity.

### **Holy Spirit Channeling and the Foundations of Christianity**

*Yeshua* did not practice or teach Holy Spirit channeling. There are only two references to the *Ruach ha-Qodesh* in all of his extant sayings. But it seems that Holy Spirit mediumship practices began in Messianic Jewish communities before the gentile churches had been established. It was probably the psychic and charismatic elements of Messianic Judaism that appealed to Hellenistic gentile Christian churches more than the historical teachings of *Yeshua*.

Late first-century legends in the Gospels of Matthew, Luke-Acts, and John assign a period of forty days to the post-resurrection appearances of the Christian Jesus during which he taught his disciples how the crucified Messiah and his ministry were foreshadowed allegorically in Scripture. In Luke’s description of disciples meeting a stranger on the road to Emmaus, but not recognizing him as the risen Jesus, he tells them,

“O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?’ And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.”<sup>53</sup>

This probably reflects the earliest period in which the Galilean disciples began to receive pneumatic revelations applying *Yeshua*’s kabbalistic method of scriptural interpretation, which was allegorical and typological, to justify the idea of a crucified

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<sup>52</sup> In Acts 2 on Pentecost, Peter quotes Joel’s prophesy. It was a seminal authority for Holy Spirit channeling. The prophecy of Joel continues: <sup>30</sup> “And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. <sup>31</sup> The sun shall be turned to darkness, and the moon to blood, before the great and awesome day YHWH comes. <sup>32</sup> And it shall come to pass that everyone who calls on the name of YHWH shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as YHWH has said, and among the survivors shall be those whom the YHWH calls.” This was used by early Christians as a formula for the *Eschaton*, or Day of YHWH’s Judgment, and became part of the Passion Narrative along with Daniel 12.1-2: “Now at that time Michael, the great prince who stands *guard* over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. <sup>2</sup> Many of those who sleep in the dust of the ground will awake, these to the Life of the Divine *’Olam*, but the others to disgrace and contempt for an *’olam*.” These apocalyptic signs are used in the synoptic gospels to construct their differing narratives of the crucifixion of Jesus, in the apocalyptic prophecies attributed to Jesus, and in the Book of Revelations.

<sup>53</sup> Luke 24.25-26

Messiah.<sup>54</sup> This was in response to Pharisaic authorities pointing to Deuteronomy 21.22-23. A person who is “hung on a tree...is accursed by God,” the tree being allegorical for the Roman crucifixion pole, therefore proving that *Yeshua* was a criminal heretic and could not have been a Messiah. But the disciples found scriptural “proof texts” that the Messiah would be crucified. One of the most important was Psalm 22 beginning, *Eli, Eli; lamah sabachthani*, “My God, my God; Why hast thou forsaken me?” This Psalm became the script for the early Passion Narrative that was later used to construct Gospel accounts of the crucifixion.<sup>55</sup>

The context for invoking the presence of the risen *Yeshua* to inspire pneumatic “prophets” was probably a sacramental *Toda* or Thanksgiving meal of the Jewish disciples, the only form of priestly meal that could be celebrated outside of the Temple and in a private home by non-priests. It was a sacrament of Thanksgiving (Eucharist) for salvation from sickness or death as prescribed in Leviticus 7.13-15.<sup>56</sup> It later developed into the gentile Lord’s Supper (*Kyriaknon Deipnon*), out of which the Mass, Eucharist, or Holy Communion liturgies evolved.<sup>57</sup> Christian prophets who held forth “in the spirit” were regarded with the same esteem as the original Apostles.<sup>58</sup>

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<sup>54</sup> Although Messiah was said to be a descendant of King David, there is also evidence of expectation for a messianic figure descended from Joseph who would be killed, as in the 22<sup>nd</sup> Psalm. Josephus tells of Simon of Peraea who was considered to be a suffering *Messiah ben-Joseph*. He fought against King Herod and was slain about A.D. 4. *Yeshua* was considered to be a suffering Messiah, perhaps according to an existing archetype. [http://en.wikipedia.org/wiki/Simon\\_of\\_Peraea](http://en.wikipedia.org/wiki/Simon_of_Peraea). At a very early stage the Passion Narrative (crucifixion story) was expanded among Greek-speaking Christians with details modified from the 22<sup>nd</sup> Psalm in the Greek Septuagint to resemble Roman crucifixion. Accommodation of *Yeshua’s Bar-Enash* or Son-of-Mankind Messiah to the martyred *Messiah ben-Joseph* figure may have played a role in finding Christian scriptural proof-texts for a crucified Davidic Messiah. Significantly, “In the Babylonian Talmud Sanhedrin 98b Menahem ben Hezekiah is also mentioned along with a list of other names of the Messiah suggested by different rabbis. Again he is not referred to directly as the *Messiah ben-Joseph*, however Menahem’s name translates as ‘the comforter’.” [http://en.wikipedia.org/wiki/Messiah\\_ben\\_Joseph#Messiah\\_ben\\_Joseph\\_claimants](http://en.wikipedia.org/wiki/Messiah_ben_Joseph#Messiah_ben_Joseph_claimants)

<sup>55</sup> Later Paul, a trained rabbinic disciple of the highly respected Pharisee Gamaliel, would use the fact that *Yeshua* was crucified on the Day of Preparation for Passover when the lambs were being slaughtered to show that the crucifixion of the Christian Jesus served as a sacrificial oblation for the sins of mankind. His body was removed from the pole before sunset so that it would not defile the Passover meal. The crucifixion of Jesus became more important theologically to Christianity than his teachings.

<sup>56</sup> “With the sacrifice of his peace offerings for thanksgiving he shall bring his offering with loaves of leavened bread. And from it he shall offer one loaf from each offering, as a gift to the LORD. It shall belong to the priest who throws the blood of the peace offerings. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his offering. He shall not leave any of it until the morning.”

<sup>57</sup> In his book, *Feast of Faith*, Cardinal Joseph Ratzinger (Pope Benedict XVI) links the Old Covenant communion meal of the *Toda* to the Eucharist; he quotes German scholar H. Gese's description of the *Toda*: “The Thanksgiving sacrifice presupposes a particular situation. If a man is saved from death, from fatal illness or from those who seek his life, he celebrates this divine deliverance in a service of thanksgiving which marks an existential new start in his life. In it, he ‘confesses’ (*jd/h*) God to be his deliverer by celebrating a thank-offering (*Toda*). He invites his friends and associates, provides the sacrificial animal ... and celebrates ... together with his invited guests, the inauguration of his new existence.... In order to recall God's deliverance and give thanks for it, it is necessary to reflect on one's pilgrimage through suffering, to bring to mind the



The sacramental *Toda* feast could be celebrated on any day of the week—not just the Sabbath. It was probably done in Jewish Christian communities on Sunday, the Eighth Day or First Day of the new Heavens and the new Earth, understood as the day that *Yeshua* was raised up from death. It was done as a sacred communion with the spirit (*Ruach*)<sup>59</sup> of *Yeshua* to receive guidance and new teaching.<sup>60</sup> These new teachings were channeled in trance, not unlike the Lucan description of Peter’s revelation quoted on the following page. *Toda* trance channeling was probably the first source of words attributed to the Jesus of the New Testament that are not historical teachings, but reflect the post-crucifixion channelings of Christian prophets. An example is Matthew 18.20, “Where two or three are gathered together in my name, there am I in your midst.” In the Gospel the saying is attributed to Jesus during his ministry, but it obviously originated in post-crucifixion spirit channeling.<sup>61</sup>

For descriptions that reflect early trance revelation, we turn to legends and stories of Luke-Acts recorded two generations later in which Peter is claimed to have remained in

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process of redemption.... The sacrifice cannot be misunderstood as a 'gift' to God; rather it is a way of 'honoring' the Deliverer. And the fact that the rescued man is able to celebrate 'life restored' in the sacred meal is itself the gift of God.... The *Toda* is not restricted to a bloody sacrifice of flesh but also embraces the unbloody offering of bread .... Thus in the context of *Toda*, bread and wine acquire a special significance; the one becomes part of the sacrifice itself, the other plays a constitute role in proclamation" (Ratzinger, *Feast of Faith*, pages 55-56). Cardinal Ratzinger (Pope Benedict XVI) sums up his argument linking the *Toda* to the Eucharist by writing: "Anyone who takes account of these factors will not find it difficult to understand the origins of the Eucharist of Jesus Christ. Structurally speaking, the whole of Christology, indeed the whole of Eucharistic Christology, is present in the *Toda* spiritually of the Old Testament. As Gese sums it up: 'The Lord's Supper is the *Toda* of the Risen One'" (Ratzinger, *Feast of Faith*, page 57).

<sup>58</sup> *Didache*, Chapters 11-12. By the end of the century there were many itinerant “false prophets” preaching “in the Spirit.”

<sup>59</sup> In Hebrew thought, *Ruach* or spirit was fiery, and the *Ruach ha-Qodesh* or “Divine Spirit” manifested as fire, light, and the Voice of God (*Kol*, *Memra*) as in the burning bush of Moses, the fiery Chariot of Elijah, the *Merkabah* Throne of God protected by Seraphim “Fire Snakes,” and the “tongue of fire” above the heads of disciples at Pentacost—not Greek *pneuma* “wind, breath” of the New Testament. From the Jewish exile experience of Babylonian science and religion and its development into the greatest center of Jewish culture in the ancient world, the idea of Divine *Ruach* as fiery Mind or Wisdom from the Tenth Heaven pervaded Hellenistic Jewish philosophy.

<sup>60</sup> Paul and his companions received guidance from Holy Spirit channeling and personal visions according to Acts 16.6-10: “Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them. So passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, “Come over to Macedonia and help us.” Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them.”

<sup>61</sup> Here are examples sayings attributed to Jesus by Church Fathers that were obviously channeled later: Apostolic Church Order, 26: "For he said to us before, when he was teaching: That which is weak shall be saved through that which is strong." Justin Martyr, Dial. 47: "Wherefore also our Lord Jesus Christ said, In whatsoever things I apprehend you, in those I shall judge you." Clement of Alexandria, Stromata, V, 10, 64: "For not grudgingly, he saith, did the Lord declare in a certain gospel: My mystery is for me and for the sons of my house."

Jerusalem after the crucifixion and become leader of the local church community.<sup>62</sup> He is described as a miracle worker, a missionary to certain gentiles, and also as a pneumatic visionary who has a revelation that Jewish kosher food laws, and by implication all rabbinic *Torah* requirements, need no longer be followed. In keeping with his point of view, the writer of those long epistles to Theophilus known as Luke-Acts<sup>63</sup> and dated no earlier than A.D. 85-120, characterizes Peter as an apologist and champion of gentile Antiochene Christianity in the mold of Paul.<sup>64</sup>

“Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: and he became hungry, and desired to eat: but while they made ready, he fell into a trance; and he beheld the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of four-footed beasts and creeping things of the earth and birds of the heaven. And there came a voice to him, ‘Rise, Peter; kill and eat.’ But Peter said, ‘Not so, Lord; for I have never eaten anything that is common and unclean.’ And a voice came unto him again the second time, ‘What God hath cleansed, make not thou common.’ And this was done thrice: and straightway the vessel was received up into heaven.”<sup>65</sup>

The description of Peter’s trance is instructive about early Christian trance and other pneumatic practice. The earliest Christian writings, the epistles of Paul,<sup>66</sup> and the earliest form of the *Didache*, describe the Aramaic invocation used in the first Jewish-Christian church *Toda* feasts as *Marana Tha*, “Our Master, Appear!”<sup>67</sup> This is an Aramaic invocation for the spirit of the risen *Yeshua* to be present so that new teachings could be transmitted in trance by Christian prophets. The implied invocation of spirit was probably the Jewish-Christian forerunner of Holy Spirit trance channeling that would

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<sup>62</sup> Historically James was the leader of the Jerusalem Messianic community, not Peter, who returned to the Galilee. The writer of Luke-Acts created an historical narrative designed to promote the validity of Pauline gentile Christianity using the revered figure of Peter, who had died a martyr a generation earlier.

<sup>63</sup> Luke 1.3-4 “It seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus that thou mightest know the certainty concerning the things wherein thou wast instructed... Acts 1.1 “The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach...”

<sup>64</sup> But according to Paul’s account of his encounter with Cephas (Peter) in Antioch, he and Paul disagreed violently about the status of gentile Christians, and Cephas held to the “Judaizing” views of James, head of the Jewish Church in Jerusalem. The Acts of the Apostles, far from being an historical document, is a narrative written as an apologetic for the claim that the gentile churches have supplanted Jewish Christianity as the inheritors of a new antinomian covenant established by Jesus—a gross misunderstanding of Pauline theology and the teachings of *Yeshua*.

<sup>65</sup> Acts 10.9-16

<sup>66</sup> The authentic Pauline epistles, several of which are compilations of several different letters to churches written A.D. 50-60, are generally agreed by scholars based on historical and stylistic elements in them to be (in historical order) *1 Thessalonians*, *Galatians*, *Philemon*, *Philippians*, *1 & 2 Corinthians*, and *Romans*.

<sup>67</sup> Later in the first century understood as *Maran Atha*, “Our Lord has come/will come.”

later become more attractive to gentile churches than the historical teachings of *Yeshua*.<sup>68</sup>

In the Fourth Gospel, which reflects gentile church traditions from Asia Minor founded by the Apostle John in company with *Miriam Magdala* and the Mother of *Yeshua*,<sup>69</sup> the spiritual counselor channeled was known as Aramaic *T'raqlita*,<sup>70</sup> and in Greek as the Paraclete. "And I will pray the Father, and he shall give you another Counselor [Greek *Parakletos*], that he may be with you forever, even the Spirit of truth."<sup>71</sup> The title Spirit of Truth is an early Jewish designation for the *Ruach ha-Qodesh* ("Spirit of Holiness," Holy Spirit of Christianity).<sup>72</sup> In contrast to the Western churches reflected in the synoptic gospels that had separated the Holy Spirit from Jesus early on,<sup>73</sup> it seems that the second-century Johannine churches of Asia Minor still identified the source of their pneumatic guidance as the Spirit of Jesus Christ or his messenger.<sup>74</sup>

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<sup>68</sup> That is why Paul claims that he did not learn his "gospel" from the Apostles or any disciples. "For neither did I receive it from man, nor was I taught it, but it came to me through revelation from Jesus Christ." Galatians 1.12 This and I Corinthians are the only places Paul in his authentic epistles where speaks about his Christ vision. Two generations later, the writer of Luke-Acts presents two far more dramatic versions of Paul's Christ vision—his conversion on the road to Damascus. Both versions in Acts say that Paul saw a blinding light and heard the voice of the living Christ. His companions, we are told, also saw the light but unlike Paul were not blinded. In one account, his companions hear the voice, in the other they do not hear the voice. The accounts in Acts are probably not historical, but legendary. From what Paul says about his vision of the risen Jesus in I Corinthians 15, where he compares it to the experiences of the other Apostles ("...then he appeared to James; then to all the apostles; and last of all, as to the child untimely born, he appeared to me also"), he does not seem to be speaking about a blinding vision on the road to Damascus, but having "seen in a vision (*ophthai*)." Paul reprimands the Corinthian charismatic tongue-speakers saying, "I thank God that I speak in tongues more than all of you. Nevertheless, in church I would rather speak five words with my *nous* in order to instruct others, than ten thousand words in a tongue (I Cor. 14.18)." In other words, Paul says that he receives divine guidance through his noetic faculty, the *nous*, higher mind, or spiritual vision. In another place (II Cor. 12.2f.) he tells of making a *Merkabah* ascent in trance to the Third Heaven of the kabbalistic *Pardes* (Paradise). It seems most likely that Paul's credentials as an Apostle resulted from private visions and revelations.

<sup>69</sup> According to Eastern traditions, *Miriam Magdala* travelled to Ephesus with the Apostle John and the Mother of *Yeshua*, and there she later died. Her relics were transferred to Constantinople in 886 and are preserved there. Gregory of Tours, chronicler of the Frankish kings in the late 6th century, also recorded the original tradition that Mary Magdalene died in Ephesus where she had lived for many years with Jesus's mother, Mary, and John the Evangelist

<sup>70</sup> Advocate (defense counsel) to oppose Shaitan (prosecuting attorney in the Court of Heaven); Strengtheners, "Comforter" (Christian Paraclete).

<sup>71</sup> John 14.19-17

<sup>72</sup> It is found in some books of the Intertestamental literature such as the Testament of Reuben and several times among the Essene literature of the pre-Christian Dead Sea Scrolls.

<sup>73</sup> The Western neuter *Pneuma Hagion* may reflect the influence of Hellenistic Greek muse traditions like *Agathos Daimon*. The Eastern masculine *Parakletos* does not yet imply an incipient Trinitarian theology and preserves the spiritual identification with (masculine) Jesus. The original Hebrew *Ruach ha-Qodesh* was a feminine aspect of Godhead—not masculine or neuter.

<sup>74</sup> In the Epistle I John 2.1, Jesus is identified with the Paraclete, "We have an Advocate [*Parakletos*] with the Father, Jesus Christ the righteous."

It is likely that many of the earliest Christian pneumatic prophets were female disciples, as women had traditionally proven to be better psychics and mediums than men.<sup>75</sup> Perhaps the reason that the Johannine churches of Asia Minor retained the concept of guidance through the masculine spiritual avatar of *Yeshua* called the Paraclete,<sup>76</sup> rather than the Holy Spirit of the Western churches, is that pneumatic prophetesses served as its mouthpiece. Female psychics in a patriarchal society generally channel male tutorial spirits.<sup>77</sup>

The original Johannine Christian prophetess, and the power behind the Apostolic throne of John in Asia Minor, would have been the highly initiated *Miriam Magdala*, the “Apostle to the Apostles.”<sup>78</sup> Having been a close disciple of *Yeshua*, it is unlikely that she would have made a distinction between the guiding spirit that spoke through her in trance and the familiar counsel of *Yeshua*, as was being done in the Holy Spirit channeling of the Western gentile churches. But later in Johannine tradition that developed after *Miriam Magdala*, Mary the mother of *Yeshua*, and the Apostle John had died, the preaching of Christian congregational prophets was considered to be inspired by a spirit messenger *Parakletos* sent by the Lord Jesus Christ for guidance.

A century later a Johannine Christian prophet named Montanus would enter into ecstatic trances that were unlike the traditional practices of simple channeling. In these frenzied sessions he was “possessed” by the Paraclete, spoke in tongues, and gave prophecies about the imminent descent of the New Jerusalem (as described in the Revelation to St. John). He prophesied that the New Jerusalem would descend on a mountain in Phrygia near Pepuza.<sup>79</sup>

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<sup>75</sup> From the ancient *Gaia* oracles to the Delphic, Sybilline, and the Hellenistic Jewish Sybilline Oracles (<http://www.earlyjewishwritings.com/sibylline.html>), women had proven to be far more suitable as spiritual mediums than men. In the early Pauline churches, apparently women pneumatics and glossolaliacs had become so prolific and disruptive that Paul commanded in I Cor. 14.34, “As in all the congregations of the saints, women should remain silent in the churches.”

<sup>76</sup> “Comforter, strengthener,” from the Greek legal term for a defense lawyer, *parakletos*.

<sup>77</sup> One of the few ways women have been able to gain power in patriarchal societies is through psychic channeling of male authorities and deities. Numerous examples can be drawn from ancient Greek culture, but for medieval Christian analogies see *Secretaries of God: Women Prophets in Late Medieval and Early Modern England*, Diane Watt (Cambridge, 1997, 2001)

<sup>78</sup> An early title of *Miriam* transmitted by 4<sup>th</sup> century Augustine of Hippo. The *Gospel of Mary (Magdala)* <http://gnosis.org/library/marygosp.htm> describes her initiatic *Merkabah* ascent, which was more advanced than the so-called Transfiguration of Peter, James, and John and the ascent of Paul into the Third Heaven. Many scholars speculate that she was the “beloved disciple” of the Fourth Gospel. Like the wife of Pythagoras who was said to often teach his disciples disguised behind a veiled screen, *Miriam Magdala* (who was the age of *Yeshua*’s mother and an apostolic peer of the much younger John) and her psychic channelings probably contributed significantly to the theological interpretations of John that developed into Johannine proto-Gnostic Christology.

<sup>79</sup> Montanus “had two female colleagues, Prisca (sometimes called Priscilla, the diminutive form of her name) and Maximilla, who likewise claimed the inspiration of the Holy Spirit. Their popularity even exceeded

His movement spread widely and became known as the New Prophecy. Other Christian prophets became possessed and delivered confirmation information in frenzied prophecies. By the beginning of the third century, several highly educated Christian leaders including the scholar Tertullian of Carthage had become advocates of the New Prophecy, which was bitterly dividing the proto-orthodox churches of the Mediterranean and threatening to bring them into schism. In spite of exorcisms and excommunications, the New Prophecy movement survived even to the sixth century, when on orders from Emperor Justinian the Montanist shrine at Pepuza was destroyed.

The demise of New Prophecy brought an end to channeling, prophecy, and other charismatic practices in proto-orthodox Christianity, which now focused on non-apocalyptic projects like collecting and continuing the redaction of scriptural canon, gathering information and traditions for writing church histories, developing church theology and doctrine, and vigorously opposing Gnostic and other forms of Christianity as heresies.

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Montanus' own. "The Three" spoke in ecstatic visions and urged their followers to fast and pray, so that they might share these revelations. Their followers claimed they received the prophetic gift from the prophets Quadratus and Ammia of Philadelphia, figures believed to have been part of a line of prophetic succession stretching all the way back to Agabus and the daughters of Philip the Evangelist. In time, the New Prophecy spread from Montanus' native Phrygia across the Christian world, to Africa and Gaul."

<http://en.wikipedia.org/wiki/Montanism>

### III. CRITERIA FOR AUTHENTICATING TEACHINGS OF *YESHUA*

My criteria for authenticity are similar to those used by the Jesus Seminar, but with several major differences that yield a far greater body of teaching than recognized by the Seminar.<sup>80</sup> The goal of the Seminar was to authenticate sayings preserved in the canonical four Gospels and the *Gospel of Thomas* using a set of criteria, levels of certainty, and consensus voting. My goal in this study has been to use the earliest extant records of oral and written Jesus traditions to reconstruct an historical body of spiritual knowledge and practice credibly attributable to the teaching of *Mar Yeshua*.

#### Criteria Used by the Jesus Seminar

The literary-historical criteria used by the Jesus Seminar to determine authenticity for the sayings of Jesus included the following:

**Orality:** According to current estimates, the gospels weren't written until decades after Jesus' death. Parables, aphorisms, and stories were passed down orally (30 – 50 CE). The fellows judged whether a saying was a short, catchy pericope that could possibly survive intact from the speaker's death until decades later when it was first written down. If so, it's more likely to be authentic. For example, "turn the other cheek".

**Irony:** Based on several important narrative parables (such as the Parable of the Good Samaritan), the fellows decided that irony, reversal, and frustration of expectations were characteristic of Jesus' style. Does a pericope<sup>81</sup> present opposites or impossibilities? If it does, it's more likely to be authentic. For example, "love your enemies".

**Theme of Trust in God:** A long discourse attested in three gospels has Jesus telling his listeners not to fret but to trust in the Father. Fellows looked for this theme in other sayings they deemed authentic. For example, "Ask – it'll be given to you".

Criteria for inauthenticity, i.e. sayings that were later brought in through Holy Spirit channeling and other means after the execution of *Yeshua* included the following:

**Self-reference:** Does the text have Jesus referring to himself? For example, "I am the way, and I am the truth, and I am life" (John 14:1–14).

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<sup>80</sup> The eleven sayings that the Jesus Seminar voted most likely to be authentic were drawn mainly from the parallel sayings in Q and the Aramaic Core of the *Gospel of Thomas*, with two from the special Matthean material (M). But I find strong evidence for authentic teachings that either stand alone or can be unspun and reconstructed from Q, *Thomas*, and certain materials unique to Mark, Matthew, Luke-Acts, John, the *Didache*, and other canonical and non-canonical sources.

<sup>81</sup> A coherent saying, parable, or literary unit or gloss that was redacted (edited) or inserted into an extant text from an oral or written source with or without context.

**Framing Material:** Are the verses used to introduce, explain, or frame other material, which might itself be authentic? For example, in Luke, the parable of the Good Samaritan is framed by scenes about Jesus telling the parable, and the seminar deemed Jesus' framing words in these scenes to be later composition.

**Community Issues:** Do the verses refer to the concerns of the early Christian community, such as instructions for missionaries or issues of leadership? For example, Peter as "the rock" on which Jesus builds his church (Matthew 16:17–19).

**Theological Agenda:** Do the verses support an opinion or outlook that is unique to the gospel, possibly indicating redactor bias? For example, the prophecy of the Sheep and the Goats (Matthew 25:31–46) was voted inauthentic because the fellows saw it as representing Matthew's agenda of speaking out against unworthy members of the Christian community.<sup>82</sup>

The Jesus Seminar was a closed group consisting of several well-known and very learned New Testament scholars working with other less qualified scholars and experts from other fields. Authenticity was determined by vote, with the less qualified colleagues having an equal vote. Under this system, only eleven out of about fifteen hundred sayings and parables were agreed upon by all as likely to be authentic.

These criteria have been bitterly attacked by fundamentalist biblical scholars who, as proponents of biblical infallibility, have a stake in defending the historicity of the Gospel stories. Other less biased biblical scholars, both Catholic and Protestant, agree with many of the Seminar criteria but not all of them. I belong to that latter category.

My criteria for *inauthenticity* agree essentially with those of the Jesus Seminar, but my criteria for *authenticity* are considerably broader. They include the following (using the Seminar categories):

### My Criteria for Orality and Irony

In addition to what are described as "orality" and "irony" by the Jesus Seminar, the kinds of material that were likely to have survived oral transmission and be remembered by disciples also include the uniquely rabbinic formulae for *davarim* (prophetic utterances) and *mashalim* (allegorical stories).

A *davar* or prophetic "word" was a short proverb, prophecy or saying typical of the rabbinic teaching of *Yeshua's* era<sup>83</sup> that was often rendered as ironic hyperbole to

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<sup>82</sup> Paraphrased from [http://en.wikipedia.org/wiki/Jesus\\_Seminar#Criteria\\_for\\_authenticity](http://en.wikipedia.org/wiki/Jesus_Seminar#Criteria_for_authenticity)

<sup>83</sup> The *Rav* or Pharisaic teachers of time accepted male disciples who would stand while the teacher sat, taught interpretation of Scripture, and debated with other teachers. See footnote #2.

emphasize a point (camel through the eye of a needle; disciple must hate mother and father) or in a paradox (better to give than to receive; the *Malkuth* [Sovereignty] of God is within you) that made it memorable. *Yeshua* also quoted contemporary proverbs that later were attributed to him, such as “A dog returns to its own vomit.”

In addition to short *davarim*, even longer prophetic warnings about the coming destruction of Jerusalem and the Temple represented by the Little Apocalypse of Mark 13 and elsewhere probably have an historical core. The prophecy was fulfilled a few years after the murder of James in A.D. 62 when Roman troops besieged and finally devastated Jerusalem and the Temple. However, the Jewish-Christian community abandoned Jerusalem before it was closed to escape. The gentile Pauline churches spun, expanded, and refashioned what they had received of the prophecy to conform to later Jewish and Christian eschatological ideas about Judgment Day and the end of the world.

A *mashal* was an allegory or simile used by a Jewish teacher when he answered the common form for a disciple’s question, “What is X like?” He would reply, “X is like...” and offer a simile or allegory. Many of the *mashalim* of *Yeshua* include several answers to the question, “What is the *Malkuth* Sovereignty) of God/the Heavens like?” *Yeshua* said, “The *Malkuth* of God is like a mustard seed/a woman carrying grain/a swordsman practicing with a sword/yeast in dough/hidden treasure/etc.” *Mashalim* were also given as kabbalistic answers to inner-circle disciples about the *razim*, secrets, or “mysteries” of the *Malkuth*. *Mashalim* were also given as answers to questions about moral or covenantal teachings, such as “Who is my neighbor?” When we find teachings of *Yeshua* transmitted in the format of classic Jewish rabbinic instruction, especially when they preserve Aramaic idioms or grammatical construction, they probably derive from earliest Aramaic oral transmission of authentic material.

Additionally, self-referential sermons or *davarim* put into the mouth of Jesus in the Fourth Gospel and elsewhere probably reflect *Yeshua*’s inner-circle teaching about the coming Son of Man[kind],<sup>84</sup> but redacted in conformity with later Christian views of *Yeshua*’s ministry as the divine Lord Jesus.

Recent scholarly opinion based on careful analysis of the Jesus sayings quoted in the Apostolic Fathers places more emphasis upon the vitality and importance of oral tradition and less on source-critical theories of a shared Q document underlying the

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<sup>84</sup> The *Bar-Enash* or Second Humanity (Adam), the Christian Christ. See *Yeshua*’s Corporate Son-of-Mankind Messiah.



parallels found between Matthew and Luke. These traditions are rich with authentic “memoires of the Apostles.”

Unlike the independent sayings-source underlying the Aramaic Core of the *Gospel of Thomas*, the hypothetical Q document, or much that has been attributed to it, may actually represent oral Jesus traditions transmitted in the Greek-speaking churches. The Q material exhibits very few Aramaic idioms and constructions.

This opens up at least two possibilities. Either Q was more Hellenized and modified in Greek translation than the loosely organized logia of the *Thomas* Core, into which a redactor simply inserted Gnostic glosses that can be easily identified and removed.<sup>85</sup> Or the hypothetical Q document did not exist as a Gospel source. Instead, the writers of Matthew and Luke incorporated early Hellenistic Jewish-Christian and gentile Greek oral tradition that varied in different locations. The shared Q sayings and special sayings sources known to source critics as M, Mt, and L may actually represent oral Jesus traditions that existed as bodies of transmission specific to the churches of Mark, Matthew, and Luke. These same oral traditions, and not early texts of the Gospels, may be what we find quoted in the Apostolic Fathers.<sup>86</sup>

In contrast, the Aramaic Core of the *Gospel of Thomas* preserves a very early sayings source. Earlier scholars considered *Thomas* to be a random collection of sayings, but as I demonstrated in *The Kabbalistic Words of Jesus in the Gospel of Thomas*, the original Greek document used as a source has a coherent order from authentic logion #2 through authentic logion #113 when the later Gnostic additions are removed. Thus

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<sup>85</sup> I have shown in my *Kabbalistic Words of Jesus in the Gospel of Thomas* that, contrary to earlier conclusions, there is a clear organization of the order of logia, beginning with authentic logion #2 (logion #1 is inauthentic) and ending with logion #113. (logion #144 is inauthentic).

<sup>86</sup> <http://searchworks.stanford.edu/view/9387981> Steven E. Young’s summary of recent work in the area for his doctoral dissertation is entitled *Jesus tradition in the Apostolic Fathers : their explicit appeals to the words of Jesus in light of orality studies*. Summary: “This dissertation reevaluates the tradition of Jesus’ sayings in the Apostolic Fathers in light of the growing recognition of the impact of orality upon early Christianity and its writings. At the beginning of the last century it was common to hold that the Apostolic Fathers made wide use of the canonical Gospels. While a number of studies have since called this view into question, many of them simply replace the theory of dependence upon canonical Gospels with one of dependence upon other written sources. No full-scale study of Jesus tradition in the Apostolic Fathers has been published which takes into account the last four decades of new research into oral tradition in the wake of the pioneering work of Milman Parry and Albert Lord. Based on this new research, the present dissertation advances the thesis that an oral-traditional source best explains the form and content of the explicit appeals to Jesus tradition in the Apostolic Fathers that predate 2 Clement. In the course of the discussion, attention is drawn to the ways in which the Jesus tradition in the Apostolic Fathers informs our understanding of the use of oral tradition in Christian antiquity.”

the principles of both oral transmission and source-critical methodology can be applied to recover the underlying authentic Aramaic teachings of the Core.

### My Criteria for the Seminar’s “Trust in God” Category

*Yeshua* did not teach the Christian view of faith as the power of magical “belief” in him. He was not self-proclaiming. *Yeshua*’s key term *emunah* meant “faithfulness, perseverance” in keeping the Ways of the *Abba*<sup>87</sup>—compassion, justice, wisdom, beauty, and all the other divine qualities that disciples were taught to emulate and exemplify in daily life. This was translated into Greek as *pistis*, trust, belief in Jesus as Divine Savior. *Yeshua*’s faithfulness, fidelity, perseverance, was misunderstood in Christian thought as magical belief that could heal the sick and move mountains.

Keeping trust with God is different than the Jesus Seminar’s authenticity criterion of having trust in God. *Yeshua* did not need to advocate belief or trust in God. That was already embedded in Jewish culture. Trusting in God to provide food and clothing, as presented in Matthew’s Sermon on the Lilies of the Valley, was probably not an authentic teaching. But the teaching against anxiety or fear (*deagah*) was authentic.

The Matthean Sermon on the Mount, parallel to the Lucan Sermon on the Plain, seems to have been a collection of public “blessing” proclamations that had been organized in the Q document or in oral Jesus tradition. But its organization was based on sayings beginning with “blessed,” not on a thematic content, and each Gospel writer has spun the sayings differently to fit his own understanding of their meaning.

The Jesus Seminar’s dependence upon a theme of trust in God to identify authentic sayings is also a theme of Christian church theology and the Gospel writers. One of the themes useful in identifying authentic sayings of *Yeshua* is that of *emunah*, faithfulness. The only part of the New Testament that properly presents it is found in the “faith without works is dead” portion of the epistle attributed to James, the brother of *Yeshua*. This is one of the few places where Jewish-Christian Jesus tradition is preserved in the New Testament.

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<sup>87</sup> *Yeshua*’s Hebrew/Aramaic Name for God preserved in the Gospels. It consists of the Hebrew word *Ab-* plus the feminine ending *-ba* with the kabbalist meaning “Father-Mother” to represent both masculine and feminine aspects of Godhead. *Abba* was known to be used by only two other Jewish sages, both from the Galilee: *Honi* the Drawer of Circles who was a rain-maker like *Yeshua*’s brother James but lived 50 years earlier, and *Haninah ben Dosa*, the famous healer and disciple of *ben Zakkai*, successor of Babylonian *Hillel* and founder of modern rabbinic Judaism. The *Abba* was not a deity or a god—the Jewish sages, in common with modern atheists, considered the gods to be creations of human minds—but an allegory for the infinitely intelligent and compassionate Source that emanates (not “creates”) being from non-being.

## My Further Criteria for Reconstructing Redacted Sayings

There are many teachings attributed to *Yeshua* that have clearly been misunderstood or spun into Pauline or other late Christian interpretation. There are also sayings attributed to the Lord Jesus of the Gospel that are later Holy Spirit channelings that were later included in the special materials of Matthew, Luke-Acts, and John, such as Matthew 16.24: “If anyone would come after me, let him deny himself and take up his cross and follow me.” It is a beautiful saying, but we do not find evidence that *Yeshua* prophesied how he would die or that he advocated ascetic self-denial and even martyrdom for his disciples.<sup>88</sup> To the contrary, in Q material he was criticized for being a “wine bibber and a glutton” whose disciples did not fast like those of John the Baptist.<sup>89</sup>

In the words of Jesus transmitted in the Gospels, he refers to Messiah as the “Son of Man” in eighty-one instances, many of them not self-referential. The Son-of-Mankind Messiah (Aramaic *Bar-Enash*)<sup>90</sup> whose advent *Yeshua* proclaimed was what Paul described as the heavenly Second Adam or spiritual archetype of a spiritually reborn humanity. The self-referential Son-of-Man sayings are usually later redactions, but the non-referential ones, when combined with Aramaisms, indicate likely authenticity.

For example, the beautiful sheep and Goats prophecy of Matthew 25 begins with the non-self-referential, “When the *Bar-Enash* (Son-of-Mankind Messiah) comes” and describes how the unrighteous *goyim* (gentiles) will be separated from the righteous, similar in concept to the Wheat and Tares *mashal*, and there will be “weeping and gnashing of teeth” (a Semitic idiom). The Jesus Seminar voted this inauthentic because the writer of Matthew framed it according to late-century apocalyptic Christian eschatology and its misunderstanding of *Gehenna* as eternal damnation in Hell. But both the Wheat and Tares *mashal* (also rejected by the Jesus Seminar but accepted by me) and the Sheep and Goats prophecy, when unspun from their Christian framework, are consistent with activities associated with the Jewish apocalyptic Son-of-Mankind Messiah taught by *Yeshua*.

Again, the sayings and parables of the Fourth Gospel were categorized as totally inauthentic by the Jesus Seminar, but in fact all the canonical Johannine literature

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<sup>88</sup> Although he knew that his enemies would try to kill him.

<sup>89</sup> Cf. Mark 2.18 “Now John's disciples and the Pharisees were fasting. Some people came and asked Jesus, ‘How is it that John's disciples and the disciples of the Pharisees are fasting, but yours are not?’” Cf. Q in Matthew 11.19 and Luke 7.34, “Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners...”

<sup>90</sup> Prophesied in the 3<sup>rd</sup> century B.C. Book of Daniel and 2<sup>nd</sup> century B.C. *Merkabah* visions of Enoch that were quoted as Scripture by *Yeshua* and early Jewish Christians such as the epistle attributed to his brother Jude.

exhibits much stronger roots in Jewish Christianity than the synoptic Gospels (Matthew, Mark, and Luke). The self-referential “I am” sermons (Bread, Vine, Gate, etc.), considered by many scholars to be adaptations of sermons by the Apostle John about the Lord Jesus, probably reflect kabbalistic discourses about the *Bar-Enash* given by *Yeshua* to his inner circle of Apostles. What he taught about the heavenly Son of Mankind has been referred to the figure of the living Lord Jesus in transmission.

The sayings attributed to Jesus in the Fourth Gospel and many other places that begin with “amen” or “amen, amen, I say unto you,” are uniquely Semitic but the initial *amen* usage does not occur anywhere else in Jewish literature other than the Gospel sayings of *Yeshua*.<sup>91</sup> Scholars have proposed three explanations:

1. This was *Yeshua*’s unique and memorable way of delivering certain kinds of prophecy or profound statement. Thus the initial *Amen*, which the Jesus of the Gospels uses fifty-two times in Matthew, Mark, and Luke, and twenty-five times in John, indicates the authenticity of the sayings they precede.
2. The initial *amen* sayings represent a cultic convention representing Holy Spirit channeling. That is, the Christian medium would announce a new prophetic saying with “Amen, I say unto you.” Thus that the Gospel sayings attached to the initial *amen* are inauthentic.
3. Both of these hypotheses are probably true, so some of the *amen* sayings are authentic and others channeled.

I employ the third option in determining authenticity by examining the attached saying for Aramaisms, consistency with other authentic sayings, themes, and concepts, and independence from later Pauline theological bias or influence. If it meets these criteria, it was probably a prophetic *davar* of *Yeshua*, although it may have been an elaboration of teachings received by disciples in discourse or discussion that was recast into a *davar* through memory or channeling. In that case, it is still acceptable as a teaching of *Yeshua*, even though it might not meet criteria for a memorized saying of *Yeshua*.

My independent research on the authentic teachings of *Yeshua* confirms the consensus view of the Jesus Seminar scholars, which they summarized in this way:<sup>92</sup>

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<sup>91</sup>The three initial *amens* found in the Old Testament are used referentially backwards—not to introduce a statement. Instead, *amen* is used at the end of a prayer or statement. Also, the Christ of the Book of Revelations is called The Amen.

<sup>92</sup> With my clarifications.

1. Jesus of Nazareth did not refer to himself as the Messiah, nor did he claim to be a divine being who descended to earth from heaven in order to die as a sacrifice for the sins of the world. These are claims that some people in the early church made about Jesus, not claims he made about himself.
2. At the heart of Jesus' teaching and actions was a vision of a life under the Reign (*Malkuth*) of God<sup>93</sup> in which God's generosity and goodness is regarded as the model and measure of human life; everyone is accepted as a child of God<sup>94</sup> and thus liberated both from the ethnocentric confines of traditional Judaism and from the secularizing servitude and meagerness of their lives under the rule of the empire of Rome.
3. Jesus did not hold an apocalyptic view of the Reign (*Malkuth*) of God—that by direct intervention God was about to bring history to an end and bring a new, perfect order of life into being. Rather, in Jesus' teaching the Reign of God is a vision of what life in this world could be, not a vision of life in a future world that would soon be brought into being by a miraculous act of God.<sup>95</sup>

However, the Jesus Seminar described a far too simplistic view of *Yeshua's* teachings. They were in fact apocalyptic, meaning “revelatory, prophetic”—not signifying the end and destruction of the world, but the birth of a new world. He taught that the Messianic Age was at hand, that some among his disciples would see it “coming with power,” and that the old world of sin and injustice was coming to an end. But he did not prophesy a sudden cataclysmic end to the old world. Instead his vision was of a new humanity that would transform the human world over a very long time. He prophesied the spiritual rebirth of a new humanity, soul by soul, that would apprentice and exercise the Sovereignty or powers of God in divine stewardship for a new Heavens and a new Earth.

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<sup>93</sup> The unseen spiritual laws of the eternal *Abba* that are operative at all times and in all places.

<sup>94</sup> More accurate to say “every person can realize his divine nature and thus liberate himself from...”

<sup>95</sup> <http://www.westarinstitute.org/projects/the-jesus-seminar/jesus-seminar-phase-1-sayings-of-jesus/>



## IV. THE PROPHETIC PROCLAMATION (*BASOR*) OF *YESHUA*

*Yeshua* preached to large crowds of people throughout the villages of Palestine. This was the modality of a prophet like John the Baptist, not of a Pharisaic rabbi who taught small groups of accepted disciples. This was the way a prophet delivered his message from God to the people of Israel. The message was called a *Basor*.



In the ancient Near East, a king would publicly announce the birth or transfer of authority to an heir by sending out a messenger. He did this to gain public support in the event that enemies tried to usurp the throne. The public proclamation was called a *Basor*. The public proclamations of prophets like *Yeshua* and John the Baptist followed the convention of the *Basor*, which implied that they, like Isaiah,<sup>96</sup> Ezekiel, other ancient prophets, had been sent to Israel with a divine message from the *Merkabah* or Chariot-Throne of God.<sup>97</sup>

### *Yeshua and Merkabah Ascent*

In pre-exilic Israel, the divine Throne was described as a *Kisse* or chair seen in the sky or in a vision. But after the Babylonian Captivity in the sixth century B.C., Ezekiel's prophetic vision of the warrior-general's Chariot-Throne (*Merkabah*) of God became a model for meditative visualization in the development of Jewish *Merkabah* mysticism. By 100 B.C., this had evolved into kabbalistic practices of divine ascent to God's Throne in the Tenth Heaven in order to receive revelations of the *Razim* or Mysteries of

<sup>96</sup> Isaiah 6.1-10: In the year that King Uzzi'ah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said:

"Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."

And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!" Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. And he touched my mouth, and said: "Behold, this has touched your lips; your guilt is taken away, and your sin forgiven." And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here am I! Send me." And he said, "Go, and say to this people:

'Hear and hear, but do not understand; see and see, but do not perceive.' Make the heart of this people fat, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed."

<sup>97</sup> "The vision of God sitting on a throne (*kisse*) is described by several prophets, among them Micaiah (I Kings 22:19), Isaiah (Isa. 6), Ezekiel (Ezek. 1), and Daniel (Dan. 7:9). Talmudic and midrashic sources developed this theme further, and it entered into religious poetry, liturgy, and mystical *hekhalot* tracts of the early centuries C.E., which speak of the throne as the *merkavah*, or "chariot" (see \*Merkabah Mysticism)."

[http://www.jewishvirtuallibrary.org/jsource/judaica/ejud\\_0002\\_0019\\_0\\_19818.html](http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0019_0_19818.html)

the *Shamayim*, sacred Heavens. The fact that *Yeshua* and John the Baptist proclaimed a public *Basor* implies that they had ascended in a prophetic vision to the Throne either spontaneously or in the conscious practice of *Merkabah* ascent. There are several indications that *Yeshua* initiated advanced disciples into a form of the practice.<sup>98</sup>

The Gospels and early Christian iconography may preserve memories of *Merkabah* experience, as in the pericope of the Transfiguration and descriptions of the Ascension, depicting Christ ascending in a mandorla<sup>99</sup> chariot-throne (*Merkabah*).



Traditional Icon of Christ Ascending on a Mandorla Throne

In the inauthentic pericope of Mark 4.11-12, Jesus makes reference to *Merkabah* mysticism by quoting from Isaiah's Throne vision when he explains to his disciples (i.e. Mark explains to his readers) why his public proclamation was given in parables :

"To you has been given the mystery [*razim*] of the kingdom of God,<sup>100</sup> but those who are outside are told everything in parables, 'lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed.'"

*Yeshua* undoubtedly did use *mashalim* in his public preaching as well as private teaching, but not for Mark's implied purpose. Here Mark has quoted a proof-text to

<sup>98</sup> Paul (II Cor. 12) claims to have made a *Merkabah* ascent to the Third Heaven, where both Paradise (*Pardes*) and *Gehenna* were located. The *Gospel of Mary* described Magdala's initiation into *Merkabah* ascent by *Yeshua*. The pericope known as the Transfiguration probably derives from an initiatic *Merkabah* ascent guided by *Yeshua* for Peter, James, and John. Peter, James, John, and Mary were the disciples to whom *Yeshua* gave initiatic names, and whom he had guided into a vision of what was probably considered to be the Third Heaven—as Paul claimed to have experienced. *Yeshua* was said to have periodically retreated to the desert for private spiritual practice, which probably included *Merkabah* ascent.

<sup>99</sup> <http://www.britannica.com/EBchecked/topic/361739/mandorla>

<sup>100</sup> *Merkabah* terminology, which in Hebrew would read, "The *Razim* (Mysteries) of the *Malkuth* (Sovereignty) of the (Ten) *Shamayim*." Misunderstood in the Greek Gospels as "The Mysteries of the Kingdom of Heaven."



support the gentile Christian view that God caused the Jews to reject the Pauline gospel just as he had hardened the hearts of Israel against the prophetic *Basor* of Isaiah. Mark also misquoted Isaiah, probably operating from memory of the text as it had been applied in oral gentile tradition, to say “lest they [the Jews] should be converted, and their sins should be forgiven.”<sup>101</sup>

### The Prophetic *Basor* of John the Baptist

John the Baptist, *Yoḥanan ha-Mmaṭṭbi*,<sup>102</sup> was considered to be a great prophet by Galilean and most Palestinian Jews. Large crowds gathered along the wilderness banks of the Jordan River to hear his *Basor* and receive the *mikvah* or “baptism” that symbolized a commitment one had already made to purify oneself in moral and spiritual preparation for the Day of the LORD YHWH.<sup>103</sup>

An account of John the Baptist is found in all extant manuscripts of the *Jewish Antiquities* (book 18, chapter 5, 2) by Flavius Josephus (37–100). Concerning the baptism of John, he says, “The soul [of those to be baptized] was thoroughly purified beforehand by righteousness,” implying that it was an initiation for those who had prepared and made themselves righteous.<sup>104</sup>

Most scholars agree that *Yeshua* and many of *Yeshua*’s followers been disciples of John before his execution by Herod. He preached a messianic *Basor* about the coming Judgment Day of YHWH. In the pre-exilic prophecies of Proto-Isaiah,<sup>105</sup> the phrase “Day of YHWH”<sup>106</sup> forewarned of a coming disaster in which Israel would be “judged” or punished by *Yahweh*. But many centuries later in Roman-Hellenistic Palestine, the Day of YHWH had become a highly elaborated eschatological concept.

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<sup>101</sup> Already in Mark, the earliest Gospel, the seeds of gentile anti-Semitism have sprouted.

<sup>102</sup> And *Yahya ibn Zakariyya*. [http://en.wikipedia.org/wiki/John\\_the\\_Baptist](http://en.wikipedia.org/wiki/John_the_Baptist)

<sup>103</sup> When you find the English word Lord with every letter capitalized, it translates Hebrew YHWH (*Yahweh*), *Ha-Shem* or the Holy Name of God received by Moses at the burning bush. When the English Lord with only the L capitalized appears, that translates the Hebrew word *Adonai*, Master, Sovereign, which can be attributed to God as a title.

<sup>104</sup> This conflicts with the biblical accounts of a baptism for sinful tax collectors, soldiers, and the *amme-ha-eretz* (common “people of the land” who were not practicing Pharisaic Jews), but may reflect the early Christian practice of baptizing only after a period of probation and catechism, as in the first-century *Didache*, the Roman church of Justin Martyr where baptism was done only on Easter, and the second-century Alexandrian Church with its extensive mystery-school catechetical training.

<sup>105</sup> 8<sup>th</sup> century B.C. Scholars divided into the Book of Isaiah into pre-exilic Proto-Isaiah chapters 1-39, with Deutero- and Trito-Isaiah chapters 40-66 being composed in Babylon after the exile 6<sup>th</sup>-3<sup>rd</sup> centuries B.C. Today scholars don’t make such a clear distinction of chapter divisions, except that it was redacted and composed in post-exilic Babylon. [http://en.wikipedia.org/wiki/Book\\_of\\_Isaiah](http://en.wikipedia.org/wiki/Book_of_Isaiah)

<sup>106</sup> [http://en.wikipedia.org/wiki/The\\_Day\\_of\\_the\\_Lord](http://en.wikipedia.org/wiki/The_Day_of_the_Lord)

Among the Essenes of Qumran, with whom John's preaching has closest affinities,<sup>107</sup> the Day of YHWH was an imminent Armageddon where the Sons of Light would make war against the Sons of Darkness under the leadership of a Davidic warrior Messiah,<sup>108</sup> who would descend from the sky commanding armies of angels. The evil Jerusalem Temple establishment of wealthy Pharisees and Sadducees (Roman collaborators) would be killed along with the Romans and all gentiles in a "swallowing of all the uncircumcised."<sup>109</sup> The Day of YHWH was to be a time of divine judgment when God would intervene in history, dissolve the old Heavens and Earth, judge each soul, create new Heavens and Earth, establish a purified Israel, and inaugurate the Messianic Age.

Like the Essenes, John proclaimed the imminent advent of the Day of YHWH's judgment and the coming of Messiah, and he castigated the Judean Temple establishment of Pharisees and Sadducees as a "generation of vipers."<sup>110</sup>

But if John the Baptist had been raised by Essenes, he had abandoned the community and was operating under his own prophetic lights. He lived alone in the desert as an itinerant prophet wearing clothing made of camel's hair and subsisting on honey and "milk of the mountain."<sup>111</sup>

The strict Judean Pharisaic rabbis and their disciples, who controlled most of the synagogues but constituted a small minority of the population, opposed John. They considered him to be an untutored Galilean heretic who had no authority or rabbinic credentials—an accusation they would later use against *Yeshua*.<sup>112</sup> Moreover he portrayed the Judean religious authorities as false teachers, Herodian collaborators, and subject to divine judgment.

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<sup>107</sup> Scholars are divided about whether John had been adopted and raised by Essenes, then gone his own way, but here is a good graduate student paper summarizing the debate:

<https://journals.lib.byu.edu/spc/index.php/StudiaAntiqua/article/viewFile/12062/11988>

<sup>108</sup> Described as a Son of God, the Hebrew/Aramaic idiom meaning a *Tzadik*, a righteous saint.

<sup>109</sup> Learn about the Essene War Scroll at

[http://en.wikipedia.org/wiki/War\\_of\\_the\\_Sons\\_of\\_Light\\_Against\\_the\\_Sons\\_of\\_Darkness](http://en.wikipedia.org/wiki/War_of_the_Sons_of_Light_Against_the_Sons_of_Darkness)

<sup>110</sup> Preserved in Q (Mt. 3.7; Lk. 3.7) as a saying of John the Baptist. Appears also in Mt. 12.34 and 23.33 as a probably inauthentic saying of Jesus.

<sup>111</sup> The Syrian Diatessaron used the Aramaic word for goat milk, but that was translated from a non-extant manuscript Greek manuscript of Mark or Matthew, which survives in modern texts of the New Testament as *akrides*, "locusts." The Greek word was given as *egkrides* for a quotation from the lost Gospel of the Jewish-Christian vegetarian Ebionites, meaning cakes made of oil and honey—the recipe for heavenly manna given in Exodus 16.31, with the implication that John was sustained by heavenly food.

<sup>112</sup> "While Jesus was walking in the temple courts, the chief priests, the teachers of the law and the elders came to him. 'By what authority are you doing these things?' they asked. 'And who gave you authority to do this?'" Mk. 11.27-26, repeated in Matthew and Luke. He answer was to demand they explain by what authority John the Baptist preached, knowing that if they spoke against the extremely popular Baptist who was considered to be a true prophet by most people, they would be scorned.

Among the Galileans, however, John was revered. *Yeshua* and many of his future disciples had been hearers and disciples of the prophet. *Yeshua* and John both had followers after their executions who considered them to be Messiahs and reincarnations of Moses or Elijah. According to Mark, some even thought that *Yeshua* was an avatar of John the Baptist.<sup>113</sup>

Matthew's Gospel assumes the kabbalistic doctrine of *gilgul* or reincarnation of Elijah as prophesied in Malachi 4.5: "Behold, I will send you Elijah the prophet before the great and awesome day of the YHWH comes." *Yeshua* is attributed with the following statements about John the Baptist as a reincarnation of Elijah:

"For all the prophets and the law have prophesied until John. And if you are willing to receive it, he is Elijah who was to come." (Matthew 11:13-14)

"And the disciples asked him, saying, 'Why then do the scribes say that Elijah must come first?' But he answered them and said, 'Elijah indeed is to come and will restore all things. But I say to you that Elijah has come already, and they did not know him, but did to him whatever they wished. So also shall the Son of Man suffer at their hand.' Then the disciples understood that he had spoken of John the Baptist." (Matthew 17:10-13)

After John's execution, some of his followers formed or joined a community known as the Jewish sect of Mandaean<sup>114</sup> who considered the prophet John, known to them as *Yahya ibn Zakariyya*<sup>115</sup> to be a kind of *Messiah ben-Joseph*, a martyred Messiah. This planted the seeds for the possibility of a crucified Messiah in Jewish thought. Aramaic *manda* translates as Greek *gnosis*. Although nothing remains of ancient Mandaean writings, many of the teachings and traditions of Mandaeism have been recovered by modern Madaeans and scholars. Mandaean tradition transmits an enduring body of kabbalistic and esoteric teaching well worth studying.<sup>116</sup>

According to E.S. Drower, the Mandaean Gnosis is characterized by nine features, which appear in various forms in other gnostic sects:

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<sup>113</sup> Mark's Gospel assumed what has been called an Adoptionist Christology in which the Spirit of the Son-of-Mankind Messiah descended upon the man Jesus at his baptism by John. Later Christians claimed that the Spirit of Christ left Jesus when he was arrested and it was the human man Jesus who suffered, to explain his quoting of the 22<sup>nd</sup> Psalm, "My God, my God, why hast thou forsaken me?" It was also thought by some that the spirit of John the Baptist had operated through Jesus after John's death, as in Mark 27b-28, repeated in Matthew and Luke. *He questioned His disciples, saying to them, "Who do people say that I am?" They told Him, saying, "John the Baptist; and others say Elijah; but others, one of the prophets."*

<sup>114</sup> <http://en.wikipedia.org/wiki/Mandaeism>

<sup>115</sup> "Son of Zechariah." In Luke's Gospel and in the Quran, John is represented as the son of elderly Zechariah, an Aaronic Priest of the Temple to whom the angel Gabriel appeared and foretold the birth of John. The Mandaean name *Yahya* is not equivalent to Hebrew *Yohanan*, but has become so in Quranic Arabic and is a common Muslim name.

<sup>116</sup> <http://en.wikipedia.org/wiki/Mandaeism>

1. A supreme formless Entity, the expression of which in time and space is creation of spiritual, etheric, and material worlds and beings. Production of these is delegated by It to a creator or creators who originated in It. The cosmos is created by Archetypal Man, who produces it in similitude to his own shape.
2. Dualism: a cosmic Father and Mother, Light and Darkness, Right and Left, syzygy in cosmic and microcosmic form.
3. As a feature of this dualism, counter-types, a world of ideas.
4. The soul is portrayed as an exile, a captive; its home and origin are the supreme Entity, to which the soul eventually returns.
5. Planets and stars influence fate and human beings, and are also places of detention after death.
6. A saviour spirit or saviour spirits which assist the soul on the journey through life and after it to 'worlds of light.'
7. A cult-language of symbol and metaphor. Ideas and qualities are personified.
8. 'Mysteries', i.e. sacraments to aid and purify the soul, to ensure rebirth into a spiritual body, and ascent from the world of matter. These are often adaptations of existing seasonal and traditional rites to which an esoteric interpretation is attached. In the case of the Naşoreans this interpretation is based upon the Creation story (see 1 and 2), especially on the Divine Man, Adam, as crowned and anointed King-priest.
9. Great secrecy is enjoined upon initiates; full explanation of 1, 2, and 8 being reserved for those considered able to understand and preserve the gnosis.<sup>117</sup>

From this overview of Mandaeen Gnosis claiming John the Baptist as its prophet and Messiah, it is clear that he was probably a far more complex mystic than the fiery doomsday preacher portrayed in the Gospels. The same can be said of *Yeshua*, whose inner-circle kabbalistic teachings can be found in the Aramaic Core of the *Gospel of Thomas* and other sources. From what we know today of early Christian Gnosticism, it was a syncretic phenomenon that had roots in the Hellenistic Jewish Kabbalah of Babylon and Palestine, the Hermetic mysteries of Egypt, and doctrines of the Alexandrian catechetical school, among others. To these roots we can probably add the inner-circle teachings of John the Baptist and *Yeshua*.

Because it was known that *Yeshua* and many of his Galilean followers had been disciples of John the Baptist, and many people considered John to be a Messiah, Mark and the later the Gospel writers could not ignore him. So they subordinated him in their narratives and presented him as the prophetic forerunner who prepared the way for *Yeshua*, the true Messiah.

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<sup>117</sup> Drower, Ethel Stephana (1960). *The secret Adam, a study of Nasoraean gnosis*. London UK: Clarendon Press. xvi..

### Reconstructing Yeshua's Prophetic Basor

*Yeshua* had great respect for John the Baptist. He and his disciples continued to transmit the baptism of John. Like John the Baptist, *Yeshua* proclaimed a prophetic *Basor* that the prophecies of Daniel about the end of the rule of the “beasts” and the coming of the *Malkuth* or Divine Sovereignty of the *Bar-Enash* on Earth was now imminent.

But there were many differences.

1. *Yeshua's Basor* and teachings, while apocalyptic<sup>118</sup> like John's, were not eschatological.<sup>119</sup> He did not expect a sudden end to the world and Day of Judgment. Instead, he regarded the Birth Pangs of Messiah<sup>120</sup> as a long and indeterminate period of trial during which the Old Humanity would struggle to rebirth itself as the New Humanity.
2. *Yeshua's* Baptism was not only a ritual *mikveh*. It was an act of submission to the Sovereignty of God and a personal renewal of his Covenant. It initiated a lifelong commitment to personal sanctification. This was not something that could be accomplished by physical baptism or any rituals.<sup>121</sup> It was a conscious process of spiritual struggle and self-examination to achieve sanctification through what I have described as inner, outer, and secret *Halakah*, seeking guidance from the *Yetzer Ha-Tov*, and submission to the eternal *Torah* or laws of God that are inscribed in the heart.<sup>122</sup> The process fulfilled the conditions for spiritual rebirth as a *yeled*<sup>123</sup> or “little child” of the *Bar-Enash*.

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<sup>118</sup> Apocalypse meant revelation of divine *razim* or mysteries of God concealed in the *Shamayim* or Heavens.

<sup>119</sup> The (Greek) *Eschaton* was divine judgment (“wrath”) and the catastrophic end of the world necessary to bring in the New Heavens and New Earth of the Messianic Age in the eschatology of the Essenes and John the Baptist.

<sup>120</sup> Eschatological *haggadah* about world calamities and disasters preceding the Judgment Day of YHWH or the advent of Messiah. For *Yeshua*, the Birth Pangs of Messiah began with the advent of the *Bar-Enash*, which was already arriving. Cf. Babylonian Talmud (Sanhedrin 98b and Shabat 118a)

<sup>121</sup> Water baptism by John was a ritualized vow to prepare for Messiah, but for *Yeshua* it was a vow to practice his *Halakah* of spiritual life to bring about the conditions leading to rebirth into the body or assembly of saints—the heavenly Son-of-Mankind.

<sup>122</sup> Quoted in Paul, Hebrews, and other early Christian literature and a probable teaching of *Yeshua* about Torah in the Messianic Age, originally from Jeremiah. In those days, “I will put my law in their minds and write it on their hearts.” Jeremiah 31.33. This is probably the original meaning of *Yeshua's* teaching that “the *Malkuth* of God in within you.” The Aramaic idiom translated “within you” was “in your heart.” Paul justifies the inclusion of gentiles without need to be circumcised as Jews: “For when gentiles who do not have the Torah do instinctively the things of the Torah, these, not having the Torah, are a Torah to themselves, in that they show the work of the Torah written in their hearts, their conscience bearing witness...” Romans 2.15 The writer of the Epistle to the Hebrews quotes Jeremiah's “Torah inscribed in the heart” and describes this as the New Covenant (“New Testament”) that no longer requires animal sacrifice for sins at Heb. 8.10f. and 10.16f.

<sup>123</sup> *Yeshua's* Aramaic term for his disciples.

3. The great majority of *Yeshua's* extant teaching focusses on *halakah*, whereas practically no record of halakic teaching exists for John except what is found only in the late first-century Gospel of Luke 3.10-15.<sup>124</sup>
4. John the Baptist seems to have expected a Davidic warrior Messiah not unlike that of the Essenes, whereas *Yeshua* taught the Babylonian Son-of-Mankind Messiah, who conquered through wisdom, spiritual power, and extending covenantal blessings to all, including enemies. In an authentic saying preserved in Luke 9.54-56, *Yeshua's* disciples James and John ask, "Do you want us to command fire to come down from the Heavens to consume them?"<sup>125</sup> He responds, "*The Son of Mankind does not come to destroy men's lives, but to save them.*"<sup>126</sup> Nevertheless, the early Jewish and gentile Christian churches developed eschatological views, most clearly represented in the Apocalypse or Revelation of John, that framed Jesus as a Davidic Messiah who would return in a second coming to make war.

The apocalyptic, revelatory *Basor* that *Yeshua* and his disciples proclaimed was reframed as Christian eschatology. The Christian Gospels tell us that he was preaching the *euangelion* "good message" from God. But it was not the Christian *Euangelion* about the Lord and Savior Jesus Christ, which was a later version of Paul's gospel of "Christ crucified." The *Basor* of *Yeshua* was not transmitted as a saying of Jesus in Christianity.

However, Mark's Gospel preserved unique early Christian teachings that later Gospel writers chose not to include because they contradicted their theological positions.<sup>127</sup> One was a summary of the *Basor* proclaimed by *Yeshua*, which was probably almost identical to that of John the Baptist and his disciples. Mark framed it in terms of the gentile Christian gospel, but it can easily be translated back into Hebrew/Aramaic terms and concepts so that we can glimpse *Yeshua's* prophetic *Basor*.

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<sup>124</sup> And the crowds asked him, "What then shall we do?" And he answered them, "Whoever has two tunics is to share with him who has none, and whoever has food is to do likewise." Tax collectors also came to be baptized and said to him, "Teacher, what shall we do?" And he said to them, "Collect no more than you are authorized to do." Soldiers also asked him, "And we, what shall we do?" And he said to them, "Do not extort money from anyone by threats or by false accusation, and be content with your wages."

<sup>125</sup> This implies that the inner-circle disciples were thought to have received the powers of Elijah, who called down fire upon the soldiers of King Ahaziah in II Kings 1.12

<sup>126</sup> Cf. Matthew 26.22 *All those who take up the sword shall perish by the sword.* John 10.10 [*The Son of Man comes*] *that they might have life, and that they might have it more abundantly.*

<sup>127</sup> Most important is *Yeshua's* argument against the Pharisaic Davidic Messiah, which contradicted the Pauline doctrine that the Lord Jesus was a Davidic Messiah.

Here is what Mark wrote, translated into English from his Koine Greek:<sup>128</sup>

Now after John was arrested, Jesus comes into Galilee, proclaiming the gospel of God, and saying, “The time is fulfilled, and the kingdom of God is at hand;<sup>129</sup> repent and believe in the gospel.”

But here is *Yeshua’s Basor* reframed in Aramaic:

**“The evil ‘*olam* is now passing away,<sup>130</sup> and God’s *Malkuth* is coming into being; submit [*nacham-*] to God (or return [*shuv-*] to God)<sup>131</sup> and keep faith [*emunah-*] with God’s Proclamation [*Basor*].”**

What was the evil age, era, or epoch of time that was now passing away? It was the Age of the Beasts in the vision of Daniel 7. This was the original and seminal messianic revelation that would be drawn upon and elaborated in the later visions of Enoch, Ezra, Baruch, and all other intertestamental apocalypses from the first century B.C. through the second century A.D., including the Christian Book of Revelations. We will examine this closely in the next section.



Not a "Kingdom!"

What was the *Malkuth* of God proclaimed by *Yeshua*? It was not the “Kingdom of God” of Mark’s summary. That phrase never appears in any Hebrew Scripture. *Malkuth* was the Hebrew word meaning Divine Sovereignty, the invisible and incomprehensible reign of justice, compassion, and wisdom over all things. *Malkuth* meant rule, governance, spiritual guidance. But it was translated into Greek as *Basileion*, “Kingdom.” *Ha-Malkuth ha-Shamayim*, “the Divine Sovereignty of the Heavens,” was mistranslated and misunderstood in gentile Christian thought as “Kingdom of

Heaven.”<sup>132</sup>

<sup>128</sup> Koine was the “Alexandrian dialect” or common commercial language of the 1<sup>st</sup> century Roman Empire. Mark’s simple Greek uses the ungrammatical historic present tense for narration and connects discourses and travel narratives with the phrase *kai euthus*, “and immediately,” for example, “And immediately knowing in his spirit that this is what they are thinking in their hearts, he says to them...” Mark 2.8

<sup>129</sup> Matthew 1.3 attributes this proclamation to John the Baptist, not to Jesus.

<sup>130</sup> A recent discussion of the concept of old and new epochs in 1<sup>st</sup> century Jewish apocalyptic literature can be found in *THE TWO AEONS AND THE MESSIAH IN PSEUDO-PHILO, 4 EZRA, AND 2 BARUCH* by Arthur J. Ferch <http://www.andrews.edu/library/car/cardigital/Periodicals/AUSS/1977-2/1977-2-04.pdf>

<sup>131</sup> Or “return to God.” The Hebrew verb for repent is *shuv*, שׁוּב and repentance is *teshuvah*. It does NOT mean “repent,” but “return.” But in New Testament Greek it was translated as *metanoiein*, “to change the mind” and as *metanoia*, “repentance.” The English word repentance means feeling contrition, sorrow, or regret—a far cry from returning to God.

### **Yeshua's View of the Divine *Malkuth***

**Yeshua** urged his hearers to “**submit/return to God and keep faith [*emunah*-] with God's Proclamation [*Basor*].**”

To “submit” or “return” meant to be baptized, symbolizing a commitment to spiritual renewal by keeping faith with the *Malkuth* of God from this day forward. This was identical to the baptism of John and was carried forward into early Christianity.

So to paraphrase the prophetic public proclamation of *Yeshua* and the disciples he sent to preach in the towns and villages:

*This evil age is passing away and God's righteous Reign draws near! Submit to the Baptism of John (or return to God) and keep faith with all that it means!*

Something as simple as this was proclaimed by disciples like the brothers James and John when they entered a village to announce the impending arrival of *Yeshua* and his entourage in their thunderous voices (*Boanerges*, cf. footnote #22), or to announce the day and location on the Jordan River where *Yeshua* planned to preach publicly and his disciples would baptize all who would make the personal commitment to sanctity.

But *Yeshua's* understanding of *Malkuth* and Messiah were as different from that of John the Baptist as John's was from that of the Essenes. As we will see, for *Yeshua* his *Basor* meant that *a new epoch guided by justice, compassion, and wisdom is at hand through the self-birthing of a new spiritually awakened Humanity.*

### **Bar-Enash: The Son-of-Mankind Messiah**

In his apocalyptic visions the prophet Daniel<sup>133</sup> had seen a world dominated by a history of kingdoms built on greed, blood, and slavery. These appeared to him as an ancient

<sup>132</sup> Why did misunderstandings proliferate? The Greek-speaking gentile churches that had been established by Paul had very little communication with the original Aramaic-speaking Jewish churches of Palestine. Paul was rejected by many Jewish leaders for what they considered to be antinomian teachings and inauthentic credentials. The alienation of Jewish and gentile churches and the eventual survival of only the proto-orthodox gentile Jesus tradition resulted in the loss of the Jewish Jesus tradition with its understanding of Aramaic language and references. Mark's Gospel, composed before the Seige of Jerusalem in A.D. 70, although not overtly anti-Semitic, implies in several ways that the Jews rejected their own Messiah and Jesus intended his teaching for gentiles as well as Jews. A generation after the Seige the Gospels of Matthew and especially Luke anticipate the anti-semitism of John's Gospel by framing their narratives to promote the concept that gentile Christianity is the true Israel.

<sup>133</sup> Daniel was a culture hero of the Babylonian Captivity from the 6<sup>th</sup> century B.C. who protected the Jewish people with dream interpretation and miracles. Many centuries later a School of the Prophet Daniel produced the biblical Scripture under his name. It was composed in Aramaic, but unknown in the earlier Hebrew



succession of cruel beasts with horns representing their divisions and dynasties. They had ruled the Earth and mankind for ages.

But then he saw one in human form—not a beast—being presented at the Throne of God.

“I saw in the night visions,<sup>134</sup> and behold, in the mysteries (“clouds”) of the Heavens there came one like a *Bar-Enash*, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a Sovereignty [*Malkuth*], that all peoples, nations, and languages should serve it; his dominion is an everlasting dominion, which shall not pass away, and his sovereignty one that shall not be destroyed...And the sovereignty and the dominion and the greatness of all the sovereignties under the Heavens shall be given to the people<sup>135</sup> of the saints of the Most High.” Daniel Ch. 7

Note that in Daniel’s vision, the *Bar-Enash* receives “a sovereignty,” not the universal Sovereignty of the Ancient of Days. That specific sovereignty was over “this *’olam*” or the human world. But after that we are told, “the sovereignty and the dominion and the greatness of all the sovereignties under the Heavens shall be given to the people of the saints of the Most High.”

These were the kinds of scriptural details that captured the notice of Jewish kabbalistic sages. In the Babylonian school that produced the books of Enoch, the *Bar-Enash* was fused with the apocalyptic expectation of a new Adam, the Son-of-Mankind Messiah, whose Sovereignty would be exercised by “the people of the saints of the Most High (*Elyon*).” It was from this detail and the fact that Messiah was a Son, Successor, or Heir of Adam, that the mystic concept of the corporate nature of Messiah dwelling in his saints on Earth to exercise divine *Malkuth* was adduced. This becomes a key element of *Yeshua*’s concept of the corporate *Bar-Enash* and the *Malkuth* that dwells in the heart. Moreover, the Son of Mankind apprentices the sovereignties and works of God,

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canonical books, indicating a date of perhaps 150 B.C. [http://en.wikipedia.org/wiki/Book\\_of\\_Daniel](http://en.wikipedia.org/wiki/Book_of_Daniel). It became the source for most later Jewish apocalyptic visions of divine redemption from gentile domination of Israel, the most important of which were the *Merkabah* visions attributed to Enoch. The figure of “one like unto a Son of Mankind [*k-bar-enash*] becomes in the Enochian revelations The Son of Mankind [*Ha Bar-Enash*], which is interpreted in the Dead Sea Scrolls of the Essenes and also by John the Baptist, *Yeshua*, and the Christians as the Messiah or Christ, to whom the Ancient of Days has given “all Sovereignty” to purify the Earth and all mankind of evil.

<sup>134</sup> Not ordinary dreams, but revelations of the *razim* or mysteries of God.

<sup>135</sup> The divine Sovereignty of “one like a Son of Humanity” is a corporate Sovereignty shared by “the people of the Saints of the Most High.” As the messianic figure of the *Bar-Enash* develops in apocalyptic thought, he is understood as a corporate being like Adam. His “body” is the assembly of all the faithful. Later Paul would describe the universal church as the Body of Christ.

as *Yeshua* says in what appears to be an authentic teaching, "*Amen, amen I say unto you, the Son can do nothing by himself; he can do only what he sees the Abba doing, because whatever the Abba does the Son also does.*"<sup>136</sup>

In Jewish messianic literature the honorific title for a *tzadik* or righteous saint was "son of God," meaning one who was faithful to God's Will. In the first century B.C. we find the terms Son of Mankind and Son of God both applied as titles for the *Bar-Enash*.<sup>137</sup> Daniel's vision was later interpreted to mean that the *Bar-Enash* would inherit all divine Sovereignty and be seated on a Throne at the right hand<sup>138</sup> of God.

Thus, in the apocalyptic literature and kabbalistic interpretation that originated in the second century B.C., Daniel's "one like unto a Son of Adam"<sup>139</sup> became the messianic figure known as the *Bar-Enash* or "Son of Mankind" who shares the Throne and Sovereignty with Godhead in the revelations of Enoch. Here is the Son of Man vision from the first century B.C. Book of Enoch Ch. 46:

And there I saw One who had a head of days<sup>140</sup> and His head was white like wool. And with Him was another being whose countenance had the appearance of a human, and his face was full of graciousness, like one of the holy angels. And I asked the angel who went with me and showed me all the hidden things (*razim*), concerning the Son of Man[kind] [*Bar-Enash*], who he was, and whence he was, and why he sat with the Head of Days? And he answered and said unto me: 'This is the Son of Man[kind] [*Bar-Enash*], who hath righteousness, with whom dwelleth righteousness, and who revealeth all the treasures of that which is hidden (*razim*), because the Lord of Spirits<sup>141</sup> hath chosen him, and whose lot hath the pre-eminence before the Lord of Spirits in uprightness for an 'olam [eternity] of 'olamim [eternities]...And this Son of Man[kind] [*Bar-Enash*] whom thou hast seen shall overturn the kings and the mighty from their seats, and the strong

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<sup>136</sup> John 5.19

<sup>137</sup> In Hebrew the equivalent *ben-Adam* was an idiomatic expression used mainly by Ezekiel simply referring to himself as "a (mere) human being." The apocalyptic interpretation in Aramaic as *Bar-Enash* originated in the vision of Daniel, several centuries later. [http://en.wikipedia.org/wiki/Son\\_of\\_man](http://en.wikipedia.org/wiki/Son_of_man)

<sup>138</sup> Meaning with the authority of a steward to oversee and execute the divine sovereignties. This implies responsible stewardship as well as power.

<sup>139</sup> Aramaic *Enash*= Hebrew *Adam*, Humanity. The *Bar-Enash* is the *Ben-Adam*, Son of Mankind.

<sup>140</sup> *Yeshua's* concept of Godhead or the *Abba* is seen earlier in this title. "Head" (*Rosh*, Beginning, Fountainhead) "of Days" (Time, Existence); also called the "Lord" (*Adonai*, Ruler, Absolute Master) of Spirits (beings in the invisible *Shamayim* or 3<sup>rd</sup> to 10<sup>th</sup> heavens)—later Kabbalistic *Macroprosopos*]

<sup>141</sup> Another apocalyptic term for Godhead deriving from earlier title Lord of Hosts.

from their thrones, and shall loosen the reins of the strong, and break the teeth of the evil ones.’

Before *Yeshua* was born, the *Bar-Enash* was understood to be the Messiah or Christ<sup>142</sup> of apocalyptic expectation. The Book of Enoch with its vision of the Son-of-Mankind Messiah was considered by *Yeshua* and the early Christians to be Holy Scripture. You can find it quoted as Scripture in the Epistle of Jude 14-15.

### **The Son-of-Mankind Messiah of *Yeshua***

The Enochian *Bar-Enash* was interpreted by the Qumran Essenes, Galilean Zealots, and many Pharisaic rabbis as a Davidic warrior Messiah who would “overturn the kings and the mighty from their seats.” But from what little we can glean about John the Baptist from Mandaean Gnostic traditions, he probably considered the coming apocalyptic “wrath” of God to be what other first-century schools of messianic interpretation knew as the Birth Pangs of Messiah.<sup>143</sup> *Yeshua* uses this term in the redacted but authentic Little Apocalypse of Mark 13 elaborated in Matthew 24. The Birth Pangs of Messiah<sup>144</sup> was understood to be an indeterminate period of trial and suffering for the elect.<sup>145</sup> But *Yeshua* satirized the concept of a Davidic warrior Messiah. For him, the Birth Pangs of Messiah were part of a mystical understanding of the advent of the Son-of-Mankind Messiah

Mark 12.35-37 preserves a pericope that is clearly authentic because it contradicts the early Christian identification of *Yeshua* with the Davidic Messiah. It was transmitted without interpretation by the later writers of Matthew and Luke, who used Mark as a source.

When *Yeshua* was teaching on the Temple steps, he said, “How can the scribes claim that Messiah is the son of David [Messiah Ben-David]? David himself said in the Holy Spirit, ‘YHWH said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool.’ If David himself called him Lord, how could he be his son [Messiah Ben-David]?”

In *Gospel of Thomas* authentic logion #3 *Yeshua* satirizes both the Messiah ben-David and the Messiah ben-Joseph, implying they are false expectations. Here, as in other

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<sup>142</sup> Both titles mean “Anointed One” in Hebrew and Greek, respectively.

<sup>143</sup> 1<sup>st</sup> century pseudepigraphical books of Ezra, Baruch, and other apocalypses

<sup>144</sup> Paul said, Rom. 8.22: “For we know that the whole creation groans and labours with birth-pangs together until now.” For a summary of Essene eschatological concepts that were adopted in early gentile Christian apocalyptic, see <http://www.worldofthebible.com/Bible%20Studies/dedseascroll.pdf>

<sup>145</sup> A term used among Essenes and other Jewish desert communities opposed to the Temple establishment and assumed by the early Christians. It was used in Deuteronomy and Isaiah of the faithful remnant of Israel.

authentic sayings, *Yeshua* uses the concept of the coming of divine *Malkuth* interchangeably with the advent of Messiah.

If those who try to exert spiritual influence over you say, “Behold, the *Malkuth* will descend from the sky,” then the birds of the sky will be greater than you in the *Malkuth*. If they say to you, “Behold, the *Malkuth* will arise from the sea,” then the fish will be greater than you. But the *Malkuth* is within your heart and beyond your understanding.

Those who say the *Malkuth* will descend from the sky were proponents of the Davidic Messiah, expected to descend with his warrior angels from the clouds.<sup>146</sup> (Ironically, Jesus is framed as a Davidic Messiah in the New Testament writings.) Those who say the *Malkuth* will arise from the sea were proponents of the *Messiah ben-Joseph*.<sup>147</sup>

“But the *Malkuth* is within your heart and beyond your understanding.” Here the concept of the *Malkuth* within the heart is parallel to another authentic saying found only in Luke’s special material.<sup>148</sup> The Greek translates, “The Kingdom of God is within you,” but when reconstructed in Aramaic *Yeshua* said, “The *Malkuth* is within your heart.”<sup>149</sup>

Unlike the Davidic Messiah, who was understood to be a hero descended from the line of David, the *Bar-Enash* or Son-of-Adam Messiah that *Yeshua* taught<sup>150</sup> was a corporate being like Adam, the primordial human archetype from whom both sexes and all individuals are born.

The Jewish sages of *Yeshua*’s era, who analyzed scriptural texts and words for the kabbalistic *razim* they concealed, taught that Adam (“Humanity”) was the androgynous human archetype who dwelt in the *Pardes* (Paradise) of the Third Heaven in the

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<sup>146</sup> Pauline “second coming (*parousia*)” of Christ as Davidic Messiah I Thess. 4.16-17 “For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

<sup>147</sup> The Fourth Book of Ezra (about 100 C.E.) presents both the pre-existent and the earthly Messiah...The former appears in the vision of the man rising from the sea (ch. xiii.).

<sup>148</sup> Luke 17.21

<sup>149</sup> The Greek *entos* usually means “inside of,” but can also have the meaning “among.” Some translators have rendered this Greek logion as, “The Kingdom of God is among you,” meaning that Jesus is the Kingdom standing among them. But the issue is resolved unequivocally when reframed in Aramaic. The Hebrew preposition can only be *קַרְבֵּי*, “inside, in the interior,” commonly used idiomatically “within the heart.” Hebrew “heart” means “mind, consciousness, desire.”

<sup>150</sup> The term “Son of Man” (Aramaic *Bar-Enash*) appears 81 times in the New Testament sayings teaching attributed to Jesus. Sometimes it is self-referential, other times referring to the heavenly Messiah. The self-referential occurrences are usually framed that way by the redactors of the Gospels.

presence of the *Elohim*.<sup>151</sup> After they divided him into male and female, Adam and Eve became subject to the illusions (*hebel hebel*)<sup>152</sup> of duality and chose to separate themselves from divine guidance.<sup>153</sup> The *Elohim* clothed Adam and Eve in “coats of skin” and exiled them from Paradise into a world of their own making.

In the teaching of *Yeshua*, humanity had created its own separation and self-bondage to the infernal interior forces of the *Yetzer Ha-Ra*,<sup>154</sup> allegorized as *Shaitan* and his fallen *malakim*.<sup>155</sup> In what may be an authentic *davar* transmitted in Johannine tradition, *Yeshua* says, *Everyone who commits sin is a slave to sin*.<sup>156</sup>

The old version of Adam or humanity had woven a web of individual, familial, societal, and natural *hob* (the karmic consequences of sin). It was so complex that mankind could no longer free itself. Therefore the Ancient of Days had brought forth and empowered the primordial<sup>157</sup> human archetype, the *Bar-Enash*, into which those born of Adam could be spiritually reborn. But they would be self-born,<sup>158</sup> each person rebirthing himself by choosing to obey the divine guidance of the *Yetzer Ha-Tov* in the heart and rejecting the evil guidance of the *Yetzer Ha-Ra*.<sup>159</sup>

In several epistles reflecting a later interpretation of the *Bar-Enash*, Paul and/or his disciples speak of Jesus as allegorical head of the corporate body of Christ, and of Christ as the Second or Final Adam, i.e. the new heavenly archetype of spiritually perfected humanity.<sup>160</sup>

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<sup>151</sup> Literally “gods.” Although plural, it was used as a collective singular name for the Hebrew God (*El*). But the kabbalistic sages, considered the *Elohim* to be the primal emanations of unnamable and unknowable Godhead. In the Genesis stories, the *Elohim* “construct” (*yetzer-*) Adam.

<sup>152</sup> Term for the human illusory world by the Jewish philosopher *Qoheleth* in Ecclesiastes.

<sup>153</sup> Allegorized as the *Yetzer Ha-Tov*, the “good inclination of the heart,” the divine image or “construction.”

<sup>154</sup> The “evil inclination/construction” or inverted negative force of evil necessary in a dualistic world of time and evolution.

<sup>155</sup> Hebrew “messengers” became Greek *angeloi*, then English “angels.” Satan and his minions allegorize the evil guidance that exists alongside the divine guidance in a human “heart” (mind).

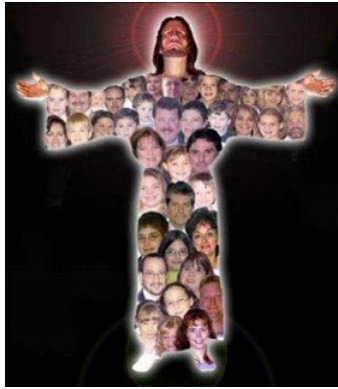
<sup>156</sup> John 8.34

<sup>157</sup> Perfected Humanity, the Successor (“Son”) of Adam—the eternal, archetypal “blueprint” from which the First Adam was constructed. It is also the New Spiritual and Future Humanity.

<sup>158</sup> The Greek term was *Autogenes*, “Self-Born,” a name of the unknowable Godhead in Hermetic and Gnostic philosophy, and a term for disciples who had achieved apotheosis as a Hermes or a Christ.

<sup>159</sup> Cf. my later section on this topic. The Pauline epistles introduced the concept of transforming negative and atavistic behaviors by taking off the Old Adam and putting on the New Adam, like changing clothing or a mask. Col. 3.9-10 *Do not tell lies to one another since you have put off the Old Adam with its practices and have been clothed with the New Adam [Christ] that is being renewed in knowledge according to the image of the one who created it.*

<sup>160</sup> I Cor. 12.12f.; I Cor. 15.45; Col. 3.9f.; Eph. 4.22f.



*The Pauline Christ as a Corporate Archetypal  
Pre-existent Final or Second Adam [Perfected Humanity]*

But the *Bar-Enash* was understood now to be a new heavenly Adam or human archetype—as Paul said, the second or final Adam.<sup>161</sup> To understand *Yeshua*'s view of the Son of Mankind as a new human archetype, we need to examine the Old Adam, known as *Adam Kadmon*, the Original Adam, by *Yeshua*'s contemporary Philo of Alexandria.<sup>162</sup>

In Hellenistic kabbalistic interpretation of Genesis, the original Adam or heavenly human archetype was androgynous like all heavenly beings. In the first chapter of Genesis, *Adam* was constructed<sup>163</sup> by the *Elohim* in their *tzelem* and *damuth*, “visible image and likeness.”<sup>164</sup> The *Elohim* constructed Adam out of *adamah* (clay) hence the name for Humanity, *Adam*.

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<sup>161</sup> I Cor. 15.45

<sup>162</sup> [http://en.wikipedia.org/wiki/Adam\\_Kadmon](http://en.wikipedia.org/wiki/Adam_Kadmon)

<sup>163</sup> *Yetzer*, formed, synthesized. But beginning the earliest Hebrew texts before *Yeshua*'s era, it appears as *YYetzer* with two yods, indicating the kabbalistic interpretation that there were two formations or *yetzerim* within the constitution of humanity—the *Yetzer Ha-Tov* or divine formation (“image”), and the *Yetzer Ha-Ra* or evil formation or “inclination.” The evil inclination did not derive from the divine image or spark, but was a kind of equal and opposite reaction to it necessitated by the very nature of dualistic reality. Adam was a synthesis of divine breath (life) and earthly clay (*adamah*).

<sup>164</sup> Hebrew parallelism in which the second word or phrase restates and sometimes clarifies the first. In the ancient tradition of Elohimism, divine beings were anthropomorphic, but in the more sophisticated theology of the Babylonian scribes, Godhead has no form. Probably because the first word *tzelem*, which referred to an image carved of wood or stone, implied idolatry, the scribes clarified it with *damuth*. The 1<sup>st</sup> century Jewish sage Akiba, who like *Yeshua* taught that God has no image, said that the *tzelem* is the image of a form created by God, not the image of God acting through the *Elohim* who say, “let us construct mankind *with* our image (Hebrew, **ב** can mean in or with).” In the benediction in Ket. 8a, בצלמו בצלם דמות תבניתו, wherein God is blessed because “He made man in His image [בצלמו], in the image of a form created by Him,” the concluding explanatory words state, in Akiba's style, that Adam was created after the image of a God-created type *damuth* (תבנית).

In the second chapter of Genesis, which derived from a separate tradition about the creation of Adam by *Yahweh*, *YHWH Elohim*<sup>165</sup> breathed the breath of life into its nostrils<sup>166</sup> and Adam became a *Nephesh chayyâh*, a living discarnate self or ego. God placed him in the fruit orchard he had planted called or *Gan Eden*,<sup>167</sup> also known as the Garden of Eden or the Paradise (*Pardes*) of the Third Heaven. Adam was to dwell there, cultivate the fruit trees, and could eat from all except one—the *Etz ha-Da'as Tov v'Rah*, the Tree of Experiencing Good and Evil.<sup>168</sup>

Then God saw that it was not good for *Adam* to be alone. He divided him into male and female, Adam and Eve,<sup>169</sup> so that these two could be companions.<sup>170</sup> But in that

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<sup>165</sup> In the first chapter of Genesis, God is called *Elohim*, “Gods.” But in the second chapter about the creation of Adam, i.e. Humanity, God is called *YHWH (Yahweh) Elohim*. Scholars identify four sources used by the Jewish scribes of the Babylonian Captivity to redact Genesis, one of whom calls God *Elohim* and probably represents a tradition from Northern Israel used to write the first chapter of Genesis. Another source calls God *YHWH (Yahweh)*, probably representing a Southern or Judean tradition, and is used to write the second chapter of Genesis. Other sources were the Deuteronomist and Priestly. The four-source theory was widely accepted, but now has developed into a more sophisticated. It nicely explains the two versions of the flood and Noah’s Ark, one with animals in pairs and the other with animals in sevens, etc., one version calling God *Elohim* and the other *Yahweh*. Cf. details at <http://www.pbs.org/wgbh/nova/bible/flood.html>.

<sup>166</sup> In kabbalistic interpretation, *YHWH* acting through the *Elohim (YHWH Elohim)* breathed the divine spark <sup>167</sup> “Orchard of Eden,” which was located to the East. The kabbalistic sages of *Yeshua*’s era located the *Pardes* in the East of the Third Heaven. To the West was *Gehenna*, the Purgatory that the soul (*Neshamah*) of every person except for the *tzadikim* or pure and righteous must experience after death before being allowed to sleep in the *Pardes* awaiting *gilgul* (reincarnation) overseen by *Metatron* (the achangetic sovereignty of *Enoch*). When *Yeshua* says that his disciples “will not experience death,” he means that they will become so pure that they will bypass the purgatory of *Gehenna*.

<sup>168</sup> The Hebrew word often translated as “to know, knowledge,” means to personally experience, even sexually, as in Adam “knew” his wife and she conceived a child. The Tree of the Experiencing of Good and Evil was for the Jewish sages an allegory of experiencing life in physical incarnation. In other words, the *Elohim* warned Adam against exiling himself from the spiritual worlds by falling into incarnation and separation from their guidance and protection. *Yeshua*’s *meshal* of the Prodigal Son is an allegory of the self-exile and return of Adam to Paradise.

<sup>169</sup> Eve was constructed from Adam’s *tzela*, wrongly translated “rib.” It means one side of a matching pair of sides, left and right (Exodus 27:7; I Kings 6:34; *et al.*). Moreover, it is a Hebrew feminine, whereas only the Hebrew masculine is ever used for a male attribute. Some sages described *Adam Kadmon* as having two faces like a Hindu deity, or even two body-forms male and female joined in one. Regardless of allegorical image one chooses, it means that Eve was what we might call the feminine “side” or aspect of Adam, and *Yahweh* separated her from the masculine side and constructed a body for her. Adam calls her “bone (*etzem*) of my bones, flesh (*basar*) of my flesh.” The word for bone used here, *etzem* as opposed to *tzela*, is used as a Semitic idiom meaning self. When Adam awoke from the trance, he saw embodied before him a second self or ego as though looking in a mirror or at a twin and exclaims, “This is bone of my bones, flesh of my flesh” meaning my own self, my very own self. The kabbalistic concept of soulmate drew upon this legend with the idea that *Yechid* and *Yechidah* can be reunited in a sacred marriage, and in the concept used by *Yeshua* of the Marriage Banquet of Messiah, an allegorical reuniting of the masculine and feminine in the Messianic Age, as in *Thomas logion #22*: His disciples asked, “Then shall we, being spiritually newly-begotten ones (*yeledim*), attain the Sovereignty [*Malkuth*]?” *Yeshua* replied, “...when you make the male and the female into a single unity, so that the male will not be [merely] masculine, and the female [merely] feminine...then you shall attain the Sovereignty.

dualistic form, they no longer wished to obey the *Memra*<sup>171</sup> or Voice of *Yahweh*. Adam and Eve instead chose to experience good and evil—the duality of the *Yetzerim*—and fell into incarnation. Since then, humanity is continually reborn into the dualistic world with “coats of skin,” a human incarnation, and the Gate to the *Pardes* is guarded by the *Kerubim*<sup>172</sup> and a flaming sword that turns in all directions.

The second century *Rabbah Beresit*<sup>173</sup> transmits a Jewish kabbalistic understanding of the six vessels subsumed under the New Testament categories of *soma* (body), *psyche* (soul), and *pneuma* (spirit). They are:

- *Basar* (בָּסָר): Flesh, “meat,” physical body that decomposes after death.
- *Nefesh, Nephesh* (נֶפֶשׁ): Personality, lower animal nature, astral-sidereal body composed of subtle ethers that survives death for about forty days then dissolves back into its subtle elements in a second death. Contains the mortal mind, perception, personality and gender individuality of the deceased. Probably derived from Egyptian *Ka and Khaibit*.
- *Ruach* (רוּחַ): Spirit that is released and ascends when the *Nephesh* disintegrates at the second death. No gender. Probably derived from Egyptian *Ba*.
- *Neshamah* (נִשְׁמָה): The “soul” that is incarnated at birth and survives death for Purgatory and Paradise. It is capable of limited understanding concerning God and the highest *’olamim*. Probably derived from Egyptian *Akhu*, the soul can leave the body in sleep and visions but remains connected with the “silver cord” of Ecclesiastes.<sup>174</sup>
- *Chayyah* (חַיָּה): The spiritual *Nous* (Hermetic Greek term) or Understanding of the *Neshamah* that can experience the Vision of God. Pauline “Mind of Christ.” Probably derived from Egyptian *Sahu*. Androgynous like the angels.
- *Yechidah* (יְחִידָה): The highest aspect of the human subtle constitution through which a *tzadik* or realized saint achieves divine union with God. Possibly derived from Pythagorean Greek *Monas*.<sup>175</sup>

<sup>170</sup> Hebrew עֵזֶר “collaborator, helper”

<sup>171</sup> The Divine Word spoken by God (not to be confused with a prophetic *davar* spoken by a prophet or sage). Possible Jewish antecedent for the Logos Hymn in John 1: “In the beginning was the Logos [*Memra*]...”

<sup>172</sup> <http://www.jewishencyclopedia.com/articles/4311-cherub>

<sup>173</sup> Cf. [https://archive.org/stream/RabbahGenesis/midrashrabbahgen027557mbp\\_djvu.txt](https://archive.org/stream/RabbahGenesis/midrashrabbahgen027557mbp_djvu.txt)

<sup>174</sup> “R. Bisni, R. Aha, and R. Johanan in R. Meir’s name said: The *neshamah* (soul) fills the body, and when man sleeps it ascends and draws life for him from above.” *Rabbah Bereshit* XIV.9-10

<sup>175</sup> The Egyptian *Ren* or true Name was the probable kabbalistic origin of the name written on a white stone in Christian baptism. In *Yeshua*’s inner circle, he renamed a disciple after he/she had shown evidence of receiving the second “birth from Above.” For example he gave the name *Cephas* to *Shimone* or Simon, whom we know as Peter. *Cephas* means rock or stone in Aramaic. That was translated into Greek as *Petros*, from which “Peter” is given in English. The renaming of an initiate was an ancient tradition in many mystery religions, but usually the name was kept secret. In medieval European schools it was sometimes used as a



The kabbalistic thought of *Yeshua*'s era also transmitted *haggadot*<sup>176</sup> about *gilgul*, the cycles of reincarnation. Each soul or *Neshamah* was emanated by God through an individual divine spark known as the *Yechidah*. Through the matrix of *Ruach* or spirit, each *Neshamah* emanated the *sarx* or flesh into incarnation with its own *Nephesh* that carried the virtues and *hob* developed in previous incarnations. Each incarnation was merely one chapter in that soul's book of life.<sup>177</sup> Each chapter was written by the incarnate *Nephesh* which had the freedom to follow the guidance of the good or the evil *yetzer* through the "works" or actions taken in life. Those actions created permanent conditions that were stored in the soul—virtues of "treasure" that sanctified it, or unjust actions and vices that defiled it. The soul was purified of defilements after physical death and dissolution of the flesh, then the *Nephesh* itself, but the karma or *hob* remained to accompany the *sarx* and *Nephesh* of the next compulsory incarnation.

Reincarnation was compulsory and overseen by the Archangel *Metatron*. However, the *gilgul* of a saint like Elijah, who had already achieved *qimah* and was no longer compelled to reincarnate, was voluntary and sacrificial. It was done as a mission. Thus the Pauline Christological statement about the Lord Jesus, "who, though he was in the form of God, did not count equality with God something to be preserved, but emptied himself,<sup>178</sup> taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross."

All souls of the *tzadikim* like Enoch, Elijah, John the Baptist, and *Yeshua* existed with God as *Hochmah* before the beginning of time, and like the *Elohim* participated in designing all creation.<sup>179</sup> Thus the early kabbalistic understanding of the *gilgul* of Elijah as John the Baptist was probably more as an avatar of Elijah, who had no need for reincarnation. *Yeshua* was considered by his disciples, and possibly by himself, to be an avatar of the *Bar-Enash* sent on a prophet's mission to Israel.

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*nom de plume* to guard anonymity. The naming of Bishops and even Christian children after Christian saints, as well as the Christian name given at baptism, reflect a survival of the originally esoteric institution of the *Ren* or the Hebrew *Shem*.

<sup>176</sup> Jewish folk stories modified by sages to give their disciples allegorical clues about spiritual realities.

<sup>177</sup> God's intention for the book is for it to be a hero's epic, but individual chapters might turn out to be tragedies. When a soul becomes righteous, it is written into the Book of Life [of the *'Olam*].

<sup>178</sup> Greek *ekenosen*, "emptied out," surrendered his divine status, allowed his soul to be reincarnated, and his only connection with the Heavens to be gradually remembered through the consciousness of the *Nephesh*.

<sup>179</sup> "With the supreme King of kings, the Holy One, blessed be He, sat the souls of the righteous with whom He took counsel before creating the world." 2<sup>nd</sup> century *Rabbah Genesis VIII.6-8*

The overseer of all incarnations, the Archangel *Metatron*, had lived as righteous Enoch in his first and only incarnation, ascended bodily into the Heavens, and was spiritually rewarded with the *Malkuth* or Divine Sovereignty of an Archangel.<sup>180</sup> The Jewish Pharisaic concept of reincarnation was carried forward in many early Christian and Gnostic churches but was pre-empted in proto-orthodoxy by the doctrine of one incarnation and final judgment.

All human beings were understood to be incarnations of the First Adam. Thus all people except the saints ignored the *Memra*, continued to rebel in their hearts against divine *Malkuth*, and therefore submitted themselves to the bondage of *hob* (moral debt), personified as *Shaitan* (Satan).<sup>181</sup> They followed the evil inclination of the heart. The teachings of *Yeshua* and those attributed to his brother James<sup>182</sup> refer to the heart as the seat of good and evil *Yetzerim*, and warn against being (in Greek translation) *dipsychos*, “double-minded,” meaning “of two souls,” the dualistic condition created by a humanity that chooses to separate itself from God.

*Yeshua* taught the *halakah*<sup>183</sup> for spiritual evolution by following the *Yetzer Ha-Tov* or good inclination of the heart. This created the conditions for spiritual rebirth as a *yeled* or little child in the heavenly archetype of the *Bar-Enash*, New Humanity, or Christian Christ. This was the means by which humanity would eventually usher in the Messianic Age or kabbalistic *Tikkun ‘Olam*,<sup>184</sup> the age when the *Pardes* or Paradise of the Third Heaven will be realized on Earth.

In first-century tradition known to *Yeshua*, on *Shabbat* the Jewish sages met to study and discuss the *Razim* or Mysteries of the Heavens hidden in Scripture. At this sacred time the Gate to the *Pardes* was opened for them. The “gate” of a rabbi was an idiomatic reference to the *halakah* that he taught his disciples.<sup>185</sup> *Yeshua* presided over

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<sup>180</sup> The ministries of the *malachim*, “messengers” or angels were understood to be sovereignties or offices of divine function. They were regarded as kabbalistic divisions of the greater sovereignties of the *Elohim* or Archangels. The higher spiritual evolution of the saints who no longer reincarnate is implied by the kabbalistic *haggadah* of the Five Trees planted by Noah in Paradise after the fall of Adam. This was transmitted in an authentic saying of *Yeshua* and illuminated for us by his contemporary Philo of Alexandria. We will examine it later.

<sup>181</sup> “The Prince of this world (*‘olam*)” in Johannine terminology.

<sup>182</sup> Cf. James 1.8 “A *dipsychos* man is *akatastatos* (afflicted, storm-tossed) in everything he does.”

<sup>183</sup> Practices of covenantal love and interior discipline that lead to spiritual rebirth as a *Bar-Enash*.

<sup>184</sup> [http://en.wikipedia.org/wiki/Tikkun\\_olam](http://en.wikipedia.org/wiki/Tikkun_olam)

<sup>185</sup> In the *Mishnah* and later rabbinical teaching, the *Shaar* or Gate was idiomatic for an entire school of interpretation. When *Yeshua* says, *Strenuous is the Gate that leads unto divine Life and only a few find it* (cf. Mt. 7.13-14), he refers to his own *halakah* of spiritual rebirth.

a unique messianic *Shabbat Seder* that was a foretaste of the Messianic Banquet in which he transmitted inner-circle kabbalistic teachings, many of which have been preserved in the Jesus sayings traditions but misunderstood.

These divine teachings were allegorized as the bread of the future Messianic Banquet. Thus he taught his disciples to pray, "Give us this day our bread of the morrow."<sup>186</sup>

### Galilean Spirituality vs. Judean: *Yeshua's* Opponents

Jerusalem of Judea was the political and religious center of Palestinian Judaism. The Second Temple built under Ezra and Nehemiah had been torn down and rebuilt on a



massive scale by Herod, who made it into a showplace. Since it was unlawful for any but priests (*cohenim*) to enter the central precincts, Herod had employed a thousand of them as carpenters and stone masons.

Model of Herod's Temple in Jerusalem  
<http://www.telegraph.co.uk/news/picturegalleries/howaboutthat/4837528/A-model-of-biblical->

The High Priests were corrupt collaborators<sup>187</sup> with the Roman occupiers. Joseph Caiaphas (*Yosef bar Qof*), son of Ananus the previous High Priest, had been appointed under the Procuratorship of Valerius Gratus about A.D. 18. He remained High priest until Pilate was recalled in A.D.36 and the Prefect Lucius Aelius Sejanus was convicted of corruption. Apparently he and Caiaphas had a mutually beneficial arrangement to siphon off funds from the Temple treasury, which accumulated huge receipts from money-changing and temple services for pilgrims, especially the 300,000-400,000 who crowded into Jerusalem for Passover each year. Caiaphas lived like Roman royalty with servants and the finest apartments. He was despised by many, but had a working relationship with the Jerusalem Sanhedrin, which included many less wealthy pious Pharisees.

The Jews of the outlying villages and especially the Galilee, which was a rural area to the North of heretical Samaria, were considered to be unsophisticated. Although most villages had a "scribe" trained in Jewish and

<sup>186</sup> According to the earliest Aramaic versions of the Lord's Prayer.

<sup>187</sup> Known as Herodians.

Roman law, and some had synagogues with a trained Pharisaic *Chazzan* to lead it, they did not follow the strict *halakah* or complex rulings of the Judean Pharisees, which *Yeshua* mocked as the traditions of men, not of God.



Galilean sages were charismatic and somewhat shamanic, as opposed to the legal orientation of Judean Pharisees, even though some of them had studied with Judean schools to earn their authority. They focused more on the teachings of the prophets than the dietary and other rules of Numbers and Leviticus. Being so few, with no other trained men with whom to discuss and dispute, they also focused on spiritual practice, prayer, and *shaqad* (vigil, meditation). Let us examine three of the great Galilean sages roughly contemporary with *Yeshua* who can give us insight into *Yeshua's* spiritual influences.

We have records of two Galilean sages who, like *Yeshua*, addressed Godhead as *Abba*. The first was *Honi the Drawer of Circles*, a Galilean holy man who lived a few decades before *Yeshua*. We are told that, like *Elijah*, he ended years of drought through special prayers he made publicly while standing at the center of a magical circle. When a major rainstorm immediately followed, he drew another circle and thanked the *Abba* for rain, but asked Godhead to restrain the deluge somewhat because it was causing too much damage. For that he was denounced by jealous contemporaries as impious, treating God with too much familiarity.<sup>188</sup> His grandson, *Abba Hilkiyah*, was able to invoke rain, as were several other Galilean sages. Interestingly, James the brother of *Yeshua*, was said by Epiphanius to also have been a rainmaker.<sup>189</sup>

After *Yeshua* had been executed, one of the disciples of *R. Yohanan ben Zakkai*, founder of rabbinic Judaism after the siege of Jerusalem, is recorded as addressing Godhead as *Abba*. His name was *R. Hanina ben Dosa*, a great healer whose prayers were always effective. He was considered to be a great Son of God by his own teacher. Many of the miracles wrought by his prayers are similar to those attributed to Jesus in the gospels, such as healing through prayer at a distance.<sup>190</sup> Asked for healing prayers

<sup>188</sup> See [http://en.wikipedia.org/wiki/Honi\\_ha-M%27agel](http://en.wikipedia.org/wiki/Honi_ha-M%27agel)

<sup>189</sup> *Haeres.* 78.14

<sup>190</sup> It is related that when the son of *Johanan ben Zakkai* was very sick, the father solicited the prayers of *Hanina*. *Hanina* readily complied, and the child recovered. The overjoyed father could not refrain from

for a sick man, he prayed and said the man was healed. When asked how he knew, the said that when his prayer flowed easily, he knew it had been granted.

*Eliezar ben-Hyrcanus* was another Galilean sage of the period who, like *Yeshua*, argued that the Jerusalem Sanhedrin Pharisees did not have the authority of God behind their strict *halakah*. Like *Yeshua*, he refused to accept the “traditions of the elders” of the Jerusalem Sanhedrin. Like *Yeshua*, he was a native of Nazareth.

It seems, then, that Galilean sages were practitioners of less orthodox, more shamanic forms of prophetic mysticism that emphasized solitude, silent prayer, and interior experience. Several, like *Yeshua*, used the kabbalistic name *Abba* for God.<sup>191</sup> Their prophetic emphasis upon religion of the heart put them in opposition to Judean legalism, and as outsiders they were offended by the Roman collaboration and insider corruption of the Jerusalem Temple establishment. Galilee was also the home of the Zealot movement which advocated theocracy and armed insurrection against the Roman occupiers and their Jerusalem collaborators<sup>192</sup>

For all these reasons, the Galilee was where John the Baptist chose to develop, expand, and recruit disciples for his prophetic ministry. It was also the homeland for *Yeshua*'s itinerant ministry and his closest disciples.

Like John the Baptist, *Yeshua* was challenged and opposed by Judean Sadducees, the scribes or lawyers of the Judean Pharisees, and the Herodians—Roman collaborators and spies. As the popularity of his prophetic message grew, they considered *Yeshua* to be a social and political enemy. After the Baptist was beheaded by Herod for preaching against his violation of Jewish marriage law, *Yeshua* kept travelling from safe house to safe house to avoid Herodian spies who sought occasion to file valid charges of treason against him. Nevertheless, he seems to have led his disciples on pilgrimage to Jerusalem every year for Passover, where he proclaimed his *Basor*, disputed *halakah*,

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expressing his admiration for his wonderful pupil, stating that he himself might have prayed the whole day without doing any good. His wife, astonished at such self-abasement on the part of her famous husband, inquired, "Is *Hanina* greater than thou?" To this he replied, "There is this difference between us: he is like the body-servant of a king, having at all times free access to the august presence, without even having to await permission to reach his ears; while I, like a lord before a king, must await an opportune moment" (*Berakhot*, 34b). Similarly, at the solicitation of *Gamaliel II*, *Hanina* entreated mercy for that patriarch's son, and at the conclusion of his prayers assured Gamaliel's messengers that the patient's fever had left him. This assurance created doubt in the minds of the messengers, who promptly asked, "Art thou a prophet?" To this he replied, "I am neither a prophet nor the son of a prophet; but experience has taught me that whenever my prayer flows freely it is granted; otherwise, it is rejected." The messengers thereupon noted down *Hanina*'s declaration, and the exact time when it was made; on reaching the patriarch's residence they found that *Hanina* had spoken truly (*ibidem*; compare *Berakhot*, v. 5 and *Yerushalmi Berakhot*, v. 9d). Quoted from Wikipedia [http://en.wikipedia.org/wiki/Hanina\\_ben\\_Dosa](http://en.wikipedia.org/wiki/Hanina_ben_Dosa)

<sup>191</sup> The significance of *Abba* will be discussed later in the reconstruction of the Lord's Prayer.

<sup>192</sup> [http://en.wikipedia.org/wiki/Zealots\\_%28Judea%29](http://en.wikipedia.org/wiki/Zealots_%28Judea%29)

and prophesied the destruction of the Herodian Temple and its corrupt religious establishment. Finally, on his last pilgrimage, he carried out his infamous prophetic cleansing of the Temple by overturning the tables of the money-changers and freeing all the sacrificial animals.

He knew that he would be arrested and probably executed, but he also knew that the legend of his prophetic act at the Temple would be carried far and wide by the Jewish pilgrims returning home so that his disciples—who were now fully trained—would be able to establish the divine *Malkuth* among them.<sup>193</sup>

Contrary to the story told in the Book of Acts, Peter and the other disciples, except for James, probably did not remain in Jerusalem but returned to their Galilean homes. Later the Jerusalem church as described by Paul in his early epistles probably formed around James when Peter and John returned.<sup>194</sup>

The *talmidim* said to *Yeshua*, “We know that you will disappear from our sight. Who is the one that will succeed you as our *Rav*?” *Yeshua* replied, “From whatever place you may be, you shall go to James the *Tzadik*, for whose sake Heaven and Earth came into being.<sup>195</sup> *Gospel of Thomas* logion 12 (Hereafter cited *Thomas*)

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<sup>193</sup> *Yeshua* undoubtedly instructed his disciples to stay far away from his execution and fade into the crowd of spectators so that they would not be identified and arrested. Only the women could safely approach his body and tomb. He would have commanded Peter and the other men to deny under oath that they were his disciples, for if they had been martyred with him, nothing of his teachings would survive. Mark’s story of Peter’s denials is probably rooted in fact, but not because Peter was a coward. He and all his Galilean fisherman co-disciples were strong, tough, totally loyal men who would have fought to the death for *Yeshua*. But their master commanded them not to fight, to avoid being arrested at all costs, and to return to Galilee quickly for the sake of the *Malkuth*.

<sup>194</sup> The earliest accounts we have are from Paul about A.D. 40-50, who said that the first appearance of the risen Jesus was to Peter probably in Galilee, the last to James in Jerusalem. Mark’s account of the empty tomb was written a generation later about A.D. 65. In the original ending of Mark’s Gospel, the women find the empty tomb and an angel who tells them that *Yeshua* has gone ahead of them to Galilee. Luke’s Gospel also tells of *Yeshua*’s Uncle Cleopas and another disciple travelling to Emmaus after the crucifixion in order to return through Samaria to Galilee. Clearly the original Jewish-Christian church formed in the Galilee, not Jerusalem, then from there to Antioch, Damascus, Jerusalem, and eventually Greece and Rome. The story in Acts with Peter and a large community of disciples living Jerusalem immediately after the crucifixion was composed yet even another generation later about A.D. 85. By that time any semblance of history had been lost to gentile Christianity, which credited Peter and Paul as its founders. Jewish Christianity under James had been opposed, repudiated, and almost completely erased from proto-orthodox memory. The Johannine churches of Asia Minor had developed from Jewish Aramaic speaking congregations to mainly Greek-speaking gentile congregations.

<sup>195</sup> Semitic idiom meaning that James was a true *tzadik* beloved by God.

## V. GLOSSARY: Important Words and Concepts in the Hebrew/Aramaic<sup>196</sup> Language of Yeshua

**Abba** *Tender, motherly father; In Kabbalistic thought the androgynous Father-Mother Godhead of Divine Emanation ("Creation")*

**Adam** (Hebrew), *Enash* (Aramaic) *Collective, archetypal Humanity. See Bar-Enash*

**Adonai** *Lord, Master of the Universe*

**Ahavah, ahav** *Love, to show love, meaning to act with sincere devotion, respect, dedication, fidelity*

**Aliyah** *Ascent of the Holy Mountain to the Altar of YHWH.*

**Aman** *Master architect, from same trilateral root as Amen.*

**Amen** *Liturgical word based on the same trilateral root as emunah, "faithfulness," and used by Yeshua and/or later Christian prophets who invoked his spiritual presence to preface a davar or "word" of the Master ("Lord"), meaning "faithfully" or "in truth/truly I say unto you"*

**Emunah** *Fidelity, faithfulness, trustworthiness.*

**Amme-ha-eretz** *"People of the land," the common Jewish people who were not observant practitioners of Rabbinically prescribed mitvoth, which were considered by Yeshua to be overburdened with the lesser commandments of men.*

**Bar** *"Son" Aramaic*

**Ben** *"Son" Hebrew.*

**Bar-Enash** *"Son of Mankind, Son of Man, Child, Offspring, Scion, Successor, Inheritor of Adam (Humanity);" not to be confused with Bar-Nasha, "mortal man," a self-designation of the later prophets. Daniel saw "one like unto a human being ("Son of Mankind") being given divine sovereignty over the world of the Beasts. This became a Messianic prophecy to later sages, and "one like unto a son of mankind" became the Messiah as Aramaic Bar-Enash, which in Hebrew was Ben-Adam. This is a key to understanding the Basor proclaimed by Yochanan and Yeshua. For Yeshua the "Son of Man" was the New Adam (cf. Paul) that was born "from Above" in the heart and spirit of those who could enter the new Age of God (Malkuth). The Malkuth was appearing on Earth from*

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<sup>196</sup> Why Hebrew/Aramaic? Because the two were dialects, not separate languages. *Yeshua* taught in the common Jewish form of Aramaic language spoken in Palestine and the Galilee, but also employed Hebrew, the *Lashon Ha-Kodesh* or sacred language of Jewish Scripture, which was very similar to Aramaic. The *Aramaic* spoken by *Yeshua* and his disciples shared a common vocabulary with Hebrew that differed in grammar and sometimes in vocabulary but shared the same Hebrew meanings and script. Synagogues used oral Aramaic *Targum* translations and interpretations that reflected midrashic (proto-rabbinic) commentaries and expansions of Scripture based on allegorical and kabbalistic interpretation. Cf.

<http://en.wikipedia.org/wiki/Targum>. Most of the Aramaic vocabulary of *Yeshua* can be recovered from 1<sup>st</sup> and 2<sup>nd</sup> century New Testament and other Greek translations of his sayings by examining Greek words used the Greek Septuagint (LXX) to translate scriptural Hebrew words for Hellenistic Jews three centuries earlier. Abbott-Smith included these equivalencies in his *Manual Greek Lexicon of the New Testament* 1922-1936 <http://www.amazon.com/Manual-Greek-Lexicon-New-Testament/dp/0567086844>. Later Hatch and Redpath provided a more complete glossary <http://www.amazon.com/Concordance-Septuagint-Testament-Including-Apocryphal/dp/0801021413> Here I have presented *Yeshua's* special theological vocabulary in both dialects when appropriate, but they are based mostly on the forms found in Biblical Hebrew.

*the inside out and could not be seen merely by looking with the eyes of flesh. But gradually as the New Adam replaced the Old Adam, the Earth would be sancified, the power of Shaitan and his Beasts broken, and the "lion would lay down with the lamb." However this came only after the trials and Birth Pains of the Messiah. These were considered to last no longer than the life of a saint, when his/her soul (no gender) would achieve the qimah and dwell in the eternal habitations of God's 'Olam. For this reason, many of the eschatological parables of Yeshua seem to make the apocalypse identical with death, which brings Mishpat. This is not "eternal" in the sense of "forever," as gentiles interpreted it. Rather it is "unto an 'olam," meaning an intermediate state between incarnations for those who have not achieved the qimah, as found in various Kabbalistic texts. See 'Olam.*

**Bar-Mitzvah** "Son of the Covenant;" 13-year-old Jewish male who has been taught to read Torah and carry out the basic religious duties of a Jewish man.

**Barukh Attah** "Blessed art Thou; We return blessing unto Thee."

**Berakoth** Blessings, Divine Metzloth or subtle currents and influences.  
berakuth Aramaic form.

**Basar** "flesh," body of flesh.

**Basor** Public announcement by messenger from king proclaiming birth of a son and royal heir to the throne.

**Basor Ha-Malkuth Ha-Shamayim** Public Proclamation of the coming Sovereign Reign of the Heavens (God); "Gospel of the Kingdom of Heaven."

**MeBasor, MeBasrim (pl)** Proclaimer of the Basor; an Apostle

**Berakah** Hebrew or Aramaic blessing; the blessing of God said before breaking bread

**Berashit** "In the beginning;" Book of Genesis.

**Berashit bera Elohim eth ha-shamayim veth ha-aretz** "In the beginning the Elohim formed the Heavens and the Earth."

**Beth** House.

**Birkat Kohanim** The Priestly Blessing

And God spoke to Moses, saying, "Speak to Aaron and his sons, saying, 'So shall you bless the Children of Israel – say to them:

May YAHWEH bless you and guard you – **וְיִשְׁמְרֶךָ, יְבָרְכֶךָ יְהוָה**

May YAHWEH shine His countenance (Face) toward you and be gracious to you – **יָאֵר יְהוָה פְּנֵיו אֵלֶיךָ, וַיַּחַנֶּךָ** (For God to look upon you is the greatest of all blessings)

May YAHWEH lift up His countenance (Face) toward you and give you peace' – **יִשָּׂא יְהוָה פְּנֵיו אֵלֶיךָ, וַיִּשֶׂם לְךָ שְׁלוֹם**

They shall place My name (Ha Shem) upon the children of Israel, and I Myself shall bless them."

**Chaburah** Jewish religious fellowship or lay order.

**Chazzan** Master of a synagogue; later Rabbi.

**Dam** Blood, vital force, the life-force.

**Damah** Bloodline (of humanity from A-dam in Kabbalistic interpretation)

**Damoth** "Blood-likeness;" humanity is generated from deity in the same genetic way that human children are generated from human parents



**Davarim, Davar** "Divine prophetic words and/or actions;" the Davar of a prophet is considered to be the revealed Word of God.

**Day of Atonement Yom Kippur.** During the week before Rosh Hashanah, the "head of the Year" or Jewish New Year in fall, the High Priest was purified in a five-fold baptism, ritual bathing, or mikveh and entered the Holy of Holies, where he intoned the Name of God (forbidden at all other times and to all other people) and sought release ("forgiveness") from the consequences of sin for all of Israel. In more ancient rites he magically conferred this burden upon a goat ("scapegoat") and released it into the Judean desert. Historians record that as the flames of rebellion began to rise in Jerusalem before the horrors of the siege predicted by Jesus, the people clamored for Yakob the Tzadik (James the Just), brother of Jesus, to take the role of the High Priest for the Day of Atonement in place of the Roman political appointee. The Romans assented, and the work was done by Yakob. However, he was thrown to his death from the great wall of the Temple soon afterwards by jealous Temple officials.

**Divine Name, Ha-Shem;** See YHWH

**El Elyon** "God the Highest," the Supreme One of the Elohim.

**Eliahu Ha-Nabi** The Prophet Elijah.

**Elohehu, Melek Ha-Olam** "Our God, Ruler of the All."

**Elohim** Plural of El, "God;" one of the Names of God in the Old Testament indicating a more ancient concept of henotheism, or a Supreme God with multiple manifestations.

**Essenes** Messianic Jews living in separated desert communities. The Messianic teaching of John the Baptist show many affinities to Essene and other Jewish sectarian thought as revealed in the library of Qumran (Dead Sea Scrolls). However, the Messianic teachings of Jesus are quite unlike that of the Essenes, who (along with the Pharisees) would have considered him to be a "winebibber and a glutton", his Halakah to be impious, and his saintly Mashiah Ben-Joseph (rather than the warlike Ben-David) to be unsupported by Scripture.

**Gehenna** The Jewish concept of the brief after-death purgatorial state of the Neshamah or eternal soul to purify it for entrance into the Pardes of the Third Heaven. Disciples who had spiritually rebirthed themselves through Yeshua's Halakah would pass through the "pangs" of death, i.e. Gehenna, expressed in the idiom "they will not experience death," and experience continuity of consciousness awakening in the 'Olamic Life of God, so-called eternal life. But most people will need purification before they can sleep in the Pardes awaiting gilgul or reincarnation.

**Gilgul** (Heb. גִּלְגּוּל; "transmigration of souls," "reincarnation," or "metempsychosis") "Cycles;" the kabbalistic teachings of reincarnation overseen by Metatron, who was Enoch in his earthly life according to Hellenistic Jewish haggadah

**Gnosis** "Spiritual Knowing" (Greek) as opposed to belief. As Carl Jung said when asked about his religious beliefs: "I don't need to believe; I KNOW." Cf. Manda

**Ha-Acharit** The ultimate end of all time

**Haggadah** Jewish legends and kabbalistic stories, some of which were written into Scripture, other handed down orally

**Hakim** A Jewish sage

**Ha-Roshit** The ultimate beginning of all time

**Hasidim Chasidim** "Spiritually Pure and Righteous Ones," Jewish saints.

**Hebel** Jewish wisdom term for human self-created illusions comparable to Sanskrit *maya* and Buddhist "appearances." Intensified by repetition *hebel*, *hebel* as in *Ecclesiastes* (inaccurately rendered "vanity, vanity" in English translations).

**Hekel** The Jewish Temple; palace or mansion.

**Hochmah** Wisdom, the feminine Presence of God, Divine Immanence in the Kabbalistic World of Asiah, the Shekhinah; the strict Divine Mother (Greek *Sophia*), patroness of serious spiritual disciples, who first tests and tries them, and when they please Her, She guides, teaches, and reveals Her secrets to them. The Christian Paraclete, "Strengtheners," or "Holy Spirit."

**Hob, hubah, hayyab** Spiritual debt, similar to Sanskrit *karma*.

**Imma** Mother; refers to aspect of God as Divine Mother.

**Kabbalah** Oral teachings of Jewish Messianic mysticism; *Merkabah* mysticism concerning Enochian ascent to the Chariot-Throne of God was most advanced form, not taught orally but "learned" through *Manda* or *Gnosis*. Practitioner was "taught by God" just as *Yeshua* said he learned from the *Abba* or Father-Mother of All.

**Keseh** Subtle lunar *Ruach* or spirit-breath.

**Kiddush** Jewish cup of blessing for *Shabbat* or other religious celebrations.

**Kichesh** Non-attachment to possessions, places, and worldly power

**Kol Ha-Nabi** "The Voice of the Prophet." A prophet speaks the Word of God, which must come to pass. The prayer and words of a prophet are heard and honored by God. *Yeshua* called all of his disciples to be prophets, whose "yes" means yes and "no" means no. God will hear and honor whatever they ask. Cf. *Bat Kol*.

**M<sup>e</sup>Basrim** "Messengers of the Basor," Apostles.

**Manda** *Gnosis*, spiritual knowledge of the Heart that cannot be taught, but must be learned by each soul. It is the only knowledge that can be accumulated, grown, and carried from lifetime to lifetime.

**Malach, Malachim** Angel, Angels, literally "Divine Messengers"

**Malkuth** Sovereignty, Rule, Governance; not "Kingdom." "Kingdom of God" is a mistranslation for the Aramaic term meaning omnipresent Sovereignty of God--not a kingdom ("king domain") or place.

**Mar, Mar Yeshua** Aramaic "Master, Master *Yeshua*"

**Marana Tha** "Our Master, Come" Earliest Jewish Christian invocation of the spirit of *Jesus* to help remember his teachings and to inspire Christian channelers and preachers with new teachings. Some scholars speculate that the sayings beginning with "Amen" and "Amen, amen, I say unto you" represent authentic teachings of *Yeshua*, but others argue that they represent a format for channeled teachings after his execution.

**Matronit** Lover-Wife Consort of God *Adonai* in kabbalistic tradition; God as Mother.

**MeBasrim** See *Basor*

**Melchizedek** "King or Master of Righteousness;" mysterious High Priest of *El Elyon* who administers sacraments of bread and wine to *Abraham*; considered to be founder of all Divine Priesthood and of Christian Priesthood. When a Priest is Ordained in Apostolic Succession he is declared to be "a Priest forever, after the Order of *Melchizedek*."

**Merkabah** The Chariot-Throne of God. *Ezekiel* and other visionaries familiar with Near Eastern images in the Temple attributed this moving Throne of ancient warrior-kingship

used to transport the King during battle to YHWH. Later was the microcosmic instrument of the Divine Image within the soul used by Jewish Merkabah mystics ("Riders of the Chariot") to make their Ascent through the Heavens to the Throne of God.

**Messiah, Mashiah** The Anointed One. Hebrew Priests, kings, and prophets were consecrated by means of oil poured over their heads; the Bar-Enash or Messiah was seen as consecrated in this way as supreme Priest, Prophet, and Sovereign of the New Heavens and New Earth, and of the entire Age of the Malkuth.

**Messiah Ben-David** Popular Pharisaic version of warrior-king in lineage from King David who would fight against the Romans, liberate Israel, and inaugurate the Messianic Age. Yeshua opposed this concept (Cf. Mark 12.35f.; Matthew 22.43f.; Luke 20.44)

**Messiah Ben-Yosef** Prophetic and esoteric view of suffering Messiah who would die to redeem Israel and all mankind, and who would reveal the razim or mysteries of Heaven.

**Mikveh** Purifying bath, hand-washing, or other immersion in "living" water.

**Mishqad** Vigil, "Watch." Originally a watch kept by a lookout, night watchman; a form of meditation known as a Watch or Vigil; done sitting, sometimes with head between knees as described for Elijah when he brought rain clouds, or done with eyes closed on dark nights. Root shaqad means keeping a sleepless (i.e. wakeful and alert) watch. In Kabbalistic mysticism the Vigil was a divine meditation done under the Night Heaven or after sunset. In Christian tradition the Vigil survived as a practice done only one night a year from the sunset of Holy Saturday to Easter sunrise.

**Nacham** "Submission," wrongly brought into New Testament from teachings of Jesus as Greek metanoia, "repentance, change of heart;" this is also the basic meaning of Islam.

**Nasa Beaph** Self-righteous "turning up the nose, looking down the nose" at someone. Wrongly translated in Greek New Testament as "hypocrite." Hypokritos was a term from Greek theater meaning "play actor, pretender." But there was no tradition of theater among the Jews, thus no word for "hypocrite" or play-actor. The Greek word for hypocrite in the NT translated the Aramaic phrase nasa beaph "take nose," which meant to turn up the nose, or look down the nose, at some one. The Pharisees criticized by Yeshua were not hypocrites; they were self-righteous.

**Nephesh, nefesh** A word for the impermanent part of a soul, but meaning the personality. In the Kabbalistic thought of the Yeshua's time, it was a double of the person in flesh, having the same sex, mind, and personality limitations. It was unique to each incarnation of a soul and could sanctify or defile the Neshamah or Soul by its moral actions. It probably derives from the concept of the Egyptian Ka and the Greek astrological ethos that could be contacted by Priests and mediums for a period of time after death. It is related to the medieval Paracelsian concept of astral or etheric body or personality-self used in astral projection and that survives the death of the flesh (First Death) for about forty days. It then dissolves back into its etheric elements, releasing the higher soul (Egyptian Ba) for rest until its next incarnation. The Nephesh can experience purgation (Christian Hell and Purgatory), and it can remain "earthbound" for various reasons, avoiding the Second Death. In Kabbalistic thought, many cases of possession are understood to be caused by corrupt human Nepheshim trying to retain

form and consciousness. In certain types of exorcism Yeshua caused them to dissolve to release the higher human souls trapped in them. Their elementary forms then dissolved back into the World of Formation to re-emerge in positive transformation. *Nepheshim* (plural of *Nephesh*).

**Neshamah, neshama**, Kabbalistic immortal soul similar to Greek *augoeides*, Egyptian *sekhem*; the Divine Ray or Monad that projects lower psychic entities into human incarnation. Depending upon the moral actions of its incarnate *Nephesh*, the *Neshamah* would suffer purifying spiritual fire in Gehenna in the after-death dissolution of the *Nephesh*. See *Gilgul*.

**'Olam** (Greek *Aeon*) Kabbalistic term meaning Age, Aeon, Era, World. A state of existence. After death, human souls may experience a temporary 'olam of suffering (compared by Yeshua to Gehenna, a garbage dump in a valley outside of Jerusalem), or achieve the *qimah* and dwell in the 'Olam of God. The garbage in Gehenna was regularly burned to purify it. That is why it was hot and emitted smoke. Yeshua was drawing upon Jewish *haggadah* about death that was later syncretized into the Catholic doctrine of Purgatory when he warned of the purgatorial state after death. The idea of a permanent Hell for Christians was taken over from Orphic myth in fifth and sixth centuries and added to the purgatorial concept. Eschatological punishments for Satan in the Lake of Fire (*Revelations*) became punishments for the enemies of Christianity like the Flaming Lake of Pus (third-century Gospel of Nicodemus) and developed into the full doctrine of Hell and damnation.

**'Olam Ha-Ba** The invisible present and future Messianic Age of Divine Sovereignty on Earth in which the forces of injustice, disease, and bondage will have no place.

**This 'olam** The current fallen world ruled by *Shaitan*, "the Prince of this World."

**'Olamim** The Four Kabbalistic Worlds or Ages. Later designed *Atziluth*, *Briah*, *Yetzirah*, *Asiah*

**Pardes** Paradise, Garden of Eden; place of rest for the righteous after death, located in the Third Heaven.

**Paraclete** Greek *Parakletos*, Spiritual Guide sent by Jesus and channeled by Christian prophets.

**Pesach** *Passover*.

**Qimah** The Standing Forth or "Resurrection" after death of a Jewish saint. The ascended soul is neither male nor female, but like all heavenly beings--a state often allegorized as androgynous "like the angels."

**Qlippoth** Dark forces released into all worlds like shards from shattered glass when the *sephirotic* vessels were broken by God so that they could communicate to create a unified *Kosmos*; dark forces and necessary evil are consequences in a dualistic world of Divine Emanation ("Creation") in Kabbalistic thought.

**Rab, Rav** "Great One," Jewish Spiritual Master.

**Rabbi** "My Great One, Spiritual Teacher;" later term for Jewish scholar and lawyer of Torah.

**Rabboni** from Aramaic *Rabban*, Master Aramaic for "Our Teacher."

**Ruach** Hebrew word often translated "spirit." Associated with divine fire, mind after contact of Jewish priests with Zoroastrian astral religion in Babylon. Thus Moses perceives divine spirit in the fire of a burning bush, The *Merkabah* Throne of God is

surrounded by Seraphim or Fire Snakes, Elijah calls down fire from the Heavens and later ascends into the Heavens in a Merkabah or Chariot of fire, tongues of fire appear over the heads of disciples at Pentecost. The Spirit of God was also understood allegorically as a white dove, the totem bird of Astarte who was the Canaanite antecedent of Shekhinah, the feminine aspect of God, whose Spirit brooded over the waters of creation. Yeshua compares her to a divine hen who wanted to spread her protective wings over the Temple and religious authorities of Jerusalem but was rebuffed.

**Razim** Mysteries, Divine Secrets of Heaven; by extension, "clouds" of Heaven.

**Ruach ha-Hayyim** Spirit of Life.

**Ruach ha-Qodesh** "Spirit of Holiness," the Holy Spirit (feminine); see Hochmah. Similar to Greek Sophia. Also known as the **Ruach ha-Emeth**, "Spirit of Truth"

**Shabbat Sabbath**; often refers to the Friday evening Shabbat supper which begins celebration of the Seventh Day (Saturday); Jewish days counted from sunset to sunset, so Shabbat ends at sunset Saturday. Christian so-called Sabbath (Sunday) is derived from the ancient Eighth Day celebration of Messianic Jewish disciples of Mar Yeshua, based on his Sunday qimah, or so-called Resurrection. Christians were never released from keeping Shabbat--one of the Ten Commandments--by the synod of Peter, James, John, and others described in the Book of Acts, yet few if any modern Christian keep Shabbat in spite of their supposed adherence to the Covenantal Ten Commandments..

**Shaitan** Satan, the fallen Prince of this 'olam or world of human affairs. Originally a shining archangel of Heaven and (Greek) Diabolos (Devil), Accuser or prosecuting attorney in the Heavenly Court of YAHWEH who receives permission to test and break or prove the fidelity of saints like Job.

**Shalom** Peace, in the sense of perfection and wholeness. Yeshua counseled his disciples to become tam, spiritually whole and full of integrity.

**Shalach** Release, dismissal of a claim for indebtedness. Yeshua taught release ("forgiveness") from the consequences of your own sins by means of releasing ("forgiving") from your own claim for revenge those who have sinned against you.

**Shakkat** Corruption of the body after death.

**Shamayim** "Heavens, high places" Refers to Day and Night Heavens or Skies. There were two Shamayim or heavens for the Hebrew mystics--day and night. The Night Heaven that appeared at sunset was equivalent to the Greek Divine Underworld--a sacred time and place for interior communion with the Divine Malkuth Ha-Shamayim, The Sovereignty or Rulership of the Heavens.

**Shaqad** "Vigil;" A form of Jewish spiritual meditation, contemplation, and self-examination probably used in conjunction with Merkabah ascent.

**Shekhinah** The "Glory" of God manifest in physical nature (feminine); the Motherhood of God; the Immanent Presence of God.

**Shemesh** Probably from Sumerian sun deity Shamesh The sun; solar breath.

**Sicarii** Political assassins who carried hidden knives and swords.

**Synthema** (Greek) Symbolic declaration made as part of initiation into the mysteries.

**Talmid** Disciple of the Jewish rabbinic, wisdom or mystery school.

**Tam** Righteous, upright, pure.

**tammim** plural righteous ones.

**Targum, Targumim (plural)** Aramaic translations of Jewish sacred books.

**Tekton** Greek word for the profession of Yeshua's father Joseph; did not mean carpenter, but builder or building contractor—in his case, a stone mason, as his genealogy shows from Zerubabel (Zorobabel) the Prince of Judah in Babylon who rebuilt the Temple in Jerusalem as chief architect. There was no wood in Nazareth and those areas for carpentry, but plenty of stone.

**Teli** The constellation of the Pole Serpent in Kabbalistic astrology; the great Seraph or Fire Serpent guarding the Merkabah or Throne-Chariot of YAHWEH

**Teshuvah** From **Shuv, to return**. The conscious decision to “repent” or resolve to leave behind selfishness and injustice and return to the selfless ways of the Abba—love, justice, mercy, compassion. Misleadingly translated in New Testament Greek as *metanoia* meaning “change of mind,” rendered as English “repent” implying regret, guilt, and self-condemnation.

**Tiphlah** Intercessory prayer, prayer for the benefit of others and for all. This is the type of prayer that Yeshua emphasized in both the Lord's Prayer and in *mashalim* (“parables”) about prayer

**Tikkun** Kabbalistic apocatastatic healing of the worlds, reconciliation of all to Divine Sovereignty

**Toda, Todah** Eucharistic feast used by early Jewish Christians to call upon the presence of the spirit of Yeshua with the invocation *Marana, Tha*; precursor of Greek Christian Eucharist (Mass)

**‘Tohu’ and ‘vohu’** Primal chaos; linguistically Babylonian *Ti'amat*, slain by Marduk

**Torah** Jewish Law; the first five books of the Old Testament (Pentateuch).

**T'raqlita** Advocate (defense counsel) to oppose Shaitan (prosecuting attorney in the Court of Heaven); Strengthener, “Comforter” (Christian Paraclete).

**Tzadik** Righteous Person, Saint, as in James the Just (Tzadik)

**Tzelem** The Divine Image of the Elohim, or of the emanations of God; Latin *imago dei*.

**Tzitzit** Purple fringes on Jewish shawl died with precious substance from ocean periwinkles.

**Yah** Form of YAHWEH as specific name-function of deity. Possibly from YAO of the Kennite deity into which Moses was initiated, according to the legends of the Exodus

**Yechidah** The feminine aspect of *neshemah*, the highest monadic soul.

**yechidoth** plural of Yechidah.

**Yechid and Yechidah** The masculine and feminine aspects of the highest monadic soul which are reunited in the physical union and marriage of “soul-mates.”

**Yeled; yeledim** Small child; children

**Yeshua Ben-Sirach** Author of *The Wisdom of Ben-Sirach* (OT Apocrypha).

**Yetzer** The “formation” in the *Imago Dei* or Image of the Elohim that was breathed into Adam (Mankind) at the “creation” or emanation of God as humanity. The ancient Rabbis copied this word with a double yod in their manuscripts (*yyetzer*) to explain the origin of human evil through two *Yetzerim*--the *Yetzer Ha-Tov* (Good or Divine Impulse) and the

*Yetzer Ha-Ra (Evil Impulse) implanted by God in the heart of humanity (Adam). The Good Impulse is comparable to the Pythagorean/Platonic microcosm, the "Son of God," in every human heart. Like Plato's doctrine of the two impulses (Way of the Right, Way of the Left), the spiritual path and goal of each person is to follow the Good Impulse in the heart, which in Plato's philosophy is the Path of the Philosopher, and in the Kabbalistic view the Path of the Jewish Saint.*

**Yetzirah "formation."** *The Kabbalistic view of so-called "Creation" codified in the ancient Sepher Yetzirah (Book of Formation) is not that of a demiurge or creator deity that stands apart from matter and shapes it, as in the theological view of Christianized Platonism dominating theistic religions like mainstream Christianity, Judaism, and Islam. Rather, the origin of all things derives from the Source of All Being Who emanates or manifests Itself by stages into what we know as form or reality. Thus everything that manifests in form on any level or plane is an expression of Godhead--not of a separate substance or nature. This is a thoroughgoing philosophical monism, as opposed to the dualism of Divine and Human that posits an original dualism between God and Nature. Plato's received tradition from Pythagoras described the Macrocosm or Universe as the "Son of God," but in his exposition based on a misunderstanding of the Hermetic Egyptian doctrine found in the Timaeus and the Kore Kosmou, Plato established the inherent dualism that characterizes "creation" theologies.*

**YHWH** *The Tetragrammaton or four consonants of the Divine Name of God revealed to Moses after he had been initiated into YAO of the Kennites in Midian, probably intoned as "Eeyahway." In the Palestinian Rabbinic Judaism that was coming into being at the time of Jesus, it was considered impious to pronounce "The Name" (Ha Shem), which would be done privately only once a year by the High Priest in the inner sanctum of the Temple on the Day of Atonement. This was not the convention in Galilean and Kabbalistic Judaism, where The Name was still pronounced. The Hebrew word Adonai (Lord, Master) came to be substituted for The Name YHWH in synagogue readings, and today pious Jews substitute the written English word G-d. The medieval Protestants substituted the vowel of Adonai into the four Hebrew consonants YHWH to create the name Jehovah. In the King James Version of the Bible, the YHWH is written as LORD (all capital letters) to distinguish it from the Hebrew word Adonai "Lord."*

**Yod** *The smallest Hebrew letter usually transliterated as an English "y;" referred to in the early New Testament translations from Greek as the "jot.*

**Yod He Vav He** See YHWH

**Zippori** *The Jewish city razed by Herod because of zealot rebellion and rebuilt as his capital called Sepphoris, where a great deal of construction in stone was being done during the youth of Yeshua that may have employed him and his father, a (Greek) tekton or stone mason.*





## VI. COMPREHENSIVE LECTIONARY OF THE PRE-CHRISTIAN TEACHINGS OF YESHUA

**PRESENTATION:** I have framed most of the sayings and teachings with probable historical setting or other background as required. The footnotes are designed to further explain terms, phrases, and concepts. The sections should be read in order I through LIII (1 through 53).

**VERY IMPORTANT:** There was no future tense in Hebrew or Aramaic as there was in Greek. *Yeshua* delivered his *davarim* in what is known as the *propheticus perfectus* or prophetic perfect tense in which all Hebrew prophecy of Hebrew Scripture was given—as a vision seen in present time. *Yeshua's davarim* must be translated with the sense of completion or fulfillment in the present time. That is why his teachings stressed the mystical immanence of divine reality rather than its eschatological fulfillment in future time as the Greek New Testament presents them.

**USE AS LECTIONARY:** The order of fifty-three sections does not coordinate with a church year. If this collection is to be used as a Lectionary for readings in Eucharistic Sunday services, begin with section I and progress through section LIII. I suggest using section I, *The Basor*, on the first Sunday in January. Just as Jewish tradition designed progressive *Torah* Portions to be read from beginning to end completely in one year of Sabbath services, this collection is designed to be read progressively to build understanding of *Yeshua's* historical teachings in one year of Sunday readings. Commentary and some of the footnotes should also be read aloud as part of a Lectionary or accompanying sermon.

**OUR FORM OF EUCHARIST:** We do Lectionary readings, sermon, and discussion as part of my Sunday Messianic Banquet<sup>197</sup> gathering. Our Eucharistic liturgy precedes the potluck meal. It is based on *Yeshua's* kabbalistic adaptation of the *Shabbat Seder* as a mystic participation in the Messianic Banquet that was continued in the *Todah* feast of the Jewish disciples. The presence of Christ was invoked in Aramaic as *Marana, Tha*, "Our Master, be present." The teachings of *Yeshua* were remembered and new teachings received. Our Liturgy of the Messianic Banquet follows the order Proanaphora, Anaphora, and Communion, after which the meal begins. During this we talk and share fellowship. After the meal is over and before dessert, teachings of *Yeshua* are presented and we have discussion. Thus the Eucharist itself serves as a mystic preparation for remembrance and discussion of the teachings of *Yeshua*. After discussion winds down, we formally close the Eucharist with the Second Cup and dessert. You will find my Liturgy of the Messianic Banquet in Section VII.

### I. *The Basor*

For many years, and in many places, *Yeshua* learned and mastered the hidden mysteries of God. When he returned to the Galilee, he committed his life to God in the baptism of John and probably remained as a disciple or colleague of John for a much longer time than presented in the Gospels. They tell us that afterwards he withdrew into the wilderness, fasted, and dwelt with God's Spirit. Then he began his prophetic ministry

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<sup>197</sup> Attached as an Appendix.

by returning to his home in Nazareth and reading the following *Haftarah*<sup>198</sup> taken from the book of the prophet Isaiah 61:1 in the synagogue on the Sabbath Day:

**The Spirit of the Lord *Yahweh* is upon me, because *Yahweh* hath anointed me to preach good tidings<sup>199</sup> unto the afflicted;<sup>200</sup> he hath sent me to bind up the broken-hearted,<sup>201</sup> to proclaim liberation to the captives,<sup>202</sup> and the opening of the prison to them that are bound; to proclaim the time of *Yahweh's* favor, and the day of vengeance of our God;<sup>203</sup> and to comfort all that mourn.**

He travelled through the villages of the Galilee preaching this *Basor*:

**“The ancient rule of evil is now passing away, and God’s Rule of justice and divine life among humanity is near; submit [*nacham-*] to God by receiving the baptism of John, and keep faith [*emunah-*] with the *Basor*.”**

Many of those who had received the baptism of John became his hearers, and he began to teach them his *halakah*. His first disciples were Simon the fisherman and his employees James and John, the sons of Zebedee. Simon, to whom he later gave the initiatic name *Cephas* meaning Rock or Foundation Stone, is known to us as Peter.



*Yeshua* used Peter’s boat as a floating platform to preach the *Basor* and teach *halakah* to people in many villages who gathered on the shore to hear him. To the brothers James and John he gave the name *Boanerges* meaning voices like thunder, because they went out and called people to the shore to hear the *Basor*. To his hearers *Yeshua* said, *Halkeni*, which means “follow my *halakah*,” and gathered many disciples in the Galilee.

<sup>198</sup> <http://en.wikipedia.org/wiki/Haftarah>

<sup>199</sup> *Basor*, proclamation by a prophet-messenger from the Throne of God

<sup>200</sup> עֲנָוִים Often translated as “the meek.” It means saintly or faithful people who are afflicted with injustice and forced to remain anonymous or silent. It was the term adopted by the Essenes for their initiates.

<sup>201</sup> Those who have humbled their hearts and repented. Cf. the *mashal* of the Pharisee and the tax collector, Luke 18.9-14

<sup>202</sup> Those who are in bondage to *Shaitan*, i.e. overwhelmed by the consequences of personal and social *hob* “debt, sin”

<sup>203</sup> The time when the consequences of human moral debt (*hob*) will bear its ugly fruit and result in disaster or *mishpat*, “judgment.”

## II. *Exorcism: Defense and Release from Internal and External Psychic attack*

The name *Yeshua* is from the root *ישע*, meaning “to liberate.” *Yeshua* literally means liberation. The *Haftarah* he is said to have read to the synagogue at Nazareth before beginning his itinerant ministry, “to proclaim liberation to the captives, and the opening of the prison to them that are bound,” implied release from the bondage of *Shaitan* through exorcism. In order to demonstrate that the Rule of God was at hand and that God’s messianic saints were empowered with the sovereign authority of the Son-of-Man Messiah over evil forces,<sup>204</sup> during the initial period of his ministry *Yeshua* performed exorcisms and healings.<sup>205</sup>

Sages like *Yeshua* regarded the figures of *Shaitan* and the evil *elilim* that he exorcised to be processes of interior spiritual dynamics rather than literal entities. He exercised power over them not with magic or other paraphernalia of professional Jewish exorcists, but by using the force of his own spiritual strength. He commanded and resolved “demons” under the same rubric that a *Gestalt* psychologist personifies and talks to aspects of mind. The Babylonian Talmud and other rabbinical works of his period take this same enlightened point of view: “*It is all one and the same thing; Shaitan, the Yetzer Ha-Ra, and the angel of death.*”<sup>206</sup>

**If the head of the house knows that a thief is coming, he will remain awake until he comes and will not allow him to tunnel through [the walls] into his sovereign home to carry away his treasure. You must keep vigil<sup>207</sup> from the very foundations**

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<sup>204</sup> In the *haggadah* of the sages, the evil forces were generated from the primordial *qlippoth* or shells of the *sephiroth* (vessels) that contained but separated all the divine qualities. God shattered the vessels so they could communicate and paths could form making them into a unified network that caused time to begin and the worlds to evolve. But it for time and worlds to evolve, they were necessarily dualistic. The shells of the vessels had a static nature of separation, bondage, and disunity. When they were shattered, the shards (*qlippoth*), which had the qualities of darkness, scattered throughout all reality along with sparks of light that emanated from the divine qualities. The existential dilemma is that the sparks of divine light are interspersed and lost among the *qlippoth* of darkness. Sanctification and *tikkun* were allegorized as the redemption of the lost sparks from the darkness by return to their divine source. *Yeshua’s mashalim* about The Wheat and the Tares growing together until the harvest, about finding the lost sheep or lost coin, and many others must be understood in this context. The *Yetzer Ha-Ra* or dualistic “evil construction” in the human heart is an equal and opposite reaction, and a necessary consequence, of time and emanation (“creation”).

<sup>205</sup> It was believed that sicknesses of all kinds were caused by the *elilim* (Greek *daimonia*) or evil forces allied with *Shaitan*, Prince of this evil ‘*olam*. In *Yeshua’s* era, only highly paid Jewish exorcists trained in the magic of Solomon, or physicians skilled in pharmacological medicines and amulets, were able to treat demon possession or illnesses, and often without success. But *Yeshua* was able to achieve successful exorcisms and cures merely with words, prayer, or laying-on-of-hands. This proved to the people that *Yeshua* was a true prophet, because it was believed that God would make good whatever a prophet spoke. *Yeshua* performed exorcisms and healings to demonstrate that coming divine *Malkuth* of the *Basor* was already present.

<sup>206</sup> *Baba Bathra* 16a

<sup>207</sup> *Shaqad*, Hebrew spiritual practice of single-pointed meditation, contemplation, and self-examination associated with personal sanctification, purification, and *Merkabah* ascent. Greek ἀγρυπνία would be correct translation, but was misunderstood and translated as verb *gregorein* in the Gospels.

**against the world and gird up your loins with great power, lest those who break into homes<sup>208</sup> find a way to penetrate into you,<sup>209</sup> because they will always discover your weakness. Thomas logion 21.b.1**

The following is an independent transmission of this *mashal* and is not classifiable as a Beatitude.

**Blessed is the man who knows where the thieves will enter, so that he may get up, gather defenders for his domain, and put on his armor before they invade. Thomas logion 103**

**MEANING:** *This mashal, given privately or as part of halakah, is an allegory comparing a householder's defense from plunder by thieves to the necessity for a disciple to remain vigilant through self-examination and attunement<sup>210</sup> to the guidance of one's malach<sup>211</sup> against the subtle and clever methods that the Yetzer Ha-Ra uses to rule your heart with evil inclinations and motivations.*

Because he was a prophet of God, *Yeshua* exercised power over evil spirits with direct commands in the *Ruach ha-Qodesh* "Spirit of Holiness," or Holy Spirit of God.<sup>212</sup> But he

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<sup>208</sup> The *elilim*, demons allegorizing negative or selfish motivations and negative forces directed against disciples

<sup>209</sup> In modern psychological terms, penetrating from the outside means breaking through the normally impenetrable barrier that separates and protects the conscious mind from the submerged atavistic forces of the unconscious mind. See my discussion of exorcism in *The Pneumatikon*

<http://www.lulu.com/us/en/shop/lewis-keizer/the-pneumatikon/paperback/product-20982485.html>

<sup>210</sup> "Vigil, throughout the night, was an ascetic practice instituted by our Savior, valued by His holy Apostles, and continued by Christians throughout the ages. Saint John Chrysostom pointed out to the faithful that Christ frequently went up into the mountain to pray in order to teach us to keep vigil in a special place where we can be alone with God and at a special time in which distractions are less intrusive (Homily on Matthew). In other words, praying during the night is divinely-ordained ascetic practice given by the Lord Himself to the faithful..." From <http://ancientchristianwisdom.com/2013/03/12/some-initial-thoughts-about-vigils/>

<sup>211</sup> Guardian angel. See Section XXVII.

<sup>212</sup> *Ruach* or Spirit in Hebrew language was feminine and associated with divine fire (stars, sun, moon, lightning), thus the burning bush, Elijah's calling down fire to burn the armies and priestly sacrifices of Jezebel, Elijah's Chariot of Fire, Daniel's angelic protection from fire in the furnace, the tongues of fire at Pentecost, the appearance of fire on trees and mountains when the *Shekhinah* of God descends upon the sages, etc.). This probably originated in Babylonian astral religion, where heavenly fire represented the highest form of Mind. Thus spirit = consciousness, mind, Greek *nous*. But the words attributed to Jesus in John's Gospel comparing spirit to Greek *pneuma*, wind, breath, draws upon a more ancient Hebrew Canaanite goddess tradition (cf. [http://www.bibliotecapleyades.net/biblianazar/esp\\_biblianazar\\_jehovah02.htm](http://www.bibliotecapleyades.net/biblianazar/esp_biblianazar_jehovah02.htm) or see Rafael Pattai, *The Hebrew Goddess*). The Spirit of God was allegorized as a dove or totem animal attributed to both the Canaanite Mother Goddess Astarte (Hebrew *Ashtaroth*) and the fertility goddess *Asherah*. The Canaanite wife of God (*Asherah*), who in Hellenistic Jewish *haggadah* becomes kabbalistic *Matronit*, (cf. <http://en.wikipedia.org/wiki/Shekhinah>), is the mythological origin of the *Shekhinah* and the *Ruach ha-Qodesh* or feminine mother aspect of God. The immanent aspect of God was also represented as feminine *Hochmah*, Wisdom, in the Jewish wisdom schools. Just as Greek Athena, Goddess of Wisdom, had the owl as

was accused of using the techniques of professional exorcists, who made pacts with fallen angels. He was accused of exorcising through a pact with *Beelzebul*,<sup>213</sup> *Yeshua* answered his accusers:

**How can Satan cast out Satan? And if a sovereignty<sup>214</sup> be divided against itself, that sovereignty cannot stand. And if a household be divided against itself, that household is not able to stand. And if Satan hath rise up against himself, and is divided, he cannot stand, but hath an end. Mark 3.23-26**

**MEANING:** *The spirit of evil [Yetzer Ha-Ra] cannot bring healing or freedom from bondage to evil spirits.*

**It is not possible for anyone to enter the house of a strong man<sup>215</sup> and take it by force unless he binds his hands;<sup>216</sup> then he ransacks his house. Thomas logion 35; Mark 3.27**

**MEANING:** *An evil spirit is unable to rule a person unless he is first submits to self-bondage by choosing to acting upon the evil inclination [Yetzer Ha-Ra].*

**Now when the unclean spirit goes out of a man, it passes through waterless places<sup>217</sup> seeking rest, and does not find it. Then it says, “I return to my house from which I came;” and when it comes, it finds it unoccupied, swept, and put in order. Then it goes and takes along with it seven other spirits more wicked than**

her totem animal and omen of her presence, the Spirit of God had as Her omen the dove. Thus a dove descends upon Jesus when he is baptized by John.

<sup>213</sup> In the *Testament of Solomon*, he appears as the sovereign ruler of the *elilim* (demons) and reveals that he was originally an Archangel associated with the planet Venus—in other words, the Lucifer of Isaiah 14.12 equated with *Shaitan*, Satan. *Yeshua* was accused of being in a pact with Satan in order to command the *elilim*.

<sup>214</sup> Angels had spheres of power, rulership, or *Malkuth*—sovereignties. In a dualistic world of necessary evil, Satan was Sovereign over all the evil forces.

<sup>215</sup> The strong man is the invading spirit that has taken possession of a person.

<sup>216</sup> Possessing spirits are not easy to remove. The exorcist must bind the hands, i.e. powers, of the spirit before he can dispossess him of his possessions, i.e. the victim himself. *Yeshua*'s method of binding the evil spirit was to demand it tell him its name. Because of *Yeshua*'s powerful psychic force, the spirit would give him a name, which was a key to controlling the spirit. Then using the name, *Yeshua* commanded the spirit to depart.

<sup>217</sup> Unclean spirits were thought to be repelled by water so they prefer to wander in waterless desert places, like the ancient god Pan who would possess people in the wilderness and give them a feeling of “pan-ic.” Evil spirits can be dissolved by salt water, which is why *Yeshua* drove the herd of swine possessed by spirits he had driven out of the maniac of Gadara into the sea—which drove them out of the pigs, who swam back to land. In Russia and Tibet it was said that people freed of demon possession must live by the sea or in woods with deodar or other evergreens, both of which locations are purifying and unattractive to demons.

**itself, and they go in and live there; and the last state of that man becomes worse than the first.**<sup>218</sup> Q [Mt. 12.43-45; Lk. 11.24-26]

Cf. *Shepherd of Hermas, Commandment Fifth II*:

“The tender [Holy] Spirit, then, not being accustomed to dwell with the wicked spirit, nor with hardness, withdraws from such a man [angry, negative, judgmental, and seeks to dwell with meekness and peacefulness. Then, when he [Holy Spirit] withdraws from the man in whom he dwelt, the man is emptied of the righteous Spirit; and being henceforward filled with evil spirits, he is in a state of anarchy in every action, being dragged hither and thither by the evil spirits, and there is a complete darkness in his mind as to everything good. This, then, is what happens to all the angry.”

**MEANING:** *When a person addicted to the evil inclination [Yetzer Ha-Ra] works to reform himself, if he does not remain vigilant he falls back into the same addiction, but worse.*<sup>219</sup>

*Yeshua* gave his disciples an empowerment (sovereignty) over evil spirits. On one occasion they were unable to drive out a possessing spirit, so they returned to him and asked what they could do. He replied to them privately:

**This kind cannot come out by anything but prayer (*tiphlah*).**<sup>220</sup> Mark 9.29

[Matthew 17.21 adds, “and fasting,” typical of the developing late first century emphasis upon Christian asceticism. But historically according to well-attested sayings in Q, Mark, and *Thomas*,, *Yeshua* was criticized for non-ascetic moderation: “For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon!’ The Son of Man has come eating and drinking, and you say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by all her children.” Q (Matthew 11.18-19; Luke 7.33-35); also “Why do John’s disciples and the

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<sup>218</sup> People can suffer obsession, which results in addictions and other obsessive behavior, or full-blown possession. The former must be overcome by the will and perseverance of the victim. But the latter involves episodes of complete control by a negative interior fragment of consciousness, and once it has been exorcized—i.e., banished back into the deep mind of the collective unconscious—it can return with even more destructive force. In European esoteric folklore it is said that the person freed of possession must live by the sea or in an evergreen forest and be exorcized several more times as needed for as long as seven years before he develops full psychic immunity to further episodes of possession. *Yeshua* was able to replace the possessing spirit(s) with the Holy Spirit so that the evil spirits could not return, and therefore achieve a complete cure.

<sup>219</sup> Cf. “As a dog returns to his vomit, so a fool repeats his folly” Proverbs 26.11, expanded in II Peter 2.22, “But it happened unto them according to the true proverb, ‘The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.’”

<sup>220</sup> The disciples had not yet achieved the personal sanctity and psychic power to force a strongly entrenched demon to give them his name. But they could achieve full sovereignty over demons by growing in sanctity. Then God would make their *tiphlah* or intercessory prayer effective for both exorcism and healing.

disciples of the Pharisees fast, but yours do not?" Mark 2.18, cf. Matthew 9.14 and Luke 5.33; *Thomas logia* 6; 14

**MEANING:** *The most effective power over evil is the intercessory prayer of a true tzadik.*

### III. The Holy Spirit, *Ruach ha-Qodesh*

The *Ruach ha-Qodesh* "Spirit of Holiness" appears in earlier Jewish apocalyptic writings as the *Ruach ha-Emeth* "Spirit of Truth," and as *Hochmah* "Divine Wisdom" and *Shekhinah* "Divine Immanence" of God in nature and all beings. All of these are Hebrew feminine words that refer to the feminine aspect of God who, as Sovereign progenitor emanating all being, is the divine parental dyad of transcendent Father (*Abba*) and immanent, nurturing Mother (*Imma*). But in the New Testament Greek of the proto-orthodox gentile churches, feminine *Ruach ha-Qodesh* was translated as neuter *Pneuma Hagion*, "Holy Spirit," and then later in the Latin Vulgate as *Spiritus Sanctus*, a masculine phrase that viewed Godhead as patriarchal, a Trinity of what I have called the "three guys." In that process church leadership was taken away from women,<sup>221</sup> and the great "Apostle to the Apostles" *Miriam Magdala* was identified by Pope Gregory I as a penitent prostitute.<sup>222</sup>

The following was the last of three independent sayings that were redacted into one pericope by Mark. It is one of the authentic *amen* sayings, and the only authentic saying of *Yeshua* where he mentions the Holy Spirit—others are post-ascension or redacted sayings from the Holy Spirit channeling period of the early church. It was translated into Greek, then to English, without any understanding of the Hebrew concept of *'olam*, to produce the false interpretation that blaspheming against the Holy Spirit would result in eternal damnation. I have rendered it for the original meaning, which was about the consequences of closed-minded condemnation.

***Amen, I say unto you, it is possible for all people to be released from the consequences of their sins, and their blasphemies as well, and whatever else they might utter: but whoever blasphemes against the *Ruach Ha-Qodesh* has made release from the consequences of sin impossible, because he remains in***

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<sup>221</sup> In Paul's authentic epistles, more than 1/3 of the church leaders he addresses are women. Two generations later women were not permitted to occupy leadership roles. See my three-hour seminar at [http://wisdomseminars.org/Mary\\_Magdalone\\_Syllabus.html](http://wisdomseminars.org/Mary_Magdalone_Syllabus.html)

<sup>222</sup> Cf. <https://www.lagrange.edu/resources/pdf/citations/religion/magdalone.pdf>

sin as long as he misjudges what is good and denounces it as evil.<sup>223</sup> Mark 3.28-29

Everyone who speaks a word against the Son of Man can be released from the consequences of sin (*hob*), but anyone who blasphemes against the *Ruach Ha-Qodesh* cannot be released. Luke 12.10

Whoever blasphemes against the *Abba* will find release, and whoever blasphemes against the *Bar-Enash* will find release; but whoever blasphemes against the *Ruach ha-Qodesh* will not find release in this 'olam. Thomas logion 44

**MEANING:** *Just as those who turn their back to the sun condemn themselves to seeing only their own dark shadows, those who observe with an evil eye will see only evil.*

The eye is the lamp of the body.<sup>224</sup> So if your eye is single<sup>225</sup>, your whole body is full of light. But if your eye is not single,<sup>226</sup> your whole body will be full of darkness. So if the light within you is darkness, how great must be the darkness. Q [Matthew 6.22-23; Luke 11.34-35]; Papias *Exposition of the Sayings of the Lord* (Λογίων Κυριακῶν Ἐξηγήσεις), hereafter cited as Papias

**MEANING:** *When one separates himself from the Spirit of God and sees with the evil eye, denouncing what is good as evil, he has lost the ability to make teshuvah<sup>227</sup> and therefore to be released from the consequences of sin.*

#### IV. *Beatitudes of the Basor*

We are told in Mark 4.11 that when he preached his public *Basor*, *Yeshua* spoke in parables, but explained their meaning privately to his disciples because the *razim* (mysteries, secrets) of divine *Malkuth* was taught in plain language only to them. It is likely that *Yeshua*'s public preaching was done in *davarim* (prophetic utterances) and

<sup>223</sup> Literally, "for that sin remains for the *olam*." The 'olam is a state of consciousness. As long as he hardens his heart against what is plainly good and self-righteously denounces it as evil, he will remain under the domination of the *Yetzer Ha-Ra* and in bondage to sin.

<sup>224</sup> *Yeshua* understood spiritual sight as a form of emission, which in modern psychological terms would be called psychological projection of one's own stereotypes and mental images onto others. It was thought by Hellenistic philosophers and most people in the ancient world that the mechanism of sight was by means of light flowing as a kind of emitted fluid out of the eyes, where it made contact with sense objects. This Emission Theory was advocated by Plato, Ptolemy, and many others. The Muslim philosopher Ibn al-Haytham (Alhazen, 965-1039) did experiments proving that the ancient Emission Theory of vision was incorrect and that the Intromission Theory proposed originally by Euclid (light enters the eye from outside) was accepted and became the basis for a science of optics.

<sup>225</sup> Greek *haplous* "single, whole," for Hebrew/Aramaic מֵתָם, *tam*, "whole, having integrity, upright, innocent, without guile."

<sup>226</sup> Hebrew/Aramaic *se'eph*, "divided, in a state of dualism"

<sup>227</sup> See Glossary



*mashalim* (kabbalistic allegories), and his *halakah* about spiritual practice was transmitted in both public and private teachings. The six extant authentic Beatitudes from the Q document framed by Matthew as a public sermon on a mount, and by Luke as a private sermon to disciples on a plain, are not simple blessings. They are prophetic utterances about the advent of the Messianic Age that reflect Essene and other apocalyptic *haggadah*. Parallels are found in apocalyptic literature going back 200 years before *Yeshua*, and his authentic Beatitudes are complex and pregnant with revelatory meaning. I have translated the Greek back into Aramaic tenses and idioms to clarify what *Yeshua* probably said. Note that the most authentic versions are transmitted by Papias' oral sources and the Gospel of Matthew.<sup>228</sup>

Like all Hebrew prophets, *Yeshua's davarim* were delivered in the *perfectus propheticus* or prophetic perfect tense. There was no future tense, so he did not say "for they shall be fed, they shall obtain mercy," etc. My translations reflect this fact.

**Blessed are the poor,<sup>229</sup> for messianic sovereignty from God belongs to them.<sup>230</sup>**  
Papias; *Thomas logion* 54<sup>231</sup>

<sup>228</sup> Luke 6.20-26 redacts his beatitudes to contrast with "couplet" woes that he has composed. His interpretation depends up the Greek future tense rather than the Aramaic prophetic perfect tense used by *Yeshua* (cf. Note 192 below). The couplets: Luke 6.20. Blessed are ye poor: for yours is the kingdom of God. 24. But woe unto you that are rich! For ye have received your reward. 21. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 25. Woe unto you, ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now! For ye shall mourn. 22. Blessed are ye, when men shall hate you, and separate you from their company, and reproach you, and cast out your name as evil, for the Son of Man's sake. 26. Woe unto you when all men shall shall speak well of you, for the same manner did their fathers to the false prophets." For more details of literary-critical analysis, see [https://faculty.gordon.edu/hu/bi/ted\\_hildebrandt/ntesources/ntarticles/gtj-nt/meadors-lukepoor-gtj-85.pdf](https://faculty.gordon.edu/hu/bi/ted_hildebrandt/ntesources/ntarticles/gtj-nt/meadors-lukepoor-gtj-85.pdf)

<sup>229</sup> Used interchangeably with "contrite in spirit" in apocalyptic literature and *ebionim*, those lacking possessions. Matthew's "poor in spirit" is the Greek phrase used in the Septuagint, but may also have reflected the phrase from Isaiah עָבְרִי וְיִנְכְהֶהּ רִיחַ, "poor and contrite in spirit." That name *Ebionim* was used by the ascetic 1<sup>st</sup> century Jewish-Christian Ebionites, vegetarians who abandoned possessions and probably held all necessary possessions in common, a practice attributed in Acts to the first Jewish-Christian community in Jerusalem. According to Apostolic Fathers, the Ebionites may have possessed an Aramaic translation of Matthew's Gospel. <http://en.wikipedia.org/wiki/Ebionites> *Yeshua* had advised a rich person who wished to be accepted as a disciple to first sell all he that he owned and give the money to the poor, then told his disciples that it is easier for a camel to go through the eye of a needle than for a rich man to inherit the *Malkuth*. Voluntary poverty was part of Christian asceticism from the beginning. Three centuries later Clement of Alexandria would write "Concerning the Rich Man's Salvation," in which he argued that holy poverty was in reality a practice of non-attachment to, and charitable sharing of, possessions. In the wisdom tradition of *Yeshua's* era, this philosophy of non-attachment was called *kichesh*. "The poor (*ebionim*)," meaning "the righteous poor," was also a self-designation used by Essenes. In Luke this Beatitude is addressed to the disciples, who are called *ebionim*. Note that in our extant Greek copy of Matthew, the redactor has rendered it "poor in spirit," meaning humble.

<sup>230</sup> In the Parable of the Talents Luke 19.17f., *Yeshua* speaks allegorically of the heavenly rewards given to good servants in the Messianic Age as sovereign authorities (sovereignties) over cities.

[Paradox]<sup>232</sup> **MEANING:** *I see the poor and powerless possessing wealth and power in the unseen but fully present Malkuth of God.*<sup>233</sup>

Luke frames the beatitude from Q as a private teaching to disciples. Matthew frames it as a public *davar* promising justice to those who have been victims of injustice. But Papias transmits it more accurately as a public *davar*. It is a prophetic utterance about the Messianic Banquet.

**Blessed are the hungry, for they are well-fed in the Marriage Feast of Messiah.**<sup>234</sup>  
Reconstructed from Papias<sup>235</sup>

[Paradox] **MEANING:** *In a vision I saw the poor and hungry blessed, sitting at the Messianic Marriage Banquet in the eternal Malkuth and feasting until they were fully satisfied.*

**Blessed are the merciful, for they are obtaining mercy.** Reconstructed from Papias;  
Mt. 5.5

[Measure-for-Measure *davar*]<sup>236</sup>

**MEANING:** *In prophetic vision, I saw the merciful blessed by obtaining mercy.*

**Blessed are the meek,<sup>237</sup> for they are inheriting messianic sovereignty over the earth.** Reconstructed from Papias; Mt. 5.5

<sup>231</sup> Redacted from Q in Matthew and Luke: “Blessed are the poor in spirit, for theirs is the kingdom of God.” Mt. 5.3; “Blessed are you who are poor, for yours is the kingdom of God.” Lk. 6.20b

<sup>232</sup> *Yeshua* and other Jewish sages used paradox and hyperbole for emphasis—one indication of authenticity.

<sup>233</sup> *Propheticus perfectus* describes the revelatory *razim* the prophet sees with spiritual vision.

<sup>234</sup> In ancient and Hellenistic Hebrew/Aramaic language, there was no past or future tense—just perfect and imperfect tenses. The perfect tense is a completed action while the imperfect tense is an incomplete action. Thus a Hebrew prophet speaks of past and future in the perfect tense, which grammarians have called the prophetic perfect. “The prophet so transports himself in imagination into the future that he describes the future event as if it had been already seen or heard by him, e.g. Is. 5:13 therefore my people are gone into captivity [a future event]; 9:1ff.,10:28,11:9...;” Gesenius' Hebrew Grammar (section 106n, pp. 312-313. However the Greek language had past, present, and future tenses, thus translated prophecies with the future tense. This is a major reason, among others, that Greek-speaking gentile Christians misunderstood the apocalyptic (revelatory) sayings of *Yeshua* as eschatological prophecies of an imminent end-time.

<sup>235</sup> Redacted from Q in Matthew and Luke: “Blessed are ye [disciples] who hunger now, for you will be satisfied.” Lk. 6.21 “Blessed are those who hunger and thirst for righteousness: for they will be filled.” Mat. 5.6

<sup>236</sup> Cf. Section XX for an explanation of “measure for measure.”

<sup>237</sup> The meek, Hebrew עֲנָוִים *anavim*, the saintly or faithful people often afflicted with injustice, was a virtuous name like *ebionim* adopted by the Essenes. It appears throughout the Old Testament, apocalyptic literature, and later Jewish midrash as a virtuous name like *tam*, righteous. *The meek will inherit the land and enjoy peace and prosperity*, Psalm 37.11. The Book of Enoch says, *And for the elect there shall be light and joy*

**MEANING:** *In prophetic vision, I saw the meek blessed by inheriting [sovereignty over] the Earth.*

**Blessed are the pure in heart; to them is prepared a vision<sup>238</sup> of God.**

Reconstructed from Papias; Mt. 5.8

[*Merkabah*]<sup>239</sup>

**MEANING:** *Those who purify their hearts from the bondage of the Yetzer Ha-Ra will be able to ascend to the Throne of God in the Tenth Heaven.*

The following is the third of three beatitudes found in the *Thanksgiving Scroll (XVIII 14-15)* that were parallel apocalyptic precursors to *Yeshua's* Beatitudes.<sup>240</sup>

**Blessed are those who mourn,<sup>241</sup> for they are being comforted.** Reconstructed from Papias; Mt. 5.4

[Paradox] **MEANING:** *In a vision, I saw the righteous who mourn being comforted.*

## V. *Kabbalistic Davarim on the Humility of the Saints*

The Hebrew word for humility, *anavah*, is a form of the word translated as “the meek” (*anavim*) in the Beatitudes and meaning “the saints.” Humility is the opposite of pride,

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*and peace, and they shall inherit the earth, equating the meek with the elect. “David Flusser, professor of comparative religion at Hebrew University, analyzes Matt. 5:3-5 in the light of the Qumran texts (Israel Exploration Journal 10, 1960). It is more than likely that Matthew faithfully preserves the sayings of Jesus while Luke 6:20 is an abbreviated version. The first three beatitudes of Matthew reveal a complex network of biblical reminiscences and midrashic exegesis: the poor in spirit, founded on Isaiah 66:2 is combined with the meek of Ps. 37:11; the words of this verse form the second beatitude; they shall inherit the earth in the first is interpreted in the midrashic manner as theirs is the kingdom of heaven; the poor in spirit, 5:3, and the meek, Ps. 37:11, are understood as identical with the meek of Is. 61:1; consequently, a variation of Is. 61:2, to comfort all who mourn follows, becoming the third beatitude.”*

[http://www.notredamedesion.org/en/dialogue\\_docs.php?a=3b&id=1352](http://www.notredamedesion.org/en/dialogue_docs.php?a=3b&id=1352)

<sup>238</sup> Ουπονται, from ὄρειν, the Greek verb used by Paul to describe the resurrection visions of the

disciples. From Hebrew ראָה, *raah*, used in this context to mean “see visions in a dream,” as had Daniel and the prophets.

<sup>239</sup> This *davar* is best understood in the context of *Merkabah* mysticism.

<sup>240</sup> The Essene thanks God “to have anointed me in Thy truth a messenger of the peace of Thy goodness, to proclaim to the meek the multitude of Thy mercies, and to them that are of contrite spirit thy salvation, and to them that mourn eternal joy.” In Hebrew the words poor *ani* and contrite *anu* are etymologically related and were used interchangeably with *ebionim* to mean “the faithful, pious.” Both the Essene scroll and *Yeshua's* Beatitudes combined “the meek/poor in spirit” and “those who mourn” from the apocalyptic message of Isaiah 61.1-2 and Isaiah 66.2. This was not mere coincidence. It was an earlier *midrash* of messianic apocalyptic tradition known to both *Yeshua* and the Essenes.

<sup>241</sup> Another term for the oppressed faithful ones.

arrogance, and self-importance. It is a spiritual quality of saints, who are sincerely overcome with awe of Godhead and honestly recognize their equality with all people. It is a form of wisdom and enlightened innocence that was earned by overcoming affliction. For *Yeshua*, true humility was the *sine qua non* for spiritual rebirth.

*Yeshua* referred to his disciples as *yeledim*, or “newly-born children, heirs” of the *Malkuth* entrusted by the Ancient of Days to the *Bar-Enash* (Paul’s Second Adam, Christ). Spiritual rebirth did not occur at baptism, in which a candidate for discipleship made *teshuvah* through a ritual *mikveh*<sup>242</sup> of purification symbolizing the commitment to strive for spiritual rebirth. In the Johannine or Eastern Jesus traditions, Baptism was not identified with spiritual rebirth or the “birth from Above” of John 3.3, as it was in the Western traditions known to Pauline Christianity. *Yeshua* compared the proper attitude for *teshuvah* and Baptism to the humility of a *yeled* or little child. But only after Baptism and practice of halakic or initiatic self-birth did he call his disciples *yeledim*, “newly-born children” of the *Malkuth*.

### *Baptismal Humility*<sup>243</sup>

***Amen, I say to you, whoever does not accept<sup>244</sup> the *Malkuth* of God like a child cannot enter into it.***<sup>245</sup> Mark 10:15; Luke 18.17 “*shall never come into it.*”

Whenever the expression “enter into the *Malkuth* of God/Heaven” is used in an authentic teaching of *Yeshua*, it meant in its Hebrew/Aramaic context to “enter into (*bo*) the *Malkuth* of the *Bar-Enash*” through Baptism. It did not mean to be spiritually rebirthed as a *yeled*, which was a later initiatic stage of discipleship. See Section XXVI.

***Amen, I say unto you, unless you make *teshuvah*, and become as *yeledim*, you shall in no wise enter into the *Malkuth*.*** Matthew 19.1

***Whoever does not overturn himself<sup>246</sup> and become again like a child never enters into the *Malkuth* of God.***<sup>247</sup> Matthew 18.3; Papias

***Yeshua* saw babies being suckled. He said, “Those who enter into<sup>248</sup> the *Malkuth* are like these newly-begotten ones (*yeledim*) at a mother’s breast.”** *Thomas* 22.a

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<sup>242</sup> Bathing in flowing (clean) water and being totally submerged if possible.

<sup>243</sup> The scribes and teachers of Judean Pharisaic religion observed the baptismal gatherings of John but lacked the humility to accept baptism for themselves along with the Galilean *amme ha-eretz*.

<sup>244</sup> Greek δέξεται from Hebrew/Aramaic *laqach*, “take, receive, accept.”

<sup>245</sup> Greek εἰσέλθητε from Hebrew/Aramaic *bo*, “to enter into” the Messianic Age in baptism.

<sup>246</sup> Greek στραφῆτε from Hebrew/Aramaic *haphad* having same sense as *shuv, teshuvah*. Spiritual rebirth was made possible only through interior transformation and heartfelt return to God.

<sup>247</sup>

<sup>248</sup> Coptic ΒΗΚ ΕΖΟΥΝ for Hebrew/Aramaic *bo*, “to enter into” the Messianic Age in baptism.

**Blessed is the man of affliction;**<sup>249</sup> **he finds Divine Life.**<sup>250</sup> *Gospel of Thomas 58*

**MEANING:** *Baptism is a portal to spiritually “enter into” the Messianic Age. It requires teshuvah and the authentic humility of the “meek,” Hebrew עֲנָוִים anavim—saintly faithful people who have often been afflicted with injustice.*

The earliest Christians baptized children and infants,<sup>251</sup> even though *Yeshua* and his disciples, like John the Baptist, apparently baptized only mature and qualified adults. Among other reasons for Christian child baptism was probably the fact that the wise and experienced humility of the *anavim* was compared by *Yeshua* to the innocence of a child.

## VI. *Davarim: God’s Universal Spiritual Sovereignty [Malkuth]<sup>252</sup> and the Sovereignty of the New Humanity [Bar-Enash]*

Sovereignities of God were given to “one like a *Bar-Enash*” in Daniel’s vision. In *Yeshua*’s era, this was interpreted as the coming Son-of-Mankind Messiah and the Second Adam (New Humanity). The *Malkuth* or Universal Sovereignty of God was manifested in the various sovereignties of the *Elohim*, interpreted after the Babylonian Captivity as the angelic hosts. Archangelic sovereignties were expressed in their Hebrew names: *Rapha-El*, Healing of God; *Gabra-El*, Strength (*Geburah*) of God, who also functions as a revealer; *Micha-El*, “Who is Like God,” the most ancient and primary of the Archangels mentioned in the Old Testament who leads the angelic “hosts” or armies against the enemies of God, and whose name probably means One

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<sup>249</sup> This doesn’t refer to just anyone who is afflicted. It is another form of עֲנִי וְנֹכַח רֵיחַ, the righteous “poor and contrite in spirit.” The *anu* or afflicted faithful one is the one who mourns now and hungers now as in the Beatitudes, but is seen in prophetic vision by *Yeshua* as rewarded in the messianic *Malkuth*. The term Man of Affliction is also a reference to messianic interpretation Isaiah 53, where Israel the afflicted Suffering Servant will “divide a portion with the great” and of Psalm 22, in which God “hath not despised nor disdained the *enut ani* (affliction of the righteous poor); neither hath He hid His face from him; but when he cried unto Him, He heard...The *anavim* (meek) shall eat and be satisfied.”

<sup>250</sup> The Aramaic phrase “Life of the *Olam* [of God]” means messianic life, incarnate or discarnate, in the immanent presence of God. It is translated into Greek and English misleadingly as “eternal life,” which implies unending time, like “eternal damnation.”

<sup>251</sup> Acts 16:15: “And when she was baptized, with her **household**...;” I Cor. 1:16: “I did baptize also the **household** of Steph’anas...;” “Household” included children, as in I Tim. 3:4: “He (a Bishop) must manage his own **household** well, keeping his **children** submissive and respectful in every way..”

<sup>252</sup> Misunderstood and mistranslated in the Greek New Testament as *Basileion*, “Kingdom” of God, -of Heaven. It is of three kinds: the universal invisible Sovereignty of God; the sovereign power and stewardship over the world given by God to the *Bar-Enash* or collective New Humanity that is starting to manifest among the rebirthed disciples as powers over *Shaitan*, evil demons (*elilim*) and disease; and the divine powers that can be exercised by saints, such as rain-making. In future generations the New Humanity will be embodied by many and new divine powers will be inherited by a spiritually maturing mankind.

Who is Like *Yahweh*; *Auri (Uri)-El*, Light of God. The portion of angelic *Malkuth* given to the *Bar-Enash* is like an inheritance that is shared with a Jewish son. It is not the entire Sovereignty of God, but a portion that is divided. It is not just wealth that can be experienced during childhood, but power and authority that is fully bestowed at the proper age of maturity.

*Yeshua* spoke of God's universal and invisible *Malkuth* that exists everywhere:

**Not a sparrow falls without the *Abba*.** Matthew 10.29; cf. Luke 12.6

His disciples said to him, "When will the Divine Sovereignty [*Malkuth*] appear [on Earth]?" <Jesus answered,> **"It will not appear by waiting for it. It will not be a matter of saying 'it is here' or 'it is there.' Rather, the Sovereignty of the *Abba* is already spread out upon the Earth, but mankind does not see it."**

*Thomas* logion 113

However, *Yeshua's Basor* proclaimed the coming into the human world of the specific *Malkuth* apportioned to the *Bar-Enash* to liberate humanity from spiritual ignorance and self-bondage to *Shaitan* and his minions, i.e. the *Yetzer Ha-Ra*. The *Malkuth* of the New Humanity was already appearing "with power" on Earth and among mankind, as he demonstrated in public exorcisms and healings.

*Yeshua* also taught about specific spiritual sovereignties, authorities, and rulerships that are given to a saint or "son of God" in flesh who is a *yeled* or child-heir of God.<sup>253</sup> These sovereignties can manifest in the human world as the *Malkuth* of the New Humanity grows over many generations, but they will be fully bestowed in the Messianic Age, when the saints ("meek") inherit the Earth.



***Amen*, I say to you, in the regenerated world,<sup>254</sup> when the *Bar-Enash* shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel."**  
Matthew 19:28

253  
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its" apportioned separately to each of the *hagioi*,  
alistic *Tikkun 'Olam*

Symbolic Messianic Banquet Seder with disciples seated next to *Yeshua*, but in the foreground they are shown existing in spiritual reality as Sovereigns of the *Malkuth* in the Messianic Age.

It is humanity, the Old Adam, that has rebelled against the spiritual Sovereignty of Godhead—not nature. However, the *Malkuth* or Sovereignty in

the following sayings refers to the ever-increasing portion of divine *Malkuth* given to the New Humanity to exercise stewardship over its own world.

**If those who try to exert spiritual authority over you say, “Behold, the Divine Sovereignty [*Malkuth*] will descend from the sky,”<sup>255</sup> then the birds of the sky will be greater than you in the *Malkuth*. If they say to you, “Behold, the *Malkuth* will arise from the sea,”<sup>256</sup> then the fish will be greater than you. But the *Malkuth* is within your<sup>257</sup> heart<sup>258</sup> and beyond your understanding.<sup>259</sup> *Thomas logion 3***

Here *Yeshua* takes a tongue-in-cheek potshot at the two main views concerning the *Messiah Ben-David* and the *Messiah Ben-Joseph*, who would respectively descend from the heavens or arise from the sea with armies of angels to restore Israel and make it pre-eminent among nations. For *Yeshua*, the appearance of God’s *Malkuth* on Earth is identified with the advent of the Son-of-Man *Messiah*, so his *davar* begins, “If [they]...say, ‘The *Malkuth* will descend from the sky’” rather than ‘The *Messiah* will descend from the sky.’ They are one and the same event.

<sup>255</sup> Satirizes the Pharisaic and Essene doctrine of a warrior *Messiah ben-David*, who was expected to descend from the clouds in the sky with armies of angels.

<sup>256</sup> Satirizes the more obscure doctrine of a *Messiah ben-Joseph*. Shows that *Yeshua* was acquainted with an esoteric school of Jewish apocalyptic completely unknown in Christianity but present in 1<sup>st</sup> century rabbinic *midrash*.

<sup>257</sup> Plural

<sup>258</sup> Hebrew idiom equivalent to “within you, indwelling.”

<sup>259</sup> Coptic Ⲡⲙⲓⲧⲉⲧⲛⲃⲁⲗⲗ. Not “is within you and outside of you,” as most scholars translate. The Greek reconstruction *ka’ktos* done by scholars for the lacuna in the Oxyrhynchus Greek fragment is based on translating the Coptic as the contrasting “outside of you,” then using this to construct a rare and non-Koine Gr. word *katektos*. Since there not enough space, the (incorrect) reconstruction is contracted into *ka’ktos* to make it fit. But in my opinion the Coptic is better translated as “far beyond you,” so a Gr. word like *ametro* that fits the lacuna and is used in the writings of Paul is more likely. Most translators opt for the contrasting “within-without,” but *Yeshua*’s description of the *Malkuth* in Logion 113 as “spread out upon the earth” and invisible to mankind indicates a transcendent reality that is not merely “outside,” but “beyond.”

**The Divine Sovereignty [*Malkuth*] of God does not appear with signs to be observed; nor can they say, ‘Lo, here it is!’ or ‘There!’ For behold, the *Malkuth* of God is within<sup>260</sup> you<sup>261</sup>. Luke 17.20**

The advent of the *Bar-Enash* through rebirth in the heart of each person empowers each member of the New Adam to grow from the state of a divine infant (*yeled*) over many incarnations (*gilgul*) to apprentice the works of the *Abba* and grow into the “full stature” of the Christ.<sup>262</sup>

*Yeshua* equated the coming of divine *Malkuth* with the advent of the Son-of-Mankind, thus we find the concepts used interchangeably in his teachings. This saying in both forms given below was Schweitzer’s rationale for mistakenly concluding that *Yeshua* expected an immediate Judgment Day of YHWH, an eschatological end of the world, and the establishment of the “Kingdom of God” on Earth.

***Amen* I tell you, there are some standing here who do not taste death before they see the *Malkuth* of God coming with power.** Luke 9.27; Mark 9.1; Papias

***Amen* I tell you, there are some standing here who do not taste death before they see the Son of Mankind (*Bar-Enash*) coming with his *Malkuth*.** Matthew 16.28;

But most scholars now recognize that *Yeshua*’s message was not eschatological. He was not teaching the coming of a Davidic Jewish “kingdom,” but the advent of God’s Spiritual Sovereignty (*Malkuth*) manifested on Earth by saints who spiritually rebirthed themselves as members of the *Bar-Enash*. That *Malkuth* was present even now through *Yeshua* and disciples faithful to the *Basor*.

***Amen, amen, I say to you, if any one keeps my word, he will never see death.***<sup>263</sup>  
John 8.51

**MEANING:** *The interior Sovereignty of God and the New Humanity are becoming manifest to this present generation.*

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<sup>260</sup> Greek *entos* usually means “inside,” but sometimes can mean “among.” But the Hebrew preposition underlying the Greek *entos* can only be קִרְבֵּי, “inside, in the interior,” commonly used idiomatically “within the heart.” Hebrew “heart” means “mind, consciousness, desire.” See footnote #145

<sup>261</sup> Plural

<sup>262</sup> Paul makes it clear that baptized disciples must develop themselves through daily spiritual work (*katergazomai*), Philippians 2.12, competing like an athlete in a race (*agon*), and training as a boxer for a fight, I Cor. 9.24-26, themes also found in the non-Pauline Epistle to the Hebrews and later pseudo-Pauline epistles.

<sup>263</sup> Experience the “sting of death” (I Cor. 15.55), or *Gehenna*.



## VII. *Mashalim of the Malkuth: The Invisible Growth*

*Yeshua*'s comparison of the *Malkuth* to the persistent growth of the smallest of all seeds to the largest of all bushes is attested in all earliest sources, Q (Luke and Matthew), the Aramaic Core of *Thomas*, and Mark. It is quintessential for understanding *Yeshua*'s concept of *Malkuth*. First, it describes a process of growth over time rather than a sudden eschatological appearance. The time requires many seasons.



But most important, there never was a botanical mustard bush that was the “greatest of all shrubs.” Scholars have tried for generations to identify any mustard bush, Palestinian or anywhere else, that became large enough that birds could nest in it. But even the largest grow only into a scraggly shrub. Here is a photo of a typical mustard shrub in Palestine.

Rather, *Yeshua* was referring to *haggadah* that a mustard bush that would grow huge like a tree in the Messianic Age. This is from the same messianic speculation of grapes the size of hen's egg and giant grains of wheat, each of which could yield many loaves of bread, found in contemporary rabbinic sayings preserved in the Babylonian Talmud,<sup>264</sup> in the first-century II Baruch (Apocalypse of Baruch), and in the otherwise unattested saying of *Yeshua* given by Papias in his fourth book, quoted by Irenaeus. Papias said the Apostle John told him he had received the following kabbalistic teaching about the *Malkuth* in the *'Olam ha-Ba* from *Yeshua*:

**“The Lord used to teach about those times and say: ‘The days will come when vines will grow, each having ten thousand shoots, and on each shoot ten thousand branches, and on each branch ten thousand twigs, and on each twig ten thousand clusters, and in each cluster ten thousand grapes, and each grape when crushed will yield twenty-five measures of wine. And when one of the saints takes hold of a cluster, another cluster will cry out, I am better, take me, bless the Lord through me. Similarly a grain of wheat will produce ten thousand heads, and every head will have ten thousand grains, and every grain ten pounds of fine flour, white and clean. And the other fruits, seeds, and grass will produce in similar proportions, and all the animals feeding on these fruits produced by the soil will in turn become peaceful and harmonious toward one another, and**

<sup>264</sup> The Talmud describes the Messianic era as a time when the earth will produce delicacies and silk clothing, wheat stalks will tower like palm trees and grains of wheat will grow as large as two kidneys of a large ox, etc. (Ketubot 111b). See [http://www.come-and-hear.com/kethuboth/kethuboth\\_111.html#PARTb](http://www.come-and-hear.com/kethuboth/kethuboth_111.html#PARTb)

**fully subject to humankind.... These things are believable to those who believe.’** And when Judas the traitor did not believe and asked, ‘How, then, will such growth be accomplished by the Lord? the Lord said, **‘Those who live until those times will see.’**”<sup>265</sup>

**MEANING:** *In the future, when the Malkuth (Divine Sovereignty) given to the saints is fully established on Earth, extraordinarily productive fruits and grains will be cultivated to feed humans and animals, and the animals will live in harmony with humanity as pets and companions rather than meat for slaughter. NOTE: This is not a vision of the catastrophic end of the world and divine judgment, but of a transformed and sanctified Earth. It is not a pessimistic eschatological vision, but one like that of the Book of Jubilees in which, “The Malkuth would be gradually realized on earth, and the transformation of physical nature would go hand in hand with the ethical transformation of man until there was a new heaven and a new earth. Thus, finally, all sin and pain would disappear and men would live to the age of 1,000 years in happiness and peace, and after death enjoy a blessed immortality in the spirit world.”*<sup>266</sup>

It is in this context that we can understand the kabbalistic *mashal* of the Mustard Seed.

**The Sovereignty [Malkuth] of the New Humanity [Bar-Enash] is like a grain of mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.** Q [Luke 13.18-21; Matthew 13.31-31]; Mark 4:30-32; *Thomas logion 20*; Papias

**MEANING:** *The Sovereignty of the saints of the Bar-Enash is now beginning as a tiny but powerful movement that will grow over many generations into the greatest of all powers on Earth through their faithful perseverance.*

It was taught by the sages contemporary with *Yeshua* that when a prophet or *tzadik* spoke a word, God made it good. The Babylonian Talmud tells of righteous Eliezar ben-Hyrcanus who, like *Yeshua*, was a Galilean from Nazareth and disputed with Judean Pharisees refusing, like *Yeshua*, to accept the “traditions of the elders” or *halakah* of the Jerusalem Sanhedrin. When they disagreed with his opinion he said, “*If the halakah agrees with me, let this carob-tree prove it!*” *Thereupon the carob-tree was*

<sup>265</sup> [http://en.wikipedia.org/wiki/Papias\\_of\\_Hierapolis](http://en.wikipedia.org/wiki/Papias_of_Hierapolis)

<sup>266</sup> Summary by R.H. Charles, quoted in [http://en.wikipedia.org/wiki/Book\\_of\\_Jubilees](http://en.wikipedia.org/wiki/Book_of_Jubilees)

torn a hundred cubits out of its place — others affirm, four hundred cubits.<sup>267</sup> God, not his “faith” or personal belief, moved the tree because he had spoken righteous truth. *Yeshua* made the same point in this *davar* about the power of faithfulness to God.

**If you have the faithfulness/perseverance (*emunah*-) of a mustard seed, you could say to this tree, “Be uprooted and planted in the sea,” and it would obey you.** Luke 17.6; Papias. [Matthew 17.20 quotes it as a mountain moved into the sea. Matthew and Luke probably depend on independent oral sayings for this rather than the Q document.]

**MEANING:** *If you keep faith with the Malkuth, God will cause your righteous words and visions to come into manifestation.*<sup>268</sup>

**And he said, “The Sovereignty [*Malkuth*] of God is as if a man should scatter seed on the ground. He sleeps and rises night and day, and the seed sprouts and grows; he knows not how. The earth produces by itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, at once he puts in the sickle, because the harvest has come.** Mark 4.26-29

**MEANING:** *The growth of divine Sovereignty in the human world will progress unseen and unrecognized over a long period of time as from seed to crop until the harvest, which is the fully-arrived Messianic Age.*

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<sup>267</sup> The conflict between Rabbi Eliezer and his Rabbinic colleagues came to a culmination when Rabbi Eliezer refused to recognize the authority of the Rabbinic Sanhedrin: *It has been taught: On that day R. Eliezer brought forward every imaginable argument, but they did not accept them. Said he to them: ‘If the halachah agrees with me, let this carob-tree prove it!’ Thereupon the carob-tree was torn a hundred cubits out of its place — others affirm, four hundred cubits. ‘No proof can be brought from a carob-tree,’ they retorted. Again he said to them: ‘If the halachah agrees with me, let the stream of water prove it!’ Whereupon the stream of water flowed backwards — ‘No proof can be brought from a stream of water,’ they rejoined. Again he urged: ‘If the halachah agrees with me, let the walls of the schoolhouse prove it,’ whereupon the walls inclined to fall. But R. Joshua rebuked them, saying: ‘When scholars are engaged in a halachic dispute, what have ye to interfere?’ Hence they did not fall, in honour of R. Joshua, nor did they resume the upright, in honour of R. Eliezer; and they are still standing thus inclined. Again he said to them: ‘If the halachah agrees with me, let it be proved from Heaven!’ Whereupon a Heavenly Voice cried out: ‘Why do ye dispute with R. Eliezer, seeing that in all matters the halachah agrees with him!’ But R. Joshua arose and exclaimed: ‘It is not in heaven.’ What did he mean by this? — Said R. Jeremiah: That the Torah had already been given at Mount Sinai; we pay no attention to a Heavenly Voice, because Thou hast long since written in the Torah at Mount Sinai, After the majority must one incline. (b.Baba Metzia 59b)*

<sup>268</sup> The Gospel of Matthew, which advocates that Jewish Scripture must be interpreted as allegorical and prophetic, with many prophecies yet to be fulfilled, and inserts a discourse supporting this into the mouth of *Yeshua* in the Sermon on the Mount, defines righteousness: *For I tell you that unless your righteousness exceeds that of the Pharisees and the teachers of Torah, you will certainly not enter the Malkuth of the heavens.* [Matthew 5.20] If this is authentic, *Yeshua* would have understood it to mean that the *Torah* inscribed in the heart surpasses the manufactured righteousness of Pharisaic *halakah*.

**The *Malkuth* of the Heavens is like leaven that a woman took and hid in three measures of flour, till it was all leavened.** Q [Luke 13.20-21; Matthew 13.33]  
(Immediately followed the Parable of the Mustard Seed in Q)

**The *Malkuth* of the *Abba* is like a certain woman. She took a little leaven, <concealed> it in some dough, and made it into large loaves. Let him who has ears hear.** *Thomas* logion 96

**MEANING:** *The Malkuth of the New Humanity is concealed in the human heart by the Ruach Ha-Qodesh [woman], and it will cause the human heart to expand and be uplifted to God.*

### VIII. *Halakah Against Religious Self-Righteousness*

*Hypokritos* was a term from Greek theater meaning “play actor, pretender.” Jesus preached against hypocrites in the Greek New Testament, but there was no such Aramaic word. Why? Because there was no tradition of theater among the Jews, thus no word for “hypocrite” or play-actor. The Greek word for hypocrite in the New Testament mistranslated the Aramaic phrase *nasa beaph* “take nose,” which meant to turn up the nose, or look down the nose, at someone, i.e. to be self-righteous. When the Jesus of the New Testament rails against the Judean Pharisees as hypocrites, that represents the Christian anti-Pharisaic view. But the Pharisees were not hypocrites. They practiced diligently what they firmly believed to be righteous. What the historical *Yeshua* disliked was their self-righteous attitude that God loved them and despised the common people. He criticized them for *nasa beaph*, looking down their noses at common people.

*Yeshua* gave a series of prophetic *davarim* against the Jerusalem Pharisees who looked down their noses at Galileans, Samaritans, and other Jews of the villages, and declared their rabbinic *halakah* to be binding and equal to *Torah*. The special type of prophetic *davar* *Yeshua* pronounced against them was called a Woe, *Oy*. When a true prophet of Israel declared *oy* against someone or something, divine *mishpat* or “righteous judgment” of God was believed to be certain to follow.

The Woes against the self-righteousness of the Judean and Temple Pharisees in Jerusalem were transmitted in the Q document and appear in both Matthew 23.1-39 and Luke 11.37.54.<sup>269</sup> Luke’s six Woes are much shorter and undoubtedly more authentic because Matthew’s seven Woes have been expanded and elaborated with anti-Pharisaic rhetoric typical of the late first- and early second-century Christian literature. I have reconstructed what are probably the authentic Woes. They are relevant because they warn against wrong spiritual priorities and religious self-righteousness.

<sup>269</sup> [http://en.wikipedia.org/wiki/Woes\\_of\\_the\\_Pharisees](http://en.wikipedia.org/wiki/Woes_of_the_Pharisees)

They are translated for meaning and clarified with footnotes. Read the footnotes to understand their meanings.

**Woe to you, self-righteous ones!**<sup>270</sup> **For you cleanse the outside of the cup and of the plate,**<sup>271</sup> **but inside they are full of greed and evil.**<sup>272</sup> **You blind Pharisee! First cleanse the inside of the cup and of the plate, that the outside also may be clean.**<sup>273</sup>

**Why do you wash the outside of the cup? Do you not realize that he who made the inside is the same one who made the outside?** *Thomas logion 89*

**Woe to you, self-righteous ones! For you tithe**<sup>274</sup> **mint and dill and cumin, and have neglected the weightier matters of the law, the justice and the love of God. These you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel!**<sup>275</sup>

**Woe to you! For you love the front seats**<sup>276</sup> **in the synagogues and elaborate salutations in the market places.**

**Woe to you! For you are like graves**<sup>277</sup> **which are not seen, and men walk over them without knowing it.**

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<sup>270</sup> *Nasa beaph.*

<sup>271</sup> The Pharisaic rituals of food purity required that if anyone touched utensils with having properly washed hands, the utensils became unclean and required re-washing. The hyperbole contrasts ritual external minutiae with neglect of essential love and justice. The exterior of the cup allegorized outer show and contrasted it to the interior state of the heart

<sup>272</sup> Luke has the correct Greek from Q: *poneria*, which translated Hebrew רעה, the nominal form for the *Yetzer Ha-Ra* or evil impulse/inclination/formation in the heart. Matthew however modified it to Greek *akrasia*, a Hellenistic philosophical vice: lack of self-discipline. Luke seems to have transmitted Q more faithfully than Matthew, despite the fact that the redactors of Matthew know the traditions of Hellenistic Judaism far better.

<sup>273</sup> For *Yeshua*, the purity of a heart that was ruled by the *Yetzer Ha-Tov* was far more important than ritual.

<sup>274</sup> Numbers 18.21 specified a tithe (tenth part) of private property to support the Levites in their Temple work. Pharisaic rabbis made complex rules about every type kind of property that was taxed in this way. *Yeshua* satirized this with the hyperbole—tithing mint, dill, and cumin—as opposed to the “weightier” essentials of justice and *hesed*, covenantal love.

<sup>275</sup> Strict Pharisees avoided breaking their own *kosher* rules not to eat insects (but locusts were permitted) by actually straining their broth to avoid any insects that might have fallen into it. *Yeshua* satirized the fact that minor issues like this were observed scrupulously while the major issues of covenantal love were dishonored with Pharisaic self-righteous condemnation of those who did not follow these observances. The phrase “swallow a camel” implies allegorically that they were eating broths made of camel bones, which were considered to be extremely unclean. The flesh of camels was forbidden by *Torah*. Eating “camel-bone broth” allegorizes their much more serious moral offence of *nasa beaph*, self-righteousness.

<sup>276</sup> Seats reserved for the most honored and respected members.

<sup>277</sup> Graves were considered to be extremely impure. *Yeshua* is accusing the religious leadership of lacking true purity and personal sanctity. But the communities they serve are unaware of this.

**Woe to you! For you load men with burdens hard to bear,<sup>278</sup> and you yourselves do not touch the burdens with one of your fingers.<sup>279</sup>**

**Woe to you! For you have taken up the key of knowledge;<sup>280</sup> but you did not enter yourselves, and you hindered those who were entering.<sup>281</sup>**

### **IX. *Halakah: Concerning Judgment [Mishpat]***

In ancient times, the leader of a village held court at the entrance gate to hear and resolve disputes. He was called a *shofet*, judge.<sup>282</sup> *Mishpat*, from this Hebrew root, was the rendering of justice in a dispute by means of a final decision with winner, loser, rewards, and penalties. It has been translated as judgment, but it literally means justice. *Yeshua* urged people to stay out of courts and avoid seeking legal judgments.

**Settle disputes quickly with your legal adversary who is taking you to court. Do it while you are still together on the way, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. I say to you,<sup>283</sup> you will not get out of there until you have paid the very last cent.** Matthew 5.25; Luke 12.58; Papias

He also warned against acting unjustly because it would bring both civil *mishpat* and the judgments of purgatory after death.

**Whoever is angry with his brother without just cause is subject to judgment; whoever calls his brother a worthless fool<sup>284</sup> is subject to [the judgment of] the court, and whoever says, ‘you fool,’<sup>285</sup> is subject to [the judgments of] *Gehenna*.** Matthew 5.22<sup>286</sup>

Contrary to the Christian doctrine that Jesus will return in a second coming to judge “the quick and the dead,” in none of the authentic Son of Man teachings of *Yeshua*

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<sup>278</sup> The “traditions of men,” or huge proliferation of non-scriptural rules that had developed in proto-rabbinic *halakah* and treated as equal to *Torah*, the “laws of God.”

<sup>279</sup> The Pharisaic authorities used the complexity of these traditions to make themselves indispensable to the observant Jewish community.

<sup>280</sup> *Manda*, *gnosis*, esoteric or kabbalistic knowledge.

<sup>281</sup> Enter the Gate to the *Pardes*. Matthew rewrites it to reflect his misunderstanding of *Malkuth*: “for ye shut up the Kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.” But *Yeshua* refers to the kabbalistic inner-circle knowledge of the sages for which scriptural interpretation is the key.

<sup>282</sup> Hebrew שופט, not to be confused with the heroes in the Book of Judges, an entirely different usage.

<sup>283</sup> Matthew often introduces sayings from Jesus with “I say unto you”, but this time he adds *Amen*.

<sup>284</sup> *Raca*, from root *rac*, empty, valueless.

<sup>285</sup> Hebrew *nabal*, another insult meaning worthless fool.

<sup>286</sup> Another example of synonymous parallelism but with an expanded conclusion. See footnote 226.

does he say that he, or he in the corporate identity of the *Bar-Enash*, will judge mankind. Regarding himself, he said,

**I do not pass judgment on anyone.** John 8.15

**Who made me a judge or arbiter over you?** Luke 12.14<sup>287</sup>

To his disciples he gave this *halakah* against judging, which was either redacted from Q differently in Luke than in Matthew, or came through different oral sources:

**Do not judge,**<sup>288</sup> **so that you are not judged. For you are judged by the same standard that you use; you are judged by the same standard that you apply to others.**<sup>289</sup> **Why do you stare at the speck in your neighbor's eye, but do not see the log in your own eye?**<sup>290</sup> Matthew 7.1-2; Papias; cf. *I Clement* 13.2<sup>291</sup>

**Do not judge, and you are not**<sup>292</sup> **judged. Do not condemn, and you are not condemned. Forgive, and you are forgiven.** Luke 6.37 **How can you say to your brother, 'Brother, let me take the speck out of your eye,' when you yourself fail to see the log in your own eye? Self-righteous one, first take the log out of your eye, and then you will see clearly to remove the speck from your brother's eye.** Luke 6.42

**MEANING:** *If you withhold condemnation, it will not rebound upon you. By releasing those who sin against you from your desire for revenge, you thereby release yourself from the worst consequences of your own sins. Until you clarify your own self-righteous perceptions through honest self-examination, you will be unable to guide others to achieve spiritual clarity.*

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<sup>287</sup> Cf. *Thomas* logion 72.a: A man said to him, "Tell my brothers to divide my father's possessions with me." He said to him, "O man, who has made me a divider?" He turned to his disciples and said to them, "I am not a divider, am I?" A Gnostic redaction.

<sup>288</sup> In the sense of "condemn."

<sup>289</sup> The two phrases are typical of synonymous parallelism in Hebrew poetry and prophesy in which the second phrase repeats and amplified the first. <https://answersingenesis.org/hermeneutics/parallelism-in-hebrew-poetry-reveals-major-hermeneutic-error/>

<sup>290</sup> *Yeshua* constantly uses hyperbole, or exaggerated contrasts, to make his points. That is why many of his saying should not be taken literally, such as "You must hate your parents..." Luke 14.24 *et al.*

<sup>291</sup> A.D. 96 or earlier. "For thus He spake: *Have mercy, that ye may receive mercy: forgive, that it may be forgiven to you. As ye do, so shall it be done to you. As ye give, so shall it be given unto you. As ye judge, so shall ye be judged. As ye show kindness, so shall kindness be showed unto you. With what measure ye mete, it shall be measured withal to you.*"

<sup>292</sup> Not future tense as in Greek version, but Aramaic prophetic perfect tense (cf. footnote 192). Has the sense that the act of judging another person (i.e. finding fault with, condemning) in itself judges the one who passes judgment.

In the vision of Daniel, the Son of Man is given sovereignty, but doesn't come to execute eschatological judgment. In the vision of Enoch, he comes to "overturn the kings and the mighty from their seats, and the strong from their thrones, and shall loosen the reins of the strong, and break the teeth of the evil ones," but again not as a judge. In Enoch it is *Yahweh*, not the Son of Man, who "comes with ten thousands of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal for everything which the sinful and ungodly have done, and committed against him."<sup>293</sup>

In an authentic saying, *Yeshua* tells his disciples:

**The Son of Man does not come to destroy men's lives, but to save them."** Luke 9.54-56

The only place where we have a Son of Man saying that indicates the separating and dividing of people according to their moral behavior is in this authentic *davar*:

**People may think that the *Bar-Enash* [Son of Man] will come to bring peace to the world, but they do not realize that the advent of the *Bar-Enash* will bring divisions on the Earth—fire, sword, warfare. For there shall be five in one home; three shall be against two, and two against three; the father against the son, and the son against the father.** *Thomas* logion 16

This was redacted in Q (Luke 12.51-53; Matthew 10.34-36) to make the title Son of Man self-referential<sup>294</sup> to Jesus: "Do you think I came to bring peace on earth? No, I tell you, but division. From now on there will be five in one family divided against each other, three against two..."<sup>295</sup>

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<sup>293</sup> Book of Enoch, Chapter 2.1 cf. <http://www.sacred-texts.com/bib/boe/index.htm>

<sup>294</sup> In the first generation after the crucifixion, Jewish-Christian eschatology identified *Yeshua* as the Davidic Messiah. As such he would descend from the "clouds of the heavens" with hosts of angels to judge the world and make Israel sovereign over the gentiles in a Messianic Age. The kabbalistic term *anan* in Daniel's vision means the "covering" or sevenfold veil of light that surrounds God's Throne, not the physical clouds of the sky. But it was interpreted literally. In the Epistle of Jude the author, who speaks of having received the "words of the Apostles" and the "faith that was delivered unto the saints" before him, was clearly not an Apostle or the brother of James (as claimed by the later redactor in formal greeting). He quotes Enoch chapter 2.1 implying that the Judge is Jesus, in the place of *Yahweh*. The early Christians interpreted *Yeshua's* apocalyptic prophecies as eschatological. They made the Son of Man sayings self-referential, where Jesus speaks of himself as God or the Son of Man. Here Luke substitutes "I" for the Son of Man, just as Jude substituted the Lord Jesus for *Yahweh* as the eschatological Judge of the world.

<sup>295</sup> Luke 12.49 incorrectly associates this with the authentic *davar* about kindling fire on Earth, which he redacts as an eschatological saying. It is not. We will examine it later.



**MEANING:** *The advent of the Bar-Enash will result in bitter divisions between people that will result in violence and warfare. These are the Birth Pangs of Messiah.*<sup>296</sup>

#### X. *Mashal: Mishpat of the Bar-Enash*

Scholars are divided about whether Matthew's Parable of the Sheep and the Goats, in which the Son of Man becomes the eschatological Judge of mankind, is authentic. The earlier influential scholars of the parables like Jeremias decided the parable was authentic.<sup>297</sup> C.H. Dodd<sup>298</sup> and others like the Jesus Seminar thought not because it has the fingerprints of late first-century gentile Christianity all over it, especially with the goats, or people on the left side, being ushered off into the "eternal punishment" of eschatological judgment. But *Yeshua* did not teach that the *Bar-Enash* would execute eschatological judgment, nor did he teach eternal damnation—only the Jewish concept of a temporary purgatorial *Gehenna*.<sup>299</sup>

Nevertheless, I think the parable has been composed upon the theme of an authentic *Bar-Enash mashal*. It is a non-self-referential<sup>300</sup> Son of Man saying attributed to *Yeshua*, and it preserves the concept of the *Bar-Enash* as the new corporate archetype of spiritualized humanity with its clear conclusion identifying all oppressed people as its brothers: "In as much as you have done it to the least of these, who are my brothers, you have done it unto me." Here is my proposed reconstruction of the original *davar* without Matthew's redaction.

**When the *Bar-Enash* has come, he will sit on his glorious throne, and before him will be gathered all humanity, and he will separate people one from another as a shepherd separates the sheep from the goats,<sup>301</sup> and he will place the *tzadikim* at his right hand, and<sup>302</sup> the unrighteous at the left. Then the he will say to those at his right hand,<sup>303</sup> 'Come, O blessed of the *Abba*, inherit the Sovereignty prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the *tzadikim* will answer him,**

<sup>296</sup> For *Yeshua*, the Birth Pangs of Messiah began with the advent of the *Bar-Enash*, which was already arriving with his *Malkuth*.

<sup>297</sup> J. Jeremias, *The Parables of Jesus* <http://www.amazon.com/Parables-Jesus-Joachim-Jeremias/dp/0334029171>

<sup>298</sup> C.H. Dodd, *Parables of the Kingdom* <http://www.amazon.com/Parables-Kingdom-C-H-Dodd/dp/002330460X>

<sup>299</sup> Which could last for a period of hours, days, or in the case of those who had fully polluted the soul (*Neshamah*), a maximum of twelve months. See the Glossary entries for *Gehenna* and '*Olam*.

<sup>300</sup> He speaks about the Son of Man as a heavenly being separate from himself in this and several other authentic *Bar-Enash* sayings.

<sup>301</sup> After they have drained the milk from their own mothers, shrewd little goats push their way into a flock of sheep to suckle the milk of the ewes. The young goats steal milk away from the lambs, so a savvy shepherd separates the goats from the sheep.

<sup>302</sup> A series of *vav* consecutives typical of Hebrew/Aramaic grammatical construction preserved with Greek *kai...kai...kai...kai* in Matthew.

<sup>303</sup> Sitting at the right hand of a sovereign was symbolic of sharing authority to execute his sovereignty.

**‘Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink, or see thee a stranger and welcome thee, or naked and clothe thee, or see thee sick or in prison and visit thee?’ And he will answer them, ‘Truly, I say to you, in-as-much as you did it to one of the least of these, who are my brothers, you did it to me.’ Then he will say to those at his left hand, ‘Depart from me, you unrighteous ones, for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’**

**MEANING:** *The New Humanity, as it becomes incarnate among people on Earth and begins to prevail,<sup>304</sup> will cause division between those who cling to the selfish ways of the Old Humanity and those who keep faith with divine love and justice. The faithfulness of the tzadikim will usher in the blessings of the Messianic Age, and the unrighteous personalities of the Old Humanity will disappear.<sup>305</sup>*

**RELEVANCE:** *In current affairs, we see increasing division and enmity between those who perpetuate racial, gender, and economic oppression, promote crime, violence, and warfare, and enable destruction of the Earth’s ecology for short-term gain, and those who are committed to creating a world of peace and progress. Ultimately the latter will prevail.*

## **XI. Halakah: Renewal of the Covenant (B'rith)**

Both John the Baptist and *Yeshua* preached renewal of Israel’s Covenant through a return to justice and righteousness. Baptism or *mikveh*<sup>306</sup> ritualized the commitment of each person to turn away from sin and walk henceforth in the ways of God in preparation for the coming Messianic Age. Both prophets taught that the period of trial or Birth Pangs of Messiah had arrived and that the corrupt religious leaders of Jerusalem would be destroyed along with the Second Temple that Herod had expanded into a showplace of wealth and extravagance. The following are indictments of the religious establishment attributed to both John and *Yeshua* in Q and Matthew’s oral Jesus tradition:

<sup>304</sup> Barbara Marx Hubbard refers to this as achieving “critical mass.”

<sup>305</sup> The earliest transmissions of *Yeshua*’s *halakah* included the practice of consciously shuffling off the Old Humanity by disassociating from the corruption of its heart, which was in bondage to *Shaitan* through following the evil impulse or *Yetzer Ha-Ra*. Thus phrases such as: “Our Old Adam is crucified with him (Jesus),” Rom. 6.6; “you were taught to bury your Old Adam, corrupted and deluded by its evil inclination (*epithumia* taken into Greek Christianity from Hebrew/Aramaic אורה describing the *Yetzer Ha-Ra*), and to be made new in the spirit of your heart (Greek *nous* taken over from Hebrew/Aramaic לב, “heart, consciousness”) Eph. 4.22; “you have taken off (like a garment, Greek *apekduein* from Hebrew/Aramaic פשט with same meaning) the Old Adam with its evil practices.” Col.3.9

<sup>306</sup> Washing, cleansing, purification.

John the Baptist: "*You brood of vipers! Who warned you to flee from the coming wrath?*" Matthew 3.7; Luke 3.7

Jesus: "*You brood of vipers, how can you who are evil say anything good? For the mouth speaks what the heart is full of.*" Matthew 12.34 and, "*You snakes! You brood of vipers! How will you escape being condemned in Gehenna?*" Matthew 23.33

In the Jesus traditions of Q and *Thomas*, *Yeshua* praised the prophet John:

"Why have you come out to the countryside? To see a reed shaken by the wind? And to see a person dressed in soft clothes, [like your] rulers and your powerful ones? They are dressed in soft clothes, and they cannot understand truth." Matthew 11.7; Luke 7.24; *Thomas* logion 78

But *Yeshua* had developed different views of Covenant, Messiah, and Divine *Malkuth* than those of John, the Essenes, and other messianic cults. He expanded the traditional Covenant of Israel to include all of humanity. Why? Because the *Bar-Enash* Messiah was the spiritual archetype of a New Humanity, and the powers of Divine Sovereignty were to be embodied within this future spiritualized humanity.

***Amen, amen, I say unto you, he who keeps faith me will also do the works that I do, and greater works than these.*** John 14.12

The ideals of egalitarian humanism were implicit in the teachings of *Yeshua*. When asked to summarize the two weightiest commandments, he equated covenantal love for God with covenantal love for humanity in this halakic ruling:

**"You shall love (*ahav*, cherish, revere) Godhead with all your heart, mind, and soul;<sup>307</sup> you shall love (*ahav*, cherish, revere) your neighbor even as you do yourself."<sup>308</sup>**

Like *Yeshua's* teachings about rebirth into the *Bar-Enash* and the interior nature of *Malkuth*, his humanistic view that covenantal love for Godhead and humanity were inseparable, and one is honored by honoring the other, was innovative. The following *mashal* attributed to *Yeshua* in Q (Matthew 9.16-17; Luke 5.36-39) was considered to be inauthentic by the Jesus Seminar because it was used and interpreted by those Gospel writers as a rationale for rejecting Judaism and Jewish Christianity. But like other Galilean Pharisaic mystics,<sup>309</sup> his religious understanding was populist and

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<sup>307</sup> Deut. 6.5

<sup>308</sup> Lev. 19.18

<sup>309</sup> Three of the most famous being *Honi* the Drawer of Circles, *Hanina ben-Dosa*, and John the Baptist whose main areas of activity were in the Galilee and on the Jordan River.

radically different from the *halakah* of Judean Pharisees, which he criticized as “abandoning the *mitzvot* of God” in favor of “the traditions of men.”<sup>310</sup>

**No one puts a patch of unshrunk cloth on an old garment; for the patch pulls away from the garment, and a worse tear results. Nor do people put new wine into old wineskins; otherwise the wineskins burst, and the wine pours out and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.** Q [Matt 9:14-17; Luke 5:36-39]; Mark 2:18-22

The following independent version of this saying in *Thomas* is considered to be more authentic than that of Q by Koester and other scholars including me.<sup>311</sup> It seems that the Aramaic dictation behind *Thomas* was given based on mnemonic connections, in this case provided by the Aramaic negative *ayn* sequence “not possible, not possible, not drink, not put, not put.” That is the only logic I can find for the appearance of these unrelated *logia* as one *logion* in *Thomas*. There certainly is no clear Gnostic redactional purpose for the sequence. Many examples of this can be found to support the theory that the order of the sayings in *Thomas* derived from an original Aramaic dictation that was translated into Koine Greek by a bilingual scribe as he committed it to writing.

**No man drinks old wine and immediately desires to drink new wine. New wine is not put into old wineskins, lest they burst; nor is old wine put into a new wineskin, lest it spoil it. An old patch is not sewn onto a new garment, because it will split apart.** *Thomas* logion 47.b-c

Pharisaic Judaism, which ruled most of the synagogues in Judea and the Galilee, was beyond reform by patching. It simply couldn’t accommodate the radical regeneration that the appearance of God’s *Malkuth* on Earth and among humanity required. God was

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<sup>310</sup> Mark 7.8; the full pericope denouncing the Judean *halakah* or Tradition of the Elders is repeated in Matthew 15.1f. *Yeshua* quoted from Isaiah 29, in which Jerusalem is called *Ariel*, Lion of God, in which YHWH Himself speaks: “Because these people approach me with empty words, and the honor they bestow on me is mere lip-service; while in fact they have distanced their hearts from me, and their ‘fear of me’ is just a *mitzvah* of human origin [as opposed to God’s *Torah*]—therefore, I will keep shocking these people with astounding and amazing things, until the ‘wisdom’ of their ‘wise ones’ vanishes, and the ‘discernment’ of their ‘discerning ones’ is hidden away.” For John the Baptist and *Yeshua*, this was a prophecy or parallel situation to their Galilean view of corruption in Second Temple practices and Pharisaic *halakah* in the first century. Isaiah was a foundational text in Galilee. For example, *Yeshua* drew his vision of the Messianic Banquet from Isaiah 25, his *mashal* of the Vineyard from Isaiah 5, his vision of his own prophetic ministry from Isaiah 42. Later gentile Christianity drew from the somewhat altered Greek Septuagint (LXX) version of Isaiah 53 beginning “My God, my God, why hast Thou forsaken me?” (Suffering Servant) to construct the Passion Narrative and other passages considered to be prophecies of Jesus.

<sup>311</sup> “*Gos. Thom.* 47b presents the form that this proverb would have had before it was incorporated into Q. Had Thomas read the final phrase in his text, he would certainly have incorporated it (cf. the rejection of worldly possessions in *Gos. Thom.* 110)” *Ancient Christian Gospels*, p. 90

pouring new wine upon humanity. It could not be contained in the old vessels, nor could the old wine of tradition be perpetuated through the new vessels that will arise.

*Yeshua* was not merely a reformer of synagogue Judaism. He was a prophet of the New Humanity and the messianic Age. The *davar* about new wine and new cloth is an answer to those who wanted to “work within the system.” The religious system couldn’t handle it. Therefore, he sent his disciples directly to the people.

**MEANING:** *As the evil age passes away and the Malkuth begins to manifest in human hearts, the ancient teachings and institutions are unable to serve it. The Old Humanity is too brittle and bound to comprehend it. Therefore the Malkuth requires the renewed hearts of the New Humanity to comprehend it.*<sup>312</sup>

*Yeshua* taught that one cannot successfully serve two different masters, such as the good and evil *Yetzerim*, any more than he can bend two bows simultaneously or ride two horses at the same time. This is consistent with his teachings about singleness of heart and similar to the ancient Hebrew Two Ways doctrine, and the common idiom of looking neither to the left or right, but proceeding directly ahead. Q omitted “mount two horses or stretch two bows,” thus the phrase does not appear in the identical sayings of Matthew or Luke.

**No one [servant] can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.** Q [Matthew 6.24; Luke 16.13]

In Logion 47.a, the two masters that cannot be served simultaneously are not identified in *Thomas*, but clearly so in Q through the statement that one cannot serve God and Mammon.<sup>313</sup> Q omitted “mount two horses or stretch two bows,” thus the phrase does not appear in the identical sayings of Matthew or Luke.

**It is impossible for a man to mount two horses or to stretch two bows. And it is impossible for a servant to serve two masters; otherwise, he will honor the one and treat the other contemptuously.** *Thomas* logion 47.a; Q [Matthew 6.24; Luke 13.13]; Papias

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<sup>312</sup> “No one teaches new *Torah*-teaching to old (previously educated) students. If he does, the new teaching will be rejected, the student will be lost. No. Instead new *Torah*-teaching must be taught to new students. And no one after receiving old teaching (previous education) wants the new, for he says, “The old teaching is better.” From <http://www.bethimmanuel.org/articles/new-wine-and-old-wineskins-parable-luke-536-39-re-examined>

<sup>313</sup> If this seems to contradict the saying about rendering unto Caesar what is Caesar’s and to God what is God’s, it does! That is because the former about God and Mammon is a true *davar* of *Yeshua*, but the latter about Caesar was merely a clever answer to a dangerous political test engineered by the Herodians who wanted to legally entrap *Yeshua*.

**MEANING:** *It is not possible to obey both the Good and Evil Yetzer, or to serve both selfless and selfish interests.*

## XII. *Halakah: Maintaining Spiritual Purity*

Many authentic teachings of *Yeshua* were transmitted in written notes no longer extant such as those of Peter and his amanuensis who composed the Gospel of Mark, and in oral traditions specific to the other Gospels. Although they do not appear in hypothetical Q or the Aramaic Core of *Thomas*, they are credible because they preserve linguistic and other details specific to *Yeshua*'s Jewish culture. Here are authentic halakic sayings of *Yeshua* from Matthew and Mark about purity in worship.

**When you are offering *korban*<sup>314</sup> at the altar, if you remember that your neighbor<sup>315</sup> has something against you,<sup>316</sup> leave your *korban* there before the altar and go; first settle<sup>317</sup> with your neighbor and then come and offer *korban*.** Matthew 5.23

**MEANING:** *Before you pray, meditate, donate to charity, or participate in a religious service, examine yourself to see if you have treated others justly. If not, first restore your own spiritual purity by correcting your injustices to others.*

**And whenever you stand<sup>318</sup> to pray,<sup>319</sup> release<sup>320</sup> anyone who has sinned against you, so that our *Abba* may also release you from the consequences of your sins.** Mark 11.25

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<sup>314</sup> A Temple sacrifice—animal, grain, wine—for divine favor. <http://en.wikipedia.org/wiki/Korban>

<sup>315</sup> Hebrew *ach*, meaning fellow Jew, kinsman, brother, sister, countryman, translated in the Greek *plesion*, neighbor, one who is nearby. In *Yeshua*'s context he referred to temple sacrifice and members of the Jewish covenant. Peter, Paul, and gentile Christianity correctly applied the essential teaching to any kind of religious worship or prayer and any neighbor.

<sup>316</sup> Meaning that you have committed some kind of injustice against this person—not simply that the person dislikes you or has an imagined grudge. It is the reality of injustice that constitutes *hob*, “debt” or sin, not simply someone else’s false perception or accusation.

<sup>317</sup> The Hebrew word was רצוה meaning in its hiphil form to satisfy, pay off. Translated into Greek as διαλλάγηθι, to change enmity into friendship, to reconcile. But the Hebrew/Aramaic meaning was to settle accounts to the satisfaction of both parties in a dispute. It does not include the concept of creating or restoring friendship, thus reconciliation must be understood in the bookkeeping sense of balancing accounts.

<sup>318</sup> Intercessory prayer was done standing in the *orant* position with arms and palms up.

<sup>319</sup> *Tiphlah*, prayer of intercession for others (not self), the only type of prayer taught and advocated by *Yeshua*.

<sup>320</sup> “Forgive” is Hebrew *shalach*, Release, dismissal of a claim for indebtedness. *Yeshua* taught release (“forgiveness”) from the consequences of your own sins by means of releasing (“forgiving”) from your own claim for revenge those who have sinned against you.

**MEANING:** *Before you pray, examine your heart and release any grudges, ill will, or desires for revenge you may harbor against those who have sinned against you. By so doing, the Abba releases you from the consequences of your own sins.*

**Every man who looks at a woman to lust after her<sup>321</sup> has already fornicated<sup>322</sup> with her in his heart.<sup>323</sup> Matthew 5.27-28**

**MEANING:** *A man who desires and makes plans to seduce or rape a woman has, by cultivating that intention, already committed the act and reaps the invisible moral consequences.*

**RELEVANCE:** *Yeshua was speaking about adultery instigated by a man, but the saying equally applies to women who seduce men desiring pleasure, money, prestige, or power, and to same-sex relationships. It is a warning not to cultivate abusive sexual desires.*

**If your right eye<sup>324</sup> causes you to fall into sin,<sup>325</sup> tear it out and throw it away; it is better for you to lose one of your members than for your whole body<sup>326</sup> to be thrown into *Gehenna*. And if your right hand<sup>327</sup> causes you to fall into sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into *Gehenna*. Mark 9.43-47; Matthew 5.29-30; Papias. Mark adds “where their worm<sup>328</sup> does not die, and the fire is not quenched,” quoting Isaiah.**

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<sup>321</sup> For the purpose of exploiting her as a sexual object. Does not mean simply to appreciate her erotic beauty, but to follow the inclination of the *Yetzer Ha-Ra* and start scheming to seduce or rape her. The issue is no whether the plan is successful. It has already been done in the invisible world of Formation (*Yetzirah*) and stands as a sin against her.

<sup>322</sup> Hebrew *naaph*, fornication or illegal fornication (adultery). Paul warns against fornication with a prostitute because she accumulates the invisible negative energies of all her clients within her body: “Do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, “The two will become one flesh.” I Cor. 5.16

<sup>323</sup> The interior consciousness, mind, place where good and evil intentions form and are cultivated into actions.

<sup>324</sup> The evil eye: (Heb. עֵין הָרָע, *ayin ha-ra*; lit., “the eye of the evil”; Aram. עֵינָא בִּישָׁא, *eina bisha*) see [http://www.jewishvirtuallibrary.org/jsource/judaica/ejud\\_0002\\_0006\\_0\\_06167.html](http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0006_0_06167.html)

<sup>325</sup> Hebrew/Aramaic *kashal*, to stumble, grow weak and fall.

<sup>326</sup> Aramaic *niblach* = Hebrew *basar*, flesh, but meaning flesh after death, referring to the after-death body or *Nephesh* that experiences purgatorial *Gehenna*.

<sup>327</sup> Allegorical for one’s powers of action.

<sup>328</sup> Marcan eschatological addition to the saying is probably a post 2<sup>nd</sup> century gloss because it does not appear in Matthew or Papias. It quotes Isaiah 66.24 Day of *Yahweh’s* Judgment (“And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched”). This is totally unrelated to *Yeshua’s* saying about purgatory after death. The “worm” was a reference to human flesh (Job 25.6; Psalms 22.6; Isaiah 41.14). It would be tortured even after death.

**MEANING:** *Root out, sublimate, and purify your moral weaknesses so that your soul [Neshamah]<sup>329</sup> need not suffer purification in the purgatorial processes after death.*

### XIII. *Mashal: Mixed Good and Evil Before the Messianic Age*

The condition of the human world is one of mixed moral light and darkness, with the spiritually reborn and their good works co-existing alongside the Old Humanity and their regressive ways. This basic *mashal* of the wheat and the tares was elaborated by the writer of Mark, who was copied by Matthew.<sup>330</sup> The more authentic form was preserved in *Thomas*.

**The Sovereignty [Malkuth] of the Abba is like a man who planted good seed. His enemy came by night and sowed weeds among the good seed. The man did not allow them to pull up the weeds; he said to them, 'If you try to pull up the weeds, you pull up the wheat along with them.' For on the day of the harvest the weeds are plainly plainly visible, and they are pulled up and burned. Matthew 13:24-30; Thomas logion 57**

**MEANING:** *The existential condition of the spiritually reborn until the advent of the Messianic Age is that they must share their world with the Old Humanity, just as the Yetzer Ha-Tov must share the heart with the Yetzer Ha-Ra. The New Humanity cannot inherit the Earth and exercise full divine Sovereignty and stewardship over it until they have grown into spiritual maturity over many incarnations and prevailed.*

The *mashal* of the sower seems to have been transmitted in its earliest and least redacted form through the Aramaic Core of *Thomas*, where it was altered to imply that only a very small number of seeds would grow, i.e. only a very few would become spiritually fruitful. This was in keeping with the exclusivism of the Syrian Gnostic ascetic sect, which only admitted women later in its development.<sup>331</sup> The sower is *Yeshua* or his *talmidim* proclaiming the *Basor* and teaching *halakah*. The Greek sequence *allos...allos...aloi*, "a few...a few...many," implies that many—not just an elite few of his hearers—will understand and become spiritually fruitful. But the version in Mark was

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<sup>329</sup> Literally the "birth breath" of a newly born infant which YHWH breathed into Adam at his formation, construction (*yetzer*) in the 2<sup>nd</sup> chapter of Genesis.

<sup>330</sup> "The kingdom of heaven may be compared to a man who sowed good seed in his field, 25 but while his men were sleeping, his enemy came and sowed weeds[c] among the wheat and went away. 26 So when the plants came up and bore grain, then the weeds appeared also. 27 And the servants[d] of the master of the house came and said to him, 'Master, did you not sow good seed in your field? How then does it have weeds?' 28 He said to them, 'An enemy has done this.' So the servants said to him, 'Then do you want us to go and gather them?' 29 But he said, 'No, lest in gathering the weeds you root up the wheat along with them. 30 Let both grow together until the harvest, and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'" Mark 4.24-30; Matthew 13.24-30

<sup>331</sup> The final logion 114 of the *Gospel of Thomas* which admits *Miriam Magdala* only on the grounds that Jesus will "make her male" (ascetic) is inauthentic. The authentic logia begin with logion 2 and end with logion 113.



redacted with the quotation from Isaiah,<sup>332</sup> repeated by Matthew and Luke, that Jesus' parables were meant to confuse people. The secret meaning is then given to the disciples that the sower is Jesus preaching the Christian gospel—completely anachronistic. The Parable of the Sower does not appear in Papias, but was included in Marcion's gospel (*Evangelion*).

**Behold, a Sower went forth, filled his hand, and scattered seeds. A few fell on the road, but the birds came and ate them. A few fell on stone, could not strike root into the earth, and did not produce ears of grain. And a few fell on thorns. They choked the seedlings and the worms ate them. But most of the seed fell onto good soil, and it brought forth good fruit. It bore from sixty to one hundred per measure.** Reconstructed from *Thomas* logion 9; Mark 4:1-20, Matthew 13:1-23, and Luke 8:1-15

**MEANING (FOR DISCIPLES):** *Proclaim the Basor and teach my halakah, but be prepared to find that not all your efforts will be fruitful. Each person will receive the Divine Message differently. Many will submit and become faithful to the Basor, but each will manifest different results. Sow the spiritual seeds, but do not be attached to results.*<sup>333</sup>

#### XIV. *Yeshua's Legal Halakah*

Like the Pharisaic lawyers and sages that would later be known as Rabbis, *Yeshua* rendered halakic rulings on issues not specifically addressed in *Torah*. His most famous was the ruling on which were the “weightiest” commandments<sup>334</sup> that we discussed in Section XI. But he also made rulings about taxes, divorce, and other issues. The revolutionary Zealots urged people to engage in a tax revolt against the unpopular poll or census tax, which was instituted in the year A.D. 6 so the Romans could determine the wealth of Palestine for tax purposes. But Scripture had said that Israel was not to

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<sup>332</sup> In Mark 4 and later in Matthew and Luke with the Parable of the Sower, Isaiah 6.9 was referenced to explain (incorrectly) why *Yeshua* spoke in “parables” (they were not Greek parables, but Aramaic *mashalim*) so that “hearing they may not understand,” etc.

<sup>333</sup> In the authentic *mashal*, “seeds” are the messianic proclamation, *halakah*, and divine energies for rebirth as a *Bar-Enash* in the *Malkuth* received through hearing the *Basor*. The Sower scatters seed purposefully, not indiscriminately. As little seed as possible is wasted. *Yeshua* cautioned his Apostles not to cast their pearls to “swine,” i.e. to preach to people unready or unwilling to understand, “lest they turn and rend you.” Nor should they give the “children’s food” or “holy things” to “dogs.” He told them to go into a village, stay in a friendly home, and let people come to them—not to stand out in a public marketplace and evangelize whoever would listen.

<sup>334</sup> *Yeshua* was asked which parts of Scripture were necessary to follow, and which were dispensable, such as priestly rules for tithing. The most important *mitzvot* that should be kept were those that came from the mouth of God, and *Yeshua* taught that love of God and humanity were the greatest commandments.

number its people, and pious Jews were outraged. Hoping to force *Yeshua* into supporting tax revolt so he could be charged and taken to court, or forcing him to support the tax and thereby make himself hated, Herodian Pharisees<sup>335</sup> challenged him with the question, "Is it right and lawful to pay the poll tax?" But *Yeshua* told them to hold up a tetradrachm with images of Tiberius and Augustus and then asked, "Whose image is engraved on this coin?" They answered, "Caesar's." He then ruled:

**Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.** Mark 12:13-17; repeated by Matthew 22:15-22 and Luke 20:20-26<sup>336</sup>; *Thomas logion 100*

**MEANING:** *If you will use Caesar's coins, then pay Caesar's taxes.*<sup>337</sup>

*Yeshua* was also challenged by Sadducees who hoped to present a situation to him that disproved the Pharisaic teaching on the *Qimah*, or the *Chayei 'Olam*<sup>338</sup> of the righteous who would not sleep awaiting *gilgul* (reincarnation), but dwell in the *shamayyim* (heavens) assisting incarnate souls with the *malachim* (angels). They posit a situation where a woman marries a husband living with seven brothers who dies without children, then remarries his brother as required by *Torah*.<sup>339</sup> But he also dies without children, and so on through seven brothers. "Whose wife will she be in this supposed *Qimah*?" They asked knowing that according to Scripture she would have seven husbands because there had been not been any children, and having more than one husband was against Scripture. *Yeshua* answered,

**You are ignorant both of the *Tanakh*<sup>340</sup> and of the power of God. For those who are worthy of the *Qimah*,<sup>341</sup> they neither marry<sup>342</sup> nor are given in marriage,<sup>343</sup> but**

<sup>335</sup> Luke calls them "spies" sent by Judean teachers of *Torah*.

<sup>336</sup> *Gospel of Thomas logion 100*: They showed Jesus a gold coin and said to him, "The Roman emperor's people demand taxes from us." He said to them, "Give the emperor what belongs to the emperor, give God what belongs to God, [ *Gnostic redaction*: and give me what is mine.]" Also found redacted in a fragment of the *Gospel of the Egyptians*.

<sup>337</sup> Some commentators (including Tolstoi, Ghandi, and various tax resisters) think this supported tax revolt by refusing to use Roman coinage, but others think it supported paying taxes to avoid military retribution, as resistance had previously resulted in bloody riots. My opinion is the latter because *Yeshua* counsels avoiding violence in many of his sayings.

<sup>338</sup> Life of the [Divine]'*Olam* , so-called "Eternal Life" of the New Testament.

<sup>339</sup> "When brothers live together and one of them dies and has no son, the wife of the deceased shall not be married outside the family to a strange man. Her husband's brother shall go in to her and take her to himself as wife and perform the duty of a husband's brother to her. 6" "It shall be that the firstborn whom she bears shall assume the name of his dead brother, so that his name will not be blotted out from Israel." Deut. 25:5

<sup>340</sup> Scriptures

<sup>341</sup> Life in the heavenly eternities, the '*Olam* of God.

<sup>342</sup> I.e., they are no longer merely male.

<sup>343</sup> They are no longer merely female.

they are like unto the angels<sup>344</sup> in the heavens. And as for the dead being raised in the *Qimah*, haven't you read in the book of Moses, in the passage about the bush, how God said to him, 'I am the God of Avraham, the God of Yitz'chak and the God of Ya`akov?' He is God not of the dead, but of the living. Mark 12.24-27; repeated in Matthew 22.23-32 and Luke 20.27-40

**MEANING:** *One who is worthy of the Eternal Life [Life of the 'Olam] after death exists as a soul [Neshamah] who is no longer divided into male and female, but is whole [shalem], perfect [tam], undivided, and androgynous like the angels [malachim] and all heavenly beings. All the great saints live after physical death in the 'Olam of God.*

Here is a description of the *Qimah* of the Just from *I Baruch*, a Jewish apocalyptic book contemporary with *Yeshua*.<sup>345</sup>

But those who have been saved by their works,  
 And to whom the *Torah* has been now a hope,  
 And understanding (*Binah*) an expectation,  
 And wisdom (*Hochmah*) a confidence,  
 Shall wonders appear in their time.  
 For they shall behold the world which is now invisible to them,  
 And they shall behold the time which is now hidden from them:  
 And time shall no longer age them.  
 For in the heights of that 'Olam shall they dwell,  
 And they shall be made like unto the angels,  
 And be made equal to the stars,  
 And they shall be changed into every form they desire,  
 From beauty into loveliness,  
 And from Light (*Aur*) into the splendor of glory.

In the first century, Jewish divorce was done by the husband writing a legal document and publicly declaring he was no longer married. He took custody of the children and the ex-wife was forced to fend for herself unless the contract of her *ketubah*<sup>346</sup> provided for restitution or support. Often relatives would not welcome her back and her only options for support were prostitution or servitude. Two Jewish sages had ruled on divorce. Hillel of Babylon, had concluded from *Torah* that a man could divorce his wife for trivial offences like merely burning his supper.<sup>347</sup> The school of Shammai held that

<sup>344</sup> Same phrase used in *I Baruch* on next page. They are whole, complete, spiritually androgynous, *tam*.

<sup>345</sup> *I Baruch* 51.7-10, edited R.H. Charles, online at

<http://www.pseudepigrapha.com/pseudepigrapha/2Baruch.html>

<sup>346</sup> Marriage contract.

<sup>347</sup> [http://en.wikipedia.org/wiki/Hillel\\_and\\_Shammai](http://en.wikipedia.org/wiki/Hillel_and_Shammai)

divorce could be done only for very serious offences. *Yeshua* agreed with Shammai when he was asked to rule:

**Some Pharisees came, and to test him they asked, “Is it lawful for a man to divorce his wife?” He answered them, “What did Moses command you?” They said, “Moses allowed a man to write a certificate of dismissal and to divorce her.” But Jesus said to them, “Because of your hardness of heart he wrote this commandment for you. But from the beginning of creation, ‘God made them male and female.’ ‘For this reason a man shall leave his father and mother<sup>348</sup> and the two shall become one flesh.’ So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.”** Mark 10.2-9; repeated in Matthew 19.3-9

**Anyone who divorces his wife, except on the ground of adultery, causes her to commit adultery; and whoever marries a woman divorced for adultery also commits adultery.** Mark 10:5-12; repeated with redactions in Matthew 19.9,<sup>349</sup> and in Luke 16.18

**MEANING IN CONTEXT:** *A [Jewish] husband who divorces his wife for any reason other than proven sexual infidelity, or marries a woman divorced for this reason, is guilty of breaking the commandment against adultery.*

This ruling protected women from unjust divorce conventions and penalties. Even though there were provisions for a wife to demand a divorce from her husband in cases of extreme cruelty or lack of support, they were very difficult to enforce because only the husband could initiate divorce. *Yeshua*'s ruling was even more rigid than that of Shammai, who prohibited only priests or *cohenim* from marriage to a divorced woman. *Yeshua*, however, applied the priestly exclusion to all men: “Whoever marries a woman divorced for adultery also commits adultery.”

Gentile Christians were uncomfortable with *Yeshua*'s divorce *halakah*, and they softened it by adding the inauthentic pericope of the Woman Taken in Adultery in John 7:53-8:11 showing mercy for the sin of adultery. Here Jesus tells the men who want to stone her, “Let him who is without sin cast the first stone,” and one by one from the

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<sup>348</sup> Later texts clarify with “and be joined to his wife”

<sup>349</sup> Matthew 19.10-12 adds: His disciples said to him, “If such is the case of a man with his wife, it is better not to marry.” But he said to them, “Not everyone can accept this teaching, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can.” A eunuch (Hebrew/Aramaic *saris*) was a castrated male put in charge of a king's harem. This expansion in Matthew probably reflects the rise of sexual asceticism in early Christianity. It was said that Origen took this literally and castrated himself with a clam shell.

eldest to the youngest walk away. But this story does not appear in any manuscripts of John's Gospel before the fifth century. "The pericope is not found in any place in any of the earliest surviving Greek Gospel manuscripts; neither in the two 3rd century papyrus witnesses to John, P<sup>66</sup> and P<sup>75</sup>, nor in the 4th century Codex Sinaiticus and Vaticanus."<sup>350</sup> In other words, it is not historical.

**MEANING TODAY:** *A spouse who divorces for selfish or trivial reasons and turns away from his/her family has gravely violated trust and incurs severe moral consequences (hob).*

**RELEVANCE:** Divorce is a far different institution in the twenty-first century than it was in first-century Judaism. Women can initiate divorce. Community property, common law rulings, and courts protect women and usually grant them child custody, alimony, and child support. Women who are abused or abandoned can initiate divorce proceedings, and women represent almost half of the labor force in many nations. Also, modern divorce is often done by mutual agreement rather than spousal abandonment. To consider *Yeshua's* ruling of nearly two thousand years ago for Jews of that era to be literally binding today is wrong. That is why the Vatican has revisited what Pope Francis called its "punishing rules" on divorce, as most Christian denominations have already done.<sup>351</sup>

## XV. *The Lord's Prayer*<sup>352</sup>

This prayer was possibly transmitted in the written form Q. It is shared by Matthew and Luke, but does not occur in Mark.<sup>353</sup> However, their versions differ enough that it is likely they each were transmitted in separate oral traditions. The shortest form of *Abbaun*, the

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<sup>350</sup> [http://en.wikipedia.org/wiki/Jesus\\_and\\_the\\_woman\\_taken\\_in\\_adultery](http://en.wikipedia.org/wiki/Jesus_and_the_woman_taken_in_adultery)

<sup>351</sup> Marriage and divorce were never religious institutions. They were secular. People publicly declared themselves before witnesses to be married. They followed secular conventions like the Jewish kidnapping of the bride by the groom at midnight of *Yeshua's mashalim*. Christianity made marriage and divorce into religious institutions overseen and recorded by the medieval Church, but today they are civil institutions controlled by state law in which clergy are allowed to officiate as witnesses to the secular contract, but are neither required nor necessary.

<sup>352</sup> For a detailed analysis see my free pdf file *Abbaun: The Authentic Aramaic Meaning of the Lord's Prayer* available online: <http://wisdomseminars.org/ABBAUN%20edited.pdf>

<sup>353</sup> Recently various authors have published what they claim to be the original Aramaic version of the Lord's Prayer. However, this is not the authentic prayer that *Yeshua* transmitted to his disciples. It is merely a second-century Syriac translation adapted from the Greek versions in the Gospels of Matthew and Luke used in the modern Syrian churches. Although Syriac was a development of Aramaic, the *Abbun d'bishmayo* or "Our Father Who art in Heaven" is taken from the Diatessaron or harmony of the New Testament gospels translated from the Greek into Syriac by Tatian about A.D. 160–175, later replaced by the *Peshitta*.<sup>353</sup> In other words, the so-called Aramaic version of the Lord's Prayer is merely a translation into second-century Syriac of the flawed Greek version in Matthew and Luke (c. A.D. 85-90). Like all the sayings and parables of *Yeshua* in the New Testament gospels, the Lord's Prayer was poorly translated from Aramaic and altered to make sense in terms of the Pauline theology of the gentile churches.

“Our *Abba*” prayer taught by *Yeshua*, but probably not the most authentic, appears in Luke 11.2-4. “*Abba*, Thy Name be hallowed, Thy *Malkuth* come...” Matthew’s version is longer and closes with the common Jewish doxology, “For Thine is the Kingdom...”<sup>354</sup> In Luke the prayer is given in answer to a request: “Master, teach us to pray, as John [the Baptist] taught his disciples.” Matthew’s version also appears in the *Didache* from the same period. It is probably not taken from the Gospel of Matthew, but from the same oral Jesus tradition relied upon by Matthew. The prayer does not appear in Papias’ list of sayings, also roughly contemporary with Matthew and this portion of the *Didache*. This may indicate that the Lord’s Prayer was not considered in all Christian traditions to be as important as it later became in liturgy. Two generations later in Rome, Marcion copied and perhaps redacted the Lord’s Prayer from a second-century version of Luke’s Gospel in his possession this way (reframed in Galilean Aramaic for comparison): “*Abba*, your *Ruach ha-Qodesh* [Holy Spirit] come upon us; your *Malkuth* come. Grant us this day your *epiousian*<sup>355</sup> bread, and release us from the consequences of our sins, and do not allow us to be brought into spiritual trial.”<sup>356</sup>

In the prayer instructions of Matthew 6.5-13 *Yeshua* warns against repetitious prayer like the memorized prayers of the gentiles, and in that context says, “When you pray, do it in this manner,” indicating that the Lord’s Prayer is a *pattern or example for prayer*--not merely a set prayer to be recited like a mantra. He also clearly warns against public prayer done aloud: “When you pray, go into your private inner chamber,<sup>357</sup> close the curtain,<sup>358</sup> and pray to your *Abba* in secret.<sup>359</sup> Your *Abba*, who sees what is done in secret, will answer<sup>360</sup> you.

The prayer pattern transmitted through the oral Jesus tradition of Matthew and the *Diatessaron*, illuminated by the Lucan and Marcionite transmissions and the relevant

<sup>354</sup> The doxology added in Matthew, following a number of manuscripts, is a portion of I Chron. xxix. 11, and was the liturgical chant with which the Lord’s Prayer was concluded in the Church; it occurs in the Jewish ritual also, the whole verse being chanted at the opening of the Ark of the Law.

<http://www.jewishencyclopedia.com/articles/10112-lord-s-prayer-the>

<sup>355</sup> Greek *hapax legomenon* for Aramaic *mahar*, with phrases meaning “Grant us this day our Bread of the Morrow,” i.e. guidance and teaching of the Messianic Age that we can experience in this present *‘olam*.

<sup>356</sup> Cf. *The First New Testament: Marcion’s Scriptural Canon*, Jason D. BeDuhn (Polebridge, 2013), pp. 157f. Note 11.2 on Marcion’s text of the Lord’s Prayer. Most of it agrees with extant 2<sup>nd</sup> century papyrus fragments of the prayer in Luke’s Gospel, which originally had the clause “May Thy Holy Spirit come [upon us],” equivalent to Matthew’s version “May Thy Kingdom come.”

<sup>357</sup> Greek *ταμείον*, for Hebrew *תָּהָר*, “inner chamber, treasury,” oratory specifically for prayer in later tradition

<sup>358</sup> Greek *θύραν* for Hebrew *פֶּתַח*, curtain used for privacy—not a “door” as in the Roman-style house used by the writers of Matthew but not by Palestinian Jews.

<sup>359</sup> Or “Who is in secret.” Greek *ἐν τῷ κρυπτῷ*, probably from Hebrew Niphal form of *עלם*, meaning “concealed, hidden” like God’s Wisdom and God himself concealed in a “cloud” or mystery of seven veils of primordial light.

<sup>360</sup> Greek *ἀποδῶσαι*, for Hiphil of Hebrew *שׁוּב*, idiom meaning “to return an answer.”

saying in Mark,<sup>361</sup> suggests a reconstruction of the authentic Aramaic original prayer. I render it into the familiar liturgical form of the Lord's Prayer with commentary as follows:

**Our *Abba***  
**Who art in the Heavens,<sup>362</sup>**  
**Hallowed be Thy Name;**  
**Thy *Malkuth* rule the hearts of humanity;<sup>363</sup>**  
**Thy Will be done in Earth as it is in the heavenly eternities.<sup>364</sup>**  
**Grant us this day our bread of the morrow;**  
**And release<sup>365</sup> us from the consequences of our sins,<sup>366</sup>**  
**As we forgive those who sin against us;**  
**And do not abandon us unto our trials,**  
**But guide and deliver us from all evil.**  
**For Thine is the Sovereignty, the Power, and the Glory,**  
**Always and ever. Amen.**

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<sup>361</sup> Mark 11.25-26: "Whenever you stand up to pray, you must forgive whatever sins others have committed against you. Then your *Abba* in the Heavens will forgive your sins."

<sup>362</sup> *Shamayim*, the Ten Heavens. Better understood as the "heavenly eternities (*'olamim*)."

<sup>363</sup> For *Yeshua*, God's *Malkuth* or Sovereignty ruled everything, and "not a sparrow falls without the *Abba*," but humanity (the First Adam) chose to follow the evil guidance of the *Yetzer Ha-Ra* instead of the interior *Malkuth* of the *Yetzer Ha-Tov*. "Thy *Malkuth* come" means to come or manifest in the human heart "as it is in the heavenly eternities."

<sup>364</sup> The Ten *Shamayim*, "Heavens."

<sup>365</sup> Hebrew/Aramaic נָשָׂא, *nasa*, with many meanings based on lifting up, taking away, expiating, pardoning, releasing.

<sup>366</sup> *Hob*, חֹב, "penalty, results, consequences of *hata*, sin." *Nasa* plus dative of *hob* means, "release us from the consequences of our sins." The sin itself, *hata*, is already in the past and cannot be undone or forgotten. *Hob* is the "moral debt" for committing *hata*, sin. The debt can be conditionally suspended based on forgiveness of others.



This type of prayer was known as *tiphlah*, intercessory prayer on behalf of others. It was done in the orant posture, as shown in early Christian catacomb paintings, standing with arms outstretched laterally and upward.<sup>367</sup> This was one of many kinds of Jewish prayer that were done from magical to liturgical, each with different Hebrew names. But *tiphlah* or intercession was the kind of

prayer that Yeshua taught his disciples. In the modern world it can be understood as a prayer of intercession for the entire human community. Prayer for one's own perceived needs was not necessary because "the *Abba* already knows your needs."<sup>368</sup> It was done in the orant posture, as shown in early Christian catacomb paintings, standing with arms outstretched laterally and upward. Because it is the most humble form of prayer on behalf of others, the *Abbaun* or Lord's Prayer includes oneself only in the context of others—a recognition of human unity and equality. It is therefore prayed in the first person plural "us, we," not the first person "I, me." We can infer that all private prayer was done for "us" rather than "me" by his original disciples. *Yeshua* emphasized selflessness and brotherhood in all his teachings.

#### ***Abba: "Father-Mother"***

*Yeshua* shared a unique understanding of Godhead with certain other Jewish mystics of his day. He referred to God as *Abba*, which did not mean Father. In the New Testament, the concept of God is enshrined in the Greek word *Pater*, as in the later Latin Vulgate, which means Father. But *Yeshua's* Godhead was not a Father-God, like Zeus. In fact, the *Abba* was not a deity at all. The Hebrew word for father was *Ab*. The form *Ab-ba* adds a feminine ending. Although a few other Hebrew masculine words with feminine endings exist, in the kabbalistic interpretation of certain Galilean sages who found deeper meaning in analyzing words, this signified that Godhead was both

<sup>367</sup> Image of Saint Priscilla offering prayer, from recently restored catacomb frescoes, which may indicate that female priests oversaw the Eucharist in early Roman Christianity:

<http://www.dailymail.co.uk/sciencetech/article-2510473/Vatican-unveils-frescoes-Catacombs-Priscilla-paintings-FEMALE-PRIESTS.html>

<sup>368</sup> Matthew 6.8, 32



transcendent Father and immanent Mother.<sup>369</sup> In *Yeshua's* view, righteous human souls who achieved *Qimah* after death were like the angels and other heavenly beings—not merely male or female, but figuratively androgynous or male-female (*tam*, “whole, complete, perfect”) like the *Abba*. We have records of two other Galilean Jewish sages who addressed Godhead as *Abba*. The first was *Honi* the Drawer of Circles, a Galilean holy man who lived a few decades before *Yeshua*. We are told that, like Elijah, he ended years of drought through special prayers he made while standing at the center of a magical circle. Another Galilean sage, a disciple of *R. Yohanan ben Zakkai*, founder of rabbinic Judaism after the destruction of the Temple in A.D. 70 prophesied by *Yeshua*, is recorded as addressing Godhead as *Abba*. His name was *R. Hanina ben Dosa*, a great healer whose prayers were always effective.<sup>370</sup>

### *Lechem Ha-Mahar: Bread of the Morrow*

The gospels of Matthew and Luke use the Greek word *epiousion*, “Grant us today our *epiousion* bread. But Greek *epiousion* is an *hapax legomenon*, that is, occurs nowhere else in any classical, biblical, or Hellenistic Greek. It had no dictionary definition or precedent in Greek literature and thus was a mystery to the early gentile churches, who decided to translate it as “daily” or “needful.” In the Latin Vulgate and later English translations it was rendered to mean “our daily bread” despite the fact that *Yeshua* taught that his disciples had no need to pray for their food and clothing.<sup>371</sup> The traditional English translation “daily bread” never had any legitimate basis.

Fortunately, however, we have fragments of the Lord’s Prayer in Aramaic quoted by the Church Fathers, who had access to now lost Aramaic writings of the Ebionites and other Jewish Christians. They found that the original Aramaic word was *mahar*, meaning “of

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<sup>369</sup> We have at least one first-century Jewish literary reference for the androgynous *Abba*. The extant Ode of Solomon #17 declares, “The Spirit of Holiness (*Ruach Ha-Qodesh*) opened the raiment of the *Abba*, and mingled the milk from the two breasts of the *Abba*...”

<sup>370</sup> It is related that when the son of *Johanan ben Zakkai* was very sick, the father solicited the prayers of *Hanina*. who readily complied and the child recovered. The overjoyed father could not refrain from expressing his admiration for his wonderful pupil, stating that he himself might have prayed the whole day without doing any good. His wife, astonished at such self-abasement on the part of her famous husband, inquired, “Is *Hanina* greater than thou?” To this he replied, “There is this difference between us: he is like the body-servant of a king, having at all times free access to the august presence, without even having to await permission to reach his ears; while I, like a lord before a king, must await an opportune moment” (Berakhot, 34b). Similarly, at the solicitation of *Gamaliel II*, *Hanina* entreated mercy for that patriarch’s son, and at the conclusion of his prayers assured *Gamaliel’s* messengers that the patient’s fever had left him. This assurance created doubt in the minds of the messengers, who promptly asked, “Art thou a prophet?” To this he replied, “I am neither a prophet nor the son of a prophet; but experience has taught me that whenever my prayer flows freely it is granted; otherwise, it is rejected.” The messengers thereupon noted down *Hanina’s* declaration, and the exact time when it was made; on reaching the patriarch’s residence they found that *Hanina* had spoken truly (ibidem; compare Berakhot, v. 5 and Yerushalmi Berakhot, v. 9d). Quoted from Wikipedia [http://en.wikipedia.org/wiki/Hanina\\_ben\\_Dosa](http://en.wikipedia.org/wiki/Hanina_ben_Dosa)

<sup>371</sup> Matthew 6.31-32

the future, of the morrow.”<sup>372</sup> The morrow is a reference to the coming Messianic Age when God will dwell with mankind and the *Malkuth* will live in the hearts of humanity. The “bread of the morrow” is a kabbalistic phrase referring to the divine teachings, *manda* (knowledge), and *razim* (secrets, revelations) that were concealed in the Heavens and would become known in the coming Messianic Age, like those *Yeshua* revealed privately in his *seder* meals and *mishqad* with the disciples. That is why in the original Aramaic there is a contrasting Semitic parallelism between “this day,” meaning now, in our daily life, and “the morrow,” which refers to the ‘*Olam Ha-Ba* or coming messianic age when God’s *Malkuth* will be fully established on Earth, i.e., in the human heart and world.

### *Forgive us as we forgive*

*Yeshua* taught two ways for release from *hob*,<sup>373</sup> “moral debt” or the consequences of sin (*hata*). The first is *teshuva*, “returning to God,” or the very misunderstood word “repentance.” The second is to forgive or “release” (*shalach*) all those who had sinned against you from their moral debt to you—in other words, to emotionally disentangle yourself from any desire for revenge or other ill feelings against them. This was a form of *kichesh* or non-attachment taught in the wisdom schools.

In order to understand what forgiveness is and how it works to mitigate the consequences of one’s own sins, we need to differentiate the concepts of sin and debt. The relationship between *hata* “sin, offense, transgression” and *hob* “moral debt, consequences of sin” can be illustrated by Joel Chandler’s retelling of the folk tale about the tar baby in the Uncle Remus story summarized below.

Br’er Fox constructs a doll out of a lump of tar and dresses it with some clothes. When Br’er Rabbit comes along he addresses the tar “baby” amiably, but receives no response. Br’er Rabbit becomes offended by what he perceives as the Tar-Baby’s lack of manners, punches it, and in doing so becomes stuck. The more Br’er Rabbit punches and kicks the tar “baby” out of rage, the worse he gets stuck.<sup>374</sup>

Br’er Rabbit’s *hata* or sin is in uncontrolled anger and physical attack against the tar baby. The *hob* or consequence is that the more he punches, the more he himself becomes entangled. In *Yeshua*’s view, Israel and all humanity had entangled itself in an ancient, complex web of *hob* that imprisoned not just individuals, but families, societies,

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<sup>372</sup> Jerome, who had access to the lost *Gospel of the Hebrews*: “In the Gospel according to the Hebrews for ‘super-substantial’ bread I found *mahar*, which means ‘of the morrow’, so that the sense is: Our bread of the morrow, that is, of the future, give us this day.” *On Ps. cxxxv*. “In the Hebrew Gospel according to Matthew it is thus: Our bread of the morrow give us this day; that is, ‘the bread which thou wilt give us in thy kingdom, give us this day.’” <http://www.earlychristianwritings.com/text/gospelhebrews-mrjames.html>

<sup>373</sup> Equivalent to the Vedic concept of *karma*.

<sup>374</sup> <http://en.wikipedia.org/wiki/Tar-Baby>

and nations in bondage to self-created evil. Why? Because they too often had chosen to follow the selfish impulses<sup>375</sup> of the *Yetzer Ha-Ra* in their hearts rather than the *Yetzer Ha-Tov*, creating unjust kingdoms and armies that ruled the world with war, bloodshed, and slavery to enrich selfish people who showed no compassion on others.

We can understand the working of *hob* as parallel to the quantum entanglement of the Q-bits of consciousness that underlie all manifestations of matter and energy. Reality is mind and memory. Today cutting edge physics is producing theories that postulate a matrix of consciousness that substands both matter and energy.<sup>376</sup> Absolute Reality is not physical, but metaphysical. Consciousness emanates from a matrix of digital information bits, and Absolute Reality is at root *consciousness*. Thus the moral consequences of sin, as well as those of compassion and justice, are embedded in the very structure of Reality.

When conscious elements of a perpetrator intrude upon those of a victim through *hata*, either in physical reality or intention, they both become negatively entangled. In *Yeshua's* teaching, there are only two ways this entanglement, which we experience as emotional, can be loosened or mitigated. The first is for the victim to sincerely release (“forgive”) the perpetrator regardless of his attitude. This form of emotional non-attachment to revenge frees the victim from further emotional entanglement with the perpetrator unless or until he purposely offends again. But if one releases attachment to all those who sin against him, something more wonderful happens. The entanglements that he himself has created through sin against others are loosened so that he does not experience the harsher aspects of his own *hob* or karmic consequences rebounding back against him. That is why *Yeshua* advised this prayer:

**Release us (*shalach*) from the consequences of our sins (*hob*), as we forgive (*shalach*) those who sin against us.**

### *Do not Abandon us unto our Trials*

The final petition of the Lord's Prayer was wrongly rendered in the Greek of Matthew as “lead us not into temptation (i.e. spiritual trial).” That became standard in Christianity. But the *Abba* does not lead people into trial (“temptation”). People lead themselves by following the *Yetzer Ha-Ra* of the heart. To further explain this, here is the teaching on

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<sup>375</sup> James, whose tradition is closer to *Yeshua* than any other New Testament writer, equates this with Hebrew/Aramaic תאוה, “selfish desire,” Greek *epithumia*, “lust.”

<sup>376</sup> *Information and the Nature of Reality: From Physics to Metaphysics*, a collection of essays: [http://www.amazon.com/Information-Nature-Reality-Physics-Metaphysics/dp/0521762251/ref=pd\\_bxgy\\_b\\_text\\_y](http://www.amazon.com/Information-Nature-Reality-Physics-Metaphysics/dp/0521762251/ref=pd_bxgy_b_text_y) Cf. <http://www.digitalphilosophy.org/> Be sure to read *On the Soul*

testing and trial from the tradition of James, brother of *Yeshua*, in the first chapter of the Epistle of James and clarified with Aramaic terms:

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

Thus the final petition of the original Aramaic Lord’s Prayer was undoubtedly based on the same Jewish concept of “leading oneself into trial” that we see in James. It would have been expressed in the language of *Yeshua* as the causative Hebrew/Aramaic תביאנו, “lead ourselves into trial.” The original Aramaic would have been, “Do not allow us to lead ourselves into trial.” Marcion’s version of Luke also had this phrase properly translated into Greek: “and do not allow us to be brought into spiritual trial.” The *Didache* has, “but deliver us from the Evil One.” I have rendered it as, “do not abandon us unto our trials, but guide and deliver us from all evil.”

#### *Doxology: “For Thine is...”*

The traditional Jewish doxology, ““For Thine is the *Malkuth*, and the *Gevurah*, and the *Hod*, for the ‘*Olam of ‘olamim*,” may have been original, but was more likely added by early Jewish Christians from the conventional doxology of Chronicles 29.11, “Thine, ‘O YHWH, is *Ha-Gedulah*, and *Ha-Gevurah*, and *Ha-Tiferet* and *Ha-Netzach* and *Ha-Hod*,” meaning “Thine ‘O Yahweh, is the greatness, the power, the beauty, the victory and the glory.” The prayer could have ended with *Ad ‘Olam*, or “I’Olam va’ed,” meaning “Unto and Beyond the Final Age,” forever and ever. My translation is “Always and Ever.” The doxology does not appear in any but the oral Jesus tradition of Matthew and the *Didache*. In the *Didache*<sup>377</sup> the prayer is followed by this rule: “Pray in this manner three times a day.” It does not say to repeat the prayer word-for-word, but to pray “in this manner” using the same Greek adverb the Matthew uses, *’outos*.<sup>378</sup>

#### **XVI. *Halakah from the Jesus Traditions of the Sermon on the Mount/Plain*<sup>379</sup>**

These sayings were redacted from the oral Jesus tradition known to the writers of Matthew’s Gospel and the *Didache*, which summarizes them in its first three chapters.

<sup>377</sup> Chapter 8.

<sup>378</sup> “Therefore pray ye in this manner,” Οὕτως οὖν προσεύχεσθε ὑμεῖς

<sup>379</sup> Many of the same teachings as the Matthew’s Sermon on the Mount appear in Luke’s Sermon on the Plain. Several are identical, as from a written source (Q).

Most were known to Papias. Matthew's Gospel became the major written source for this oral Jesus tradition by the mid-second century.

### *Concerning Oaths*

An oath was a legal form of self-witness, as opposed to a vow, such as the Nazirite Vow that John the Baptist was said to have taken, but that *Yeshua* clearly had not sworn.<sup>380</sup> In *Yeshua*'s Jewish culture, the validity of swearing an oath was disputed by sages. A rabbinic ruling was given in *M. Shebuoth III.7*, where rash oaths are differentiated from vain (false) oaths. It was ruled that oaths sworn before God, i.e. "Heaven," were binding which is why Paul swears in Galatians 1.20, "Before God, I do not lie!" However those sworn in the name of anything else were not considered binding. A person could be released from a rash oath once, but either released or whipped for swearing a vain oath on a legal matter, such as swearing by Heaven in vain.<sup>381</sup>

**Do not swear at all, either by Heaven or by earth or with any other oath.<sup>382</sup> Let your 'Yes' mean 'Yes' or your 'No' mean 'No'; so that you may not fall under judgment.** James 5.12; Matthew 5.34; *Didache* II

*Yeshua* warns against binding yourself with any kind of oath—period. In his view, swearing an oath is a form of self-bondage or sin. *Let your words always speak the truth and you will not need to support them with an oath.* Any more than that, as Matthew says, "comes from the Evil One," the *Yetzer Ha-Ra*. As James transmits the saying, it brings the one who swears an oath under *mishpat*. The abbreviated form of *Yeshua*'s *halakah* about oaths is summarized in the *Didache*, "do not swear an oath." In the secular world people are legally required to take an oath in order to give legal testimony in a court of law—to swear on a Bible or say "so help me God." This has been resisted by Quakers, Mennonites, German Baptists, and Moravians who faced legal persecution until courts eventually adopted a substitute affidavit.<sup>383</sup>

**MEANING:** *Develop the personal integrity of a tzadik, whose word is known to be true without need for oaths or vows to support it.*

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<sup>380</sup> <http://en.wikipedia.org/wiki/Nazirite>

<sup>381</sup> Exodus 20:7, Deuteronomy 5:11 – You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.

<sup>382</sup> The following insertion in the Sermon on the Mount is probably Matthean redaction: "either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make one hair white or black. Anything more comes of the Evil One."

<sup>383</sup> "An affirmation can be usually substituted. A written statement, if the author swears the statement is the truth, the whole truth, and nothing but the truth, is called an affidavit. The oath given to support an affidavit is frequently administered by a notary, who will certify the giving of the oath by affixing her or his seal to the document. Willfully delivering a false oath (or affirmation) is the crime of perjury."

[http://en.wikipedia.org/wiki/Oath#Modern\\_law](http://en.wikipedia.org/wiki/Oath#Modern_law)

### *Non-Retaliatio n and Kindness for Those Who Abuse You*

*Yeshua* regarded returning evil for evil as a means of self-bondage and multiplying sin. The following are separate sayings arranged in a logical sequence by the redactor of Luke's Sermon on the Plain, which is parallel to Matthew's Sermon on the Mount. They appear not only in Matthew, but some of them separately various New Testament epistles, in Papias, and summarized in the *Didache*, Ch. I.<sup>384</sup>

**Show covenantal love<sup>385</sup> to your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To one who strikes you on the cheek, offer the other also, and from one who robs you of your cloak, do not withhold your tunic either. Give to everyone who begs from you, and from one who steals your goods, do not demand them back. And as you wish that others would do to you, do so to them.** Luke 6.29-31; roughly similar order in Marcion's *Evangelion*; Matthew 5.38-42; Papias; *Didache* Ch. I; *et al.*

**MEANING:** *Always respond to others with compassion, restraint, kindness, and generosity regardless of how badly they abuse you.*

*Yeshua's* teaching to "love"<sup>386</sup> your enemies alluded to the biblical *ahav* of the two great commandments, but implied the Hebrew concept of *hesed*, a term meaning covenantal love. *For Yeshua*, covenantal love, an agreement of mutual respect and aid, was not merely between Israel and God, but existed in all relationships—marriage, family, strangers, and even enemies. To "love" an enemy was to treat him with respect and mercy—not the Christian misunderstanding that one must try to manufacture false loving sentiments for an enemy. Love, *ahav-*, *hesed*, is what is *done*, not necessarily emotions that are felt. To exercise covenantal love for an enemy is clarified in other

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<sup>384</sup> "There are two ways, one of life and one of death, but a great difference between the two ways. The way of life, then, is this: First, you shall love God who made you; second, love your neighbor as yourself, and do not do to another what you would not want done to you. And of these sayings the teaching is this: Bless those who curse you, and pray for your enemies, and fast for those who persecute you. For what reward is there for loving those who love you? Do not the Gentiles do the same? But love those who hate you, and you shall not have an enemy. Abstain from fleshly and worldly lusts. If someone strikes your right cheek, turn to him the other also, and you shall be perfect. If someone impresses you for one mile, go with him two. If someone takes your cloak, give him also your coat. If someone takes from you what is yours, ask it not back, for indeed you are not able. Give to everyone who asks you, and ask it not back; for the Father wills that to all should be given of our own blessings (free gifts)."

<sup>385</sup> *Yeshua's* teaching to "love" your enemies used the Aramaic word *hesed*, a term for covenantal love. *For Yeshua*, covenantal love, an agreement of mutual respect and aid, was not merely between Israel and God, but existed in all relationships—marriage, family, strangers, and even enemies. To "love" an enemy was to treat him with respect and mercy—not the Christian misunderstanding that they must try to have loving feelings for an enemy! To "love" your enemy is clarified in other statements such as to "do good" to those who abuse you, and "do not return evil for evil."

<sup>386</sup> The Greek New Testament uses the word *agape*, meaning the love that a parent has for a child, or that God has for humanity. It was understood anachronistically in the context of persecution and martyrdom.

statements such as to “do good” to those who abuse you, and “do not return evil for evil.”

The final clause reflects what is called the Golden Rule. It can be found in various forms of all ancient religions, and appears in Leviticus twice: "Forget about the wrong things people do to you, and do not try to get even. Love (*ahav*) your neighbor as you love yourself."<sup>387</sup> And, "Treat them [non-Jews] just as you treat your own citizens. Love foreigners as you love (*ahav*) yourselves, because you were foreigners one time in Egypt. I am the Lord your God."<sup>388</sup> In the first, the neighbor refers to other Jews; the second regards love for non-Jews.

“The *Talmud* tells a story of Rabbi Hillel, who lived around the time of Jesus. A pagan came to him saying that he would convert to Judaism if Hillel could teach him the whole of the *Torah* in the time he could stand on one foot. Rabbi Hillel replied, ‘What is hateful to yourself, do not do to your fellow man. That is the whole *Torah*; the rest is just commentary. Go and study it.’”<sup>389</sup> *Yeshua*, who knew the teachings of Hillel of Babylon, rephrased this as, “Do unto others as you would have them do unto you.” Matthew probably transmits the most authentic form of the *davar* because his version connects it with Hillel’s “That is the whole *Torah*.” The others do not.

**Whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets. Matthew 7.12**

**Just as you want people to do to you, so you should do to them. Luke 6.31; Papias**

In *Yeshua*’s era, both *R. Hillel* and *R. Akiba* had declared Leviticus 19.18, “Love your neighbor as you love yourself,” to be “the fundamental proposition of religion.”<sup>390</sup> But *Yeshua* reinterpreted the “neighbor” to mean all people, thus expanding the definition of Jewish covenantal love to all humanity as illustrated in the pericope of the Good Samaritan that we shall examine later in the *Mashal of the Good Samaritan*.

### *Loving Enemies*

Some scholars think that Matthew is using sayings from an oral Jesus tradition that employed the rhetorical and mnemonic device, “You have heard it said [of old times]...but I say...” This formula also is quoted by Luke, but with different sayings probably from a different oral tradition. However the essential teaching has been transmitted in both even if the sayings are not identical. Similar content also appears in the *Didache* Ch.I

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<sup>387</sup> Leviticus 19:18

<sup>388</sup> Leviticus 19:34

<sup>389</sup> *Talmud Shabbat 31a*, cf. <http://www.jewfaq.org/brother.htm>

<sup>390</sup> *Sifra, Kedoshim*, ed. Weiss, p. 89a; *Yer. Ned.* 41c; *Gen. R.* xxiv.; comp. *Ab. iii.* 14; *Ab. R. N.* xxxix., cf. <http://www.jewishencyclopedia.com/articles/6585-gentile>

The Hebrew/Aramaic word for love of God and neighbor was *ahavah*. To love (*ahav*) meant to cherish, treasure, esteem. But there was also covenantal love for God and neighbor—*hesed*—which required fidelity, justice, loyalty, respect. *Yeshua* expanded the concept of covenantal love to all humanity including non-Jews and enemies.

**You have heard that it was said, “You shall show love (*hesed*) to your kinsman and hate your enemy.” But I say to you, Show love to your enemies and pray for those who persecute you, so that you may be children<sup>391</sup> of your *Abba* in the Heavens; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.<sup>392</sup> For if you show love only to those who love you, what merit<sup>393</sup> do you have? Do not even the tax collectors do the same? And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? Be perfect,<sup>394</sup> therefore, as your heavenly *Abba* is perfect.<sup>395</sup> Matthew 5.43-48; cf. Luke 6.27-36 also quoted in *Marcion Evangelion***

**MEANING:** *You are in a covenantal relationship with all beings. Show love, justice, and respect even to your enemies. You don’t have to like them, but always treat them with fairness, justice, compassion, and respect.*

## **XVII. Mashal of the Good Samaritan**

According to Luke 10.29ff., *Yeshua* answered the challenge of a Pharisaic scriptural expert to name the weightiest commandments, which he did by quoting Deuteronomy “love God” and Leviticus “love your neighbor.” The scribe then asked, “Who is my neighbor?” knowing that Leviticus 19.18 referred to fellow Jews. But *Yeshua* told a story of a Samaritan caring for a Jew who was robbed, beaten, and left for dead by bandits. Judeans despised Samaritans as false Jews, and Samaritans despised Judeans.<sup>396</sup>

<sup>391</sup> Hebrew/Aramaic *yeledim*, “newly-born heirs.”

<sup>392</sup> Luke 6.27-36 does not copy as from a written source like Q, but integrates this basic teaching with these comments: “If you love those who love you, what benefit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same. And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount. But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil. Be merciful, even as your Father is merciful.”

<sup>393</sup> Greek *misthos* “reward, wages,” translates Hebrew *shakar* שָׂכָר, “earnings, consequences of work or actions.” The Pharisaic doctrine of reward and retribution after death based on merit seems to have developed about 150-200 B.C.E. and had various *haggadic* versions in which *Gehenna*, Paradise, and the Angel of Death figured prominently. See <http://www.jewfaq.org/olamhaba.htm>

<sup>394</sup> Hebrew/Aramaic *tam*, the righteousness, uprightness, and purity of a saint or tzadik.

<sup>395</sup> Hebrew *tam*, “whole, undivided, complete,” represented allegorically as spiritually androgynous *Abba*.

<sup>396</sup> See <http://en.wikipedia.org/wiki/Samaritans>



This *mashal* expanded from the commandment for Jews to love<sup>397</sup> Jewish neighbors, which Hillel had declared to be the fundamental proposition of religion, by interpreting the “neighbor” in the light of Leviticus 19.34, “Love foreigners as you love (*ahav*) yourselves.”

**A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him for dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side.<sup>398</sup> So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii,<sup>399</sup> gave them to the innkeeper, and said, “Take care of him; and when I come back, I will repay you whatever more you spend.” Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” He [the scribe] said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise. Luke 10.25-37**

This *mashal* occurs only in Luke. It is omitted from Marcion’s *Evangelion* either because it did not exist in his early version of Luke, or because he had a doctrinal reason to purposely omit it. It is not attested in Papias, Justin Martyr, or other writers until Irenaeus about A.D. 188. It then appears in third to fifth century gospel collections from P<sup>75</sup> Bodmer to both Alexandrian and Western text types. It is very little changed in all these types. The Jesus Seminar voted that the Good Samaritan *mashal* is authentic regardless of these facts, although some doubted that it was connected originally with the ruling on the Great Commandments, which exists separately in Mark and Matthew. In my view it is an authentic unified pericope connected to the Great Commandments by the expanded definition of neighbor, and could have easily been memorized and transmitted in the oral Jesus tradition known to the writer of Luke-Acts, who also had access to written sayings of Q and Mark.

**MEANING:** *Foreigners and enemies are part of your human family. Do unto them as you would want to be done unto you.*

**Honor your neighbor like your own heart, and protect him like the pupil of your eye. Thomas logion 25**

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<sup>397</sup> *Ahav-*, “cherish, nurture, care for, treat as you would want yourself to be treated.”

<sup>398</sup> Priests and Levites were forbidden from touching a corpse during their course of Temple duties.

<sup>399</sup> The normal day’s wage for a laborer.

Logion 25 is an independent transmission of the teachings *Yeshua* gave about honoring all people, even as you do yourself. The Coptic uses the Greek loan-word *psyche*<sup>400</sup> for Hebrew-Aramaic *leb, labib* “heart, true self.” What he taught in Aramaic was to exercise covenantal love to all people, just as you would want yourself (“own heart”). This idea is then repeated in Semitic parallelism in the phrase that follows.

The Coptic word ελογ translates the Greek *kores* “daughter,” which was used in the Greek Septuagint to translate Zechariah 2.8, “the daughter of the eye,” usually rendered “the apple of the eye.”<sup>401</sup> This is a biblical Hebrew idiom that identifies logion 25 as an authentic *davar* of *Yeshua*. It cannot be found as a Greek idiom.

The word “daughter/pupil” appears as an object of the Greek verb *terein*, “to watch over, guard, protect,” from the Aramaic root *shamar* meaning much the same, and qualified by the Coptic genitive of βαλλ (“eye”), scholars have rendered the phrase, “keep/guard him as the apple/pupil of your eye.” *Yeshua* taught that we must “protect” our neighbor even as we would the pupil of an eye from dust, debris, or danger from projectiles. In John’s Gospel we find this saying: “I give you a new commandment; love one another.” Unfortunately, in later church and monastic tradition, this came to be understood as the love of one Christian for another with absolute loyalty to the church.

**MEANING:** *Strive to treat all people with covenantal respect at all times.*

### XVIII. *Davarim about Yeshua’s Family*

Early Church historians preserved information about *Yeshua*’s family. The historical family that survived after *Yeshua*’s execution were nearly all disciples. They consisted of brothers, sisters, aunts and uncles. According to well-attested legend, the widowed mother of *Yeshua* later left her home in Nazareth to travel with the Apostles *Miriam Magdala* and John, son of Zebedee, to Asia Minor, where she died. The family lineage of *Yeshua* that survived into future generations was recorded by Church Fathers. Family members were known as the *desposynoi*, “those belonging to the Lord.” There was absolutely no mention of a wife of *Yeshua* or a “holy bloodline.” The *desposynoi* were considered to be normal human beings like all other disciples—not royal lineage-holders

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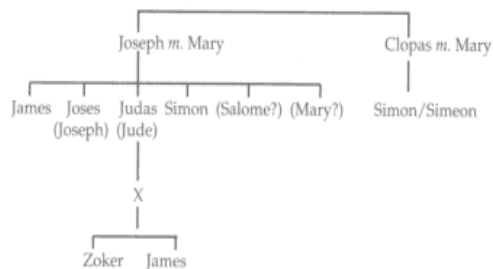
<sup>400</sup> Another problem in the New Testament, who adopted the Pythagorean and Platonic three-fold terminology of body-soul-spirit (*sarx, psyche, pneuma*). But the Hebrew-Aramaic of *Yeshua*’s culture made several more *kabbalistic* distinctions, probably rooted in the ancient Egyptian constitution of man (*sadhu, ka, ba, etc.*). Greek *psyche* and often Greek *pneuma* refer in the New Testament to both the pre-existent immortal soul of Plato, as well as to the *Nephesh* (“self, personality”), *Ruach* (“spirit”), and *neshamah* (“transcendent soul, higher self”) or *yechid* (“vessel for the divine spark of God—Pythagorean monad”) of the Jewish mystics.

<sup>401</sup> Biblical Hebrew does show three references to the pupil of the eye. Deuteronomy 32.10 and Proverbs 7.2 described the image of a person reflected in the pupil of the eye as “the little man” *ish*. Lamentations 2.18 calls it the “daughter,” and Zechariah 2.8 designates the pupil of the eye as the “gate” (Greek *Kores* of the Septuagint).

or sacred bloodline. The “holy blood, holy grail” idea was fabricated in mid-twentieth century by the esotericist and Nazi collaborator Pierre Plantard.<sup>402</sup>

The only “lineage” from *Yeshua* is that of the Apostles—what today is known as Apostolic Succession. The surviving records begin with Peter in Rome or Antioch of Syria because they were maintained in Roman Catholic and Eastern Orthodox churches. Other lines of succession, like those of Thomas, John, or *Mary Magdala*, were either not recorded or possibly suppressed by proto-orthodox and Byzantine Christianity.

According to Luke, *Cleopas*, the brother of *Yeshua*’s Mother *Miriam* and therefore his Uncle, experienced one of the first Resurrection appearances on the road to Emmaus.<sup>403</sup> *Yeshua*’s younger brothers other than James were travelling missionaries of the original Jewish churches, according to Paul (cf. I Corinthians 9.5).



The first surviving generation of the family of Jesus. (Richard Bauckham, *Themelios* 21.2 (January 1996): 18-21.

themselves.” To prove that they were hard-working peasant farmers, they showed their tough bodies and the hardened skin of their hands. They also explained that the Sovereignty (*Malkuth*) of Christ was not earthly (and so, Hegesippus implies, not a political kingdom whose supporters would rebel against the empire). Convinced they

Hegesippus records that two grandsons of *Yeshua*’s brother Judas, Zoker and James, were brought before the Emperor Domitian on suspicion of fomenting revolt to establish a Jewish earthly kingdom. “They said that between the two of them they had only nine thousand *denarii*, half belonging to each of them; and this they asserted they had this not in money, but only in thirty-nine *plethra* of land, so valued, from which by their own labor they both paid the taxes<sup>404</sup> and supported

<sup>402</sup> He fabricated false documents to support his claim to be a descendant of Jesus and inserted them into various esoteric and genealogical libraries in Europe to prepare for an attempt to be elected President of France. The bait was taken by several people including the authors of *Holy Blood, Holy Grail*, who were journalists, not critical scholars. The idea of a secret marriage and bloodline of *Yeshua* and *Miriam Magdala* (who was the age of *Yeshua*’s mother!) has enriched many popular authors and has served as a weak antidote to patriarchal spirituality. But truth, when fully revealed, is a much more powerful antidote. See Robert Richardson, *The Unknown Treasure: The Priory of Sion Fraud and the Spiritual Treasure of Rennes-le-Château* (Houston, TX: NorthStar, 1998), available from Pratum Book Co., PO Box 985, Healdsburg, California 95448, USA, or go to [http://www.alpheus.org/html/articles/esoteric\\_history/richardson1.html](http://www.alpheus.org/html/articles/esoteric_history/richardson1.html)

<sup>403</sup> Luke 24.13ff.

<sup>404</sup> They were not tax resisters, which suggests that *Yeshua*’s ruling on paying taxes was interpreted by at least some in his family as a sanction to pay taxes and avoid conflict with the Romans.

were harmless and despising them as mere peasants, Domitian released them, and ordered the persecution against Christians to cease.<sup>405</sup>

“While James assumed pre-eminent leadership at the center of the Christian movement, the other brothers of Jesus worked as travelling missionaries. We know this from an incidental, but revealing, reference to them by Paul. In 1 Corinthians 9, Paul maintains that, although he has waived his right as an apostle to be supported by his converts at Corinth, he has this right, just as much as the other apostles do. It was an accepted principle in the early Christian movement that travelling missionaries had a right to food and hospitality from the Christian communities among whom they worked. Evidently, wives who accompanied their husbands on missionary travels also had this right. Paul attributes both the right to support and the right to be accompanied by a wife to 'the other apostles and the brothers of the Lord and *Cephas*' (1 Cor. 9:5). In instancing, among the apostles, the brothers of the Lord and *Cephas* (Peter), Paul intends to associate himself with people whose claim to apostleship and its rights was unquestioned and unquestionable. The Lord's brothers must have been so well known as travelling missionaries that they, along with Peter, were the obvious examples for Paul to choose, even when speaking to the Christians in Corinth. And since it is unlikely that James was well-known for missionary travels, Paul must be thinking primarily of the other brothers: *Joses*, *Simon* and *Jude*.”<sup>406</sup>

Mark and *Thomas* each record a saying of *Yeshua* embedded in the same pericope about his mother and brothers standing outside to see him. In Mark, they have come to overpower and restrain him because they think he is insane. If this was historical, it was not because they thought he was possessed by an evil spirit. It was because he was preaching the *Basor* of John the Baptist and was therefore in danger of being accused of sedition and taken to trial by the Herodians. Calling attention to oneself as an apocalyptic teacher of messianic prophecy in Nazareth, just a short distance from Sepphoris, renamed *Autokratoris* by Herod Antipas who had built it as his “Ornament of the Galilee.” It was populated by loyal Herodian Jews. *Yeshua*'s family thought he was insane to publicly provoke the Herodians with messianic teaching and healing, and that is why they wanted to restrain him.

In the pericope below I have shown in bold the authentic saying of *Yeshua* validated through two independent early traditions, with the compositional framework in regular type. Note that in both cases his mother and brothers (and some sources add “sisters”) are standing outside of a home where people have gathered to see and hear him. Mark's pericope is a possible historical setting, but the addition in *Thomas* (“It is they

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<sup>405</sup> Quoted in Bauckham's article at [http://www.biblicalstudies.org.uk/article\\_relatives\\_bauckham.html](http://www.biblicalstudies.org.uk/article_relatives_bauckham.html)

<sup>406</sup> *Ibid.*

who inherit the Sovereignty of the *Abba*”) indicates it may have originated as a *davar* given privately to disciples rather than the public.<sup>407</sup>

Then he (*Yeshua*) went home; and the crowd came together again, so that they could not even eat. When his family heard it, they went out to restrain him, for they<sup>408</sup> were saying, “He has gone insane...” Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, “Your mother and your brothers and sisters are outside, asking for you.” He replied, “Who are my mother and my brothers?” And looking around on those who sat about him, he said, “Here are my mother and my brothers! **Whoever<sup>409</sup> does the will of God is my brother, and sister, and mother.**” Mark 3.19-21; 31-34; Matthew 12.46-50 omits the statement that *Yeshua*’s family thought he was insane.

The disciples said to him, “Your brothers and your mother are standing outside.” He said to them, **“Those here who do the will of the *Abba* are my brothers and my mother. It is they who inherit the Sovereignty *Malkuth*) of the *Abba*.”** *Thomas Logion 99*

A woman from the crowd said to him, “Blessed are the womb which bore you and the breasts which nourished you.” He said to her, **“Blessed rather are those who have heard the Word of the *Abba* and have truly kept it.”** Luke 11.27-28; *Thomas logion 79.a*

**MEANING:** *Yeshua*’s spiritual family are those who understand and put into practice the ways of the *Abba*, which he teaches in the *halakah* of spiritual rebirth.

The following authentic *davar* about hating father and mother is reconstructed from its forms in Luke, Matthew, Papias, and the *Gospel of Thomas* with redaction removed.<sup>410</sup>

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<sup>407</sup> Marvin Meyer quotes from *Gospel of the Ebionites* 5: “Furthermore, they (that is, the Ebionites) deny that he (that is, Christ) was a human being, apparently from the saying that the savior spoke when it was reported to him, ‘Look, your mother and your brothers are standing outside’: ‘Who are my mother and brothers?’ And extending his hand toward the followers, he said, ‘These are my brothers and mothers and sisters, who do the will of my father.’” (*The Gospel of Thomas: The Hidden Sayings of Jesus*, p. 99)

<sup>408</sup> Piety for the mother and brothers of *Yeshua* leads many scholars and commentators to say that “they” refers to other people, but the grammar makes it clear that in the pericope, *Yeshua*’s family came to take him by force (*kratein*) because they feared he had gone insane (*exeste*): καὶ ἀκούσαντες οἱ παρ’ αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη.

<sup>409</sup> Mark and Matthew have “whoever,” but *Thomas* has the probably more authentic “those standing here,” implying disciples standing in the presence of the sitting teacher as was done for private instruction other than at a *Shabbat Seder*.

<sup>410</sup> “If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.” Luke 14.26 “Whoever does not hate father and mother cannot be my disciple, and whoever does not hate brothers and sisters, and carry the cross as I do, will not be worthy of me.” *Gospel of Thomas* logion 55a, and logion 101 “He who does not hate his father

It is the kind of extreme paradoxical hyperbole *Yeshua* and other Jewish teachers used to make a point. Needless to say, loving all Jews and honoring one's own parents as commanded in the Decalogue was fundamental to the religious sensibilities of *Yeshua's* hearers, and he deeply loved and honored his own parents. But his meaning, which the writers of Matthew understood and tried to paraphrase,<sup>411</sup> was that in order to be a disciple one's devotion (*ahav-*) to in comparison to devotion to family must be as love is to hate. It was *Yeshua's* characteristic use of paradox and hyperbole that made many of his *davarim* easy to remember and transmit in the oral Jesus tradition, but difficult to translate and interpret correctly in transmission as isolated Greek *logia* without context.

**Whoever does not hate<sup>412</sup> his own father and mother cannot be my disciple.**

Q [Matthew 10.37 reinterpreted; Luke 14.26] *Thomas* logion 55

Papias has "whoever does not *leave* father and mother..." Clement of Alexandria quotes from Luke "whoever does not hate..." as does Origen, but Tertullian apparently knew the same version of Luke as Marcion, because in his treatise on idolatry he stated, "Parents, wives, children, will have to be left behind, for God's sake."<sup>413</sup>

**MEANING:** *If you want to be my disciple, your spiritual love for God and Divine Malkuth must greatly exceed your human love for parents and family.*

## XIX. *Yeshua's View of Devotion*

*Yeshua's* praise of high devotion was expressed in the following pericope of the Penitent Prostitute, Luke 7.36-50. Some scholars think this is a major redaction of Mark's pericope of the Anointing at Bethany repeated in Matthew and sourced from a

and his mother like me cannot be a [disciple] to me. And he who does [not] love [his father] and his mother like me cannot be a [disciple] to me. For my mother [ . . . ], but [my] true [mother] gave me life."

<sup>411</sup> Matthew connected this with the saying about the Son of Man coming to bring division among families, except that he redacted it with Jesus speaking self-referentially. This established a comprehensible background for understanding the "hate" statement, which is reversed to make it more positive, then expanded with phrases reflecting the late first-century family conflicts experienced by gentile Christian converts: "*Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and one's foes will be members of one's own household. Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it.*"

<sup>412</sup> Aramaicist Jack Kilmon suggests that the Hebrew/Aramaic word translated into Greek *misein*, which was *sanay*, "to hate, despise," could have a rare idiomatic meaning of "to set aside." Probably not here, though, because *Yeshua* often delivered his sayings as paradoxical hyperbole, not gentle suggestion.

<sup>413</sup> In the ascetic or monastic schools of *Thomas*, Marcion, and Tertullian (Montanism), the interpretation was used to justify abandoning family and parents for the sectarian community, so they preferred the "whoever does not *leave* father and mother," etc. Obviously Apostles like Peter and others remained with their wives as Paul reveals with his rhetorical question in I Cor. 9.5: "Do we not have the right to be accompanied by a wife, as are the other apostles, and the brothers of the Lord, and Cephas [Peter]?"

different Jesus tradition in John. I do not. I think it served as context for oral transmission of the *mashal* of the Creditor with Two Debtors. Marcion includes the story of the penitent prostitute from the second-century version of Luke he possessed, but either it did not contain the *mashal* of the two debtors, or Marcion chose to omit it. I think the *mashal* is essential to the pericope, so I present the probable authentic teaching of *Yeshua* in boldface type and the redactional framework in normal type, then reconstruct the teaching in its probable rabbinic setting.

One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house and took his place at the table. And a woman in the city,<sup>414</sup> who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner." Jesus spoke up and said to him, "Simon, I have something to say to you." "Teacher," he replied, "speak." "**A certain creditor had two debtors; one owed five hundred denarii,<sup>[b]</sup> and the other fifty. When they could not pay, he canceled the debts for both of them. Now which of them will love him more?**" Simon answered, "I suppose the one for whom he canceled the greater debt." And Jesus said to him, "You have judged rightly." Then turning toward the woman, he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, **her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little.**" Then he said to her, "Your sins are forgiven." And he said to the woman, "**Your faithfulness (*emunah*) has liberated you; go in peace.**"

Rabbinic Question: **A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he canceled the debts for both of them. Now which of them will love him more?**

Disciple answers, then he concludes: **One who has sinned much and been forgiven, loves much; but the one to whom little is forgiven, loves little.**

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<sup>414</sup> Catholics have identified the anonymous woman with Mary Magdalene since the 4<sup>th</sup> century, but Orthodox and Protestants generally do not identify Mary Magdalene as the penitent prostitute of Luke's Gospel.

**MEANING:** *One can be liberated from the inevitable consequences (hob, moral debt) of sin (hata) through teshuvah (returning to God), deep devotion (ahava), and faithfulness (emunah).*<sup>415</sup>

## XX. *Teachings on Sin and Forgiveness*

The sayings of *Yeshua* do not use the Hebrew/Aramaic word for sin, which is חָטָא (*hata*) followed by לַ, meaning “to transgress or sin against.” *Hata* refers to an act of transgression against God as well as to the ritual sin offering made in the Temple. Instead, *Yeshua* refers to הוֹב (*hob*), the moral penalty, debt, or inevitable consequences of sin. Unfortunately *hob* is always translated as *hamartia*, “sin, missing the mark” in the Greek New Testament—a correct translation for *hata*, but not for *hob*. How do we know that *Yeshua*’s word was *hob*? Because in all his *mashalim* he makes parallels with debt, debtors, cancelling debts, and in Matthew version of the Lord’s Prayer we find “release us from our debts (Greek *opheilema*- for Hebrew/Aramaic (*hob*-), as we release our debtors (Greek *opheilet*-).”<sup>416</sup> In Luke’s version, forgiving sin is equated to forgiving debtors, “and release us from our sins, for we ourselves forgive all our debtors (Greek *opheilet*-).”<sup>417</sup> In both versions, God’s forgiveness of us from the consequences of our sins is conditioned upon our forgiveness of those who sin against us, as illustrated in the *Mashal* of the Unforgiving Debtor:

**“Therefore the Sovereignty of the Heavens may be compared to a king who wished to settle accounts with his servants. When he began to settle, one was brought to him who owed him ten thousand talents.<sup>418</sup> And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, ‘Have patience with me, and I will pay you everything.’<sup>27</sup> And out of pity for him, the master of that servant released him and forgave him the debt. But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii,<sup>419</sup> and seizing him, he began to choke him, saying, ‘Pay what you owe.’ So his fellow servant fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place. Then his master summoned him and said to him, ‘You wicked**

<sup>415</sup> One aspect of which is forgiving those who sin against you.

<sup>416</sup> Matthew 6.12

<sup>417</sup> Luke 11.4

<sup>418</sup> The equivalent of about \$1.2 billion dollars in today’s currency.

<sup>419</sup> The equivalent of about \$2000 in today’s currency. *Yeshua* employs his familiar hyperbole to illustrate the point. The servant owes to the king 600,000 times what he is owed by his fellow servant. Like comparing the “log” in one’s own eye to the “speck” in another’s, or the camel going through the eye of a needle. Hyperbole.



**servant! I forgave you all that debt because you pleaded with me. And should not you have had mercy on your fellow servant, as I had mercy on you?’ And in anger his master delivered him to the jailers, until he should pay all his debt.”** Matthew 18:23-35;

**Then Peter came up and said to him, “Lord, how often will my brother sin against me, and I forgive him? As many as seven times?” Jesus said to him, “I do not say to you seven times, but seventy times seven times.”**<sup>420</sup> Matthew 18.21-22

**MEANING:** *In the justice of God’s Malkuth, our release from the consequences of sin is conditional upon doing the same for those who sin against us.*

### **XXI. *Mashalim of Persistence in Prayer and Seeking***

Luke transmits the *Mashal* of the Widow and the Unjust Judge. He introduces it with these words: “He told them a parable to illustrate that it is necessary always to pray and not lose heart.”

**In a certain city there was a judge who neither feared God nor regarded man; and there was a widow in that city who kept coming to him and saying, “Give me justice against my legal adversary.” For a while he refused; but afterward he said to himself, “Though I neither fear God nor regard man, yet because this widow keeps pestering me, I will vindicate her, or she will wear me out by her continual coming.”** Luke 18.2-5; Marcion *Evangelion*; *Diatessaron*, and other late 2<sup>nd</sup> century sources.

**MEANING:** *Persistent striving for justice (emunah, “faithfulness, perseverance”) will lead to success.*

Luke also transmits the *Mashal* of the Persevering Friend, also meant to illustrate the importance of persistence in prayer and all spiritual seeking. A man gives shelter to a traveling friend who arrives at midnight weary and hungry, but he has no food to offer him. So he knocks on the door of his neighbor to borrow food for him. But the neighbor has already gone to bed. So the person keeps knocking until finally the neighbor friend gets out of bed and gives him what is needed for the travelers. Like other *mashalim*, *Yeshua* uses a familiar cultural situation to make a point about spiritual reality. The point of the story is that the neighbor arises to supply what is asked not because of friendship, but to stop the persistent knocking. The first spiritual point is that prayer and seeking require persistence and *emunah* (faithful effort) to get results. The second is that the kind of prayer and seeking that gets results is intercessory—for the benefit of others, not self.

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<sup>420</sup> “If Cain is avenged sevenfold, truly Lamech [will be avenged] seventy-sevenfold.” וְשִׁבְעָה וְשִׁבְעִים Gen. 4.24

**A neighbor knocks on his friend's door at midnight and says, "Friend, lend me three loaves; for a friend of mine has arrived on a journey, and I have nothing to set before him." But he answers from within, "Do not bother me. The door is now shut, and my children are with me in bed. I cannot get up and give you anything." I tell you, though he will not get up and give him anything because he is his friend, yet because of his neighbor's persistence, he will rise and give him whatever he needs.** Luke 11.5-8; Marcion *Evangelion*; late 2<sup>nd</sup>-century *Diatessaron*, Terullian *et al.*

**MEANING:** *Prayer and action on behalf of others will eventually bring help if you persevere ("keep faith," emunah).*

In Luke, this *mashal* serves as an introduction to the following *davarim*, which we find transmitted in Matthew (probably from Q) and many other early sources. *Yeshua* probably connected them to the *Mashal* of the Persevering Friend as transmitted.

**Persist in asking,<sup>421</sup> and it is given you; persist in seeking, and you find; persist in knocking, and it is opened to you. For everyone who keeps on asking receives, and he who keeps on seeking finds, and to him who keeps on knocking, it is opened.** Q [Luke 11.11-13; Matthew 7.7]; Papias, Marcion *et al.*

**Let the seeker keep on seeking until he finds,<sup>422</sup> and when he finds, he experiences the divine awe of God,<sup>423</sup> and in that consciousness he ascends,<sup>424</sup> and he shares Sovereignty<sup>425</sup> with God over all things.** *Thomas logion 2*<sup>426</sup>

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<sup>421</sup> The Greek Preset Imperative throughout does not mean "ask...seek...knock" as usually translated. It means "keep on asking...keep on seeking...keep on knocking." As illustrated by the Coptic in the footnote below, it translates the Aramaic idiom "asking ask...seeking seek...knocking knock," meaning persist with *emunah* in those activities.

<sup>422</sup> ΜΝΤΡΕϞ ΛΟ ΝΒΙ ΠΕΤΑΡΠΙΝΕ ΕϞΑΡΠΙΝΕ Aramaic idiom "seeking seek" meaning "keep on seeking" rendered "let him not stop seeking" [cf. Gr. NT Q present tense Koine Greek expression idiomatic for persistence, fidelity]; "until he finds." This *davar* is independent of Q "seek and ye shall find, knock and it shall be opened," wrongly linked to the parable of the importunate neighbor in Luke 11 but not in Matthew. Note the "and...and...and," a Hebrew-Aramaic construction ו...ו...ו indicative of the original Aramaic language.

<sup>423</sup> Gr. loan word *thambeo* is equivalent for Aramaic *baet*, sense of fear or awe of God. The Wisdom tradition stressed the experience of divine *baet* as the "beginning of wisdom."

<sup>424</sup> Gr. Loan word *Thaumadzein*, "to be amazed by a miraculous event" for Ar. *nasa* "to lift up, ascent; be lifted up." This is a reference to *Merkabah* ascent to the Throne of God, the *Ma'aseh Merkabah* or Work of the Chariot.

<sup>425</sup> This is in reference to the Divine *Malkuth* or Sovereignty inherited by the *Bar-Enash*, "Son of Man," *Messiah*, New Adam, or New Humanity that *Yeshua* taught must be born within each soul. In the *Qimah*, each individual *Tzadik* is part of the corporate Body of the *Bar-Enash*, who reigns sovereign over all things at the "right hand" of God's power. Those worthy of the ascent while still in flesh participate mystically in the *Malkuth* of God.

<sup>426</sup> Re-translated from Coptic into the original *propheticus perfectus tense*

**He who seeks finds, and he who knocks is let in.** *Thomas logion 94*<sup>427</sup>

**MEANING:** *For spiritual progress to be achieved, persistence in prayer and spiritual seeking is quintessential.*

To their versions, Luke and Matthew add the following, indicating that it was derived already linked from Q:

**What father among you, if his son asks for a fish, instead of a fish gives him a serpent; or if he asks for an egg, gives him a scorpion?**<sup>428</sup> **If you then, who are evil, know how to give good gifts to your children, how much does the heavenly *Abba* give good things to those who ask him!**<sup>429</sup> Q [Matthew 7.7-8; Luke 11.9-10]; Papias; Marcion *Evangelion*; Clement of Alexandria, Tertullian, and many others reference the first or second of these sayings

## XXII. *Davarim: Good and Evil Yetzerim*

The doctrine of the good and evil inclinations (*Yetzerim*) of the heart was current at least two centuries before *Yeshua*, where we find the Hebrew word for the formation (*Yetzer*, יֵצֵר) of Adam clearly coded in biblical manuscripts of Genesis with two yods to indicate the good and evil impulses of the heart: *YYetzer*, יֵיֶצֵר. The teaching was that just as the emanation of divine *sephiroth* into existence necessitated the coming into existence of opposite evil forces (*qliploth*), so the formation (*Yetzer*) of the Adamic soul in the *Tzelem* or Image of Godhead induced, as a natural consequence of dualistic existence, an evil formation—what *Yeshua* and earlier *tannaim*<sup>430</sup> understood as necessary evil.<sup>431</sup> The divine formation constituted the *Yetzer Ha-Tov*, or Good Inclination of the Heart in mankind. But its presence induced a negative formation, the *Yetzer Ha-Ra*, or the Evil Inclination of the Heart. Thus mankind is double-hearted,<sup>432</sup> doubled-souled, double-minded. *Yeshua's* term was *se'eph*, divided.

<sup>427</sup> Ibid.

<sup>428</sup> The second saying, father not giving a scorpion for an egg *et al.*, is authentic (note the hyperbole), but was probably later connected to “Keep on asking, etc.” in Q. A father doesn’t need to be persistently asked by a child for food, so that saying does not amplify or clarify the first one. Matthew expands it: “If a son asks for bread, will he give him a stone?”

<sup>429</sup> Luke has “give the Holy Spirit to those who ask him,” implying that the prayer used for Holy Spirit channeling in later gentile churches had replaced the *Marana, Tha* invocation used in Jewish Christianity.

<sup>430</sup> Jewish teachers.

<sup>431</sup> Luke 17.1: “It is inevitable/necessary that offenses will come, but woe to those by whom they come.” Matthew 6.34b: “Sufficient for the day is its own evil.” The *Yetzer Ha-Ra* is not a demonic force, but rather an impulse necessary for the physical body to survive that must be tamed by the *Yetzer Ha-Tov*. Cf.

[http://en.wikipedia.org/wiki/Yetzer\\_hara](http://en.wikipedia.org/wiki/Yetzer_hara)

<sup>432</sup> *Didache* Ch. 5 warns against “double-heartedness,” translated into the Greek gospels as *dipsychos*.

**“A good man out of the good treasury<sup>433</sup> of the heart brings forth good things: and an evil man out of the evil treasure brings forth evil things.”** Q [Matthew 12.35; Luke 6.45]; Papias

**Grapes are not harvested from thorns, nor are figs gathered from thistles, for they do not produce fruit. A good man brings forth a good thing from his treasury; an evil man brings forth evil things from his evil treasury, which is in his heart, and says evil things. For out of the inclinations [*yetzerim*] of the heart he brings forth evil.** *Thomas logion 45*

And he called the people to him and said to them, **“Hear and understand: It is not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man.”** <sup>12</sup>... <sup>15</sup> But Peter said to him, “Explain the parable to us.” And he said, “Are you also still without understanding? **Whatever goes into the mouth passes into the stomach, and so passes on. But what comes out of the mouth proceeds from the heart, and this defiles a man.**<sup>434</sup> **For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile a man; but to eat with unwashed hands does not defile a man.”** Mark 7.15; Matthew 15.10-30

**What goes into your mouth will not defile you, but rather what comes out of your mouth—that is what will defile you.** *Thomas logion 14.c*

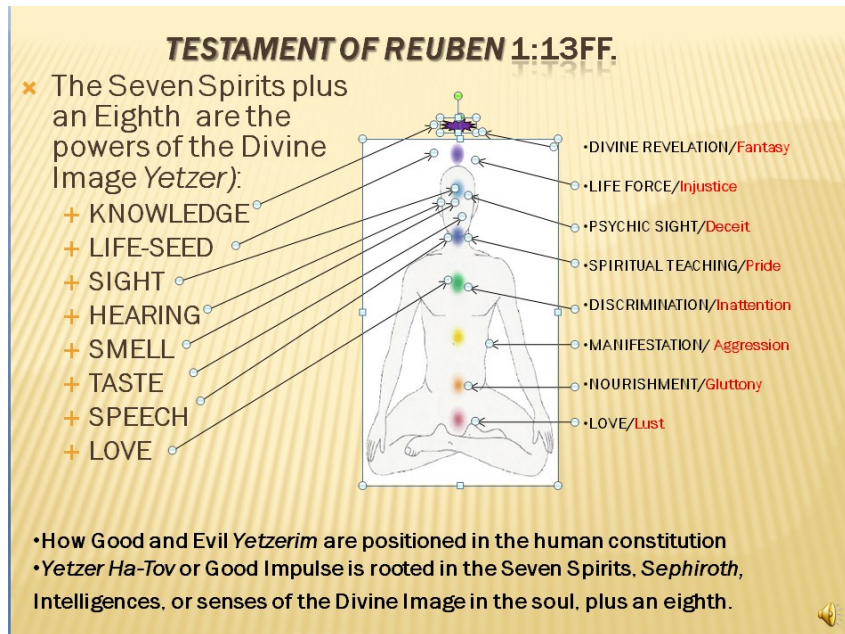
**MEANING:** *You sanctify or defile your soul by the intentions, selfish or selfless, that you choose to manifest and express in words and deeds.*

The *haggadah* of the two formations (*Yetzerim*) was elaborated into the doctrine of the Two Eight-fold Spirits within the constitution of mankind described in the *Testaments of the Twelve Patriarchs: Testament of Reuben*. It is dated to about 200 B.C., but in the extant version the *Testaments* were probably redacted by Christian writers of later centuries. However the doctrine of the eight-fold division of good and evil *Yetzerim* was original and probably familiar to *Yeshua*.

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<sup>433</sup> Hebrew/Aramaic *otzad*, “temple treasury.” The “heart” or *lab, lebab*, is the Egyptian loan-word for the physical organ considered to be the seat of consciousness and conscience, and it is the place where good and evil impulses from exercising the good and evil *yetzerim* are stored to accompany the *Neshamah* or soul after death for purification in *Gehenna*.

<sup>434</sup> A person’s *Nephesh* and thus his *Neshamah* (Soul).



Seven “spirits” are associated with descending locations of the body, with the eighth above the head. They show interesting correspondences to Hindu yogic *chakras*. Each is dual and has a good and evil aspect. When the eight spirits of the *Yetzer Ha-Tov* are described, they are listed from the head descending to the genitals, but the spirits of the *Yetzer Ha-Ra* are listed ascending from the genitals to the location above the head, which seems to represent out-of-body spiritual experience. The good spirit beyond the body and above the crown is that of divine revelation or apocalypse, apparently experienced in the “night visions” or *Merkabah* ascent of a prophet; its evil aspect is fantasy or delusion, experienced in normal dreaming when the consciousness was out of the body connect by the “silver cord,”<sup>435</sup> and by false prophets or those who made unworthy attempts at the *Merkabah* ascent. At the crown of the head is the spirit of *chaya* or life; its evil aspect is injustice. Justice is an attribute of the *tzadikim* and *tammim* worthy of the Eternal *Chaya* of God. Perhaps this helps to illuminate this authentic *davar* of *Yeshua* we have examined in Section IV:

**Blessed are the pure in heart; to them is prepared a vision of God. Mt. 5.8**

The consequences of evil acts pollute the soul, but those of meritorious ones purify it. When credits outweigh debits, there is still need for the purgatorial purifications of *Gehenna*. *Yeshua* taught his hearers to make *tushuva* by turning to God through baptism, then to follow his *halakah* for spiritual rebirth to liberate themselves from bondage to sin. By forgiving or cancelling the moral debts (*hob*) owed them by others,

<sup>435</sup> Eccl. 12.6: “Remember your Creator before the silver cord is snapped, the golden bowl is broken, the pitcher is smashed near the spring, and the water wheel is broken at the cistern.” Also see [http://en.wikipedia.org/wiki/Silver\\_cord](http://en.wikipedia.org/wiki/Silver_cord)

their souls would not need to “experience death”—meaning the purgatorial suffering of *Gehenna*. By becoming a saint or *tzadik* of the *Bar-Enash*, they would share in divine Sovereignty and God would grant their intercessory prayers.

*Yeshua* was challenged by Pharisaic opponents in Jerusalem about Galileans murdered by Herodian soldiers in a recent religious riot and its aftermath when the tower by the Pool of Siloam fell. A long footnote below explains the historical circumstances.<sup>436</sup>

**“Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way? No, I tell you; but unless you make *teshuvah*,<sup>437</sup> you will all likewise perish.<sup>438</sup> Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse sinners than all the others who lived in Jerusalem? No, I tell you; but unless you make *teshuvah*, you will all likewise perish.”** Luke 13.1-5; omitted in Marcion’s *Evangelion*, Papias, and not quoted in 2<sup>nd</sup> century Church Fathers, but refers to verifiable contemporary historical events about 30 C.E. described by Josephus

**MEANING:** *Until you make your return to the ways and life of God, you will be vulnerable to all the randomly occurring evil that comes without warning through the vagaries of the collective hob of humanity. But if you make *teshuvah* and continue in the selfless ways of justice and compassion, you will not perish spiritually but live.*<sup>439</sup>

*Yeshua* is said to have been asked by his disciples why a certain man was born blind—was it because of his own sins<sup>440</sup> (in a previous incarnation), or because of the sins of

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<sup>436</sup> Pilate proposed building a water conduit in Jerusalem to replace the old system which no longer served the needs of the city. He sought and received the sanction of the Jewish authorities for this modernization program. But, he made one miscalculation. As the Temple was to be benefitted, he naturally thought that he might defray the expense from its treasury, forgetting that the money was *Korban*, or consecrated to God. Word spread that the Temple was to be plundered by the Romans. Thousands stormed the palace. But, Pilate had scattered soldiers, dressed as Jews, throughout the mob. As soon as the tumultuous cries began, the soldiers rose up against the Jews and left many of them lying in the streets dead or wounded. The very precincts of the Temple were invaded by the legionaries, and Galilean pilgrims were struck down. This was that massacre of Galileans that *Yeshua* was asked about in Luke 13. It was probably soon after this, when work on the water conduit had almost reached the Pool of Siloam, that the tower there fell, and killed eighteen men.

<sup>437</sup> Repent and submit to the baptism of John—something few Jerusalem Pharisees would consider doing.

<sup>438</sup> You will be subject to the random evil *hob* that rules this world.

<sup>439</sup> “A thousand shall fall at thy side, and ten thousand at thy right hand; but evil shall not come nigh unto thee.” Psalm 91.7 Among the early Christians it was said that saints could not die from poison or the bites of poisonous snakes.

<sup>440</sup> “The soul that sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son; the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.” Ezek. 18.20

his parents?<sup>441</sup> Some Scriptures like Exodus supported the latter. Deuteronomy<sup>442</sup> and Ezekiel supported the former. But *Yeshua* indicated that instead of speculating about past moral causes, we should work to heal the suffering of humanity.

**It was not because this man sinned (that he was born blind), or because his parents sinned, but that the works of God might be manifested in him (in his healing).** John 9.3

**MEANING:** *The web of hob spun by humanity is so ancient and complex that it matters not how or why evil comes to people—only that help and healing be given to the victims of injustice and disease.*

### XXIII. *Mashalim of Teshuvah:*<sup>443</sup> *Lost Sheep and Lost Coin*

Luke had access through his oral Jesus tradition to several *mashalim* or kabbalistic similes about the *Malkuth*. Three of them are organized in succession: The Lost Sheep, which also appears in Matthew and must have existed in Q; but the Lost Coin, and the Prodigal Son found only in Luke. The Sheep and the Coin are kabbalistic allegories of a savior or redeemer—male for the Sheep and female for the Coin—actively searching for a lost one. In the first case, the image of a divine shepherd seeking a straying sheep was interpreted in proto-orthodox Christianity as Christ the Redeemer of sinners, but in *Thomas* logion 107 the shepherd says to the one he has redeemed, “I am more pleased with you than the ninety-nine,” a Gnostic redaction.

The original *mashal* reads in the Matthean version, “What do you think? If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray.”<sup>444</sup> It conveys the same information in the longer and more elaborated Lucan version, which adds, “I say unto you, that likewise joy shall be in heaven over one sinner that repents, more than over ninety-nine just persons who need no repentance.”

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<sup>441</sup> “I, YHWH your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, 6but showing loving kindness to thousands, to those who love Me and keep My commandments....” Ex. 20.5

<sup>442</sup> Deut. 24.16

<sup>443</sup> Misunderstood in Christianity as “repentance, feeling guilt, regret.” Means turning from a life of selfish activities to a selfless life of justice and love for the benefit of all beings. The baptism of John and *Yeshua* ritually confirmed one’s decision to persevere in *teshuvah*, probably after a period of spiritual preparation as later practiced in the early churches.

<sup>444</sup> Matthew 18:12 is expanded from the unrelated saying, “See that you do not despise one of these little ones (children); for I tell you that in heaven their angels always behold the face of my Father who is in heaven.”

While the *mashalim* of shepherd is authentic, it has been redacted. The version of the Shepherd quoted by Papias is probably the most authentic.

**What man among you having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the hills and go after the one which is lost? And when he finds it, I tell you that he rejoices more over that one sheep than over the ninety-nine that did not go astray.** Papias; Q [Luke 15.4-7; Matthew 18.12-14]; Marcion *Evangelion* has only this much of the Lucan parable as well

The original message was that *Yeshua* as God's shepherd<sup>445</sup> of Israel, and by implication his apostles, seek out the lost sheep of Israel.<sup>446</sup> This includes non-observant as well as pious Jews who have been led astray by religious leaders who are "blind guides" and corrupt "wolves in sheep's clothing." It is an answer to the same question posed by pious Pharisees who questioned his attention to the non-observant *amme-ha-eretz*. He answered,

**Those who are well have no need of a physician, but those who are sick.** Mark 2.17, repeated in Matthew and Luke

The *Thomas* logion 107 about the shepherd has been redacted for Gnostics to tease out a message that is quite the opposite. It specifies that the one sheep who strays is the largest and most desirable. It is written to indicate that the shepherd loves the one biggest sheep more than all the others, and will abandon the others and take much trouble (Coptic ⲁⲓϥⲉ) to seek him out. The shepherd doesn't rejoice because he has found a lost sheep, but says to the sheep, "I am more pleased with you than the ninety-nine." Just as the Pharisees believed that God preferred the small number of observant Jews to the many non-observant, the Gnostics believed that Heaven loved their "one out of a thousand"<sup>447</sup> and cared not for the non-monastic majority of society. *Thomas* makes the same redactions to the *mashal* of the Sower, which originally said that "a

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<sup>445</sup> In *Yeshua's* culture religious leaders were allegorized as shepherds. He criticized them as bad shepherds, using the same language as the prophetic denunciations in Ezekiel 34. The Christian Jesus as Redeemer was the Good Shepherd. The Greek word *poimen* translated Hebrew/Aramaic רעה *roeh*, "shepherd, feeder, friend," used allegorically of God and of sages and other spiritual teachers of Israel. The church office of *episkopos* "overseer, bishop" was allegorized as a shepherd, thus the shepherd's crook has been carried in procession by a Bishop from ancient times. The late 1<sup>st</sup> century Christian allegory *The Shepherd of Hermas* is a divine spiritual figure similar to the *Poimandres*, the "Shepherd of Men," of the Hermetic Mysteries.

<sup>446</sup> Matthew 10.5-7: These twelve Jesus sent out, charging them, "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And preach as you go, saying, 'The *Malkuth* of the Heavens is at hand.' Matthew 15.24: "I was sent only to the lost sheep of the house of Israel."

<sup>447</sup> Cf. *Thomas* authentic logion 23 misinterpreted by Thomasian male ascetic monks: The *Bar-Enash* shall select you, one out of a thousand, and two out of ten thousand; and you shall stand immortal as a Single Being.



few” seeds failed but “most” grew successfully. *Thomas* changed that to “most” failed and only a special “few” (the ascetics) succeeded.

More interesting is the Lost Coin and the search for it by a *woman*—not a man. In Marcion’s Gnostic *Evangelion* (Gospel of Luke), he includes the Shepherd and Lost Coin, but very consciously omits the Prodigal Son. Why? Because his Gnostic doctrine was Valentinian. The Redeemers were male Christ and female Sophia, which he could adduce from the male shepherd and the female searching for the lost coin. But *teshuvah* or return to God by one’s own spiritual initiative without necessity for a Redeemer violated Gnostic doctrine.<sup>448</sup>

**What woman having ten silver coins, if she loses one coin, does not light the lamp and sweep the house and search until she finds it? And when she finds it, she calls together her friends and neighbors saying: "Rejoice with me, for I've found the coin which I had lost".** Papias; Luke 15.8-10

Luke adds, “Just so, I tell you, there is joy before the angels of God over one sinner who repents,” which makes no sense because the allegory is of a lost one who is sought out and found, not one who “repents,” or choses to make *teshuvah* “return to God.” Marcion *Evangelion* repeats the Lucan version but omits the Prodigal Son.

**MEANING:** *Whether religious or not, righteous or not, Heaven treasures each human soul and works to unremittingly to spiritually transform it.*<sup>449</sup>

#### **XXIV. *Mashalim of Teshuvah: Repentant Tax Collector and Prodigal Son***

*Yeshua* taught about the importance of humility in *teshuvah* using both *davarim* and *mashalim*. This *mashal* contrasts the prayers of a Pharisee who was righteous in all things but one, and a tax collector (“publican,” collaborator with Romans administrators) who was unrighteous in all things but one. That one thing was humility in *teshuvah*.

**Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get.’ But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ I tell you, this man went down to his**

<sup>448</sup> Like many Gnostic terms and concepts, the *Hymn of the Pearl* originated in Jewish kabbalistic *haggadah* before it was incorporated into the Gnostic *Acts of Thomas*. The Robe of Glory originated Syrian Jewish thought.

<sup>449</sup> My favorite quotation from Dickens’ *Christmas Carol*: Marley’s Ghost reprimands Scrooge: “Oh! captive, bound, and double-ironed,” cried the phantom, “not to know, that ages of incessant labour by immortal creatures, for this earth must pass into eternity before the good of which it is susceptible is all developed.”

**house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.** Luke 18.10-14; Ignatius *Magnesians* (c. A..D. 108); Marcion *Evangelion*; later 2<sup>nd</sup> century Church Fathers

The only true *mashal* of *teshuvah* is the Prodigal Son, which is found only in Luke, not in Matthew or Papias, but appears in the late second-century *Diatessaron* and Church Fathers. It is narrated throughout with “and...and...and,” the *vav* consecutive construction characteristic of Semitic languages and other authentic *mashalem* of *Yeshua*, but not of the sophisticated Greek of Luke’s author. It was voted to be authentic by the Jesus Seminar, and I also consider it to be authentic once the expanded section about the older brother in Luke 15.25-32 has been removed. The original *mashal* was about an only son, not about two brothers. The elder brother and his jealousy implies Jewish-Christian resentment toward gentile Christianity—an obvious anachronism.<sup>450</sup> Another indication of the expansion is that the original *mashal* concludes with “this my son was dead, and is alive again; he was lost, and is found,” which is repeated again verbatim at the end of the added part about the jealous elder brother.

This is not an allegory of a redeemer seeking out the lost like the Sheep and the Coin, but of a son who chose to leave the home of his *Abba*, but after many worldly experiences decided to make a *shuva* or return. This classic kabbalistic allegory of the fall into incarnation, becoming lost, then a victorious return was probably the basis for the beautiful *Hymn of the Pearl* found in the Gnostic Thomas tradition.<sup>451</sup> The *mashal* includes kabbalistic elements like the *Abba* covering his son in the “best robe,” the Robe of Glory derived from commentaries on Joseph’s robe of many colors and the Robe of Light lost by Adam but recovered by Christ, the Second Adam.<sup>452</sup>

**There was a man who had a son; and he said, “Abba, Give me the share of property that falls to me,” and so he divided his wealth between himself and his son.<sup>453</sup> Not many days later, the son gathered everything and took his journey into a far country, and there he squandered his property in profligate living. And when**

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<sup>450</sup> The same kind of allegory—jealousy of those who had been working in the field for only a short time but being paid the same wages as those who worked all day—is woven into the Parable of the Laborers in the Vineyard (Matthew 20.1-16), which ends with the authentic *davar*, “The last (least) will be first (greatest), and the first will be last.”

<sup>451</sup> See [http://en.wikipedia.org/wiki/Hymn\\_of\\_the\\_Pearl](http://en.wikipedia.org/wiki/Hymn_of_the_Pearl) It was transmitted in the 3<sup>rd</sup> century *Acts of Thomas* composed in the Syrian dialect of Aramaic, but most scholars consider it to have existed separately in the Thomas tradition as early as the 2<sup>nd</sup> century.

<sup>452</sup> Joseph’s Robe, Hebrew: כֶּתֶנֶת פָּסִים *kethoneth passim*, a garment of royalty. For midrashic expositions of Christ’s Robe of Glory see <http://www.theway.org.uk/Back/39Brock.pdf>

<sup>453</sup> This would have been considered to be a grave insult and rejection of the father. The rest of his actions intensified his identity as a grave sinner.

he had spent everything, a great famine arose in that country, and he began to be in want. So he was forced to become and indentured servant to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the carob shells that the swine ate; and no one gave him anything. But when he came to himself he said, “How many of my father’s hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my *Abba*, and I will say to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.’” And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, “*Abba*, I have sinned against the heavens and before you; I am no longer worthy to be called your son.” And the father said to his servants, “Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.” Reconstructed from Luke 15.11-24

**MEANING:** *Even the worst sinner who has squandered his birthright as a human being can make a return (teshuvah) to the Abba and, after death, be received into Paradise (Pardes of the Third heaven) and given the Robe of Glory, because teshuvah redeems the soul (Neshamah) from spiritual death and brings it into its true original home, the spiritual Life of God’s ‘Olam (Chaya ha’Olam, “Eternal Life”).*

#### **XXV. *Private Halakah for Overcoming Se’eph, the Dual Nature of the Heart***

Divine reality is not dualistic, but human consciousness is. A major goal of *Yeshua’s halakah* was to resolve the consciousness of duality by making oneself *tam*, whole, single-hearted. One must begin by striving to be the same person publically as he is internally and privately. One must strive to eliminate duplicity and guile.

Making the inner as the outer, the above and the below, and the male and female into a single unity was *Yeshua’s* inner-circle teaching about the necessity to achieve divine internal union. It elaborated his public halakic teachings, which were a process of remedy for the moral and existential state of ambivalent duality characterized as double-minded or “double-souled” (Greek *dipsycheion*)—the ongoing conflict of good and evil impulses (*yetzet ha-tov, Yetzer Ha-Ra*) in each heart. Explanations of the meaning for each phrase can be read in the footnotes.

**When you make the inner as the outer, and the outer as the inner;<sup>454</sup> and the above as the below;<sup>455</sup> and when you make the male and the female into a single unity, so that the male will not be [merely] masculine, and the female [merely] feminine;<sup>456</sup> and when you make [human] eyes to serve as [God's] Eye, and a [human] hand to serve as [God's] Hand, and a [human] foot to serve as [God's] Foot, [and] a human image to serve as [the Divine] Image;<sup>457</sup> then you attain the Sovereignty [*Malkuth*]. Thomas 22.b<sup>458</sup>**

The *Acts of Philip* also transmits a version of a similar and possibly authentic *davar*:

**"For the Lord said to me: Except ye make the lower into the upper and the left into the right, ye do not enter into my *Malkuth*." *Acts of Philip* 34**

In Section VII we read the *haggadah* that the righteous word of a prophet or sage like Eliezar could move a tree: "*If the halakah agrees with me, let this carob-tree prove it!*" *Thereupon the carob-tree was torn a hundred cubits out of its place — others affirm, four hundred cubits.* *Yeshua* used this rabbinic hyperbole to emphasize the power of *emunah*, the faithfulness of a prophet, sage, or saint. However it was misunderstood in the gentile churches as a promise about Christian *pistis*, meaning faith as "belief" in the Lord Jesus, and was later spun into fundamentalist and nineteenth-century New Thought doctrines about faith healing. Mark 11.23 presents this as a saying of *Yeshua*: "Truly, I say to you, whoever says to this mountain, 'Be taken up and thrown into the sea,' and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him. Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours."<sup>459</sup> But what Mark wrote was corrected by the writers of Matthew and is an authentic *davar*.

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<sup>454</sup> To make the inner as the outer is to sanctify oneself by awakening and abiding in the consciousness of the true and non-dualistic divine nature that resides within the heart.

<sup>455</sup> The above refers to another aspect of sanctification—fully incarnating the spiritual high self within the personal self by means of consciousness and deeds. This was sometimes allegorized as adoption or regeneration as a child of God, sometimes as a marriage of Heaven and Earth. Cf. Section XXIV.

<sup>456</sup> *Yeshua* taught that those who attain the Sovereignty make themselves *tam* or whole and restored through sanctification, incarnating the *Qimah* in earthly life, no longer constrained by the illusions and limitations of earthly duality, and therefore "like unto the angels" and the *Abba* and all beings of the Heavens.

<sup>457</sup> To make one's hand (means of initiating action) serve for God's Hand, one's foot (one's walk through life or *halakah*) to imitate God's walk, and one's heart a field of activity only for the *Imago Dei* or *Yetzer Ha-Tov*, is to consecrate and sanctify all thought, word, and deed to God's Way.

<sup>458</sup> This logion begins, His disciples asked, "Then shall we, being spiritually newly-begotten ones (*yeledim*), attain the Sovereignty [*Malkuth*]?" But the answer is "When you make..." implying that spiritual rebirth is the merely the starting point for advanced *halakah* practice.

<sup>459</sup> Hebrew/Aramaic *emunah* was already being misunderstood as Christian Greek *pistis* by A.D. 50-60, when Paul quoted the gentile Christian channeled hymn of *Agape* in I Cor. 13: "And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith (*pistis*), so as to remove mountains, but have

**If you have the *emunah* of a grain of mustard seed, you can say to this mountain,<sup>460</sup> ‘Move from here to there,’ and it moves, and nothing is impossible for you. Matthew 17.20**

From an independent sayings source, we find two related *davarim* in the *Gospel of Thomas* that equate the power of *emunah* to the sovereignty of the disciple who has spiritually rebirthed himself through transformative *halakah* described in logion 22b discussed earlier. “When you make the inner as the outer, and the outer as the inner etc...then you shall attain the Sovereignty [*Malkuth*].”

**If two were to make peace with each other in this one house, they will say to the mountain, ‘Move away from here,’ and it will move away. *Thomas* logion 48**

**When you make the two one, you become the *Bar-Enash*, and when you say, “Mountain, move away,” it moves away. *Thomas* logion 106**

**MEANING:** *These are all davarim of Yeshua’s basic halakah for divine transformation from se’eph [dual] to shalem or tam [non-dual, perfect, single]—to become a Christ in flesh—consisting of the interior and exterior practices that lead the “newly-begotten” disciple (yeled) into full inheritance of the Sovereignty [Malkuth] given by the Abba to the New Humanity [Bar-Enash].*

## **XXVI. *Davarim on Spiritual Initiation and Rebirth***

*Thomas* logion 46 provides an important clue for understanding the best known, but inauthentic, saying attributed to Jesus about spiritual rebirth. It is the one elaborated in the pericope of John’s Gospel<sup>461</sup> about Nicodemus, which we will examine after some background.

To be spiritually reborn as a *yeled* or young heir of the *Malkuth* was the condition upon which a disciple could “know” the *Malkuth*. In the following *davar* from *Thomas*, the word for “know” is  $\text{COYWN}$ , Sahidic for  $\text{COOYN}$ , meaning to experience in the sense of Greek *gnosis* and Hebrew/Aramaic *manda*.

**Among those born of women, from Adam until John the Baptist, there is no one so superior to John the Baptist that his eyes should not be lowered [in his presence].<sup>462</sup> Yet I have said, whichever one of you comes into being<sup>463</sup> as a**

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not love, I am nothing.” *Yeshua* would have said that it is not possible to have “all *emunah*” without *ahava*, deep love and devotion to God and humanity.

<sup>460</sup> *Propheticus perfectus*.

<sup>461</sup> Composed and redacted most likely in stages in Ephesus about A.D. 75-110.

<sup>462</sup> Reverence was shown to Jewish saints by standing and looking downward without eye contact, which had been so in the Middle East for millennia. Cf. Egyptian *Instructions of Ptah-hotep*: 7. “If thou look at him that is

**newly-born (*yeled*) knows/experiences the *Malkuth* and becomes superior to John.**<sup>464</sup> Thomas logion 46

In Coptic, the word for “born” of women is  $\alpha\pi\tau\epsilon$ , but for spiritual rebirth as a *yeled* the Coptic word is  $\omega\omega\pi\epsilon$ , which means “to be, exist, come into being,” a different term. This indicates that the original word for spiritual rebirth in the original Aramaic *davar* was different than the word for human birth, and meant something like “to come into existence.” Thus *Yeshua*’s Hebrew/Aramaic term for initiatic spiritual self-birthing must have been the verb *hayah*  $\text{היה}$ , meaning “to come into being”—the same term used in the Genesis accounts of God (*Elohim*) emanating light and bringing everything into existence. It is also probably related grammatically (and thus for kabbalistic interpretation) to the divine Name *Yahweh*  $\text{יהוה}$ , “I am/exist that/because I am/exist.” This is not the Hebrew term for human birth, in spite of the fact that both human birth and spiritual rebirth are represented in the Greek of John 3.3 with the same verb  $\gamma\epsilon\nu\nu\alpha\omega$ .

Some background to the Nicodemus pericope in John’s Gospel: The pericope was developed through redaction of sermons originally given by the Apostle John and *Miriam Magdala*, who travelled to Asia Minor and established the Jewish-Christian congregation at Ephesus about A.D. 41. Apparently after being expelled from Palestine by Herod Agrippa in A.D. 41, John remained in Asia Minor and did not return to Palestine. That is why Acts 15 does not include the Apostle John at the Council of Jerusalem presided over by James the brother of *Yeshua* in A.D. 49-50, when Paul was given a ruling about circumcision and other things regarding gentile converts in the churches he had founded.<sup>465</sup>

Thus it seems that John, *Miriam*, and the widowed Mother of *Yeshua* remained in Asia Minor after A.D. 41, where they developed an independent form of Jewish Christianity quite different from what James and Peter were overseeing in Judea, the Galilee, and

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before thee--thine host--pierce him not with many glances. It is an offence to the *ka* (= Hebrew *Nepesh*) to stare at him.”

<sup>463</sup> A process—not a moment in time, but the period of “birth pangs of Messiah.”

<sup>464</sup> An indication that *Yeshua* acknowledged John as the greatest of the prophets, but considered his eschatological *basor* about the Day of YHWH to be flawed.

<sup>465</sup> Herod Agrippa had supported Claudius after the murder of Emperor Caligula and was rewarded in A.D. 41 with the title “King of the Jews” and total rule over all of Samaria and Judea in A.D. 41. To appease his Jewish constituency, he executed James the brother of John and expelled the other itinerant Apostles. From this it seems clear that the brother of *Yeshua* was not an itinerant evangelist. By remaining in Jerusalem as leader of the persecuted messianic community there, he was able to protect it by virtue of his reputation among the general population as a *tzadik* or Jewish saint.

West to Rome. By the second century, Johannine Christianity<sup>466</sup> had evolved into the proto-gnostic, Greek-speaking gentile form found in John's Gospel, which transmits the pericope about Nicodemus and the confusion between human and spiritual rebirth.

There are two reasons the Nicodemus story could not have been historical. First, the Hebrew/Aramaic word for human birth, *yalad* יָלַד, was different from *Yeshua's* word for spiritual rebirth *hayah* הָיָה, and so there could have been no way for Nicodemus to confuse the two kinds of birth, as in the Johannine pericope. And second, although Jewish sages had described the *Ruach* or Spirit of God as both fire (*esh*) and the "breaths of life" (*neshamoth chayim*) breathed into Adam at his formation, nowhere did they describe spirit as "wind," as in the Johannine Nicodemus pericope. The saying attributed to *Yeshua* about the "birth from Above"<sup>467</sup> comparing spirit to wind<sup>468</sup> is an editorial fiction relying upon the Greek word *pneuma* "wind, spirit," not the Hebrew word *Ruach* divine spirit as fire.

However, the pericope may be based on an authentic *davar* that was translated into Greek, which I reconstruct below.<sup>469</sup>

**Unless one comes into being<sup>470</sup> from the Heavens (*min ha-Shamayim*),<sup>471</sup> he cannot see the vision (רָאָה)<sup>472</sup> of the *Malkuth* of God. John 3.3**

Here the Greek word usually translated as "see" is from ὄραω, the same word used by Paul to describe the resurrection visions of the apostles.<sup>473</sup> It does not mean to see with the physical sight (βλεπω), but to experience a vision of a deity, a theophany. *Yeshua's*

<sup>466</sup> Later developments of Johannine theology seem to be recorded in a late 2<sup>nd</sup> or 3<sup>rd</sup> century writing that is extant only in a medieval Cathar manuscript entitled the *Interrogatio Johannis*.

[http://gnosis.org/library/Interrogatio\\_Johannis.html](http://gnosis.org/library/Interrogatio_Johannis.html)

<sup>467</sup> ἄν μὴ τις γεννηθῆ ἄνωθεν, "unless one is (re)born from Above"

<sup>468</sup> John 3.7-8: "Do not marvel that I said to you, 'You must be born anew.' The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with everyone who is born of the Spirit."

<sup>469</sup> The original Greek translation would have been ἐγενήθη, "came into being, into existence," from the Hebrew/Aramaic verb *hayah* הָיָה, meaning "to come into being." This was *Yeshua's* term for re-constructing or emanating oneself from the archetypal blueprint of the eternal *Bar-Enash*. It was not the same process as human birth or "generation," and Hebrew/Aramaic word for emanation—not birth—was used to describe it. In a later transcription possessed by the Johannine churches, the Greek ἐγενήθη "coming into being" was transformed into γεννηθῆ, as in the Johannine γεννηθῆ ἄνωθεν "born from above." It was probably from this misunderstanding of divine birth as parallel to human birth that the pericope of Nicodemus was constructed.

<sup>470</sup> Hebrew/Aramaic verb הָיָה, meaning "to come into being"

<sup>471</sup> Greek *anōthen* ἄνωθεν

<sup>472</sup> Greek ἰδεῖν from *horein*, "to see a vision" translates Hebrew/Aramaic רָאָה, "to see a divine vision"

<sup>473</sup> I Cor. 15.3ff.

word here would have been *רִאָה*, meaning to experience a vision of God or of the *Bar-Enash*. It refers to the divine visions experienced in *Merkabah* mysticism by those who are “pure in heart,”<sup>474</sup> such as Paul’s ascent to the Third Heaven,<sup>475</sup> the so-called Transfiguration of Jesus experienced by Peter, James, and John in which they saw Moses and Elijah alive in the ‘*Olam of God,*<sup>476</sup> the vision of Stephen while he was being martyred,<sup>477</sup> and the vision of *Miriam Magdala* as she was initiated by *Yeshua* in an ascent through the *Shamayim*.<sup>478</sup>

Spiritual rebirth as taught by *Yeshua* was not similar to human birth and did not use the same Hebrew word as for human birth. It did not result from Baptism, but occurred in stages of post-baptismal self-initiation as each disciple drew closer to the spiritual fire of God<sup>479</sup> in his own heart (*lab*, interpreted by Paul as Greek *nous*, “mind” of Christ).<sup>480</sup>

When one had achieved spiritual rebirth, he or she would be able to make the *Merkabah* ascent into the ten *Shamayim* to receive divine visions and *manda*. In the synoptic Western Jesus traditions Peter, James, and John who had each received initiatic names (*Cephas*, *Boanerges*)<sup>481</sup> were shown the theophany of the Transfiguration where they saw *Yeshua* speaking with Moses and Elijah, who existed in the heavenly *Chaya ha-'Olam* of God. In Eastern Magdalenic Gnostic tradition, *Miriam* who had been given the initiatic name *Magdala* “Tower of Strength” was guided in a *Merkabah* ascent through the Heavens by *Yeshua*.<sup>482</sup>

The tradition of initiation leading to theophany or *visio beatifica* was conventional in Hellenistic mystery religions and probably originated as a formula with the ancient Eleusinian Mysteries. The Mysteries of Hermes Trismegistos, contemporary with *Yeshua*, probably shared similarities with *Yeshua*’s guiding his advanced disciples

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<sup>474</sup> Blessed are the pure in heart; to them is prepared a vision of God. Reconstructed from Papias; Mt. 5.8 [Merkabah] MEANING: *Those who purify their hearts from the bondage of the Yetzer Ha-Ra will be able to ascend to the Throne of God in the Tenth Heaven*

<sup>475</sup> II Cor. 12.2ff.

<sup>476</sup> Mark 9.4 repeated in Matthew and Luke

<sup>477</sup> Acts 7.55-56: But filled with the Holy Spirit, he [Stephen] gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. “Look,” he said, “I am beholding [ἰδοὺ, having a vision of] the heavens opened and the Son of Man [Bar-Enash] standing at the right hand of God!”

<sup>478</sup> *Gospel of Mary*

<sup>479</sup> *Thomas* logion 82: “He who is near to me is near to the Divine Fire, and he who is far from me is far from the Sovereignty.” Quoted as authentic by Origen.

<sup>480</sup> I Cor. 2.16b “We have the Mind of Christ.”

<sup>481</sup> In early Christianity, the initiatic name was given at the “christening” during Baptism. But in Eastern Jewish-Christian tradition it was not given at Baptism. It was given later to advanced disciples with the pearl or white stone: “To him who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone which no one knows except him who receives it.” Rev. 2.17

<sup>482</sup> *Gospel of Mary* cf. <http://gnosis.org/library/marygosp.htm> and see my seminar at [http://wisdomseminars.org/Mary\\_Magdalen\\_Syllabus.html](http://wisdomseminars.org/Mary_Magdalen_Syllabus.html)



through a *Merkabah* ascent. The final initiation as a Hermes was done in a one-to-one discourse with a Hermetic Father who transmitted the Vision of the Brothers (ascended saints) of the Ogdoad (Eighth Heaven). The Vision is seen “within” the Father and the Son. In an extant historical initiation record,<sup>483</sup> when they begin the process, the Father indicates that his presence is vital for transmission the Vision, as apparently was *Yeshua*’s presence also instrumental for the disciples to experience *Merkabah* ascent:

“When I received the Spirit (*Pneuma*) through the Power (*Dynamis*), I transmitted to you the Energy (*Energeia*. While the Mind (*Nous*) is within you, within me, as though conceived, is the Power (*Dynamis*). For when I conceived from the wellspring which flowed to me, I gave birth.” *The Eighth Reveals the Ninth*, CH VI.6 52.14-20

**MEANING:** *Spiritual self-birth is accomplished by bringing oneself into true spiritual existence through practice of Yeshua’s halakah of spiritual rebirth, after which one is able to experience visions of the eternal realities.*

His disciples asked, "When will the *Bar-Enash* be revealed to us, and when shall we see him?" Jesus answered, "**When you disrobe without being ashamed<sup>484</sup> and take up your garments<sup>485</sup> and place them under your feet like little children and tread on them,<sup>486</sup> then you see the Son of the Living One,<sup>487</sup> and you are not afraid.**"<sup>488</sup>

*Thomas logion 37*

**MEANING:** *When you die<sup>489</sup> as a faithful disciple, consciously, without fear, and having no regrets or attachments to your physical life and body, you will see the sovereign Heavenly Adam.*

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<sup>483</sup> Nag Hammadi Codex VI.6, the topic of my Ph.D. dissertation available through

<http://wisdomseminars.org/Catalogue.html>, is a Coptic copy of an historical initiation done in A.D. 26, whereas CH 13 is a late Neo-Platonized Greek version of the general Initiation form for Hermetic rebirth.

<sup>484</sup> Greek *aischos* (Oxyrhynchus fragment in Greek) = Hebrew *b'shet* from trilateral root *boosh*, “trauma and shame at being naked,” allegorical a return to Paradise, cf. Genesis 2.25: “Adam and his *isha* (Eve) were both naked, but they were not ashamed.”

<sup>485</sup> Physical body parts.

<sup>486</sup> Trampling clothes in a childlike way was understood by Gnostic ascetics as a ritual renunciation of the flesh. “De Conick and Fossum observe that in two Nag Hammadi documents, *On the Anointing* and *Reality of the Rulers* (*Hypostasis of the Archons*), such trampling is said to aid in overcoming the world and the powers of the world, and in these two texts trampling is discussed in the context of anointing. Thus, they conclude, saying 37 describes the means employed (perhaps including anointing) for embracing purity and attaining a vision of the divine.” (*The Gospel of Thomas: The Hidden Sayings of Jesus*, pp. 85-86). The 2<sup>nd</sup> century Christian sect of the Adamites practiced “holy nudism”, rejected the form of marriage as foreign to Eden, saying it would never have existed but for sin, lived in absolute lawlessness, holding that, whatever they did, their actions could be neither good nor bad and stripped themselves naked while engaged in common worship. <http://en.wikipedia.org/wiki/Adamites>

<sup>487</sup> Another title for the *Bar-Enash*.

<sup>488</sup> Fear of death was not the same as the transforming awe (“fear”) of God.

<sup>489</sup> May also refer to an ecstatic out-of-body *Merkabah* experience.

## XXVII. *Davarim on Spiritual Self-Birth and the Guiding Angel*

Spiritual rebirth was not guaranteed by Baptism, which was more like a Tibetan Empowerment or authority to develop and ripen what was offered by Heaven. Rebirth was self-rebirth in the heart through the practice of *halakah* and keeping faith with (*emunah*) the justice, mercy, and compassion of the *Abba*. Thus the disciple had to “work out” his own liberation or deliverance, as Paul said.<sup>490</sup> Spiritual rebirth was the responsibility of the disciple, not of a deity or savior.

**When you are bringing forth that One<sup>491</sup> you have within your hearts, He will perfect you. If you are not bringing forth that One within your hearts, what you have not brought forth within your hearts will kill you.<sup>492</sup> Thomas logion 70<sup>493</sup>**

**MEANING:** *When you are begetting yourselves as a Bar-Enash by bringing forth the good works of the yetzer-ha-tov that resides within your hearts, the Bar-Enash will guide you into spiritual perfection. If you do not bring forth the good works, you will become spiritually dead.*<sup>494</sup>

Several authentic teachings of *Yeshua* indicate that, while his disciples did not have the education of sages, their status as *yeledim* of the *Malkuth* gave them greater spiritual authority and wisdom than the acknowledged religious leaders.

**Blessed art Thou, *Abba*, Lord of the Heavens and the Earth, because you have hidden these things from the wise and learned, and revealed them to spiritual newly-born infants (*yeledim*).** Q [Matthew 11.24; Luke 10.21]; Marcion *Evangelion*; many second- century church fathers

<sup>490</sup> Philip. 2.12: καταργήσθε, “work out your own deliverance with divine awe and trembling.”

<sup>491</sup> Literally in Coptic, “that (ⲡⲏ) you have within,” in Aramaic would be “that one/thing you have within your heart.” But the Coptic ⲩⲁⲗⲁⲡⲉ means “to produce, bring forth,” and the reference is to “him” who will liberate you (pl.). “That One” in original Aramaic is the *Bar-Enash*, the New Adam that must be birthed in the heart from Above. When the disciples “bring forth, produce” spiritual fruits, then God causes them to “come into being ⲙⲏⲏ” as a newly-born *yeled* of the *Bar-Enash*. It is necessary to “have” before more will be given.

<sup>492</sup> Cause one to experience death (*Gehenna*).

<sup>493</sup> See Section XXXII on reversed Measure for Measure sayings: *For to the one who has, more is given, and from the one who has not, even what he has is taken away.* Q [Matthew 25.29; Luke 19.26] also Mark 4.25; Matthew 7.2; Luke 6.38; Papias; Marcion *Evangelion* and *Whoever has, receives more; but whoever lacks is deprived of even what little he has.* Thomas logion 41

<sup>494</sup> James: “Faith without works is dead.”

**An old man will not hesitate to ask a newly-born child of seven days<sup>495</sup> about the ‘Olam of Life, and he will become spiritually alive. Many who are greatest<sup>496</sup> shall become least.<sup>497</sup> And they shall become a single one. Thomas logion 4**

**MEANING:** *In this period of the Birth Pangs of Messiah, spiritually rebirthing disciples have greater wisdom than acknowledged religious authorities. Many who are regarded as masters of Israel today will take the lowest seats at the Marriage Banquet of Messiah.<sup>498</sup> But they [all] shall become a single being [the Bar-Enash].<sup>499</sup>*

*Miriam* asked *Yeshua*, “What are your disciples like?” He said, **“They are like small children who are dressing up and playing house with property they don’t own. When the owners of the property come upon them, they will say, ‘Give us back what we own.’ They strip naked and give everything back to them. Thomas logion 21.a**

In Semitic usage of the period, as well as in the Talmudic literature, we often find the question “What is X like?” *Yeshua* is asked this question in set form by a disciple. To answer, he is expected to draw a parallel to some familiar sight, activity, or experience in order to illuminate the spiritual topic. The question is addressed by *Miriam Magdala*,<sup>500</sup> indicating that she is an inner-circle disciple, logion 114 notwithstanding.

He tells *Miriam* that she and all the disciples are like children who are imitating grown-ups by playing house and dressing in their parents’ clothing.<sup>501</sup> When the adults see

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<sup>495</sup> Male infants were not circumcised until the eight day, which admitted them to the Covenant of Israel. Before that, they were uncircumcised and not yet members of Israel. Thus a *yeled* of seven days had the lowest status of all children, yet in the Messianic Age “an old man will not hesitate” to enquire of him about the most profound *razim* of the Heavens.

<sup>496</sup> Copt. “early” for Gk. *Protos* “primary, first” = (probably) Ar. *Qaram* “chiefmost person.”

<sup>497</sup> Copt. “be late” for Gk. *Eschatos* “last” = Ar. *Achrit* “final, very last.”

<sup>498</sup> Spiritual and social status in Israel was acknowledged by seating order at a banquet. *Yeshua*’s reference to greatest and least in the coming *Malkuth* implies seating order at the Marriage Banquet of *Messiah*.

<sup>499</sup> All those of the *Malkuth* or Sovereignty, from greatest to least, constitute the corporate New Humanity.

<sup>500</sup> Most scholars have identified *Miriam* as *Mary Magdala*. In that case, she would be asking *Yeshua* to make a kabbalistic simile—the kind of formal question that a disciple would ask. In Semitic usage of the period, as well as in the Talmudic literature, we often find the question “What is X like?” *Yeshua* is asked this question in set form by a disciple. To answer, he is expected to draw a parallel to some familiar sight, activity, or experience in order to illuminate the spiritual topic.

<sup>501</sup> The *logion* has been misunderstood and mistranslated by scholars as “little children who have installed themselves in a field which is not theirs.” That is because the Coptic word Ⲫⲉⲗⲓⲧ has the general meaning “to dwell, visit,” and the Coptic Ⲫⲱⲱⲉ “property.” But this has been translated as children playing in a “field” owned by others who strip naked when the owners of the field demand their field back (!), which makes no sense. The children are visiting in someone’s home, dressing up in adult clothing, and playing house—probably in the home of one of their parents.

what they are doing, they make them take off the clothing and run back to their own homes.

**MEANING:** *The disciples have progressed from being spiritual newly-born infants to young children who are heirs of the Malkuth. They are not fully developed immortal heirs,<sup>502</sup> but children who will become heirs. They live as innocents in the world, which is possessed by Shaitan the “Prince of this world” and his elemental elilim (Greek daimonia). In this age, their physical flesh (clothing) belongs to the elementals of this world and must be returned to the masters of this world when their bodies die.<sup>503</sup> But their souls are free, like the naked children of the masha, to ascend into the Heavens and return home.*

The authentic *davar* about Yeshua’s *yeledim* or “newly-born” disciples was conflated with *davarim* about the necessity to have the humility of a little child, redacted in Matthew 18.1f. as a mini-sermon about little children.

**Amen, I say unto you, unless you make *teshuvah*, and become as *yeledim*, you shall in no wise enter into the *Malkuth*. Whosoever therefore shall humble himself as this little child, the same is the greatest in the *Malkuth*...But whoso shall cause one of these *yeledim* to stumble, it is better for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea... See that you do not afflict<sup>504</sup> one of these little ones.**

But the way the saying was remembered in the oral Jesus tradition of a contemporary epistle, 1 Clement A.D. 85, reveals that this was a saying about disciples as *yeledim* of the *Malkuth*.

“Remember the words of Jesus our Lord: for He said, ‘**Woe unto that man; it were good for him if he had not been born, rather than that at he should offend one of Mine elect. It were better for him that a millstone were hanged about him, and be cast into the sea, than that he should pervert one of my elect.**’”<sup>505</sup>

<sup>502</sup> Saints who had become immortals in the Heavens were considered to be eternally youthful, as in the prime of their incarnate lives. The Greeks referred to them as *kouroi* “young men.” The angels in the furnace with Daniel and the angel in the empty tomb of Mark were described as *neotes* in Greek and *noorim* in Hebrew meaning “boys, young men.”

<sup>503</sup> In Jewish kabbalistic *haggadah*, flesh belonged to Satan. Satan even disputed the archangels over possession of the bones of saints like Moses. Jude 9: “But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, ‘The Lord rebuke you!’ The bones of Moses were taken up to the Heavens, but his flesh left behind.

<sup>504</sup> Greek καταφρονήσητε is for Hebrew/Aramaic בָּגַר, “to afflict, oppress.”

<sup>505</sup> 1Clem 46:8

Matthew adds another *davar* to this saying. *Yeshua* taught that those who sought the *Malkuth* were guided by ministering angels.<sup>506</sup>

**I say unto you, that in the Heavens their angels do always behold the face of my *Abba*.** Matthew 18.10

This concept of angels ministering to disciples is repeated in Hebrews 1.14: “Are they [angels] not all ministering spirits sent forth to serve for the sake of those who are working to obtain liberation?”

**MEANING OF THESE SAYINGS:** *Baptism and return to Godhead requires true humility. In the attitude of continual teshuvah, disciples must begin the process of self-birth through emunah and practice of halakah. They struggle through the birth pangs of Messiah to emerge as newly-born divine heirs of the Malkuth. In this struggle, they receive divine guidance.*

## XXVIII. *Mashal of the Net*



The *Bar-Enash* is like a wise fisherman who cast his net into the sea and pulled it up full of small fish. Among them he found one good, large fish. That wise fisherman threw all the small fish back down into the sea without regret, but chose to keep the large fish. Whoever can understand my *mashal*, let him apply it to his own life. *Thomas logion 8*

The *Malkuth* is like a net that was thrown into the sea and gathered fish of every kind. When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad. Matthew 13.47-48

This parable seems to be most authentic as transmitted in *Thomas*. It describes the Spiritual Sovereignty of the heavenly *Bar-Enash* choosing among human souls (fish) after death. The fully developed no longer need to return to the sea of incarnation, but the less developed must reincarnate. In Matthew, the *mashal* has been redacted to fit

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<sup>506</sup> Cf. Hebrews 1.14: “Are they [angels] not all ministering spirits sent forth to serve, for the sake of those who are to obtain liberation?”

into the emerging Christian doctrine of final judgment by the Son of Man.<sup>507</sup> The process of divine selection in the early Jesus tradition became what Paul called “election.”<sup>508</sup>

*Yeshua* is said in the New Testament Gospels to have selected and called forth his disciples—quite unlike rabbis, who were petitioned by potential disciples to be accepted. By the same token, the New Adam, who shares God’s Divine Sovereignty in Heaven, judges<sup>509</sup> and selects<sup>510</sup> human souls as they arise after death from the sea of existence in mortal flesh. Most of them He returns to the sea “with no regrets” (allows to them reincarnate)<sup>511</sup> so that they may have another chance to mature into “good large fish,” *tzadikim*, or great souls. But when the *Neshamah* of a saint ascends into the Son of Mankind’s presence after death, He chooses, accepts, and makes it a part of His Body. How? By “eating” or absorbing the perfected soul. Thus the *tzadikim* achieve *Qimah* and merge with the body of the perfected and sovereign New Humanity.<sup>512</sup>

**The *Bar-Enash* shall select you, one out of a thousand, and two out of ten thousand; and you shall stand immortal as a Single Being.** *Thomas* logion 23

**MEANING:** *After death, those who are worthy of the Qimah as measured by the standard of the Bar-Enash (Christ) no longer reincarnate, but they exist as self-conscious divine members of the Body of Bar-Enash (Christ) in the ‘Olam of God (“eternal life”). Those who don’t measure up to that standard must reincarnate in order to spiritually grow and evolve through more experience in biological life.*

## XXIX. *Davarim Concerning the Bar-Enash*

The following *davar* is probably an interpretation of Isaiah 64.4: *From ancient times no one has heard, or perceived by the ear, no eye has seen, ‘O God beside thee, what He has prepared for those who continue faithful to him.* Paul quotes this Scripture from memory probably because it was part of the oral Jesus tradition that he knew: *No eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for*

<sup>507</sup> Cf. Matthew’s Sheep and Goats redaction: Matthew 25.31ff.

<sup>508</sup> Εκλεγειν, “to choose, pick out.” Saints (early church members) were called “elect” or chosen. This had both a sense of being chosen by merit, and having the merit of making the choice oneself. In Greek the concept is also associated with voting in an election using black and white stones. In Aramaic the association is with Hebrew *bahar*, *bary* as in the chosen people of God.

<sup>509</sup> As the “Son of Man” does in the Parable of the Sheep and the Goats.

<sup>510</sup> Cf. Logion 23, where the redactor identifies *Yeshua* as the Gnostic Redeemer calling the “elect” ones.

<sup>511</sup> Reincarnation was one of two Jewish *kabbalistic* views about the issue of reincarnation current at the time of *Yeshua*. Individual reincarnation such as we find here was the view that became standard in later *kabbalistic* communities, but there was also a view that parents lived on in Israel through their offspring. For more, see John 9.1ff. concerning the man born blind. *Yeshua* is asked whether the man was born blind because of his own sins (in a previous incarnation) or because of his parent’s sins (in a previous generation).

<sup>512</sup> A shared “eating” motif is probably the mnemonic thread that sequences Logion 8 after Logion 7.

those who love him.<sup>513</sup> It appears this way much later in the Quran where *Allah* says: *I have prepared for my righteous servants that which no eye has ever seen and that which no ear has ever heard and that which no heart could even comprehend.* The canonical Mandaean Prayer Book offers this: *Thou hast showed us that which the eye has not seen, and caused us to hear that which the human ear has not heard. Thou has freed us from death and united us with Life, released us from darkness, and united us with Light..... Thou hast shown us that which the eye has not seen, and caused us to hear that which the human ear has not heard.*<sup>514</sup> Similar allusions to interpretations of Isaiah 64.4 appear in the *Epistula Apostolorum*,<sup>515</sup> the second-century *Acts of John*,<sup>516</sup> *Apostolic Constitutions vii.22*, and other early writings. In all of these, that which will be revealed and given refers to the return of the righteous to the *Pardes* (Paradise) in the *‘Olam ha-Ba*. However, in *Thomas* it is the eternal *Bar-Enash* or New Humanity that reveals and gives the unknowable treasures of Paradise. In Aramaic it would have been spoken in the *propheticus perfectus*, as there was no future tense.

**The *Bar-Enash* gives you that which no eye has ever seen, no ear has ever heard, no hand has ever touched, and which has never arisen in the human heart.**

*Thomas* logion 17

**Many times you have desired to hear these *davarim* that I am revealing to you, and you have no one else to hear them from.** *Thomas* logion 38.a<sup>517</sup>

**MEANING:** *Yeshua* transmits the hidden *Razim ha-Shayim*<sup>518</sup> that are unknown to the Old Humanity and the religious authorities.

### Beatitudes Given Privately to Disciples

The phrase “blessed is, are” was an idiom of common speech as well as a format for Hebrew *berakoth* such as those used in synagogue or at a *Shabbat Seder*, “Blessed art Thou, Sovereign of the Universe...*Barukh Atta, Melek ha-‘Olam...*” *Yeshua* uttered many idiomatic beatitudes other than the collection found in the Sermon on the Mount/Plain. The following idiomatic beatitude in Q appears in Greek present tense rather than future, which may indicate the use of *propheticus perfectus* in the original Aramaic *davar*.

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<sup>513</sup> I Cor. 2.9

<sup>514</sup> *Canonical Prayer Book of the Mandaeans*, E.S. Drower

<sup>515</sup> Or *Testament of the Lord in Galilee*, perhaps A.D. 150

<sup>516</sup> Early legends of the evangelical missions of the Apostle John. Cf. <http://gnosis.org/library/actjohn.htm>

<sup>517</sup> Cf. John 6.68 where Peter says, “Lord, to whom else shall we go? You have words of eternal life.”

<sup>518</sup> Known in the New Testament gospels as the “Mysteries of the Kingdom of Heaven/God.”

**Blessed are the eyes which are seeing what you are seeing, and the ears which are hearing what you are hearing. Amen I tell you, many prophets and kings desired to see what you see, and did not see it; and to hear what you hear, and did not hear it.** Reconstructed from redactions of Q [Matthew 13.17; Luke 10.23]

A woman from the crowd said to him, "Blessed are the womb which bore you and the breasts which nourished you." He said to her, "**Blessed are those who have heard the Word of the Abba and have truly kept it.**" Luke 11.27; *Thomas logion #79.a*

**19.a Blessed is the one<sup>519</sup> who existed before he was emanated into existence.** *Gospel of Thomas 19.a<sup>520</sup>; Gospel of Philip<sup>521</sup>*

**MEANING:** *In a vision, I saw the Bar-Enash and the blessed souls of the New Humanity pre-existing with the Ancient of Days before time began.*

### XXX. *Davarim Concerning Kichesh (Non-Attachment) and Deagah (Anxiety)*

*Yeshua* taught *kichesh*, non-attachment to wealth, status, or location. This teaching developed originally from experiences in the ancient Hebrew nomadic period. From the ritual of offering first-fruits described in Deuteronomy 26 we read:

Then the priest shall take the basket from your hand and set it down before the altar of the LORD your God. "You shall answer and say before the LORD your God, 'My father was a wandering Aramean (*arami oved avi*), and he went down to Egypt...

The wisdom schools taught that, like the ancient Hebrew nomads, no matter how secure, welcome, and settled they might feel, a time would come when Jews would need to be travelers once again in search of a homeland. *Yeshua* told his disciples that

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<sup>519</sup> The *Bar-Enash* or Christ "who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him..." Col. 1.15-18 "Christ...whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they." Heb. 1.2-4

<sup>520</sup> Cf. Johannine "Before Abraham was, I Am." *Kabbalistic* and Pauline doctrine of the pre-existent reality of a the Second Adam as an unfallen "Perfect Tree." This saying also appears in the Gnostic *Gospel of Philip* which, like *Thomas*, transmits Gnosticized *davarim* of *Yeshua* interspersed among longer Gnostic sermons—although their source may have been the *Gospel of Thomas*.

<sup>521</sup> The Lord said, "Blessed is he who is before he came into being. For he who is, has been and shall be." Cf. Lactantius, *Divine Institutes* IV.8 on Christ: "For we especially testify that He was twice born, first in the spirit, and afterwards in the flesh. Whence it is thus spoken by Jeremiah: Before I formed You in the womb I knew You. And likewise by the same: Who was blessed before He was born; which was the case with no one else but Christ."



*kichesh*<sup>522</sup> (renunciation, non-attachment) is the existential condition of his *halakah* of spiritual rebirth. The only remedy for impermanence is non-attachment to the illusions of material reality.

To understand *kichesh*, we must begin with the following *davar*:

**Let him who has grown spiritually wealthy be Sovereign, and let him who possesses worldly power renounce it.** *Thomas logion 81*<sup>523</sup>

Here the word translated “renounce” is the Greek loan-word *arneisthai*, from the original Hebrew-Aramaic *Piel*<sup>87</sup> from *kachash*, “to deny, disavow as false.” It is probably a term he used many times in his teachings about non-attachment. The root meaning is “a lie, a falsehood.”

This, then, is not a statement that a wealthy and powerful person cannot attain to the Sovereignty (*Malkuth*) of Heaven.<sup>88</sup> Rather, it is a declaration that he should recognize his possessions and status as false illusions of true wealth and power. Moreover, he should share them in anonymous acts of philanthropy, as *Yeshua* counsels in other places.

Attachment is an egoistic emotional state natural to all of us. It desires to possess and control all the elements of its life, whether people or things. It is selfish. It takes the biggest piece of pie on the plate. It is obsessed with material goods and finances. It wants to keep parental control over its grown children. If it does charitable acts, it always exacts a price—social or emotional.

**It is easier for a camel<sup>524</sup> to go through the eye of a needle than for a rich man to enter the *Malkuth* of God.** Q [Matthew 19.24f.; Luke 18.24f.]; Mark 10.25f.; Papias

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<sup>522</sup> Hebrew-Aramaic *Piel* from *kachash*, “to deny, disavow as false.” It is probably a term he used many times in his teachings about non-attachment. The root meaning is “a lie, a falsehood.”

<sup>523</sup> This does not appear in any related sayings of *Yeshua* but there are reasons to accept it as an authentic *davar*. It exhibits no specifically Gnostic vocabulary or concept, but the kabbalistic theme of the *Malkuth* or Sovereignty of the “spiritually wealthy” (*Yeshua*’s phrase for those who “have”) is familiar from other authentic teachings. Also this is presented in the paradoxical terms we have seen in other *davarim*. “Let him who has grown wealthy rule” is contrasted with “let him who has rulership abdicate it (the Coptic verb *arna*).” The simple chiasmic structure suggests an easily memorized *davar* whose interpretation would be understood by disciples, but not easily apparent to outsiders. My translation clarifies wealth as spiritual wealth and power as worldly power or rulership. Landholders and the wealthy were often known in the Palestinian culture of *Yeshua* as “rulers,” and this *davar* exploits that metaphor.

<sup>524</sup> The Babylonian Talmud applies the aphorism to unthinkable thoughts. To explain that dreams reveal the thoughts of a man’s heart, the product of reason rather than the absence of it, some rabbis say: “They do not show a man a palm tree of gold, nor an elephant going through the eye of a needle.” A Midrash on the Song of Songs uses the phrase to speak of God’s willingness and ability beyond comparison, to accomplish the salvation of a sinner: “The Holy One said, open for me a door as big as a needle’s eye and I will open for you a door through which may enter tents and [camels?].” In the 5<sup>th</sup> century, Cyril of Alexandria claimed that “camel” is a Greek misprint; that *kamêlos* (camel) was a misprint of *kamilos*, meaning “rope” or “cable”. The

When *Yeshua* is approached by the wealthy young man of the Marcan pericope who is seeking the Life of the *'Olam*, he tells him to sell all his possessions, give the proceeds to the poor, and join his retinue of disciples. The young man sadly walks away. *Yeshua* remarks that it is more difficult for a rich person to find spiritual liberation than it is for a camel to go through the eye of a needle—yet with God, all things are possible.

In this case his advice to the rich young man was exactly that of the *Thomas* logion 81*davar*—Let him who possesses worldly power renounce it.<sup>525</sup> Those who accumulate much wealth often become slaves to their possessions. *You cannot serve God and Mammon.*

**The foxes have their holes and the birds have their nests, but the *Bar-Enash* has no place on Earth to lay his head and rest.** Q [(Mathew 8:20; Luke 9:58); *Thomas* logion 86; Papias; Marcion *Evangelion*

**Become passers-by.** *Thomas* logion 42

The teaching of non-attachment was handed down in Christian thought, as here in this second-century letter:

**They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all [others]; they beget children; but they do not destroy their offspring. They have a common table, but not a common bed.**

**They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven.<sup>86</sup>**

**MEANING:** *Just as you practice shaqad, release or forgiveness of those who sin against you, also practice kichesh to release yourself from egoistic attachment to property, status, and false identity with all that is impermanent.*

*Kichesh* was more than releasing oneself from emotional attachment to wealth and status. It was also self-release from anxiety, worry, and fear (*deagah*). Luke's pericope of Mary and Martha illustrates one kind of *deagah*. When Mary is criticized for laying aside women's kitchen work to hear the teachings, *Yeshua* says, "Martha, Martha, you are anxious and troubled about many things, but one thing is needful.

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same idea was put forward by Prof. Matthew Black. But the aphorism is just *Yeshua's* characteristic hyperbole.

<sup>525</sup> Cf. Section XXX

Mary has chosen the good portion, which shall not be taken away from her."<sup>526</sup>

Papias transmits the following as a saying separate from the longer sermon about lilies of the valley given in Matthew and Luke:

**Do not be afraid of those who can kill the body but cannot kill the soul. Rather fear the one who is able to destroy both body and soul in hell. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground without your Father's consent. Moreover even the hairs of your head have all been counted. So do not be afraid; you are worth more than many sparrows.**

Here is the entire Lilies of the Valley sermon. It appears in Luke and Matthew with only a few variations, but Matthew transmits "birds of the Sky" as we find in an authentic saying in *Thomas* logion 3, whereas Luke, Papias, and Marcion's Lucan texts in the *Evangelion* have "the ravens." The Gospel versions seem to redact from Q or their oral Jesus traditions and include their own additions and conclusions. The Coptic *Thomas* does not include the Lilies of the Valley section, but the earlier Greek *Thomas* fragments do,<sup>527</sup> so this common witness is evidence that the whole sermon is probably authentic. But more important, it includes an important kabbalistic reference to *haggadah* about the Robe of Glory that the righteous receive after death. Here is a possible reconstruction of the authentic sermon:

**Do not worry from early until late or from evening to morning.<sup>528</sup> Which of you by worrying can add one hour to your span of life? Worry neither for your food, what you will eat, nor for your clothes, what you will wear. Consider the ravens; they neither sow nor reap nor gather into barns, and yet God feeds them. Are you not worth more than the birds? Consider the Lilies of the Valley.<sup>529</sup> You are much greater than the lilies, which neither card nor spin; yet I tell you, even Solomon in all his glory was not clothed like one of these.<sup>530</sup>**

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<sup>526</sup> Luke 10.41-42

<sup>527</sup> The reason Greek *Thomas* preserves the Lilies of the Valley theme was that Syrian Gnostics regarded one's true raiment to be the glorious divine Robe of the Soul extolled in the beautiful and eloquent Thomasian *Hymn of the Pearl*. This idea originated in Jewish mysticism, but was later adapted to Gnostic theology.

<sup>528</sup> Semitic idiom found in Greek *Thomas*.

<sup>529</sup> A reference to the marriage of Messiah in kabbalistic interpretation from the mystic Song of Solomon 2.1

<sup>530</sup> Saying 36 (pOxy. 655i.1-17) [Jesus said, "Do not worry f]rom early u[ntil late no]r from ev[ening until m]orning. Worry neither [for y]our [food,] what [you] will eat, [nor] for [your] c[lothes,] what you will wear. [You are] [mu]ch gr[ea]ter than the [lil]lies wh[ich n]either ca[r]d nor s[pi]n. When you have n[o c]lo[thing], what do [you wear]? Who can add to your time of life? H[e it is who w]ill give you your clothing."

Coptic version has only:

**But if God so clothes the grass in the field, which is alive today and tomorrow is thrown on the fire, how much more will he clothe you, little ones! When you have no clothing,<sup>531</sup> what do you wear?<sup>532</sup> It is the *Abba* who gives you your true clothing.<sup>533</sup> And do not worry saying: "What shall we eat?" or "What shall we drink?" or "What shall we wear?", for it is the Gentiles who strive for all these things, and your *Abba* knows that you need them. But instead seek the *Malkuth*, and all these things are given given to you as well. Q [Matthew 6.29; Luke 12.27]; Greek *Thomas* logion 36; Papias**

When *Yeshua* said, "If God so cloth the grass in the field (lilies of the valley)...how much more will he cloth you?" he referred to the kabbalistic Robe of Righteousness—multifaceted and multicolored, of which Joseph's coat of many colors was an allegory. The concept first appeared in the Babylonian Trito-Isaiah.<sup>534</sup> In messianic interpretation, this would become the raiment worn by the *tzadikim* of the *Qimah*. Paul's spiritual body (*soma pneumatikon*) probably represents an early Christian adaptation.

These were kabbalistic antecedents to the Gnostic multifaceted royal robe of the purified soul that returns to his aeonic home in Heaven after laying aside his outer garments of flesh (dying). The *Hymn of the Pearl* is found in the *Acts of Thomas*. It describes the perfected soul's return to Heaven after successfully completing its mission to recover the Pearl, or original divine identity that has been lost in the bondage of fleshly incarnation.<sup>535</sup>

## XVII.

The Glorious Robe all-bespangled  
With sparkling splendour of colours:

With Gold and also with Beryls,  
Chalcedonies, iris-hued [Opals?],

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Jesus said, "Do not be concerned from morning until evening and from evening until morning about what you will wear."

<sup>531</sup> "When your body dies and you become a spirit."

<sup>532</sup> Rabbinic rhetorical question. The answer is, "You wear the Robe of Glory."

<sup>533</sup> The Robe of Glory.

<sup>534</sup> Isaiah 61.10: "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bride groom decketh himself with a garland, and as a bride adorneth herself with her jewels."

<sup>535</sup> Translation by G.R.S. Mead from the Old Syriac text, in his book, *The Hymn of the Robe of Glory*, available online at [http://www.gnosis.org/library/grs-mead/grsm\\_robeofglory.htm](http://www.gnosis.org/library/grs-mead/grsm_robeofglory.htm)

With Sardis of varying colours.  
To match its grandeur [?], moreover, it had been completed:

With adamantine jewels  
All of its seams were off-fastened.

[Moreover] the King of Kings' Image  
Was depicted entirely all o'er it;

And as with Sapphires above  
Was it wrought in a motley of colour.

### XVIII.

I saw that moreover all o'er it  
The motions of Gnosis abounding;

I saw it further was making  
Ready as though for to speak.

I heard the sound of its Music  
Which it whispered as it descended [?]:

"Behold him the active in deeds!  
For whom I was reared with my Father;

"I too have felt in myself  
How that with his works waxed my stature."

### XIX.

And [now] with its Kingly motions  
Was it pouring itself out towards me,

And made haste in the hands of its Givers,  
That I might [take and] receive it.

**MEANING:** *Do not worry. Your basic needs for food and clothing will always be met. But your true clothing is the Robe of Glory that you will receive from the Abba when you become worthy of the Qimah. If you make the divine Malkuth your first priority, all these will be provided for you.*

### XXXI. *Mashalim of the Malkuth*

**The *Malkuth* of the Heavens is like a treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field. Matthew 13:44<sup>536</sup>**

**The *Malkuth* of the *Abba* is like a merchant who had a consignment of merchandise and who discovered a pearl.<sup>537</sup> That merchant was shrewd. He sold the merchandise and bought the pearl alone for himself. Matthew 13.45-46; *Thomas logion* 76.a**

**Seek the unfailing and enduring treasure where no moth comes near to devour and no worm destroys. *Thomas logion* 76.b**

**MEANING:** *The Divine Sovereignty entrusted to the New Humanity is precious and invisible to the Old Humanity. It must be sought by each disciple individually, and when found it must be valued as a spiritual treasure beyond all earthly treasure.*

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<sup>536</sup> *Thomas logion* is a Gnostic redaction of this saying: "The Sovereignty is like a man who had a hidden treasure in his field without knowing it. And after he died, he left it to his son. The son did not know (about the treasure). He inherited the field and sold it. And the one who bought it went plowing and found the treasure. He began to lend money at interest to whomever he wished." First, the treasure has been hidden generations ago and the field is already in possession of the family. The treasure (*gnosis*) is already in their possession, but unknown to them. That is a major Gnostic tenet. Second, the heir sold it to another person. It was lost to the family. In other words, the Jews gave up their birthright to the gentile Christians, who "went plowing" (i.e. began to work the field of the *Malkuth*) and discovered the *raz*, which is *gnosis*. Third, the Gnostic now begins to "lend money at interest" to whomever he pleases. Red flag! *Yeshua* hated usury (cf. *Logion* 95: "If you have money, do not lend it at interest, but give it to one from whom you will not get it back."). While we find making profit by trade used as a positive example in the Parable of the Talents, charging interest on loans ("usury") was used only in negative examples in other *mashlim*. This parable starkly contradicts his others.

<sup>537</sup> Pearls were harvested from the Persian Gulf and the Red Sea. At the time of Augustus Caesar, pearls were the basis for money, like gold and silver later. "Pearls were considered as extremely valuable during this period and the prices recorded for some of the choicest pearls by writers of this period give an indication of the great esteem and value in which they were held. Suetonius wrote that the Roman general Vitellius paid the expenses of a military campaign with the proceeds of one pearl from his mother's ears. Such was the great value placed on pearls, that Pliny wrote in the 1st-century A.D. that they ranked first in value among all precious things, and reported that the value of the two famous pearls, which Empress Cleopatra wore at the celebrated banquet to Mark Antony was worth 60 million sesterces. Suetonius also reported that the value of the pearl presented by Julius Caesar as a tribute of love to Servilia, the mother of Brutus, was 6 million sesterces. Another writer Aelius Lampridius reported that an ambassador who called on the Emperor Alexander Severus presented two large drop-shaped pearls to the empress. However, the emperor instead of giving the pearls to his empress, decided to offer them for sale. But, since no purchaser could be found for such valuable pearls, the emperor ordered that the pearls be hung from the ears of the statue of Venus, saying that "If the empress should have such pearls, she would set a bad example to other women, by wearing an ornament of so much value that no one could afford to buy." <http://www.internetstones.com/history-spread-knowledge-appreciation-pearls-persian-gulf-greece-rome-western-nations.html>

## XXXII. *Measure-for-Measure Davrim*

### *Measure for Measure*

The Jewish concept of *hob* (moral debt) was very similar to the Vedic concept of *karma* (moral causality). One's moral transgressions against God, humanity, and the world invisibly endure as causes for evil present and future consequences. By the same token, the consequences of good works also endure. Both kinds of *hob* accompany the *Neshamah* after death as moral debits and credits. Divine justice is karmic or recursive, described in Talmudic proverbs contemporary with *Yeshua* as "measure for measure" (*middah keneged middah*):

"All the measures [of punishment and reward] taken by the Holy One, blessed be He, are in accordance with the principle of measure for measure" (*Sanh.* 90a; cf. *Sot.* 8b); and "from the very creation of the world the Holy One, blessed be He, arranged that by the measure with which a man measures is he measured" (*Gen. R.* 9:11). It finds its epigrammatic expression in the maxim of Hillel, "He saw a skull floating on the water and said 'Because thou didst drown someone, thou wast drowned and the end of him who drowned thee will be that he will be drowned'" (*Avot* 2:7). It was made a principle of the punishment meted out on various occasions. Such statements as "with boiling liquid they sinned, and with boiling liquid they were punished" (*RH* 12a) are almost standard in explaining the punishments meted out to sinners.<sup>538</sup>

### *Three Measure-for-Measure Sayings*

**Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use, it will be measured back to you.** Luke 6.37-38

**All who take up the sword must die by the sword.** Matthew 26.52

**Whatever you wish that men would do to you, do so to them; for this is the law and the prophets.** Matthew 7.12

### *Reverse Measure-for-Measure Sayings*

The following *davarim* demonstrate *Yeshua*'s use of what I call Reverse Measure-for-Measure. The saying is connected with the "measure" saying in Q, Mark, again independently in Matthew and Luke, Papias, and Marcion. It appears as a separate logion in *Thomas*, but that is how logia are often presented in its Aramaic Core.

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<sup>538</sup> From [http://www.jewishvirtuallibrary.org/jsource/judaica/ejud\\_0002\\_0017\\_0\\_16693.html](http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0017_0_16693.html)

**With the measure you use, it will be measured to you, and still more will be added to you. For to the one who has, more will be given, and from the one who has not, even what he has will be taken away.”** Q [Matthew 25.29; Luke 19.26] also Mark 4.25; Matthew 7.2; Luke 6.38; Papias; Marcion *Evangelion*

**Whoever has receives more; but whoever lacks is deprived of even what little he has.** *Thomas logion 41*

**MEANING:** *In the advent of God’s Malkuth,<sup>539</sup> those who have cultivated spiritual virtue in the treasury of the heart through their activities in life will be given sovereignties, but those who have not cultivated spiritual virtue, even what sovereignties they possess will be taken away.*

### **XXXIII. *Apocalypse: The Destruction of the Temple and the Birth Pangs of the New Humanity [Bar-Enash]***

The “Little Apocalypse” of Mark 13 is copied in Matthew 24 and Luke 21. It was originally a prophecy about the siege of Jerusalem and destruction of the Temple. *Yeshua* described signs that would indicate the time had come for his followers to flee from Jerusalem. But his words were misunderstood in early gentile churches, expanded with apocalyptic phrases from the Book of Daniel, and presented in the Gospels as an eschatological prophecy about the end of the world. The process underwent further evolutions in Asia Minor to produce the Jewish-Christian book of Revelations. It relied on many of the visions of Daniel and developed them into a millenarian vision known to Papias through the later gentile versions of Johannine tradition of Polycarp, Ariston, and John the Elder.<sup>540</sup>

*Yeshua*’s prophecies came to pass in 66-70 C.E. when Zealot and *sicarii* revolutionaries took over Jerusalem and the city was besieged by Roman forces.<sup>541</sup> According to Josephus, the four years of suffering was so great that people survived only by eating the flesh of their dead. After Emperor Vespasian’s son Titus finally breached the walls and recaptured Jerusalem for Rome, his troops burned and utterly destroyed the Temple of Solomon. As *Yeshua* had prophesied, not one stone remained standing.

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<sup>539</sup> Or after death for those who no longer incarnate.

<sup>540</sup> Papias was a chiliast (millennialist) like the writer of Revelations, the last book accepted into the New Testament canon (over many objections) in A.D. 419. He was derided by Eusebius as "a man of exceedingly small intelligence" (*Hist. Eccl.* 3.39.13) because of his millenarian views.

<sup>541</sup> Josephus reported that 1.1 million people were killed during the siege and that 97,000 were captured and enslaved. Cf. [http://en.wikipedia.org/wiki/Siege\\_of\\_Jerusalem\\_%28AD\\_70%29](http://en.wikipedia.org/wiki/Siege_of_Jerusalem_%28AD_70%29)



The Pharisees regrouped in Jamnia (*Javne*) under the leadership of the Pharisaic *Rav Yochanan ben-Zakkai*, R. Hillel's greatest student. He had advocated pacifism during the Siege of Jerusalem and finally employed his disciples to take him through Roman soldiers pretending to be dead and taken for burial in a coffin.<sup>542</sup> Instead they took him to Vespasian's tent, where he prophesied that General Vespasian would soon become Emperor.<sup>543</sup> Vespasian allowed him to emigrate to Jamnia with his disciples and establish a rabbinic school to preserve the venerable traditions of Judaism. Vespasian later did become Emperor, and Pharisaic Judaism survived as the root of modern Rabbinic Judaism. Soon after this time, however, the Sadducean sect and Temple sacrifice disappeared from history. The Second Temple and its religious rulership had been completely destroyed, as *Yeshua* foretold.

### *Yeshua's Prophetic Lament Over Jerusalem*

Matthew and Luke transmit a prophetic lament over Jerusalem made by *Yeshua* in the style of the Book of Lamentations, a collection which was probably compiled in Judea after the sixth-century B.C. destruction of Jerusalem.<sup>544</sup> According to the Marcan order of events followed in Luke, *Yeshua* had walked with his entourage to Jerusalem for the coming Passover, surveyed the situation at the Temple, then walked to Bethany for lodging. On the way, he saw a fig tree and examined it for signs of fruit. Figs are not ripe in spring, but they put out small green fig buds along with leaves. If there are no fig buds, this indicates the tree will produce no fruit in fall.



Spring fig buds

The synoptic gospel writers say that *Yeshua* was hoping to find fruit to eat, which is historically impossible because figs do not ripen in spring. Rather, he had prayed for a sign to guide him on his mission the next day to Jerusalem. Was it still possible that Jerusalem could be saved from the destruction the Temple establishment was bringing upon it?<sup>545</sup> But there were no buds, only leaves. He said, using the prophet's word that God always fulfills: "*May no one ever eat fruit from you again.*" And his

<sup>542</sup> According to legend, a Roman soldier pierced the coffin with his sword to ensure the rabbi was dead. This inflicted a wound, but in spite of that the elderly *ben-Zakkai* kept silent and they were allowed to pass.

<sup>543</sup> During the siege of Jerusalem in the Great Jewish Revolt, *ben-Zakkai* argued in favor of peace; according to the Talmud, when he found the anger of the besieged populace to be intolerable, he arranged a secret escape from the city inside a coffin, so that he could negotiate with Vespasian (who, at this time, was still just a military commander).[6][7] Yochanan correctly predicted that Vespasian would become Emperor, and that the temple would soon be destroyed; in return, Vespasian granted Yochanan three wishes: the salvation of Yavne and its sages, the descendants of Rabban Gamliel, who was of the Davidic dynasty, and a physician to treat Rabbi Tzadok, who had fasted for 40 years to stave off the destruction of Jerusalem.

[http://en.wikipedia.org/wiki/Yochanan\\_ben\\_Zakai](http://en.wikipedia.org/wiki/Yochanan_ben_Zakai)

<sup>544</sup> Cf. [http://en.wikipedia.org/wiki/Book\\_of\\_Lamentations](http://en.wikipedia.org/wiki/Book_of_Lamentations)

<sup>545</sup> His brother James had prayed daily for many years on his knees at the Temple for God to stave off the inevitable disaster, and continued to do so after *Yeshua* had been executed. He was regarded to be a great saint in Jerusalem and his reputation protected the Jerusalem church from persecution.

*disciples heard it.*<sup>546</sup> The final phrase indicates that the disciples overheard what he said privately. The next day on their walk to Jerusalem the disciples were amazed to see that the fig tree had withered and died. Matthew interpreted this as the power of Christian “faith” (belief), but that was not what it meant for *Yeshua*.

For him it was a confirmation of what he already knew. At the time of Passover when countless pilgrims would be gathered in Jerusalem, he must perform the prophetic acts that would ensure the survival of the *Basor* but also give the Herodians legal grounds to execute him. He would enter Jerusalem from the Eastern Gate in a messianic procession<sup>547</sup> to symbolize the arrival of the *Bar-Enash*. He would drive the money-changers and sellers of animals out of the Temple precincts, pronounce woes upon the Temple establishment, and loudly proclaim a public lament over the inevitable fate of Jerusalem. The most authentic form of this lament seems to be transmitted by Matthew, who does not refer it back to the siege of Jerusalem as does Luke.

**‘O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken and desolate.**<sup>548</sup> [For I tell you, you will not see<sup>549</sup> me again, until you say, ‘Blessed is he who comes in the name of the Lord.]<sup>550</sup> Q [Matthew 23.34-39; Luke 13.34-35]<sup>551</sup>

Because of his prophecies, the messianic Jewish followers of *Yeshua* recognized the signs of coming disaster and left Jerusalem in the year 67 C.E. before the siege was in

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<sup>546</sup> Mark 11.14

<sup>547</sup> Entering through the Eastern Gate “lowly and sitting on a donkey (traditional for Jewish kings).” The messianic prophecy of Zech. 9.9. Matthew’s Gospel misunderstands the Semitic intensifying parallelism, “on a donkey and/even the foal of a donkey,” which means seated upon a donkey—one donkey. He describes Jesus as seated upon two animals: a donkey and a colt!

<sup>548</sup> The prophet prophesies in the *propheticus perfectus* tense, seeing in this present time what consequences have invisibly formed in the Heavens and will inevitably manifest later on Earth.

<sup>549</sup> Greek με ἴδητε, for Hebrew *ra’ah*, to “behold me, have a vision of me.” The “me” is God speaking through the prophet, but gentile Christianity interpreted the “me” as the Lord Jesus.

<sup>550</sup> Luke’s inauthentic version refers back in history to the Siege of Jerusalem, blaming it upon the rejection of Jesus: “For the days shall come upon you, when your enemies will cast up a bank about you and surround you, and hem you in on every side and dash you to the ground, you and your children within you, and they will not leave one stone upon another in you; because you did not know the time of your visitation.” Luke 19.43-44

<sup>551</sup> “Blessed is he...” is a reference to the psalm cycle sung for Jewish festival of *Shavuot* 50 days after Passover, with which the Christian Pentecost and the legendary Ascension of Jesus are associated in the account of Luke-Acts. [“Bless is he” was also used on Passover as a greeting, but if that is what the Gospel writers intended, it makes no sense for *Yeshua* to use it in this context as a conclusion to his Lament.] The part of the Lament over Jerusalem text I have shown in parentheses was attached to the in Q, which Matthew and Luke copied word for word. The Christian meaning is probably that Jesus will not be seen as the Risen Christ until *Shavuot*, time of the Ascension 40 days after his Resurrection. Reference to the Ascension occurs in the longer ending to Mark’s Gospel and other allusions in John written in the second century, as well as in the Pseudo-Pauline Epistles contemporary with Luke-Acts. But the *Shavuot* “Blessed is he” references in Q indicates a very early date for the Ascension legend.

place. Scholars speculate they may have been one of the groups who concealed their Scriptures in the caves of Qumran, hoping to eventually return and redeem them. They survived in desert communities that centuries later would influence the prophet Mohammad. But Jewish Christianity had been totally marginalized in the Roman Empire by the end of the first century, leaving only small Ebionite and Gnostic (*manda*) sects to carry on outside of Judaism. Gentile versions of Christianity defined the new religion to the world.

### *Yeshua's Prophecy against the Temple Establishment [Restored]*

**When you hear of wars and rumors of wars, do not be alarmed; this must take place. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places, there will be famines; this is but the beginning of the Birth Pangs.<sup>552</sup> Mark 13.7-8 But when you see the desolating abomination<sup>553</sup> set up where it ought not to be, then let those who are in Judea flee to the mountains;<sup>554</sup> let him who is on the housetop not go down, nor enter his house, to take anything away; and let him who is in the field not turn back to take his mantle. And woe to those who are with child and for those who give suck in those days! Pray that it may not happen in winter. For in those days there will be such tribulation as has not been before. Mark 13.14-19 There will not be left here one stone upon another [of Herod's Temple], that will not be thrown down. Mark 13.3 But in those days, after the tribulation, you will see the *Bar-Enash* coming in the mysteries (*annanim*, coverings, veils, "clouds") of the Heavens with great power and glory. Mark 13.24-27 Therefore, be vigilant. Mark 13:33-37, Matthew 24:42, Luke 12:35-48 [cf. Thomas 21, 103] **Where the slain is, there the Eagles<sup>555</sup> will gather.** Matthew 24.28; Luke 17.37; Papias **From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. So also, when you see these things taking place, you know that the *Bar-Enash* is near, at the very gates. Truly, I say to you, this generation will not pass away until all these things take place. Heaven and earth will pass away, but my prophetic words will not pass away.** Mark 13:28-32, Matthew 24:32-36, Luke 21:29-33**

<sup>552</sup> Birth Pangs of Messiah. See The Son-of-Mankind Messiah of Yeshua in the Introduction.

<sup>553</sup> Term used in various Jewish prophetic writings for a religious statue or idol of a deity. *šiqqūš mišômēm* (שִׁקּוּשׁ מִשֹּׁמֵם). Cf. [http://en.wikipedia.org/wiki/Abomination\\_of\\_desolation](http://en.wikipedia.org/wiki/Abomination_of_desolation)

<sup>554</sup> Luke's Gospel, composed after the Siege of Jerusalem reveals that this is a prophecy about Jerusalem in spite of redacting it as a prophesy of the end time: "When you see Jerusalem surrounded by armies, then know that its desolation has come near."

<sup>555</sup> Not "vultures" as some translate, but eagles. *Yeshua* quotes this maxim taken from the Book of Job. The Eagle was a symbol of the Roman Legions. Cf. Job 39.27-30 "Is it at your command that the eagle mounts up and makes his nest on high? On the rock he dwells and makes his home in the fastness of the rocky crag. Thence he spies out the prey; his eyes behold it afar off. His young ones suck up blood; and where the slain are, there is he."

**MEANING:** *The Romans will invade Jerusalem, destroy the Temple, and those who have not escaped will experience the worst disaster in the history of Israel. The Birth Pangs of Messiah will begin, and eventually the presence and power of the New Humanity will begin to appear.*

#### XXXIV. *Mashalim of the Malkuth: Talents, Minas*

The master of these *mashalim* is a worldly tyrant who reaps where he has not sown—not a symbol of God. As in all such allegorical similes of *Yeshua* where he says “the *Malkuth* is like X,” the point or moral comes at the end—not in any parallelism with plot or characters.

**The *Malkuth* of the Heavens is like a man going on a journey who called his servants and entrusted to them his property. To one he gave five talents,<sup>556</sup> to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them, and he made five talents more. So also he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying, ‘Master, you delivered to me five talents; here I have made five talents more.’ His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the favor<sup>557</sup> of your master.’ And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here I have made two talents more.’ His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the favor of your master.’ He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’ But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him and give it to him who has the ten talents.’**

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<sup>556</sup> One talent was roughly the weight of a man in gold or silver—a huge fortune. This *mashal* does not specify gold or silver, merely that one talent was a huge amount.

<sup>557</sup> Matthew’s word is *charis*, “grace,” which in Pauline terms is not merited or earned. But the Hebrew/Aramaic term *chen* that *Yeshua* would have used does imply merit, as presented here.

**For to everyone who has, more is given, and he has an abundance. But from the one who has not, even what he has is taken away.**<sup>558</sup> Matthew 25.14-30

**In the Messianic Age, when the Son of Man sits on His glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.** Matthew 19.28

According to Eusebius of Caesaria, he had seen a different version of this *mashal* in the lost Gospel of the Nazoreans<sup>559</sup> Both were given to illustrate *Yeshua*'s point that in the *Malkuth*, to those who have accumulated spiritual merit or "treasure" will be given sovereignties,<sup>560</sup> but to those who have not, even what sovereignties they have will be taken away.

The following from Luke's Gospel sows another variation in this theme. The Parable of the Minas below is only superficially similar to that of the Talents. The two do not derive from Q, but from separate oral Jesus traditions.

Luke-Acts, as scholars have pointed out for well over a century, exhibits the same kind of florid Hellenistic Greek apologetic historiography as found in the contemporary Josephus, who recounted the story of Herod Archelaus' parallel journey to Rome to receive his kingdom while a delegation from his subjects followed to oppose him to Caesar, after which he returned, cancelled Passover, and ordered his armies to slaughter 3000 men at the Temple in Jerusalem. This had occurred before *Yeshua* was born but was still remembered as one of the worst of Herodian travesties. I have presented the entire parable as it appears in Luke, but without the final verse: 'But as for those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me.' Verse 27 adds a second reverse measure-for-measure conclusion to clarify the parable as a Christian interpretation of judgment at the *Parousia* or Christian "Second Coming" of Jesus as Davidic warrior Messiah. But the point of the story as told by *Yeshua* is the same as in Matthew's parable of the *Malkuth* before it was interpreted eschatologically.

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<sup>558</sup> This reversed Measure-for-Measure *davar* is interpreted as future eschatological punishment in the New Testament, "will be taken away." But in the original teachings, it is given as an inevitable consequence of lacking an accumulation of spiritual treasure in the heart—both in life and after death.

<sup>559</sup> Eusebius, *Theophania*, 22; written c. A.D. 324 "For he [the master] had three servants: one who squandered his master's substance with harlots and flute-girls, one who multiplied the gain, and one who hid the talent and accordingly one was accepted (with joy), another merely rebuked, and another cast into prison."

<sup>560</sup>

A man of noble birth went to a distant country to have himself appointed king and then to return.<sup>561</sup> So he called ten of his servants and gave them ten minas.<sup>562</sup> ‘Put this money to work,’ he said, ‘until I come back.’ But his subjects hated him and sent a delegation after him to say, ‘We don’t want this man to be our king.’ He was made king, however, and returned home. Then he sent for the servants to whom he had given the money, in order to find out what they had gained with it. The first one came and said, ‘Sir, your mina has earned ten more.’ ‘Well done, my good servant!’ his master replied. ‘Because you have been trustworthy in a very small matter, receive sovereignty over ten cities.’ The second came and said, ‘Sir, your mina has earned five more.’ His master answered, ‘You take charge of five cities.’ Then another servant came and said, ‘Sir, here is your mina; I have kept it laid away in a piece of cloth. I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow.’ His master replied, ‘I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow? Why then didn’t you put my money on deposit, so that when I came back, I could have collected it with interest?’ Then he said to those standing by, ‘Take his mina away from him and give it to the one who has ten minas.’ ‘Sir,’ they said, ‘he already has ten!’ He replied, ‘I tell you that to everyone who has, more is given, but as for those who have nothing, even what they have is taken away.’ Luke 19:12-26

**MEANING:** *To everyone who merits spiritual sovereignties, more are given in the Malkuth of God<sup>563</sup>, but as for the ones who merit none, even what earthly sovereignties they have are taken away.*

### XXXV. *Mashal of the Beginning and the End of Time*

The disciples besought *Yeshua*, “Tell us about our ultimate future.” *Yeshua* replied, “Then have you uncovered *Ha-Roshit* that you are now qualified to inquire about *Ha-Acharit*? For where the *maqom* of the Beginning exists, that will

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<sup>561</sup> “The core idea, of a man traveling to a far country being related to a kingdom, has vague similarities to Herod Archelaus traveling to Rome in order to be given his kingdom...Josephus describes Jews sending an embassy to Augustus, while Archelaus is travelling to Rome, to complain that they do not want Archelaus as their ruler; when Archelaus returns, he arranges for 3000 of his enemies to be brought to him at the Temple in Jerusalem, where he has them slaughtered.” [http://en.wikipedia.org/wiki/Parable\\_of\\_the\\_talents\\_or\\_minas](http://en.wikipedia.org/wiki/Parable_of_the_talents_or_minas)  
Cf. Josephus, *Antiquities of the Jews*, 17:11

<sup>562</sup> The mina measured about 1.25 pounds, much less than a talent, but was still equivalent to wages for three month’s labor in the mines (from which it got its name) or fields. [http://en.wikipedia.org/wiki/Mina\\_\(unit\)](http://en.wikipedia.org/wiki/Mina_(unit))

<sup>563</sup> *Malkuth* that is hidden but exists spiritually at all times and will be manifest openly on Earth in the Messianic Age.

**be the End. Blessed is he who is able to stand at the Beginning, for he shall know the End.”** *Thomas logion 18*

This may derive from a private kabbalistic discussion between *Yeshua* and his close disciples, as it seems to be dependent upon kabbalistic terminology, which I have explained in footnotes. This appears to be based on a first-century interpretation of the ‘*Olam Ha-Ba* as the “World That Came and is to Come” from the school of *Yochanan ben Zakai*.<sup>564</sup> Christian Gnosticism was derived from Jewish kabbalistic thought and probably some of the inner-circle kabbalistic teachings of *Yeshua*.<sup>565</sup>

The rhetorical question, “Have you uncovered the Beginning that now you are qualified to inquire about the End?” is a rabbinic device to throw the burden of thought over to the student. Here the disciples are asking about their own future status in the *Malkuth*. *Ha-Roshit* refers to the first words of the Book of Genesis *Beroshit* [“At the beginning/head of all creation”]. Genesis was a major kabbalistic text. For example, we know from the *Sepher Yetzirah*,<sup>566</sup> which first appeared in written form in the second century, that the derivation of the 32 Paths of Wisdom is done from the first chapter of Genesis.<sup>567</sup>

When the disciples ask about the *Acharit*, or the end of time, which is known in the New Testament by the Greek word *Eschaton*, they are asked if they have understood the kabbalistic Work of *Ha-Roshit*. Unlike the *Ma’asei Merkabah* or Work of the Chariot, the kabbalistic practices associated with *Ha-Roshit* were magical rituals of creation using the Hebrew letters. They may have been employed to form a *Merkabah* as the mantic vehicle to make a divine ascent.<sup>568</sup> Thus the rhetorical answer to *Yeshua*’s question

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<sup>564</sup> Cf. passage 160 of the *Bahir* in the Commentary on Logion #2.

<sup>565</sup> Many Gnostic and Hellenistic Christian concepts are derived from Jewish kabbalistic counterparts, such as: *Roshit* of Genesis = Gr. *Arche*; *Acharit* speculated by Kabbalists = Gr. *Eschaton*; *Maqom* (like Hindu *Loka*) = Gr. *Topos*; *Hochmah* (Wisdom) = Gr. *Sophia*. This is evidenced by the fact that Gnostic systems like the Valentinian appropriated Hebrew kabbalistic terms directly. For example, Hebrew-Aramaic *Achamoth* is the Gnostic appropriation of Hebrew *Hochmah* (Wisdom = Sophia).

<sup>566</sup> Book of Formation

<sup>567</sup> These are derived from the number of times that God’s plural Name *Elohim* appears. Of these, the expression “God said” appears ten times, which is associated with the ten *sephiroth*, and the other 22 with the letters of the Hebrew alphabet. “God made” appears three times. Those are associated with the three Mother letters *Aleph*, *Mem*, *Shin*, which form the firmament dividing Heaven from Earth and the corresponding aspects of the human microcosm. “God saw” appears seven times and is attributed to the seven double Hebrew letters, seven planets, and physiological corollaries. The remaining twelve *Elohim* expressions associate with the twelve single letters, the signs of the Zodiac, and human physiology.

<sup>568</sup> Many of the early Jewish kabbalistic rituals were preserved in Cairo geniza originally recovered by Margalioth, who died too soon to do commentary. I have done commentary on several in my monograph, *Sepher Ha-Razim and its Traditions*, available at <http://www.wisdomseminars.org>

would be, No. *Yeshua* may have been a master of these arts, but the disciples were not.<sup>569</sup>

Even though no one knows these *razim*, in this *davar Yeshua* says this much can be known: The End (*Acharit*) is in the same *maqom* (eternal place) as the Beginning (*Roshit*). He reveals that the *Acharit* and the *Roshit* are one and the same state of divine reality. That archetypal “place” might be compared to a Hebrew *‘olam*, or to a Sanskrit *loka*, but in a non-dualistic state without the existence of time.<sup>570</sup>

*Yeshua* taught that liberation from the evil of this world comes only through personal and social transformation. Faith cannot be separated from works. The practice of interior *halakah* is central to bringing about the sanctification of self and humanity, and this field of action is ultimately rooted in the heart of each person.

“Blessed is he who is able to stand at the Beginning” invokes the kabbalistic ideal of a Standing One or Jewish saint who lives on after death to guide Israel like an angel. The root meaning of Hebrew *Qimah* is “to stand.” The ever-living *tzadikim* of the *‘Olam* of God included such beings as the risen Moses, Elijah, and Abraham. One who is worthy of the *Qimah*, said *Yeshua*, is no longer male or female, but exists “as do the angels.”<sup>571</sup> He is a Standing One. Thus only when a risen saint is able to stand—that is, to exist as a self-conscious being—at *Ha-Roshit*, the Head or Origin of all things, will he be able to know *Ha-Acharit*. Even though no one knows the End but God alone, when the blessed saint finally merges fully with Godhead he will know the greatest of all the *razim*. A parallel to this kabbalistic ideal may be found in the Roman-Hellenistic Mysteries of Hermes Trismegistos, which were contemporary with *Yeshua*.<sup>572</sup>

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<sup>569</sup> The point of the original pericope was somewhat like that made by another saying of *Yeshua*: “No one knows about that day or hour, not even the angels in Heaven, nor the Son, but only the *Abba*.” Mark 13.32; Matthew 24.36

<sup>570</sup> The Gnostics took many of their ideas from Jewish *Kabbalah*, including their concept of the *Arche* or Beginning. However, they did not often speculate about the *Eschaton*. Rather, they developed the realized eschatology of Johannine tradition into a philosophy of mystic divine immanence. But *Yeshua* advocated the kabbalistic ideals of both immanent and future *Tikkun*. In this saying he implies a monistic kabbalistic theodicy that is echoed by Paul in many of his Epistles about so-called “predestination” from the foundation of the *Kosmos*, as in Ephesians 1.4-5: God “chose us in Him [Christ] before the foundation of the world, that we should be holy and without blame before Him in love, having fore-ordained (“predestined”) us to adoption as sons by Jesus Christ to Himself...” This is not the Calvinistic concept of double predestination to redemption or damnation, which posits dualistic theodicy, but *kabbalistic* monism probably not unlike Origen’s *Apokatastasis* for final reconciliation of all with God, including *Shaitan*. He declares that the gentiles (i.e., all mankind) were predestined for inclusion in the Body of *Bar-Enash* at *Ha-Rosh*.

<sup>571</sup> Q discourse concerning the women with seven husbands Mark 12.25; Matthew 22.30; Luke 20.35

<sup>572</sup> In Tractate 6 of Nag Hammadi Codex VI, the Hermetic Initiation discourse (paralleled in the *Corpus Hermeticum* 13), the initiand see a vision of ascended Hermetic saints guiding humanity telepathically from the *Ogdoas* or Eight Heaven of the Zodiac, then as they become more sanctified being drawn upward into the *Enneas* or Ninth Heaven beyond that, and finally upward into the Tenth Heaven, where they merge totally



Was the final phrase “and he will never taste death” originally part of this *davar*? It is a Semitic expression and was used by *Yeshua*. However, I think the phrase was added by the Gnostic editor just as it was in other places like Logion 1.<sup>573</sup>

**This heaven and the one above it pass away.** *Thomas logion 11.a*

“This heaven” refers to the visible blue sky of the Day Heaven. “The one above it”<sup>574</sup> refers to the abode of lower archons and rulers of certain stars—in other words, the Night Heaven. It is positioned directly below the invisible spiritual ‘*Olam* of God in which the saints dwell after death, and into which the worthy can ascend temporarily in *Merkabah* meditation. It contains the Third Heaven, which includes the *Pardes* or Paradise in the East, and well as Purgatory in the West—the place of temporary purification in Jewish thought compared by *Yeshua* to the burning garbage heap in the *Genom* valley outside of Jerusalem known as *Gehenna* or *Gehenom*.<sup>575</sup> At the highest level is the Tenth Heaven, the *Merkabah* or Chariot-Throne of God.<sup>576</sup>



Why does impermanence end in this *davar* after the Second Heaven passes away? Because the Third and higher heavens are part of the eternal ‘*Olam* of God, which never passes away. Thus what we can see with our eyes, and the invisible dark forces that obsess, possess, or otherwise enslave incarnate souls and humanity in particular, which constitute the traditional Hebrew Day and Night Heavens (the *Shamayim*), is impermanent.<sup>577</sup> Today we would describe that as the Earth, solar system, galaxy, and all we can see of the universe beyond, as well

with Godhead. There are many other parallels to Jewish *kabbalistic* and early Christian mysticism in the literature of Trismegistos.

<sup>573</sup> The phrase seems to be ubiquitous in *Thomas*. Why? Probably because it points to the immanentized *Eschaton* of the Syrian Thomas Gnostics. The Gnostic saint would never taste death because he was already living in the divine *Eschaton*. Thus for the redactor, the “will never taste death” phrase is a logical conclusion of any *logion* about the virtue of *gnosis* and discovery of true Self.

<sup>574</sup>  $\tau\epsilon\epsilon\iota\iota\tau\epsilon\} \lambda\gamma\omega \tau\epsilon\tau\eta\tau\iota\tau\epsilon \mu\mu\omicron\omega$  Coptic “This sky...and the one beyond it.”

<sup>575</sup> Later Christian theology conflated this with the Orphic concept of Hades or Hell and confused *Yeshua*’s description of the temporary purgatorial ‘*olam* or state with the Greek idea of eternity—“eternal damnation.” Catholic theology retained *Yeshua*’s *kabbalistic* version of Purgatory as the first step to Heaven, where time of “punishment” (not purification) can be shortened through church donations and other prescribed acts.

<sup>576</sup> The *Book of Enoch* and related apocalyptic literature that were considered to be holy Scripture by *Yeshua* and the Jewish Christians give detailed descriptions of the *Shamayim*. <http://www.sacred-texts.com/bib/boe/index.htm>

<sup>577</sup>  $\lambda\alpha\pi\tau\alpha\rho\alpha\gamma\epsilon$  Future tense of Greek loan word from *paragein* indicates original Aramaic word *abar*, “to pass out of existence.”

as invisible satanic forces. In other worlds, the entire physical, material universe is ultimately impermanent and will dissolve—an idea that agrees not only with modern science, but the science of the ancient Greeks.

**MEANING:** *Everything you perceive with your senses is impermanent and passes away*

### XXXVI. *Kabbalistic Davarim Given Privately to Inner-Circle Disciples*

The synoptic Gospels<sup>578</sup> transmit public teachings given either to large crowds as prophetic *davarim* or to large dinner gatherings that included the disciples accompanying *Yeshua* as well as hosts, their invited guests, and others. A few of the private kabbalistic teachings given privately to his closest disciples also appear in the synoptics, but the best sources for authentic private teachings are the Gospel of John, the Aramaic Core of the *Gospel of Thomas*,<sup>579</sup> some sayings of the *Gospel of Philip*, as well as fragments from lost gospels. Clement's description of the lost Secret Gospel of Mark claims that the writer "*did not divulge the things not to be uttered, nor did he write down the hierophantic teaching of the Lord.*"<sup>580</sup> Gnostics claimed to possess secret teachings of Jesus that they obtained from specific apostles or through direct revelations. Clement said that the Secret Gospel of Mark, as opposed to canonical Mark, "*brought in certain sayings of which he knew the interpretation*"<sup>581</sup> *would, as a mystagogue, lead the hearers into the innermost sanctuary of truth hidden by seven veils.*" A copy of this initiatic version had been stolen by the Gnostic Carpocrates from the Alexandrian catechetical school.

While it is clear that Gnostic revelatory discourses have no basis in the oral Jesus tradition, many *davarim* preserved in certain Gnostic writings show evidence of authenticity.<sup>582</sup> It has often been observed that Gnostic terms and concepts seem to derive from Jewish proto-kabbalistic teachings, as do the inner-circle teachings of *Yeshua* transmitted with Gnostic redaction in *Thomas*, *Philip*, and several other sources. In this and following sections we will reconstruct authentic *davarim* of *Yeshua* from canonical and non-canonical sources that are based in kabbalistic rather than Gnostic mysticism and terminology.

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<sup>578</sup> Matthew, Mark, and Luke, so called because they share several common sayings sources.

<sup>579</sup> Cf. my *Kabbalistic Words of Jesus in the Gospel of Thomas*

<sup>580</sup> Cf. <http://www.earlychristianwritings.com/secretmark.html>

<sup>581</sup> Prologue to the *Gospel of Thomas*: "Whoever finds the interpretation of these words shall not taste death."

<sup>582</sup> The collective term Gnosticism includes early forms of sectarian Christianity such as those of Cerinthus,<sup>582</sup> the Ebionites, and Marcion, as well as Basilides and Isidore, precursors of the later second-century Christian catechetical school in Alexandria. All of these claimed to preserve oral Jesus traditions. Basilides, like Cerinthus, said he was a student of the school of Matthew.

**The spiritually dead are not alive, and the spiritually alive do not die. In the days when you ate dead things, you made them alive. But when you enter into the Eternal Light, what can you do? On the day when you were one, you became two. But now that you are two, what can you do?** *Thomas logion 11b*

In the teachings of *Yeshua*, the Aramaic word “life” with a definite article (“the Life”) means the spiritual life of God, Heaven, and the awakened soul. His paradox is that “the dead are not alive, but the living never die.” Here the “dead” refers to those who are spiritually unawakened, and the “living” to those who have become spiritually alive. *Yeshua* said, “Let the dead bury their dead; but you, come. Follow my *halakah*.”<sup>583</sup> People who live in the exterior dreams and material illusions of incarnate life—which is most people—are spiritually unawakened. *Yeshua* taught his hearers not to be like those who obsess over food, clothing, and material treasure.<sup>584</sup> This *davar* of Logion 11 addresses the same issue as an initiatic paradox. Biological existence is not the Eternal Life of the *Malkuth*. The souls of those who make themselves spiritually alive cannot be extinguished by physical death.

This is followed by an eating metaphor. “In the days when you ate dead things, you made them alive.”<sup>585</sup> But when you enter into the Eternal Light, what can you do?” The question means, “What can you eat?” The expected answer is, “In that ‘*Olam*, eating is not necessary.”

“But when you enter into the Eternal Light” refers back to Logion 8, where the Fisherman as a metaphor for the *Bar-Enash* eats or absorbs a big fish or great soul after death. That soul then becomes part of corporate messianic reality. The rabbinic device of throwing the question back to the student (“When you enter...what can you do?”) is an idiomatic way of implying that what follows in this process, also allegorized as the Marriage of *Messiah* or the Mystery of the kabbalistic Bridal Chamber, cannot be easily understood or explained.

“On the day when you were one” was the ‘*olam* of *Adam Kadmon*, the archetypal heavenly First Humanity. “You became two” when androgynous Adam was divided into Adam and Eve and duality appeared. “But now that you are dual, what will you do?” *Yeshua* challenges his spiritually reborn disciples to find their way out of this ‘*olam* and enter the Life of the *Malkuth*. How? By using the Gate of the Master. A Master of Israel

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<sup>583</sup> Luke 9.59ff.

<sup>584</sup> Q material Matthew 6.25ff. and Luke 12.22ff.

<sup>585</sup> This reflects the Hellenistic physiological view that by eating killed animal flesh and harvested plant fruits, they are made part of one’s living self. The spirits of the plants and animals live on as part of the body of the eater. Thus eating the flesh, especially the hearts, of ferocious animals enhanced the spirit of courage in the eater. Consuming only plants established a spirit of serenity and passivity.

entered into the mystical *Pardes* through his Gate—metaphorically his kabbalistic teaching and halakic practice. *Yeshua* said, “Strait (‘strict’) is the Gate and narrow is the Path that leads to Life.”<sup>586</sup> His disciples were taught his Gate and his Path, which were embodied in private teachings and *halakah*.

**The *tzelemim* are perceivable by mankind, but the divine light in them remains hidden in the *Tzelem* of the Light of the *Abba*. He will be revealed, but his *Tzelem* will remain concealed by his light. Thomas logion 83**

In logia 83-84 we find not a *davar*, but a short kabbalistic discourse. Here in logion 83 the Greek loan word *eikon* probably translated Hebrew-Aramaic *tzelem*, “image.” The Divine *Tzelem* was the Image of God embedded in the heart of humanity at its creation. The Image of God is hidden in all the things visible to mankind, but is itself invisible because it is one with the nature of Divine Light (*Ain Soph Aur*). The Image of God is not a thing that can be seen by light emitted from the human eye,<sup>587</sup> but is constituted of the *Ain Soph Aur*. Just as we cannot see the surface of the sun because its light overpowers our vision (i.e., the Divine Light prevents the light emitted from our eyes from accessing its surface, according to the operative theory), so mankind cannot see the Image of God, which consists of Divine Light.

Nevertheless, we are told in the *davar*, the time will come when God will be revealed to mankind—in the coming *Malkuth*. But even then, God’s Image will remain hidden in Divine Light. This Divine Light was also considered to be the Glory or *Shekhinah* of God, which in *Sepher Yetzirah* was divided into thirty-two Paths of Wisdom or *Hochmah*, which was synonymous with God’s (feminine) *Shekhinah* or manifestation.

One might ask, why was Moses unable to see any but the “hinder parts” of God’s glory? Why was it said that if anyone were to look upon the Face of God, he would immediately die? And why was it that, in spite of all this, the prophets Isaiah and Enoch ascended to the Throne and saw the Image of God?

This *davar* may provide the answer. Moses stood on a mountain, but remained on Earth and saw only with his physical eyes. Peter, James, and John saw Moses and Elijah in the light of their partial ascent with *Yeshua*, but they saw only their *tzelemim*, not the Divine *Tzelem* of God.

However, Isaiah, Enoch, and *Yeshua* ascended to the *Merkabah* in the spark of their own Divine *Tzelemim*. The mechanism of light emission from the physical eyes, as it was understood then, was not operative in that modality. They saw with a divine faculty

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<sup>586</sup> Q material paralleled in Matthew 7.14 and Luke 13.24

<sup>587</sup> Emission theory of vision. See footnote #208

“to serve as [God’s] Eye,” as described in Logion 22. Thus even in the coming *Malkuth* on Earth, human eyes will not be able to see God’s Image—only His manifestations.

**MEANING:** *The human mind can perceive the invisible Image of Godhead only through the Shekhinah, the visible images of nature that reflect the Divine Glory.*

**When you perceive your *damutoth*,<sup>588</sup> you rejoice. But when you will perceive your *tzelemim*<sup>589</sup> which came into being before you, and which neither die nor become manifest, how much will you be able to bear? Thomas logion 84**

The Hebrew word that was used to describe the divine image, fire, or spark within mankind was *tzelem*. It referred not to a physical image, but to the essential nature of something—good or evil. The word *damut* “likeness” referred to similarity—again, not a physical similarity, but an essential likeness. The word for a physical form or image seen with the eyes was *to’ar*, which was not used here.

The “image” and “likeness” of Godhead constitutes the *imago dei* or Divine Image. This is invisible. One would refer to a Jewish saint or *tzadik* as a son of Godhead not because of a visible image, but because he shared in the divine nature. That nature was described in the many Names of God such as Crowned Head (*Kether*), Wisdom (*Hochmah*), and Understanding (*Binah*) constituting the Names of the Supernal Triad of the kabbalistic Tree, with others like Justice, Compassion, Beauty. These all described the *tzelem* of Godhead, and as Names each was a *damut* or likeness of Godhead.

The means by which the Divine Image communicated with a person was through motions or impulses in the heart. Taken collectively, they constituted the *Yetzer Ha-Tov*. Consequently the good *yetzer* was also identified with the Divine Image, and it was through the *Yetzer Ha-Tov* that the Primordial Light of the *Tzelem* of Godhead could be perceived or envisioned by a person. But in order to have the *visio beatifica* of the *Merkabah* of Godhead, one’s heart must be utterly pure, meaning that it operated completely under the motions of the good *yetzer*. *Yeshua* said, “Blessed are the pure in heart, for they shall see Godhead.”<sup>590</sup>

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<sup>588</sup> Personal affinities and likenesses reflected in other people and things outside of you.

<sup>589</sup> Primordial or archetypal and invisible divine forces, energies, and motions; the Images of Godhead.

<sup>590</sup> Plato’s internal motion of the psyche to the right (unity, the way of the philosopher, the *anodos* or ascent to Godhead), as over against the motion to the left (entropy, the *kathodos* or descent into matter and ignorance) was undoubtedly a strong influence in kabbalistic thought about the *yetzerim*. Philo of Alexandria, who was a contemporary of *Yeshua*, was steeped in Platonic philosophy and had synthesized it with his Jewish wisdom tradition. There were undoubtedly many other Hellenistic Jewish philosophers and schools that had developed similar syncretistic ideas that permeated messianic and kabbalistic thought. Many scholars trace the origins of Gnosticism to Jewish sources.

In *Yeshua's* teaching, philosophical speculation seems to have been subordinate to practice or *halakah*. But perhaps that is simply because what Clement of Alexandria referred to as the hierophantic teachings of the Lord were transmitted only to “those who were being perfected” and did not appear except by inference in the public Gospels. What is more, oral tradition can transmit pithy sayings and parables with some accuracy, but discourses cannot be memorized. They are understood and re-discoursed differently by each witness according to his own understanding.

The early Jewish-Christian churches expanded the concept of guidance by the *Yetzer Ha-Tov* into something like the *Bat Kol* of the medieval Kabbalists—the Holy Spirit speaking through Christian prophets to the communities. Nevertheless the *razim* of creation and divine will must have remained much as it was taught by *Yeshua*. Paul's theology was developed from a combination of his rabbinic training and the messianic Kabbalah he learned from his Christian teachers.

We can examine and analyze the divine mysteries expounded by Paul for their earlier roots in the kabbalistic discourse of *Yeshua*. When we do, we find evidence for kabbalistic teachings like those represented in Logia 83-84. Paul's ideas are developed from kabbalistic discourses of *Yeshua* transmitted by Christian teachers in their own terms and understanding of the *Basor*. Thus they can help us recover authentic teachings of *Yeshua* that were too discursive to survive in oral transmission.

For example, Paul told his hearers at Ephesus that God “chose us in Him [Christ] before the foundation of the *Kosmos*.” In Christ, God has revealed “the *Raz* of His will, according to His good pleasure which He purposed in Himself,” that when the right season has come God will “unify all things in Heaven and Earth under the sovereignty of Christ.”<sup>591</sup>

The original Aramaic meaning of these *razim* transmitted by Paul was probably something like this:

All those who are faithful to the *Basor* in these days of the advent of the messianic Age, and who receive spiritual birth into the *Malkuth*, exist as immortal children of the *Bar-Enash*. They share in the Life of God's '*Olam* while yet in flesh. Living as *tzadikim* under the sovereignty of the Divine Image, which is perceived in the motions of the *Yetzer Ha-Tov*, their true nature is that of the eternal *tzelemim* that emanated from Godhead at *Ha-Rosh*, the primordial beginning of creation before the worlds were formed.

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<sup>591</sup> Ephesians 1.9-13

**MEANING:** *We can perceive our own Divine Image through the Yetzer Ha-Tov, but the Divine Image of Godhead is hidden to human perception by divine glory.<sup>592</sup> When we perceive likenesses, affinities, or reflections of our own nature, we are happy and approve. It is human nature for us to love those who love us, and there is no merit in that.<sup>593</sup> But how marvelous will it be when you look upon the forces and energies of your own Divine Image in the 'Olam Ha-Ba or World to come? They pre-existed from the beginning before Adam Kadmon was formed. They are immortal, invisible, and do not manifest in form. Yet you will perceive them with divine sight.*

**Adam came into being with marvelous endowments from a great Heavenly Host, but he did not become worthy of you. If he had been worthy, he would not have experienced death.** *Thomas logion 85*

In accordance with Genesis 1.26ff., which specifies that Adam was “constructed” by consent and activity of the *Elohim*,<sup>594</sup> here *Yeshua* indicates that primal humanity was created from all the energies of the Heavenly Host. The literal Coptic text reads, “Adam came into being out of a great power (*dynamis*) and a great abundance.” I have translated it through the lens of Aramaic to read, “Adam came into being with marvellous endowments from a great Heavenly Host.” This would be the original meaning.

The kabbalistic concept of *Adam Kadmon* was similar to the Pythagorean-Platonic concept of the human soul as a microcosm, containing within it all the powers and forces of the macrocosm or manifest *kosmos*.<sup>595</sup> Adam contained within him, to speak kabbalistically, all the Host of Heaven. Such was the “great wealth” that produced the First Adam.<sup>596</sup>

The phrase “but he (Adam) did not become worthy of you” has several implications. It doesn’t say “he was not worthy,” but “he did not become worthy.” In other words, the

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<sup>592</sup> Cloud, *annan* of Primordial Light.

<sup>593</sup> Luke 6.32

<sup>594</sup> Hebrew plural of *el* or *eloah*, a god or divine being. The Hebrew deity is known by the Name *Elohim*, which is cognate with Arabic *Allah*, in the Northern Palestinian sources of biblical text and appears as a grammatically singular Name of God in Genesis up to the account of the revelation of God’s Name *Yahweh* given to Moses at the burning bush. In the Ras Shamra texts, the *Elohim* is the collective name of the entire Canaanite pantheon of gods. Kabbalistically it seems to have been understood as God and the Sons of God or angelic Host.

<sup>595</sup> Plato called *Kosmos* the “Son of God.” Thus the human soul as microcosm was, at its essence, an immortal child of Godhead.

<sup>596</sup> In some Gnostic and Arabic theology, *Shaitan* was cast out of Heaven when he refused to obey God’s command to bow down to Adam, who represented all of divine creation. In Valentinian theology, Adam is merely a worm constructed by Ialdabaoth until Sophia invokes the Heavenly Light, which elevates primal humanity and makes it greater than the angels. Paul says that the New Humanity will “judge the angels,” meaning to have power over them.

first humanity did not develop worthiness over time. *Yeshua*, in his dialogue with the Pharisees about the so-called Resurrection, said, “but for those who are worthy of the *Qimah*,” meaning those who have sanctified their lives and purified their hearts. Worthiness is moral and spiritual. It is not something one is born possessing, but earns in life.

The other point is that the old humanity did not become “worthy of you,” meaning *Yeshua*’s disciples who are being regenerated into the New Adam. This is consistent with another *davar* of *Yeshua* quoted unchanged from Q by Matthew and Luke: “Among those born of women, there has not arisen a greater one than John the Baptist: nevertheless, one that is least in the *Malkuth* of Heaven is greater than he.”<sup>597</sup> The term “born of women” means born of flesh in the First Adam. But even the least of those of the *Malkuth* are greater and more worthy.<sup>598</sup>

However, Logion 46 offers an important point. In it, as in the Q saying above, *Yeshua* says, “whichever one of you comes into being as a newly-born will know the *Malkuth* and will become superior to John.” In other words, although Logion 85 seems to imply that the disciples are already greater than John, in *Yeshua*’s *halakah* they were in process—not yet superior to John. The wording here, “worthy of you,” should not be taken to mean that the disciples are greater than John, but that they have the potential to be so. They are becoming like the “newly-born child of seven days” of Logion 4 (see Commentary), meaning “newly spiritually reborn in the *Malkuth*,” whose wisdom would be sought by the great elders of Israel. But they have not yet achieved that status.

The conclusion of the kabbalistic argument offers proof that the First Adam was not worthy of the blessings of the Second Adam: “If he had been worthy, he would not have experienced death.” Like Elijah, he would have been bodily assumed into Heaven so that *Shaitan* could not possess even his flesh. Adam’s death after living nine hundred and thirty years is described in Genesis 5.5.<sup>599</sup>

**MEANING:** *The Old Humanity evolved as a microcosm of the material universe, but even so it did not achieve immortality. The New Humanity is the archetype of eternal spiritual reality transcending the impermanence of the material universe, and it is immortal.*

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<sup>597</sup> Matthew 11.11, Luke 7.28

<sup>598</sup> Cf. Logion #4

<sup>599</sup> Chapter 5 of Genesis is the Book of the Generations of Adam (all the “begats”). He did produce one perfect son, the saint Seth, “in his own likeness, after his image.” This implies that the possibility for perfection remained genetically inscribed in all the generation of Adam, despite their failures, but was only rarely realized.



### XXXVII. *Davarim Concerning the Razim (Secrets, Mysteries of the Heavens)*

**Know what is in your sight, and the *Razim* will be revealed to you.**<sup>600</sup> *Thomas*  
logion 5.a

The term *raz* (or *radz*) does not occur in the Hebrew of the Old Testament, but is first used in the Aramaic of the Book of Daniel. From the 2<sup>nd</sup> century B.C.E. on, it becomes an important apocalyptic term. Indeed, the Greek word *apokalypsis* “apocalypse, revelation of Divine secrets or mysteries” is a translation of Aramaic *raz*.

The term literally means “coverings” and is used by extension to mean the “clouds of Heaven.” Daniel’s prophecy was that the future *Messiah* would come “in the Mysteries of Heaven,” but the idiom was misunderstood to mean “in the clouds of Heaven.” Thus we find the Pauline description of Christ coming in the clouds, and the further Christian misunderstandings leading to doctrines of the Second Coming of Jesus and the Rapture.

The *razim* consists of prophecies about the coming *Bar-Enash* (“Son of Man,” *Messiah*) and the divine sciences of the angels (magic, theurgy, exorcism, alchemy, etc.) which, in Enochian tradition, are taught to humans by the fallen angels of *Shaitan*. *Yeshua* was accused of being in league with *Shaitan* when he performs exorcisms and replied, “How can Satan cast out Satan?” He showed the absurdity of the accusation by remarking that a house<sup>601</sup> that is divided against itself must fall.

The *razim* (or *radzim*) are the Mysteries of God (“Mysteries of the Kingdom of Heaven”) that *Yeshua* transmitted initiatically to his closest disciples. Here he reveals that the *razim* can be discovered, for they are encoded into the visible world, and in the coming *Malkuth*, all of the divine sciences will be discovered and understood.

At first reading, this seems to reflect Hermetic thought: As above, so below; study Nature, and she will make an obeisance to you, and reveal all her secrets to you. Can it be an authentic *davar* of *Yeshua*? Does it look more like Gnostic editorializing? But when we examine other teachings of *Yeshua*, we find him always drawing lessons about divine realities from observable human behavior and natural phenomena—the growth of seeds, the raiment of lilies, the sun shining and rain falling equally upon the just and the unjust. The ways of God are revealed in the myth and allegory of daily life, if only we learn to observe and interpret them. What is more, the lessons *Yeshua* draws

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<sup>600</sup> Cf. “*The Sovereignty of the Abba is already spread out upon the Earth, but mankind does not see it.*” *Thomas*  
logion 113

<sup>601</sup> I.e., a sovereign principedom; *Yeshua* referred to *Shaitan* as the “Prince of this world.”

from these phenomena are halakic, that is, moral and spiritual. The Hermetic applications of divine world being reflected in physical nature are astrological and alchemical. They are proto-scientific. But when *Yeshua* reveals that we should “know what is in your sight,” he is referring more to a way of *manda* or spiritual knowing than of observing physical phenomena.

*Yeshua* declared that he taught to his disciples what the *Abba* revealed to him.<sup>602</sup> God as *Abba* would seem to refer to *Merkabah* revelations from the Throne of God. But there was another form of divine instruction—that of *Hochmah*, or God’s immanent feminine form, the divine instructress of sages in the wisdom schools. She was known to *Yeshua* as the *Ruach Ha-Qodesh* (the “Holy Spirit”). When he speaks of the Son [probably *Bar-Enash*] doing what he sees the *Abba* doing,<sup>603</sup> the reference must include the *Ruach Ha-Qodesh* as an aspect of the *Abba*, for she was the instructress. That is borne out by another saying attributed to *Yeshua* in John’s Gospel: “It is written in the prophets, ‘And they shall be all taught of God.’ Every man therefore that has heard and learned from the *Abba* comes unto me.”<sup>604</sup> Since it is unlikely that all those who sought to be disciples of *Yeshua* had ascended to the Throne of God and been taught by the transcendent *Abba*, it seems clear that instruction from God was considered to have come to those who rigorously sought it by way of His immanent *Shekhinah*, the feminine *Ruach Ha-Qodesh* or Wisdom. That is probably the meaning of “know what is in your sight, and the *Razim* will be revealed to you.

**MEANING:** *The mysteries and science of divine Reality can be deduced through observation of physical reality. “As above, so below.”*

**Nothing is hidden that is not being revealed, and nothing is covered that remains without being uncovered.**

Mark 4.22; Q [Matthew 10.26; Luke 8.17]

**All deeds are manifest before the Face of God.**<sup>605</sup> *Thomas logion 6.c*

Logion 5.b seems to be an independent version of the Marcan *davar*, “There is nothing [sinful] hidden that will not be made known, and no *razim* that will not be revealed.”<sup>606</sup> It

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<sup>602</sup> John 5.19 “The *Bar[-Enash]* can do nothing on his own accord, but only what he sees the Father doing, What the Father does, the *Bar[-Enash]* does likewise.”

<sup>603</sup> Ibid.

<sup>604</sup> Originally a *davar* about the *Bar-Enash* now evolved into an “I Am” statement in Johannine tradition. John 6.45

<sup>605</sup> Literally “Heaven,” which is a semitic reference to Godhead.

<sup>606</sup> Mark 4.22 paralleled Luke 8.17

appears quite differently in Matthew and Luke, which may indicate a third independent version. This is a good indicator of authenticity.

**MEANING:** *The intentions of all hearts and the actions of all people are known to the Omniscient Abba.*

**There is no Raz that is not brought into the light.** *Thomas logion 5.b*

**Nothing is hidden that is not be made known, or secret that does not come to light.** *Papias*

In *Thomas*, the independent logion declares that every *raz*<sup>607</sup> will be “brought into the light.” The Greek word reconstructed by scholars in the Oxyrhynchus papyrus fragment is from *egeirein* and translated “will be aroused from sleep.” But the lacuna is so large that all clues to the Greek word are missing, and I fail to see how the Coptic of *Thomas* could indicate that verb. In fact, the Coptic εϥηλαοϥωνϯ εβολ points to the Greek equivalent *phainein*, which would translate an original Aramaic expression from Hebrew *aur*, “light.” Assuming the logion does represent an independent Aramaic *davar*, the translation must read, “be brought into the light.” This is consistent with the metaphorical language used by *Yeshua* and perpetuated in Johannine Greek.<sup>608</sup>

For a *raz* to be brought into the light<sup>609</sup> is a semitic idiom meaning that a science or body of knowledge previously unknown to humanity will be discovered. It might be read in the context of Daniel 12.4, a passage that *Yeshua* would have known well, where the angel of revelation tells the prophet to seal up the scroll until the end times, for as time passes “many will go forth to increase knowledge.”

*Yeshua*. had a great respect for what we know today as science.

**MEANING:** *Ever more of the sciences known to the malachim and knowledge concealed in the heavenly eternities will be eventually discovered and known by the New Humanity.*

### XXXVIII. *Mashal of the Five Trees in Paradise*

**There are five Trees in the Pardes which are unmoved in summer or winter and their leaves never fall. Whoever has knowledge of them will not taste death.**

*Thomas logion 19.d*

<sup>607</sup> The heavenly *raz* is not a “secret” or something that has been hidden, but a science or body of knowledge not yet understood or manifest on Earth.

<sup>608</sup> I.e., *Yeshua* uses “light” as a metaphor for good works [“let your light shine before men”] and knowledge [“see to it that the light within you is not darkness”].

<sup>609</sup> Not to be confused with Divine Light, or the *Ain Soph Aur*.

Philo of Alexandria,<sup>610</sup> recording kabbalistic *haggadah* about Noah, says that in Paradise he planted five trees: of Life, Immortality, Knowledge, Comprehension, and Knowledge of Good and Evil. In a commentary on Gen. 2:9, Philo writes that the leaves of the trees in Paradise are evergreen—they never lose their leaves. That specific reference locates the first-century chronological provenance of the *davar*—“unmoved in summer or winter and their leaves never fall.”

The two trees planted by God in the *Pardes* were that of the immortal Life of the *Elohim*, and that of the “Knowledge” or Awareness of Good and Evil. Adam and Eve partook only of the latter before they were cast out of the Third Heaven into incarnation on Earth (“coats of skin”). All life was destroyed on Earth by the Flood, and in Philo’s *haggadah*, the two trees in Paradise were also destroyed, because the hosts of *Shaitan* had corrupted humanity—all life except those of Noah, his family, and breeding pairs (or sevens) of the animals. In haggadic lore, Noah prefigured the *Messiah*. He was the greatest of all *tzadikim* and the savior of humanity because he replanted five trees in Paradise that could lead to redemption.

When Noah died, he ascended into Paradise and was empowered to plant the kabbalistic Five Trees that would eventually redeem postdiluvian humanity.<sup>611</sup> First and greatest was the Tree of the Life of the *Elohim*, which had been destroyed after the transgression of Adam and Eve, and whose fruits were reserved for only the greatest of the *tzadikim*. Second was the Tree of Human Immortality, whose fruits were reserved for those who were found worthy of the *Qimah*. Third was the Tree of *Manda*, *Gnosis*, or Divine Wisdom, whose fruits were reserved for those who sought *Hochmah* or Wisdom. Fourth was the Tree of Comprehension or Understanding, whose fruits were reserved for those who had purified and attuned their hearts to God’s Way. Fifth, and the most accessible of the Trees, was that of the Knowledge (meaning Successful Discrimination) of Good and Evil—the two *Yetzerim* of the heart, one being the true Image of God, the other the false and unreal shadow-image of the *qliploth* that manifested by necessity in the world of duality.

When one achieved interior purity of motivation and “made the two one,” he would begin to eat the fruit of the Fifth Tree. When his heart was attuned to heaven’s guidance, he would eat the fruit of the Fourth Tree. And thus the disciple would advance until he or she was worthy to eat the fruit of the Tree of Life.

In this Logion *Yeshua* says, “Whoever has knowledge of them [the Five Trees] will not taste death.” The Aramaic word *manda*, knowledge, is somewhat interchangeable with

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<sup>610</sup> A contemporary of *Yeshua*.

<sup>611</sup> Here is my reconstruction of Philo’s kabbalistic *haggadah* about the Trees of Noah

the Greek term *gnosis*—profound, non-discursive interior understanding that cannot be taught, but only learned through self-realization. However, *manda* developed from Hebrew *madda* in Chaldaean times,<sup>612</sup> meaning “mind” (like the Greek word *nous*) or divine intellect as opposed to human mental thoughts.<sup>613</sup> For Jewish sages, it resided in the *lab*, *lebab* or “heart.”

We find *manda* used in the context of Jewish messianic foreknowledge and prophecy as early as the second century before the Christian era. Indeed, surviving traditions of the ancient Mandaeans (Keepers of the *Manda*)<sup>614</sup> extol the *Mandā d-Heyyi* or Knowledge-Mind of Divine Life as the true Name of Deity. Central to Mandaic tradition are Jewish *mikveh* rituals similar to those used by John the Baptist, who seems to have been honored as the *Messiah Ben-Joseph* in competition with early Christianity.

The *davar* spoken by *Yeshua* indicates that the *manda* of the Five Trees in Paradise was more than simple discursive familiarity with kabbalistic discourse or haggadic teaching. This *manda* referred to mastery of the spiritual attainment represented by all five of the Trees, beginning with victory in practice over the duality of heart and mind associated with the Tree of Knowledge or *Manda*. That is the initiatic meaning of *Yeshua*’s teachings about making the two into a single one, empowering the *Yetzer Ha-Tov* to shine and overcome the *Yetzer Ha-Ra*, being not “double-souled” but pure of intention, without guile, and making your “yes” mean yes, and your “no” mean no.

The person who begins with this attainment and proceeds to the higher attainments represented by the other four Trees will never “taste death.” Here death does not refer to physical death of the body, but spiritual death of the inner sentient being. One who is worthy to eat their fruit, meaning to internalize and realize the wisdom of each in his life, gains the *manda* of the Five Trees. He thereby achieves communion with the Mind/Heart of God in this life, and the *Qimah* of God’s *‘Olam* after physical death—known in the New Testament as Eternal Life.

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<sup>612</sup> As found in the Book of Daniel and other Babylonian wisdom literature.

<sup>613</sup> *Manda* added the “*nd*” as a prophetic future verbal form made into a noun. It referred specifically to future or hidden transcendental knowledge as of the *razim*.

<sup>614</sup> The Mandaean communities may represent an older form of Jewish Gnostic community related to communities of married or moderate Essenes, as opposed to ascetic Essenes. They probably gave refuge to disciples of John the Baptist after his martyrdom. Diaspora communities survived in Iraq and Iran, where they were persecuted by Muslim extremists. By the 21<sup>st</sup> century, most of them had fled to Jordan, Syria, the U.S., and other nations.

### XXXIX. *Mashal of the House*

[Why do you call me ‘Master, Master,’<sup>615</sup> and not do what I tell you?] **Each one who comes to me and hears my words and does them, I will show you what he is like: He is like a man building a house, who dug deep, and laid the foundation upon bedrock; and when a flood arose, the water broke against that house, but could not shake it, because it had been well built. But he who hears and does not do them is like a man who built a house on the ground without a foundation; against which the water broke, and immediately it fell, and the ruin of that house was great.** Q [Matthew 7.24-27; Luke 6.47-49]; Papias; Marcion *Evangelion*

### XL. *Mashalim Against the Temple Establishment*

**A grapevine has been planted without the *Abba*, but because it is corrupt, it will be pulled up by its roots and destroyed.** *Thomas logion 40*

Logion 40 transmits one of *Yeshua*’s prophecies about the coming destruction of the Jerusalem Temple establishment, but without the later anti-Semitic spin of the New Testament. There are several things to note in this early independent *davar*.

First, he compares the institution of the Second Temple to the planting of a grapevine outside of the *Abba*’s vineyard. The vineyard is a kabbalistic symbol of the *Parde*, a spiritual sanctuary where the *Tikkun* can be experienced by *tzadikim* and mystics temporarily on Earth. In Talmudic literature it is usually no more than a private room or even an outdoor setting like an oasis or resting place. But in the period of the Second Temple, its sacred precincts were supposed to be the sanctuary of God on Earth where Scripture was studied and inspiration was received.

But the Temple had been corrupted. Collaborators had allowed the Herodians to glorify the Temple by erecting Roman splendors and trimming it with gold and precious stones. It had become one of the wonders of the ancient world to satisfy Herod’s pride. The

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<sup>615</sup> If authentic, the title would be *Mar*. In Q it appears as *Adonai*, “Lord,” used as a pious substitute for YHWH and applied in gentile Greek language to the Lord Jesus. Since this existed in Q, it was prior to Paul’s *Kyrios Christos*, *Kyrios Iesous*, so was a usage that probably was created in the Holy Spirit channelings of Jewish Christianity as *Adonai Yeshua*. But in his life-setting, he would have been addressed as *Mar Yeshua*. Matthew uses *Kyrios*, *Kyrios* “Lord, Lord” in 7.21 and 7.22 and the title *Kyrios* as a divine title for Jesus in several other places. John’s Gospel does the same. Luke does not use *Kyrios* in this way. Mark, which was prior by several decades, uses *Kyrios* as a title of Jesus only in the late 2<sup>nd</sup> century additions to the final chapter, except in the pericope of the Syrophenician woman, which was probably added in late 4-5<sup>th</sup> century copies to show Jesus exorcising the daughter of a gentile, validating the Pauline rationale for gentile Christianity (“And he said to her, “Let the children first be fed, for it is not right to take the children’s bread and throw it to the dogs.” But she answered him, “Yes, Lord; yet even the dogs under the table eat the children’s crumbs.” And he said to her, “For this saying you may go your way; the demon has left your daughter.” And she went home, and found the child lying in bed, and the demon gone.” Mark 7.27-30) The earliest manuscripts of Mark (*Vaticanus*, *Sinaiticus*, and *Alexandrinus*) date from the 4<sup>th</sup> century and all lack the longer ending with the title *Kyrios*.

High Priest, a Sadducean politician and plutocrat, was appointed and controlled by Herod. He was beholden to the Romans, not the Jewish people. In *Yeshua*'s day it was the vain Caiaphas who served as Herod's puppet. This Roman-appointed High Priest was so hated, according to some accounts, that *Iakob* (James) the brother of *Yeshua*—a recognized saint in Jerusalem—was acclaimed High Priest by popular demand and carried out the *Yom Kippur* rituals in the Holy of Holies.<sup>616</sup>

**Every plant which my heavenly *Abba* has not planted will be rooted up.** Matthew 15.13

Thus the vine of Logion 40 had been planted not by God, but by self-serving men—outside of the divine vineyard. “It is diseased” translates the negative of the Coptic word from  $\tau\alpha\lambda\pi\omicron$ , meaning “firm, established, well-founded.” Thus *Yeshua* compares the Temple establishment to an infirm, corrupt, or diseased grapevine that does not produce fruit. Therefore, as every Hebrew prophet and vine-dresser knew, it must be torn up by the roots, destroyed, and replaced. God will not do the uprooting—that will be accomplished by *qlippotic* forces as the natural and necessary consequence of sin.<sup>617</sup>

*Yeshua* prophesied in Logion 40 that because the Temple establishment and the Herod's Temple of Solomon had no fidelity to God, they will be destroyed. He also prophesied the coming inevitable suffering of Jerusalem itself in sayings about the Birth-Pangs of *Messiah* that were later interpreted in the gentile churches as eschatological revelations about the imminent end of the world.

**There will be days when you will say, 'Blessed are the womb which has not conceived and the breasts which have not given milk.'** *Thomas* logion 79.b, *et al.*

### Reconstruction of the Vineyard *Mashal*

**There was a master who owned a vineyard. He leased it to tenant farmers so that they could work it and he would collect part of the produce from them. But when**

<sup>616</sup> Cf. Robert Eisenman *James the Brother of Jesus*, Chapter 13, “James as Opposition High Priest and *Oblias*.”

<sup>617</sup> *Yeshua* taught that God is good. There is no such thing as a so-called catastrophic “act of God,” as *Yeshua* makes clear in his comments about the tower that fell in Siloam killing eighteen people, “Think ye that they were sinners above all men that dwelt in Jerusalem?” [The rabbinic question implies a negative answer—No it was not as a consequence of their sins that they were killed, any more than the man was born blind because of his or his parents' sins in John 9.2f.] All evil events are under the provenance of *Shaitan* and the *qlippothe*. They are the rulers of injustice and random acts of natural and human violence. In the teachings of *Yeshua* as transmitted through the traditions of his brother James, God does not destroy or do evil. Rather, it is the evil *yetzer* or “desire, lust” that, when fully developed, leads to death and destruction. James 1.13-17: “Let no one say when he endures trials, I am tested by God: for God cannot be tested with evil, neither does He test anyone. But everyone is tested when he is drawn away by his own *Yetzer Ha-Ra* and submits to it. Then when the evil impulse has conceived, it brings forth sin: and sin, when it is finished, brings forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

sent his servant so that the tenants might give him produce of the vineyard, they seized him and beat him. The servant went back and told his master. The master sent another servant. The tenants beat this one as well. Then the master sent another servant, and this time they killed him. What then will the master of the vineyard do? He will come and kill those tenants and give the vineyard to others. Let him who has ears hear. Mark 12:1-11, Matthew 21:33-46, Luke 20:9-18, *Thomas logion 65*

**MEANING:** *Yeshua prophesied the imminent destruction of the Temple in Jerusalem because it had been rebuilt by the tyrant Herod for his own glory, his Jewish collaborators had turned it into a cash cow for their own benefit, and the Judean Pharisees used it to give authority to their “traditions of men”—halakah that emphasized ritual rather than the compassion and justice of God.*

### **XLI. *Davarim Against the Religious Authorities***

**Woe to the Pharisees, for they are like a dog sleeping in a cattle manger, for neither does he eat nor does he let the cattle eat.** *Thomas logion 102*

There are no parallels to this saying in the New Testament or other sources. However it exhibits authentic Semitisms. The “for...for” from Greek *hoti...hoti* reflects Aramaic *gi...gi* (from Hebrew *chi...chi*). “Woe” is an Hebrew-Aramaic loan word transliterated into Greek and from Greek into Coptic οΥΟΕΙ.

Aesop’s fable about the dog who lay in a manger<sup>618</sup> and would not allow the cattle to eat was proverbial throughout the Hellenized world and may have been known to *Yeshua*. But this *davar* does not run parallel to Aesop’s fable, where the dog lay upon the hay that he could not eat, but ferociously kept the cattle from eating it. The moral given was, “People often begrudge others what they themselves cannot have.”

However, the scenario in which a mean dog lay on hay fodder and growled when cattle tried to eat would have been well known to *Yeshua*’s Palestinian hearers. Dogs roamed village streets scavenging food and were often a nuisance. The situation in Logion 102 is consistent with other familiar themes and motifs *Yeshua* draws upon for his *mashlim*. The reason Aesop wrote his fable about the dog in the manger five-hundred years earlier in Greece is that it was so common in any village.

**MEANING:** *The religious leaders have possession of the Scripture and the traditions of Israel, but they neither nourish themselves spiritually from it or allow others to do so.*

The same criticism is leveled in the following *davarim*:

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<sup>618</sup> Barn or enclosed area where domestic animals slept and grazed on harvested hays and grains.



**Truly, I say to you, the tax collectors and the prostitutes enter the *Malkuth* of the *Abba* before you. For John came to you in the way of righteousness, and you did not make *teshuvah*, but the tax collectors and the prostitutes made *teshuvah*. And even when you saw it, you did not afterward change your minds and make *teshuvah*.** Matthew 21.31-32 [Reconstructed]

**The Pharisees and the scribes have taken the keys of spiritual knowledge [*manda*] and hidden them. They themselves have not entered, nor have they allowed those who wish to enter.** *Thomas* logion 39.a

The “keys” of spiritual knowledge were the kabbalistic interpretations of Scripture known to the Pharisaic proto-rabbis,<sup>619</sup> but rejected in favor of ritual piety. They did not offer deep spiritual teachings of Scripture to the synagogues that were derived by allegory and gematria, such as found written in the later Talmudic literature. Instead they imposed interpretations of Jewish Law that set aside justice in order to favor the wealthy Temple priesthood or the ascetic rules of Chasidic piety.

In Logion 39.a the word translated as “spiritual knowledge” is Greek *gnosis*. However, this is not a Gnostic concept, but one of mystic Judaism. The Aramaic word was *manda*. For *Yeshua*, the scribes or rabbis of the Pharisees had hidden the true keys or interpretations of Scripture from both themselves and the people of Israel. Therefore the *manda* or spiritual knowledge that led to the *Pardes* was not understood. The keys to the Gate of the *Pardes* had themselves been locked away by those whose responsibility it was to unlock the Gate for themselves and others.

“Nor have they allowed those who wished to enter” refers specifically to Pharisaic bans against teachings of mystics and the wisdom schools that were not in accord with their tradition. Such teachers were shunned as impious or even blasphemous. The ritual for a legal accusation of blasphemy was for the High Priest to publicly rend his robe. Thus

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<sup>619</sup> The term *rav* meant “great one, great soul,” and *ravvi* or *rabbi* was a title of respect for a Torah scholar meaning “my great one.” But this was before the days of rabbinic Judaism. A *rav* had trained for many years as a *talmid* or disciple in the school of an acknowledged Torah scholar. Paul, for example, was a *talmid* of Gamaliel. So there was rabbinic lineage in various schools at the time of *Yeshua*, such as that of the conservative Shammai and the liberal Hillel. *Yeshua* knew the teachings of Hillel. His Golden Rule is the positive restatement of one of Hillel’s most famous *davarim*. He also knew the teaching of Shammai, which he echoed in his ruling on divorce as adultery. When *Yeshua* was asked by what authority he taught and ruled on Torah, the question was about rabbinic lineage. He answered by asking, “By what authority did John the Baptist teach?” This probably originally indicated that *Yeshua* acknowledged John as his teacher, but in the Greek Gospels John is deliberately minimized. Mark spun it the way it now appears as repeated in Matthew and Luke such that *Yeshua* silenced the Pharisees by asking them to tell him the basis for John’s authority, knowing that they refused to acknowledge the prophethood of John, but dared not publically renounce him. Whatever the case, *Yeshua* is addressed by Mary *Magdala* as *Rabboni* in John’s Gospel, which means “Our Great One, Our Master.”

the Sanhedrin could function like the Vatican Congregation for the Doctrine of the Faith,<sup>620</sup> and the High Priest like its Prefect.

**Show me the stone which the builders have rejected. That one is the capstone.**

*Thomas* logion 66

Did *Yeshua* quote these lines from Psalm 118? Very possibly so. But for him, it would have been an oft-repeated proverb that he applied to the incompetence of the Jerusalem Temple establishment. *Yeshua* was probably trained as a stone mason.<sup>621</sup> The metaphorical significance of a capstone rejected by builders was something like that of the pious Pharisees who strained gnats from their soup to avoid breaking kosher rules, but “swallowed a camel,” whose meat was considered to be far more unclean. They had neglected the basic and essential foundations of religion to construct their own religious house of cards. But God would correct this, for “the stone the builders rejected has become the capstone.”<sup>622</sup>

**O’ Adonai, there are many around the drinking trough, but there is nothing in the well.** *Thomas* logion 74

*Yeshua* himself speaks to God (*Adonai*) and makes a prophetic complaint<sup>623</sup> that there are many people seeking true spiritual teaching (water) through their synagogues and rabbis, but the well of established religion has gone dry.

**They are blind guides. And if a blind man leads a blind man, both will fall into a pit.** Q [Matthew 15.14; Luke 6.39]; *Thomas* logion 34; Papias

The “blind” were the Judean Pharisaic synagogue and Sanhedrin Temple leaders who opposed John the Baptist and the *Basor*. Their blindness was rooted in a lack of light in the heart—a condition they had brought upon themselves by choosing to be “stiff necked,” obstinately refusing to recognize the validity of contemporary messianic

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<sup>620</sup> Originally founded in the sixteenth century as the Sacred Congregation of the Universal Inquisition. The committee was given the new sanitized title in 1988 by Pope John Paul II and the current Pope Benedict XVI served as its Prefect for many years.

<sup>621</sup> His father was a *teknon* or craftsman in building, wrongly translated as “carpenter” for there was no wood for building anywhere near the village of Nazareth, but lots of stone. He was a stone mason, and as his first-born, *Yeshua* was undoubtedly apprenticed into the trade and initiated into his Jewish masonic guild.

<sup>622</sup> The capstone (*rosh phena*), chief stone, apex-stone, or topstone—not the cornerstone. The cornerstone was the first one placed in the foundation of a new structure—usually the Northeast corner. It had to be stronger and larger than the others. It was also called the foundation stone. It was often inscribed with the date and patron or other dedication, including Masonic markings (Mark Mason). The capstone, by contrast, was the last stone placed. It signified the completion of a building project. It, too, could be inscribed. The Hebrew word also describes the “pinnacle” of Solomon’s Temple in Jerusalem where, according to the early Christian *haggadah* about the Temptation of Jesus, he was transported and seated by *Shaitan*.

<sup>623</sup> The prophetic complaint to God was a common Hebrew poetic genre used in the Psalms and writings of prophets like Habakkuk (1.2-17) and Jeremiah (15.10-18). This genre alone identifies the *davar* as authentic.

prophecy. They rejected the preaching of John the Baptist, refusing to submit<sup>624</sup> and keep faith with<sup>625</sup> the *Basor*. They had “hardened their hearts,” blocking out perception of the new prophetic works of spirit with the “evil eye,” or projection of the darkness in their hearts, not the light. They had allowed the darkness of the *Yetzer Ha-Ra* to dominate the divine light of the *Yetzer Ha-Tov* in their hearts, thus their “eye” or perception had become blind.

There were many blind beggars on the streets of cities and villages. They occupied specified areas near the market place by day begging for alms. Sighted relatives led them out to their places in the morning and back to their beds in the evening, but sometimes two blind people held hands and tried to find their way over to the market to purchase food. The folly of one blind person leading another, then both falling into a ditch, was proverbial.

## **XLII. *Mashalim of the Malkuth PART ONE***<sup>626</sup>

The most authentic version of *Yeshua*’s Great Supper *mashal* is found in *Thomas* logion 64 independent of Q.<sup>627</sup> The version in *Thomas* seems to be closest to the original form of Q, since it provides all common elements of the other two extant versions in Luke and Matthew, which differ from each other. Here the “poor” does not have the special meaning in the Beatitudes of the “saints,” but refers to the poor of Deuteronomy 15:11<sup>628</sup> and of the pericope about Jesus anointed from the alabaster jar, which is not an authentic *davar*:<sup>629</sup> “You will have the poor with you always, and whenever you wish, you may do them good; but Me you have not always.”<sup>630</sup>

### ***Mashal of the Great Supper***

**A man had received visitors. And when he had prepared the dinner, he sent his servant to invite the guests. He went to the first one and said to him, 'My master invites you.' He said, 'I have claims against some merchants. They are coming to me this evening. I must go and give them my orders. I ask to be excused from**

<sup>624</sup> Aramaic *nacham*, later twisted into gentile Greek New Testament *metanoiein*, “to repent.”

<sup>625</sup> Aramaic *emunah*, “faithfulness, fidelity,” later understood in gentile Greek New Testament as *pistis* meaning “belief.” Most of the teachings of *Yeshua* about “faith” in the New Testament mean faithfulness, fidelity, not belief. *Yeshua* did not teach creed or belief, but *halakah* or practice. That is why the traditions from his brother James flatly state that “faith (*emunah*) without works (*mitzvot*) is dead (James 2.20).” Faith is not merely belief, i.e. opinion or theological dogma and creed. It is thought, word, and deed in life.

<sup>626</sup> “Divine Secrets of the Sovereignty of the Heavens,” misunderstood in the Christian Gospels as the “Mysteries of the Kingdom of Heaven/God.”

<sup>627</sup> It appears in Luke 14:16-24 and in abbreviated and highly redacted form in Matthew 22:1-14.

<sup>628</sup>: "There will always be poor people in the land. Therefore I command you to be openhanded toward your fellow Israelites who are poor and needy in your land."

<sup>629</sup> In the Messianic Age there will be no more poverty, so *Yeshua* would not have said the poor would always exist.

<sup>630</sup> Mark 14.7; Matthew 26.11

the dinner.' He went to another and said to him, 'My master has invited you.' He said to him, 'I have just bought a house and am required for the day. I shall not have any spare time.' He went to another and said to him, 'My master invites you.' He said to him, 'My friend is going to get married, and I am to prepare the banquet. I shall not be able to come. I ask to be excused from the dinner.' He went to another and said to him, 'My master invites you.' He said to him, 'I have just bought a farm, and I am on my way to collect the rent. I shall not be able to come. I ask to be excused.' The servant returned and said to his master, 'Those whom you invited to the dinner have asked to be excused.' The master said to his servant, 'Go outside to the streets and bring back whomever you happen to meet, so that they may dine.' Q [Matthew 22:1-14, Luke 14:15-24]; *Thomas logion* 64; *Marcion Evangelion*;

This is a *mashal* about the messianic Marriage Banquet, which is crucial to understanding *Yeshua's shabbat seder*. He offered many of his inner-circle teachings to disciples in the context of a *Shabbat seder*, and perhaps in the context of ordinary meals as well. It was a form of mystical communion with the heavenly Marriage Banquet of *Messiah* where the divine *razim* were taught. These were the “bread of the future (*mahar*)” of the Lord’s Prayer.<sup>631</sup> This was the historical origin of the meal that would eventually evolve into the Christian Eucharist or Mass, traditionally associated with the legendary and non-historical Last Passover.

*Yeshua's* parable is based on the Palestinian custom of inviting a huge company of socially distinguished guests to celebrate the marriage of a son. When the banquet was done, there was still a huge quantity of food, so it was offered to beggars and the poor of the community, who were invited to partake after the guests had left. However, *Yeshua's mashal* is an allegory of the messianic Banquet to which the pious religious leaders of the Jerusalem Temple Establishment have been invited, but refused in their rejection of the *Basor* proclaimed by John the Baptist and *Yeshua*. Therefore *Yeshua*, the prophet and servant of God, is sent forth to invite all those whom the Pharisees and Sadducees look down upon—beggars and the *amme-ha-eretz* or common people and villagers. Luke provides an authentic context by introducing it with these words, “When one of those at the table with him heard this, he said to Jesus, ‘Blessed is the man who will eat at the Marriage Banquet in the Kingdom of God.’”<sup>632</sup> Jesus then tells the parable.

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<sup>631</sup> Not “daily bread,” as the King James translates. See *LECHEM HA-MAHAR: Bread of the Morrow* On Greek *epiousion* for Aramaic *mahar*.

<sup>632</sup> Luke 14.15. Matthew introduces his abbreviated version with, “Jesus spoke to them again in parables, saying: “The Kingdom of Heaven is like a king who prepared a wedding banquet for his son.”

But in the conclusion, Luke adds this:

*“The servant came back and reported this [the refusal of the distinguished guests] to his master. Then the owner of the house became angry and ordered his servant, ‘Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.’ ‘Lord,’ the servant said, ‘what you ordered has been done, but there is still room.’ Then the master told his servant, ‘Go out to the roads and villages and make them come in, so that my house will be full. I tell you, not one of those men who were invited will get a taste of my banquet.’”*

To both Luke and Matthew, it is all Jews who rejected the invitation, and Luke’s addition of the phrase about the “roads and the villages” is probably understood as the gentile acceptance of the invitation.

Matthew concludes the parable this way:

*“The wedding banquet is ready, but those I invited did not deserve to come. Go to the street corners and invite to the banquet anyone you find.’ So the servants [plural] went out into the streets and gathered all the people they could find, both good and bad, and the wedding hall was filled with guests. For I say unto you that none of those who were bidden shall taste of my supper.”*

Here “anyone you find” is Matthew’s way of representing the gentiles.<sup>633</sup>

The redactor of *Thomas*, who had access to the original *davar*, adds his own conclusion:

*“Businessmen and merchants will not enter the places of my father.”*

For the ascetic Syrian Gnostic monks, who were totally negative to the cosmos and the human world, Jesus excluded not only the rich from the Kingdom, but all businessmen and merchants! Regardless of what their relationship to wealth, service, and possessions might have been, they could not enter the Sovereignty because they had families, businesses, and thus were condemned as servants of *Mammon*.

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<sup>633</sup> In the Synoptics (Mark, Matthew, Luke) the fact that *Yeshua* preached only to Jews is resolved by having him say that the message must be first preached to all Israel. Paul resolves it with his teachings about salvation coming first to the Jews, then to the gentiles. John’s Gospel has a delegation of gentiles sent to *Yeshua* just before his crucifixion, but he does not receive them, implying that only after his death and Resurrection will gentiles have access to him. None of this is historical, but the issue was of concern for the legitimacy of early gentile Christianity in the face of Jewish Apostolic missionaries (“Judaizers”) whose preaching contradicted that of Paul, and whose credentials were far more authentic than Paul’s.

**MEANING:** *The religious authorities have rejected the Basor of John and Yeshua, therefore it is proclaimed to the amme ha-eretz and all Jews, whether observant and righteous or not.*

### *Mashal of the Jar of Flour*

**The *Malkuth* of the *Abba* is like a certain woman who was carrying a jar full of flour. While she was walking on the road, still some distance from home, the handle of the jar broke and the flour emptied out behind her on the road. She did not realize the consequences; she did not trouble herself. When she reached her house, she set the jar down and found it empty. Thomas logion 97**

The woman carries a jar of meal or flour to make loaves of bread. The grain has already been harvested, winnowed, ground, and apportioned. It is now being transported to the woman's home so that it can be used quickly before it grows rancid to make loaves of bread or other things. But the vessel develops a leak and the meal spills out onto the road where it will be eaten by birds and insects and fouled by dust. It is lost. She makes the discovery only after she sets the vessel down at home, when she finds it empty.

The literal Coptic reads, "She did not realize; she did not take trouble." It has been incorrectly translated by others as "she did not notice the trouble," but here Coptic *ⲉⲓϥⲉ* is a verb used with *ⲉⲓⲙⲉ* idiomatically to mean "take trouble, trouble herself." *Yeshua* emphasizes the real reason she lost her treasure. It wasn't because the handle broke and leaked. It was because she didn't realize the importance of her carelessness over time and take steps to remedy it.<sup>634</sup>

This *davar* warns disciples that simply having gained possession of the keys to the *Malkuth* does not guarantee its fruits. Harvest, winnowing, grinding, and apportionment into a vessel for transport to the home does not guarantee use and nourishment by the bread of the *Malkuth*. Simply hearing, understanding, being baptized and otherwise initiated as a newly-born of the *Malkuth* does not guarantee the Life of the 'Olam. Discipleship is an ongoing, daily, and conscious growth toward spiritual maturity. If the homeward walk of *halakah* is not done with introspection and self-awareness, the value of all that has been received can be lost.<sup>635</sup>

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<sup>634</sup> My teacher Mother Jennie used to say, "It's not the big things that trip us up, but the little things." A few drops of water from a leaky faucet every minute adds up to hundreds of gallons a month. By the same token, ignoring a moral or spiritual problem in oneself can be a game-changer over time.

<sup>635</sup> Paul emphasized that disciples are spiritual athletes who compete in an *agon* or footrace against their old nature, the First Adam, which must be crucified. That is, the old nature must be held accountable by being publically exhibited and deprived of breath so that it cannot crowd out the life of the evolving new nature—that of the Second Adam or *Bar-Enash*. One's unregenerate nature must be exposed to oneself, made

Here the disciples are warned that conversion to the *Basor* is not a guarantee of some kind of eternal security. It is only by walking his *halakah* mindfully and with ongoing awareness of interior motivation that the bread of the morrow (Greek *epiousion* = Aramaic *mahar*) can be baked, eaten, and provide spiritual sustenance.

**MEANING:** *Without constant vigilance, the power of the Malkuth in a Bar-Enash can slowly leak away.*

### **XLIII. *Mashalim of the Malkuth: PART TWO***

The following are *mashalim* about spiritual preparation to receive the *Malkuth*. The first is about preparation for the portal of Baptism, the second about preparation for initiatic exercise of the *Malkuth* of a *Bar-Enash*.

#### ***Mashal of the Oil***

As the Parable of the Ten Virgins is given in Matthew, it is either a Christian composition put into the mouth of the Lord Jesus warning about the necessity to remain vigilant for the Second Coming, or it is a highly redacted version of a lost *mashal* of *Yeshua*. The Jesus Seminar decided upon the latter, and in my opinion they were correct. However, there are a few things that point to the original underlying Aramaic *mashal*. It is based on historical Jewish wedding customs, and the sentences are connected with what would have been idiomatic Hebrew/Aramaic *vav* consecutives translated as the story-telling *kai...kai...kai*, etc. The writer(s) of Matthew describe indoor lamps with wicks rather than outdoor torches dipped in jars of oil, “virgins” rather than girls, and they add the eschatological warning about the five foolish virgins being locked out—of what? The Jewish procession would have led to a place where the bride and groom would have privately consummated the marriage with sexual intercourse. The banquet would have begun only later after the public proofs of virginity had been shown. The version in Matthew probably designates ten virgins based on the Roman legal requirement for ten witnesses to a marriage contract, misunderstood as a minion of ten adult male Jews to witness a Jewish marriage.

Most important, it was originally a *mashal* of the *Malkuth* in the form “the *Malkuth* is like X,” not a prophecy of judgment or *mishpat*. I reconstruct the *mashal* as follows:

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conscious and visible, and transformed through mindful awareness and rejection of the evil *yetzer* that guides it. Disciples must be like the man who eats the lion of Logion 7. Spiritual regeneration is an ongoing process. Initiation or spiritual rebirth serves as a starting point, but a newly-born must ripen the empowerment with daily practice or like a seed sown onto a roadway it will be lost to the birds and the worms.

**The *Malkuth* is like ten girls<sup>636</sup> who took their torches<sup>637</sup> and went to meet the bridegroom. Five of them were foolish, and five were wise. For when the foolish took their torches, they brought no jars of oil with them; but the wise took jars of oil with their torches. As the bridegroom was delayed, they all became drowsy and slept. But at midnight there was a cry,<sup>638</sup> ‘Here is the bridegroom! Come out to meet him.’ Then all those girls rose and oiled their torches. The foolish said to the wise, ‘Give us some of your oil because we have none for our torches.’ But the wise answered, saying, ‘There is not enough to share, so try to find a shopkeeper and buy for yourselves.’<sup>639</sup> And while they were searching to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. Reconstructed from Matthew 25.1-13**

In Jewish religion, “oil was regarded as a symbol of honor (Judg. 9:9), joy (Ps. 45:8), and favor (Deut. 33:24; Ps. 23:5). Therefore, oil was to be withheld from offerings associated with disgrace, sorrow, and disfavor, just as it was withheld from the body in time of mourning (II Sam. 12:20; Dan. 10:3).”<sup>640</sup> But more to the point, it was used for anointing a Jewish king, and the Hebrew word for Messiah, *Mashiach*, meant literally “Anointed One,” and in Greek was *Christos*, Christ.

In addition to water baptism, the Gnostics of the *Gospel of Philip*,<sup>641</sup> which reflects second-century Eastern Syrian, Thomasian, and Johannine mysticism, used an anointing ritual called the Sacrament of the Bride Chamber. The Bride Chamber was considered to an operation of chrisim and fire: “There is water in a (baptism of) water; there is fire (spirit, *ruach*) in a Chrisim.”<sup>642</sup> Olive oil was considered to be a medium for spirit as fire. The *Philip* Christians considered the Bride Chamber to be superior to baptism. “The chrisim is made lord over baptism. It is because of the anointing we are called Christics,<sup>643</sup> but not because of baptism.”<sup>644</sup> Chrisimation survives today in rituals of priestly ordination as well as in church rituals of Confirmation.

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<sup>636</sup> “Virgin” meant an unmarried girl—not necessarily one who never had sex, although that was the expectation.

<sup>637</sup> Portable torches used outdoor were not indoor “lamps” with wicks as presented in Matthew. They were bundles of cloth that were dipped into jars of oil. Without the oil they were useless.

<sup>638</sup> Announcement made several times by a herald.

<sup>639</sup> Shopkeepers were not open at midnight, but they could be awakened. Higher prices then would reflect the inconvenience.

<sup>640</sup> [http://www.jewishvirtuallibrary.org/jsource/judaica/ejud\\_0002\\_0015\\_0\\_15052.html](http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0015_0_15052.html)

<sup>641</sup> Cf. [http://en.wikipedia.org/wiki/Gospel\\_of\\_Philip](http://en.wikipedia.org/wiki/Gospel_of_Philip) For text see: <http://gnosis.org/naghamm/gop.html>

<sup>642</sup> *Philip* Logion 28.

<sup>643</sup> In Greek, the *Philip* Gnostics referred to themselves as *Christikoi* or Christics—followers of Christ. In Aramaic, the translated term would be messianics—followers of the *Messiah*.

<sup>644</sup> *Philip* Logion 101.



In the Jewish kabbalistic context of this *mashal*, preparation of oil to feed the fire of the wedding torches is comparable to the spiritual preparation of a disciple for entering into the *Malkuth*. As we have seen, the Hebrew/Aramaic phrase “enter into (*bo*) the *Malkuth*” was used by *Yeshua* to refer to the portal of Baptism. Candidates for the Baptism of John and *Yeshua* must be *anavim* “meek, humble.” In this *mashal*, those who are invited to participate in the wedding (the *Malkuth*) but lack spiritual preparation and humility find themselves excluded.<sup>645</sup>

**MEANING:** *Those who do not prepare their hearts for spiritual commitment will not be able to make spiritual progress.*

### *Mashal of the Swordsman*

**The *Malkuth* of the *Abba* is like a certain man who wanted to kill a powerful man. In his own house he drew his sword and thrust it into the wall in order to practice making his hand strong enough to run it through. Then he slew the powerful man.**  
*Thomas logion 98*

This *mashal* is about interior halakic discipline. Paul reflects this concept when he declares: “Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air. No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.”<sup>646</sup>

Paul’s man “beating the air” is shadow-boxing. An analogy to the swordsman in Logion 98 would exist only if he were swordfighting with his shadow. But he is thrusting against the wall to strengthen his wrist and hand so that he will be able to pierce the body armor of the enemy with his sword—not just practicing his defensive footwork as the shadow-boxer does. Thus what he is doing is analogous to Paul’s beating of his body to make it obedient to what he describes in another place as the *Nous* or Divine Mind of Christ within him.<sup>647</sup>

The Coptic translation has not been correctly understood. Most translate it “in order to find out whether his hand would be strong enough/could go through.” This implies that

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<sup>645</sup> Matthew transmits the following expansion of the Great Supper *mashal*, which may reflect a lost *davar* about spiritual preparedness, but has been thoroughly redacted by Matthew to point to an eschatological warning in the final lines: “When the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes, and he said to him, ‘Friend, how did you come in here without wedding clothes?’ And the man was speechless. Then the king said to the servants, ‘Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.’” Matthew 22.11-13

<sup>646</sup> I Corinthians 9.25-27

<sup>647</sup> I Corinthians 2.16: “For who has known the Mind (*Nous*) of the Lord that he may instruct him?’ But we have the Mind (*Nous*) of Christ.”

he is just testing to see if he has the strength. But the Coptic says literally, “so that he would find, namely, his hand would be strong to go through.” This means “in order to practice making his hand strong enough to run it through.” *Yeshua*’s teaching was to “always pray and not give up...<sup>648</sup> keep on asking/seeking/knocking...always keep vigil (*shaqad*).”<sup>649</sup> It was to continually practice spiritual discipline, not just make a one-time test.

How is the Sovereignty of the *Abba* like a swordsman strengthening and preparing for mortal battle with an enemy? Again, the *Malkuth* does not manifest upon the Earth at one time or in one place. It is a process of evolution. Furthermore, the Sovereignty of the *Abba* on Earth appears and manifests to humanity through a process of spiritual battle. As Paul correctly said, “We do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.”<sup>650</sup> That warfare, taught *Yeshua*, is not external, but internal. That enemy is internal to all of us. Thus the swordsman practices piercing the wall of his own home. This is the core of spiritual *halakah*—clear-sighted self-examination that pierces through the walls of defense one has erected that blind him to his own faults. Beyond the wall lies the concealed enemy.

In this *davar*, *Yeshua* reveals to his disciples that the newly-borns must train to be spiritual warriors. Again, Paul reflects this with his well-known exhortation in Ephesians 6.13-18.<sup>651</sup>

Here as in many Hebrew and Aramaic sources, especially apocalyptic writings known to or contemporary with *Yeshua*, the “sword of God” is a metaphor for the prophetic Word of God. The *Messiah ben-Joseph* will slay the enemies of Godhead with the sword of his tongue.<sup>652</sup> Thus Logion 98 seems to reflect a *davar* exhorting *Yeshua*’s disciples to

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<sup>648</sup> Luke 18.1; Luke

<sup>649</sup> Luke 21.36. The *shaqad* was both a form of *Merkabah* meditation and daily halakic vigilance over one’s own interior motivations and feelings.

<sup>650</sup> Ephesians 6.12

<sup>651</sup> Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faithfulness with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of liberation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints.

<sup>652</sup> Origin of the messianic Sword of God’s Word: Isaiah 49:1-3: “Listen to me, you islands; hear this, you distant nations: Before I was born YAHWEH called me; from my birth he has made mention of my name. He made my mouth like a sharpened sword, in the shadow of his hand he hid me; he made me into a polished arrow and concealed me in his quiver. He said to me, “You are my servant, Israel, in whom I will display my splendor.” Developed in Trito-Isaiah: Isaiah 66:16 “For by fire (of God’s Word) and by his sword (of his mouth) will YAHWEH plead with all flesh: and the slain (in the spirit) of YAHWEH shall be many.” In the Christian Revelation to St. John: Revelation 1:16 In his right hand he held seven stars, and out of his mouth

become proficient in knowledge and use of Scripture for battle with the Enemy—*Shaitan*. Practice driving a sword through a wall to strengthen the arm for battle with a heavy sword is probably analogous to developing scriptural muscle for persuasive debate, preaching, and teaching—the work of an Apostle.

#### XLIV. *The Basor as the Flame of Divine Spirit*

**I have cast a sacred flame onto the world and behold, I am tending it until the whole world is ablaze.** *Thomas* logion 10

**For as the lightning comes from the east and shines as far as the west, so will be the coming of the *Bar-Enash*.** Q [Matthew 24.27; Luke 17.23]; Papias; omitted by Marcion, but quoted from Matthew by 3<sup>rd</sup> century Church Father Hippolytus, disciple of 2<sup>nd</sup> century Irenaeus, and in the 3<sup>rd</sup> century Syrian *Didascalia* (Teaching of the Apostles)

**He who is near to me is near to the Divine Fire, but he who is far from me is far from the Sovereignty.** *Thomas* logion 82; Quoted in Origen, Homil. in Jer., XX, 3: "But the Saviour himself saith: *He who is near me is near the fire; he who is far from me, is far from the Kingdom (Malkuth).*"

Aramaic *esh*, usually rendered with Greek *pur*, is elemental fire. When used in Hebrew and Aramaic to mean sacred fire as here, it refers to fire caused by lightning (fire from Heaven), which was used to ignite temple flames.<sup>653</sup> Thus the implications of these *davarim* seem to be as follows:

- The sacred flame allegorizes the *Basor* and all of its halakic elements, which are compared to lightning, the source of Temple fire;
- *Yeshua* considered the *Basor* to have priestly dimensions (tending the flame).
- *Yeshua* regarded the *Basor* as serving all humanity, not just Israel, even though his prophetic mission was specifically directed to Israel;
- *Yeshua*'s disciples would extend his mission into the wider world through the synagogues of the Diaspora;

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came a sharp double-edged sword. His face was like the sun shining in all its brilliance. Revelation 2:16 Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth. Revelation 19:15 Out of his mouth comes a sharp sword with which to strike down the nations.

<sup>653</sup> In the same way, only elemental water from the Heavens (rain, snow, or transported in underground streams and accessed through springs) was "living water" that could be used for *mikveh* or ritual purification ("baptism").

- *Yeshua* intended to guide his disciples even after death as an arisen saint of the *Qimah*.<sup>654</sup>

**MEANING:** *I have transmitted the spiritual fire of the Basor*<sup>655</sup> *from the Throne of God to all of mankind, and it will spread from the East to the West (Rome and beyond)*

#### **XLV. Kabbalistic Davarim Given Privately to Disciples**

**Whoever has ears, let him hear.**<sup>656</sup> **There is Divine Light within a Man of Light and he enlightens the Host**<sup>657</sup> **of all beings. When it does not shine, there is spiritual darkness.** *Thomas logion 24.b*

We know that *Yeshua* used the terminology of light to represent spiritual life. For example, *You are the light of the world... Let your light so shine before men...* (Matthew 5.14,16). In Essene apocalyptic the Sons of Light will battle the Sons of Darkness. In a similar usage *Yeshua* concludes his parable about the Unjust Steward (Luke 16) by observing that *the children of this world are, in their generation, wiser than the children of light*. In the *davar* about the eye being the light of the body (Q material used in Matthew 6 and Luke 11), he compares physical blindness to loss of spiritual light: *When thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness* (Luke 11.34).<sup>658</sup> The phrase *light in/of the world (kosmos)* appears not only many times in Johannine tradition, but in the synoptic Gospels.

What was the interior source of this spiritual light? In the kabbalistic thought of *Yeshua's* period it emanated through the immortal *Neshamah*—later described in the medieval *Zohar* as containing the higher principles of *Chayyah* and *Yechidah*.<sup>659</sup> A divine spark

<sup>654</sup> cf. Matthew 28.20. “Lo, I am with you always;” also a saying of Hermes Trismegistos.

<sup>655</sup> Rushing wind (Greek *pneuma*) and tongues of fire (Hebrew *esh*) are associated with preaching the Gospel (Hebrew *Basor*) in the Pentecost (*Shavuot*) miracles recounted in Acts 2:1–6: “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other languages, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.”

<sup>656</sup> This phrase usually introduces a “hard saying” or kabbalistic *davar*.

<sup>657</sup> **צְבָא**, “Host, army, gathering, array, order” as in Gen.2.1: *Thus the heavens and the earth were finished, and all the host of them.*

<sup>658</sup> Here the “single eye” is not comparable to “making eyes in the place of an eye” of *Thomas Logion 22.b*. In Luke the single eye is metaphorical for making the *Yetzer Ha-Tov* or image of God as *kabbalistic* Divine Spark sovereign over the *Yetzer Ha-Ra* or evil impulse in the heart—being single-souled. But in *Thomas* the reference is to restoring the divine image of God in the body so that human hands, eyes, and feet serve divine will. St. Teresa of Avila said somewhere that saints must serve as the “hands and fingers of God” in the world.

<sup>659</sup> “The *Raaya Meheimna*, a section of related teachings spread throughout the *Zohar*, discusses fourth and fifth parts of the human soul, the *Chayyah* and *Yechidah* (first mentioned in the *Midrash Rabbah*). Gershom

of Godhead received at formation (*Yetzer*) as the “image” (*tzelem*) and “likeness” (*damut*) of Godhead constituted the *imago dei* or Divine Image that could illuminate every soul that submitted to God in sincere prayer and communion. Those who were men of flesh emanated no divine light because they had disconnected themselves from the guiding emanations of the *Neshamah*. This state of spiritual ignorance is characterized in another authentic *davar* preserved in *Thomas Logion 87*, *Woe to the body that depends on a body, and woe to the soul that depends on these two*. Those who lack spiritual life (*Let the spiritually dead bury their dead*, Q material in Matthew 8.22 and Luke 9.60) do not shine forth their light. As in the Logos Hymn of John chapter one, the divine spark or light of *Neshamah* shines forth from the Logos and the darkness cannot overcome it. But it can be “hidden under a bushel basket”<sup>660</sup> by human beings who do not keep faith with God’s way. Thus the *davar* of logion 24.b concludes, *When it does not shine, there is spiritual darkness*.

What was this light? In some sayings it appears to be enlightened or enlightening deeds (*mitzvot*), as in *let your light so shine before men that they may see your good works and glorify your Abba in Heaven*. In others it is a spiritual light that shines from within the heart. The Christian *Logos* of John 1 is a Greek word for the Hebrew *Memra* or creative Word of God. It emanated things into existence *ex nihilo*<sup>661</sup> and was equated with the *Elohim* of Genesis 1. The *Memra* manifested as light: *Thy Memra is a lamp to my feet and a light to my path*.<sup>662</sup>

The Hymn of the Logos that prefaces the Gospel of John probably developed from kabbalistic teachings of *Yeshua* based on a favorite kabbalistic text, Genesis 1. Here is the English translation from the Greek of the New Testament:

In the beginning was the Word (Greek *logos*), and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life,<sup>1</sup> and the life was the

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Scholem writes that these "were considered to represent the sublimest levels of intuitive cognition, and to be within the grasp of only a few chosen individuals". The *Chayyah* and the *Yehidah* do not enter into the body like the other three [*Nephesh, Ruach, Neshamah*]- thus they received less attention in other sections of the *Zohar*."

- *Chayyah* (חיה) - The part of the soul that allows one to have an awareness of the divine life force itself.
- *Yehidah* (יחידה) - the highest plane of the soul, in which one can achieve as full a union with God as is possible. <http://www.yourholylandstore.com/human-soul-in-kabbalah/>

<sup>660</sup> Mark 4.21 cited in Matthew and Luke.

<sup>661</sup> "By the Word (*Memra*) of YHWH were the heavens made" (Ps. xxxiii. 6)

<sup>662</sup> Psalm 119:105. Hebrew *Davar* changed regularly to Aramaic *Memra* in the Targums. Godhead Itself manifested as light cf. Rev. 22.5: *And night shall be no more; they need no light of lamp or sun, for the Lord God will be their light, and they shall reign for ever and ever*.

light of men. The light shines in the darkness, and the darkness has not overcome it.  
John 1.1-5

The kabbalistic Hebrew/Aramaic terms<sup>663</sup> interpreting Genesis 1 that may underlie this hymn demonstrate its roots in the concepts of logion 24.b:

In *Ha-Rosh*<sup>664</sup> was the *Memra*,<sup>665</sup> and the *Memra*<sup>666</sup> was with the *Elohim*,<sup>667</sup> and the *Memra* was the *Elohim*. It was in *Ha-Rosh* with the *Elohim*. All things were emanated through the *Memra*, and without it nothing was emanated. In it was Life (*Chayyah*), and the *Chayyah* was the Light<sup>668</sup> (*Aur, Or*) of mankind. The Light shines in the darkness, and the darkness has not overtaken<sup>669</sup> it.

**MEANING:** *The Word (Memra) of God emanates from within the heart of a saint (“son of God”) and it enlightens all beings. Where it does not emanate, there is spiritual ignorance.*

**Blessed is the lion whom the man eats, for the lion will become man; but utterly destroyed is the man whom the lion eats, for the lion will become man.** *Thomas*  
logion 7

This logion has never been properly understood. It has nothing to do with man-eating lions, but with controlling the violent impulses of the *Yetzer Ha-Ra*.

*Yeshua* characteristically employed paradox and hyperbole. Here he uses the metaphor of eating and being eaten—a motif we will see in other inner-circle teachings found in *Thomas*. He also employs a paradox using the phrase “the lion will become man” in two opposing ways.

*Shaitan* is often described in idiomatic Aramaic apocalyptic as a “raging lion” on a rampage through city streets when great evil is unleashed, such as Roman troops pillaging a Jewish town. In this metaphor, the “lion” is the force of rage and anger that arises from the *Yetzer Ha-Ra* in one’s heart.

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<sup>663</sup> There is no word for the Word of God in Genesis 1, so the kabbalistic interpreters of the ancient targums paraphrased it this way:

<sup>664</sup> “The Head,” the Origin

<sup>665</sup> “The Word,” in the sense of the creative or directive word or speech of God manifesting His power in the world of matter or mind as in Genesis 1. Cf. <http://www.jewishencyclopedia.com/articles/10618-memra>

<sup>666</sup> Or *Hochmah* appears here in one targums, and “Son” in the Jerusalem Targum—possibly a Christian addition or else an expression of the tendency of early rabbinic interpretation to personify divine attributes.

<sup>667</sup> אֶת-אֱלֹהִים *eth-Elohim*, where *eth* “with” normally was translated as Greek *para* in the Septuagint.

<sup>668</sup> Higher Mind, Divine Consciousness

<sup>669</sup> *Nasagh* (נָשַׁח), hiphil: “overtake, attain unto”

It was said of one of the Egyptian desert saints that “he never allowed anger to rise up beyond the throat;” he swallowed it and sanctified himself. By the same token, if the provoked man “eats” the lion by refusing to empower his rising anger with evil words or deeds (“beyond the throat”), then his lower animal nature is tamed, transformed, and sanctified into that of the Perfect Man (New Adam, *Bar-Enash*). The lion becomes man.

But if he is consumed and ruled by his lower nature such that the lion rages uncontrolled, he can eventually lose his human soul. It is one thing to recognize anger rising, but quite another to allow it to be expressed in violent words and actions. The lion becomes man, and the man is consumed.

This is not advice to suppress anger such that eventually it is not felt or recognized, yet continues to wreak psychological havoc. The inner *halakah* of spiritual transformation requires that anger and all other negative impulses arising from the *Yetzer Ha-Ra* be recognized and acknowledged. Rather, it advises that once the destructive impulses arise, they must be sublimated and transformed. That is what the metaphor of “eating” means.

How is this done? First by holding the impulses in check while they can be analyzed. Simply looking at them is transformative.<sup>670</sup> Self-examination was the *sine qua non* of *Yeshua*’s halakic advice to his disciples.

Logion 7 represents insight into *Yeshua*’s transmission of practices for interior purification of the heart and soul. Compare the practice of “eating” the lion to that of “shadowboxing” found in Logion 98. His *halakah* was not merely a collection of ideas. It was rooted in practice. This *davar* was given to his disciples as one of many spiritual practices that must be accomplished not in desert caves, but in the trials of daily living.

**MEANING:** *The person who makes himself aware of selfish impulses and consciously sublimates them will transform them and bless his soul; but the one who is ruled by them will curse his soul.*

**19.b-c If you become my true disciples, and put my words into practice, these very stones will minister to you.**

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<sup>670</sup> Krishnamurti advised people to contemplate their day before sleeping—to examine their good and bad behaviors. Then instead of castigating themselves with guilt or taking up extraordinary ascetic remedies for their failures, they were advised to simply go to sleep. Their behavior would change over time just through the process of self-examination. This is similar to the wisdom found in the Golden Verse of Pythagorus quoted in Chapter One. But to that *Yeshua* added a further suggestion. Do self-examination in the very midst of action! The only remedy required was to take a breath and stop long enough to look at it. That itself would begin the transformative process of spiritual digestion (“eating”).

## XLVI. *Davarim for Discipleship*

**You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.** Q [Matthew 5.13; Luke 14.34]; Papias

Salt was harvested from the Dead Sea and also from pools of salt water that were allowed to evaporate. It was used not only as a seasoning and a preservative, but as a ceremonial object to seal contracts and covenants. Thus it signified permanence, loyalty, durability, fidelity, usefulness, value, and purification.<sup>671</sup>

**Salt is good, but if the salt has lost its saltiness, how will you make it salty again? Have salt in yourselves, and be at peace with one another.** Mark 9.50

**MEANING:** *Be faithful, pure, and loyal. Once these qualities have been violated, they will be very difficult to redeem.*

Remember the words of the Lord Jesus, how he himself said, **'It is more blessed to give than to receive.** Acts 20.35

Giving includes much more than alms and money.<sup>672</sup> Each person has something to give—attention, love, service, joy. In the pericope in Acts about Peter evoking healing for a lame man begging alms, he says, “Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk.” And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. Acts 3.6-7

**MEANING:** *Just as all beings of the eternal Heavens and the Abba are givers, whole and complete who have no need or lack, strive to emulate them. The spiritual adult is like the Abba—a giver.*

The culture of sharing, non-attachment, and selfless giving was established in Christianity from the beginning. The earliest Jerusalem church was organized communally, probably in imitation of the way *Yeshua's* peripatetic missionary communities of disciples were organized. All wealth was contributed to the community. Rich business owners like Peter and Mary Magdalene formed the main support of the missions, but all participants contributed what they had.<sup>673</sup>

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<sup>671</sup> Cf. [http://en.wikipedia.org/wiki/Salt\\_in\\_the\\_Bible](http://en.wikipedia.org/wiki/Salt_in_the_Bible)

<sup>672</sup> Luke 11.41 may be an authentic *davar* appended to the Woes against Pharisees by the author of Luke: “Give for alms those things which are within; and behold, everything is clean for you.”

<sup>673</sup> In the Gospel story of the Widows' Mite, *Yeshua* is sitting with his disciples watching people donating money to the Temple. One old widow deposits a tiny coin, and he remarks that her contribution is greater than all the others, because that coin was the only money she had. She exemplified true devotion and *kichesh*.



**When someone steals your coat, give him your shirt as well. Give to anyone who asks you. When someone takes what is yours, do not demand it back.**

Luke 6.29- 31

In the Gospels, *Yeshua* gave the rabbinic ruling “Do not lend at interest.” Do not charge money for lending to a fellow Jew, a ruling also made by other rabbis.<sup>674</sup>

In the Aramaic core of the *Gospel of Thomas* the ruling is given as an example of halakic discipline:

**If you have money, do not lend it at interest, but give it to one from whom you will not get it back.** Logion 95

The author of I John revealed how this teaching was later understood as charitable giving in the gentile world where Christians lived with private property in separate communities:

But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him? I John 3.17

**MEANING:** *Be a giver, not a taker. Support charitable enterprises with money and action. Refuse reward for service. Give back to your community. Be a spiritual adult.*

**No one who puts his hand to the plow and looks back is fit for the *Malkuth* of God.** Luke 9.62

**Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter through it are many. But the gate is narrow and the way is hard that leads to Divine Life, and those who find it are few.**

Matthew 7.13

**MEANING:** *Do not undertake the commitments of discipleship until you have spiritually prepared yourself to make the *Malkuth* your first priority,*

The following *davarim* seem to be independent oral Jesus traditions attached to a well-remembered saying: *Where your atzad is, there will your leb also be.*

**Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.**

Matthew 6.19-21; Papias

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<sup>674</sup> However the saying was later translated for the convenience of European bankers as “Do not lend at usury,” meaning not to charge unfairly high interest rates. It can easily be shown that even usury is allowed in today’s market economy.

The innermost part of the heart, in the consciousness of which *Yeshua* advised disciples to abide secretly in silent prayer to the *Abba*, he described as 'otzad (אוֹצֵד), a “treasury, storehouse for treasure”—the same term used of the Temple Treasury. Allegorically in the treasury of the heart was stored the spiritual treasure or 'atzad (אֵצֵד) that was also known as “heavenly treasure.” These were the eternal spiritual attributes that were accumulated in earthly life through good and selfless works for the benefit of others.<sup>675</sup>

The treasury of the heart was the immortal soul. It contained the nectars and perfumes of good intentions and good works accumulated in life by the mortal personality or *Nephesh*. They were the inverse of *hob*, the consequences of sin. They were *atzad*, the consequences of saintly life, intentions, prayers, and good works. Like *hob*, they were part of a spiritual *karma* that was carried by the soul from incarnation to incarnation. But unlike *hob*, they were positive virtues that had been earned.

### *A Disciple is Not Above his Teacher, But...*

This saying implies that disciples can achieve the mastery (*Malkuth*) of Jesus. For example, in Acts and other early Christian literature, Peter is shown receiving visions, transmitting healing, and working miracles. The differences between the saying among three early sources are evidence that Luke and Matthew were not using a written Q for this saying, and that Papias was not using Matthew for his source. All were relying upon separate Jesus traditions that were oral, not written.

**The disciple is not above the teacher, but everyone who is fully trained will be like their teacher.** Luke 6.40

**A disciple is not above his teacher, nor a slave above his master. It is enough for the disciple that he become like his teacher, and the slave like his master.**

Matthew 10.24-25

**A disciple is not above his teacher. It is sufficient for the disciple to be like his teacher.** Papias

**The harvest is great but the laborers are few. Beseech the Lord, therefore, to send out laborers to the harvest.** *Thomas* logion 73

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<sup>675</sup> Jewish kabbalistic ideas about the “heart” developed from more ancient Egyptian concepts. The Hebrew word for heart was *leb*, identical to the Egyptian word for heart. In Egyptian funerary practice, while all other organs were removed for mummification of the body, the heart was preserved in a canopic jar and placed with the mummy. The physical heart was considered to be the location of the Egyptian personal mind and soul—the *ka* (Hebrew *Nephesh*) and the *ba* (Hebrew *neshamah*). Canopic jars were used only to store precious oils, perfumes, and liquids—not gold and silver coins. Thus the kabbalistic concept of the heart included the physical location of lower or personal mortal mind, which eventually dissolved after physical death, and the immortal soul, which may or may not experience the purifications (spirituals “fires”) of *Gehenna* after physical death.

**90.a Jesus said, "Come unto me, for my yoke is easy and my lordship is mild.**

Beware of false prophets, who come to you in sheep's clothing  
but inwardly are ravenous wolves.

You will know them by their fruits.

**Are grapes gathered from thorns, or figs from thistles?**

**Every sound tree bears good fruit,  
but the rotten tree bears evil fruit.**

**XLVII. *Instructions for Disciples about Proclaiming the Basor, PART ONE***

The oral traditions that informed *Thomas*, Matthew, Luke, and Papias include a long set of instructions for proclaiming the *Basor*. The logia in *Thomas* are merely extracts from the instructions and are noted in my text, but Matthew and Papias agree in nearly every detail<sup>676</sup> while Luke either abbreviated, reordered, or relied upon an independent oral tradition. These instructions have all the hallmarks of authenticity.<sup>677</sup> They begin with "Go nowhere among the gentiles, and do not enter any Samaritan village," something it is unlikely a gentile Gospel writer would transmit, and Luke omitted. Also they include a brief and accurate summary of *Yeshua's* historical *Basor*, two Jewish priestly directives for delivering a *Basor* that would be incomprehensible to gentiles and completely foreign to how the Gospel was preached by itinerant Christian prophets of the Pauline churches and in Luke-Acts, and Aramaic idioms like the "son of peace" that rest upon the faithful. Matthew, with its roots in Jewish Christianity, is the only synoptic Gospel that transmits these instructions, yet they are subjects of commentary by nearly all first and second century Church Fathers such as Tertullian.<sup>678</sup>

**Go nowhere among the Gentiles, and do not enter any Samaritan village, but go rather to the lost sheep of the house of Israel. Proclaim as you go saying: "The *Malkuth* of God is coming near."<sup>679</sup>**

**Carry no money, no bag, no sandals, nor a staff, and greet no one on the way.<sup>680</sup>**

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<sup>676</sup> Scholars earlier assumed Papias had a written text of Matthew, but so many divergences have been noted between Papias and Mathew on many of the sayings that many scholars, including me, have concluded that Papias was working from an independent written or oral Jesus tradition similar to M.

<sup>677</sup> Matthew and Luke may have been redacting the Q document, which was written earlier than the Pauline corpus. I am translating the text from Papias and Matthew here because it seems to be more authentic than Luke's.

<sup>678</sup> "We maintain that this belongs specially to the persons of the apostles, and to their times and circumstances, as the following sentences will show, which are suitable only to the apostles: 'Do not go into the way of the Gentiles, and into a city of the Samaritans do not enter: but go rather to the lost sheep of the house of Israel.'" [De Fuga in Persecutione](#) [Paragraph 6]

<sup>679</sup> In Matthew 10, the twelve Apostles are empowered over demons and sent out. In Luke 10, *Yeshua* sends out 72 disciples in pairs with no empowerment to exorcize.

<sup>680</sup> Matthew, Luke, Papias

**When you go into any region and enter into the district villages, if they welcome you, eat what they set before you<sup>681</sup> and heal<sup>682</sup> the sick among them. *Thomas* logion 14.b; Luke 10.9.<sup>683</sup>**

**Whatever house you enter, first say: "Peace be to this house." And if a son of peace<sup>684</sup> is there, your peace shall rest upon him; but if it<sup>685</sup> is not worthy, let your peace return to you.<sup>686</sup> And stay in the same house, eating and drinking whatever they provide,<sup>687</sup> for the laborer is worthy of his hire.<sup>688</sup>**

**But if you enter a town and they do not receive you, as you leave that town shake the dust from your feet as a testimony against them. I tell you, it will be more tolerable on that day<sup>689</sup> for Sodom than for that town.<sup>690</sup>**

The saying about being sent out as "sheep among wolves" is connected with the instructions in Papias and Luke, but in Matthew it is connected with the "wise as serpents and pure as doves" saying, which is an independent logion in *Thomas* 39.b

**Be as wise<sup>691</sup> as serpents and as pure as doves.** Matthew 10.16; Papias; *Thomas* logion 39.b

This is a unique kabbalistic *davar* given by *Yeshua* privately to his disciples. Matthew and Papias connect it with the instructions to disciples who go out to proclaim the *Basor*, but in *Thomas* it is an independent logion. *Yeshua* does not advise them to be crafty as snakes, but to be wise as the *Seraphim*.

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<sup>681</sup> The Jewish disciples of *Yeshua*, both during his ministry and after his execution, followed practices not unlike those of peripatetic Buddhist monks, who were pledged to eat whatever was set before them. Like wandering Buddhist and Hindu saints, their devotion to God exceeded family loyalty. Healing and exorcism were practiced by both Christian and Eastern peripatetics. These disciplines and arts were also practiced by Apollonius of Tyana, who amplified his Pythagorean five-year vow of silence with a journey to the East for study of Brahmanic wisdom, according to legend.

<sup>682</sup> There is much evidence for healing among *Yeshua's* disciples in Acts (Peter heals, Ananias heals), but not in the canonical Gospels. This logion verifies that healing was part of their mission to demonstrate that God's *Malkuth* was indeed now appearing on Earth.

<sup>683</sup> In Matthew, Luke, and *Thomas* the disciples are told to heal people. In Luke 5.9 healing is specifically a sign of the *Malkuth*: *Heal the sick in it and say to them, "The Malkuth of God has come near to you."*

<sup>684</sup> Idiomatic for "a spiritually worthy person"

<sup>685</sup> The household

<sup>686</sup> Matthew, Luke, Papias. The blessing of a saint, sage, or prophet was a dynamic spirit that could be sent forth like a dove.

<sup>687</sup> Cf. footnote #591

<sup>688</sup> Matthew, Luke, Papias

<sup>689</sup> Luke and Papias have "that day," but Matthew has "the Day of Judgment."

<sup>690</sup> Matthew, Luke, Papias

<sup>691</sup> Greek loan word *phronimos* for Hebrew *chakam*, meaning wisdom as "prudence, common sense, situational awareness"

*Yeshua's* serpent reference is illuminated by the most ancient Hebrew Temple iconography, which included heavenly serpents (*seraphim*, “fire-snakes”), and in the *Merkabah* vision of Isaiah, where the Throne of God was protected by the divine Fire-Serpents. Isaiah 6:1–3 records the prophet's vision of the *Seraphim* of God's Throne:

I saw the Lord sitting upon a throne, high and lifted up; and His train filled the *Hekhal* (sanctuary). Above Him stood the *Seraphim*; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. They continually cried the *Kadosh*, “Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory.” The foundations of the thresholds of the Temple were moved by the sound of their voices.

In the later *Merkabah* ascents of Enoch, we find the *Seraphim* inhabiting the Seventh Heaven associated with *Shemesh*, the Sun. At the time of *Yeshua* the *Seraphim* were understood to be divine Fire-Serpents who protected the Throne or *Merkabah* of God. Talmudic kabbalistic interpretation associated the *Seraphim* with the transformation of Aaron's staff into a great serpent that ate all the little serpents the priests of Pharaoh magically produced by casting down their *wuz* wands.<sup>692</sup>

The King James Bible translated Greek *akeraios*, meaning pure, unmixed, with a secondary metaphorical usage, “innocent, harmless” as doves. That is because the translator thought the innocence of doves was being contrasted with the craftiness of snakes. But “and pure as doves” is not the adversative phrase as usually translated (“wise as serpents, but innocent as doves”). It is an Aramaic *vav* consecutive implying parallelism. Wisdom and purity are not opposites, but parallel virtues. They are, in fact, divine virtues ascribed to Godhead.

In Hebrew literature the dove symbolizes the *Ruach* of God, as it does in the Gospel story of John's baptism of Jesus in the Jordan. In fact, the dove was sacred to Astarte,<sup>693</sup> the ancient Phoenecian, Babylonian (*Astoreth*), and Canaanite Goddess whose terebinth-tree Ashera stood on the hills from Neolithic through Bronze ages. She was the original feminine aspect or wife of Yahweh worshipped by Solomon and, in the Jewish wisdom tradition, she represented *Hochmah*, the wisdom and purity of the virgin (young woman) instructress and disciplinarian Mother God. She was known to *Yeshua* and the messianic mystics as the *Ruach Ha-Qodesh* or Spirit of Holiness, which became the neuter Holy Spirit of New Testament Greek *Pneuma Hagion*, and with the

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<sup>692</sup> Exodus 7.9-13

<sup>693</sup> Just as the owl was sacred to Athena. The presence of dove was taken as a sign of the blessing and protection of Astarte. In more ancient iconography, Astarte is also seen with owls, the messengers of wisdom later associated with Greek Athena

Latin Vulgate translation of St. Jerome the masculine *Spiritus Sanctus*. I have quoted from James Still's excellent summary in the footnote below.<sup>694</sup>

*Yeshua* is portrayed in Mark and Luke as a devotee of the *Ruach Ha-Qodesh* and warns that blasphemy against Her was the most serious spiritual offense.<sup>695</sup>

In the *logion* of Matthew 10.16, the preamble to the *davar* is, "Behold, I send you forth as sheep among wolves; therefore..." The wolves (in sheep's clothing) are the rabbis of the Pharisees. In Logion 39, the preamble is another saying about the hostile rabbis. It is clear that whatever the context of the original advice given by *Yeshua* to his disciples, the *davar* of Logion 39.b is meant to prepare them for survival in a hostile religious environment.

In Matthew, the Greek version that the redactor of *Thomas* translated, and in the Greek Oxyrhynchus fragments, the word used is *phronimos*, "prudence and practical wisdom."

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<sup>694</sup> Long before the *Yahweh* cult emerged among the Hebrews in the Ancient Near East the Goddess Astarte was worshipped by them. Her oldest temple at Byblos dates back to the Neolithic and she flourished in the Bronze Age where she was also known as Demeter in Greece and Ishtar in Babylonia. King Solomon worshipped Astarte when the Israelites had not yet fully committed to monotheism with a *Yahweh* cult (1 Kings 11:5). During the Bronze Age some Israelites perceived her as the female consort to *Yahweh*. Her symbol was the dove and coinage portrayed Astarte as the heavenly dove of Wisdom (Walker, 1983, p. 253-54). At the height of her powers there were many gods and goddesses one of which was *Yahweh*; the Psalmist refers to a "Divine Council" of these gods which *Yahweh* addresses: God has taken his place in the divine council; in the midst of the gods he holds judgment: "How long will you judge unjustly and show partiality to the wicked? *Selah*. Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked." They have neither knowledge nor understanding, they walk about in darkness; all the foundations of the earth are shaken. I say, "You are gods, sons of the Most High, all of you; nevertheless, you shall die like men, and fall like any prince" (Psalms 82:1-7). *Yahweh* is upset with his fellow gods and accuses them of not looking after the needs of the weak and destitute. If they do not help, *Yahweh* predicts that they will be overthrown--a prediction which unfolds within the Hebrew Scriptures as the gods (to include Astarte) are eventually cast off for a monotheism under *Yahweh*. Astarte will return during Hellenistic Judaism in the apocalyptic and wisdom literature. Wisdom (*Sophia*) becomes personified in 3d-century BCE Judaism as a strong female principle of *Yahweh*. We learn from Proverbs that she calls to "the sons of men" crying aloud at the portals of towns (Prov. 8:1-4). She signals her approval of the Christ by appearing to Jesus as an epiphany in dove form at Jesus's baptism ( Mk. 1:9-11; Mt. 3:13-17; Lk. 3:21-22). But with the destruction of Jerusalem (and so the normative Judaism of the Second Temple Period) this feminine principle of *Yahweh* will disappear forever from Judaism...Astarte's decline resulted from a radical shift toward masculinity in [late Hellenistic] religion. [http://www.infidels.org/library/modern/james\\_still/astarte.html](http://www.infidels.org/library/modern/james_still/astarte.html)

<sup>695</sup> The Sin Against the Holy Spirit saying as it was redacted in Mark 3.29 and Luke 12.10 reflects the earliest form of Christian Trinitarianism (Father, Son, and Holy Spirit, where the Son is the *Bar-Enash*, not Jesus *per se*). It can be argued that the saying emerged from the pneumatic churches and was not original with *Yeshua*, since the Holy Spirit is mentioned in only one other authentic *davar* of *Yeshua*, but appears everywhere in Gospel-Acts narratives. But the centrality of early Christian pneumatic phenomena may point to origins in authentic inner-circle teachings about the *Ruach Ha-Qodesh*.

In the Jewish tradition we cannot find evidence of snakes symbolizing prudence. The original Aramaic word was more likely from the root *hakam*—divine wisdom of the magical *Seraphim*. My reconstruction of the original *davar* uses the English word “wise” in the sense of *Hochmah*, Divine Wisdom, and this is parallel in meaning to the divine purity of doves as symbols of Spirit. In fact, the Hebrew-Aramaic word for dove was the feminine *yonah*, which complements the masculine *nachash* snake. The *davar* may represent a kabbalistic reference to the masculine-feminine nature of Godhead that each disciple must emulate through the divine attributes of Wisdom and Purity.<sup>696</sup>

**MEANING:** *Cultivate wise prudence and spiritual purity to protect yourself and the teachings from attack.*

**Amen, I say to you, you will not have gone through all the towns of Israel, before the *Bar-Enash* comes into manifestation.** Matthew 10.23

**MEANING:** *You will not have preached the Basor to all of the Jewish villages of Palestine before the prophesied advent of the Bar-Enash among humanity is fulfilled.*

#### **XLVIII. Instructions for Disciples about Proclaiming the Basor, PART TWO**

This is an independent version of the saying found in Mark 6:4, Luke 4:23-24, and John 4:44. It does not seem to have been part of the Q material, yet it is early and authentic, reflecting the initial rejection of Jesus *in patris* by the synagogue at Nazareth. It also appears in Greek *Thomas*. Here I reconstruct it from Coptic and Greek *Thomas*.

**No prophet is accepted in his own village; no resident physician practices healing upon those who know him.** *Thomas* logion 31

In the Gospels this is a saying about prophets being honored<sup>697</sup> everywhere except in their own homes and villages. This, when taken with the early Marcan representation of Jesus’ mother and brothers standing outside the home of Peter seeking Jesus because they think he is insane,<sup>698</sup> indicate that *Yeshua* was initially not accepted as a prophet by either his home synagogue or his own family. We know that later his mother, brothers, and sisters came to acknowledge him. His family descendants (the *desposynoi*)<sup>699</sup> were honored in Christian tradition for several centuries as followers of Jesus. This saying also clarifies the issue of *Yeshua*’s self-consciousness. He saw

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<sup>696</sup> The Greek verb *erchomai* is used for Hebrew/Aramaic בּוֹא, which with the accusative has the meaning “to come to pass, be fulfilled” when referring to prophesies.

<sup>697</sup> Greek δεκτὸς (Coptic Ⲡⲏⲧⲏ) usually translated Aramaic *Razon* “to accept, appreciate”

<sup>698</sup> Historically, the probable concern of mother and brothers was that *Yeshua* would make himself a target for the Herodians.

<sup>699</sup> See pp. 79-80

himself as a prophet of the Son-of-Mankind Messiah (*Bar-Enash*)—not as the Davidic *Messiah*.

But *Thomas* adds “no resident physician practices upon those who know him,” which is not present in New Testament versions of the saying. This does not indicate self-consciousness as a physician. Rather it is a Semitic parallelism that draws comparison to the fact that physicians were often unsuccessful in treating their own friends and family and instead brought in another physician to treat them. Indeed, even today most medical doctors prefer to refer close relatives to others, even though that is not part of the Hippocratic Oath.

We know that *Yeshua* compared himself to a physician in an authentic Marcan saying repeated in Matthew and Luke.<sup>700</sup> He was also known publically as a healer, being mocked on the cross by those who said, “Physician, heal thyself.”<sup>701</sup> It is not unreasonable to speculate that some of the lost years of *Yeshua* might have been spent as a member of the Jewish community of healers known as the *Therapeutai* who lived by Lake Meriotis near Alexandria in Egypt.<sup>702</sup>

By comparing the words of the earlier Greek version of *Thomas* to those in the New Testament and the Greek loan-words in Coptic *Thomas*, we can find insights into the original Aramaic term for physician used by *Yeshua*, which is crucial to understanding the comparison. The Greek word for physician we find is ἰατρός (Coptic **ΜΑΡΕΩΘΕΙΝ**), which translates Aramaic *rofe*, “healer; one who sews wounds together, binds up wounds.” For the verb following it, the Greek loan-word in Coptic *Thomas* is *therapeuein* “to serve, treat, heal,” but the Greek word used in the earlier Greek *Thomas* is *poieitherapeia* “practitioner of healing arts” that never appears in the physician statements of the New Testament Gospels.<sup>703</sup>

The Hebrew-Aramaic word that was translated into the Greek of the Septuagint (Jewish Bible contemporary with *Yeshua*) for *therapeuien* was from the root *yashav*, meaning one who resided or was in resident healing service. The original Aramaic phrase would create the parallelism that we know was favored by *Yeshua* if that is what underlies the words of Greek *Thomas*. When we translate it from Aramaic, a clear parallelism becomes evident: “No prophet is accepted in his own village; no resident physician practices upon those who know him.”

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<sup>700</sup> Mark 2.17; Matthew 9.12; Luke 5.31

<sup>701</sup> Luke 4.23; 23.35; Matthew 27.42

<sup>702</sup> Cf. my fictional biography *Yeshua: The Unknown Jesus*.

<sup>703</sup> Mark 2.17: “Those who are whole have no need of the physician, but those who are sick: I came not to call the righteous, but sinners, to submit to Heaven.” Cf. Matthew 9.12; Luke 5.31 *et al.*



The Aramaic parallelism we have uncovered in this saying indicates that the two-part *davar* as recorded in *Thomas* is probably authentic. For *Yeshua*, it meant that the familiarity of his villagers with him and his childhood actually inhibited their ability to respond to his preaching as an adult.

**MEANING:** *Friends and family closest to a prophet are often blind to his/her true nature. Do not expect them to honor the spiritual light in you.*

**A city built on a high mountain and fortified cannot fall, nor can it be hidden. Proclaim from your housetops what you are hearing in your ear and in the other ear.<sup>704</sup> For no one lights a lamp and puts it under a bushel, nor does he put it in a hiding place, but rather he sets it on a lampstand so that everyone who enters and leaves can see by its light.** *Thomas* logia 32-33; Marke 4.21-22; Luke 11.33 “everyone who enters”; Papias and Matthew 5:15 “gives light to all who are in the house”; Marcion *Evangelion* “it illuminates everyone”

Logia 32 and 33 seem to represent one original saying of *Yeshua*, and not two separate *davarim*. The City on a Hill saying appears in Matthew’s special material<sup>705</sup> connected with the longer Light of the World metaphor:

**You are the light of the world. A city built on a hill cannot be hid. Neither do men light a candle and put it under a basket, but on a candlestick, and it gives light unto all who are in the house. Let your light so shine before men that they may see your good works and glorify your *Abba* in Heaven.<sup>706</sup>**

Many scholars consider these and many other special teachings of *Yeshua* found only in Matthew’s Gospel to represent a lost source comparable to Q and Thomas, which they designate M.<sup>707</sup> I consider the M material to represent an independent oral, rather than written, Jesus tradition. Luke knows the “proclaim from housetops” *davar*, but connects it with “there is nothing covered that shall not be revealed, neither hid that shall not be known,” an entirely different saying that warns against dishonesty.<sup>708</sup> So it cannot be argued that Matthew and Luke both know these from a written Q document.

Walled cities built on hilltops were visible from long distances across the plains. A large, wealthy city attracted caravan trade and admiration. Travelers were able to see great

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<sup>704</sup> A Semitic idiom for hearing private *halakah* and *haggadah* meaning “what you hear [whispered] in your ear”—an idiom for receiving kabbalistic teachings.

<sup>705</sup> The hypothetical M source.

<sup>706</sup> Matthew 5:14-16.

<sup>707</sup> This has been tabulated by Robert E. Van Voorst in his *Jesus Outside the New Testament* based on the work of G. D. Kilpatrick in *The Origins of the Gospel According to St. Matthew* and subsequent studies.

<sup>708</sup> “What you have spoken in the dark will be heard in the light, and what you have whispered behind closed doors will be proclaimed on the housetops.” Luke 12.3

city from distances of two to three days away. Thus a city built on a hill “cannot be hidden.” What is the connection with a lamp on a lampstand? Large caravan cities remained lamp-lit at night so that caravans and travelers could find their way to the gates, where they would set up camp. The city lamps could be seen at night flickering on a hilltop. Thus the hilltop cities were like lamps set on a lampstand.

The injunction to “proclaim from your housetops” is a Semitic idiom like “what you hear in your ear and in the other ear.” It refers to public proclamation. The *Basor*, unlike normal rabbinic teaching, was a public proclamation by a messenger from the Throne of the *Melek* or King.<sup>709</sup> That is why *Yeshua* began his ministry with a public proclamation of the advent of *Bar-Enash*, the new spiritual human archetype that is heir to the divine *Malkuth* or Sovereignty. Here he enjoins his disciples to not only to proclaim the *Basor*, but offer the teachings about it given to them privately. They were to do as he had done.

**MEANING:** *Proclaim the Basor to everyone, but give more advanced instruction to those who request it and are worthy.*

**Do not give your rings to the dogs, and do not give your golden earrings to the swine, lest they trample them underfoot and turn to attack you.**

This reconstructs the original Aramaic *davar* from the attempted redactions in Matthew and Papias. Matthew 7.6 has, “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you.” But Papias provides the clue to understanding in his version, “Do not give your rings<sup>710</sup> to the dogs, and do not throw your pearls to the swine, lest they trample them underfoot and turn to attack you.”

*Yeshua* was drawing upon a familiar maxim from Proverbs 11.22: *Like a gold earring in a swine’s snout, is a beautiful woman without discretion.* The literal meaning of the proverb is that a beautiful woman who lacks discretion and prudence is like a beautiful gold earring that has been defiled by being attached to the nose of a pig.<sup>711</sup> *Yeshua*’s maxim to his disciples was expressed in an idiomatic Semitic amplification connected by *vav* “and, that is to say:” *Don’t give your golden earrings to dogs, that is to say, don’t waste them on a pig’s snout.*

However, Rabbis often referred to the *Torah* as a gold ring and to individual statutes or halakic rulings as pearls, which is the way Matthew, who was familiar with Jewish

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<sup>709</sup> Cf. p. 41, Chapter Three, section on the Gospel Proclaimed by *Yeshua*.

<sup>710</sup> Golden rings and pearls precious jewels.

<sup>711</sup> Pigs and dogs were considered to be unclean animals.

tradition, renders it.<sup>712</sup> He transmits the saying as, *Don't give holy things to the dogs, or cast your pearls before swine*. For Matthew, *Yeshua* was warning his disciples against preaching the *Basor* to gentiles and revealing messianic *razim* to the unworthy.<sup>713</sup> But the term is “rings” plural, so the analogy breaks down.

The golden rings in the original *davar* probably represent inner-circle teachings meant for committed disciples. In *Yeshua's* advice to his disciples who went in pairs proclaiming the *Basor*, he warns them to be prudent and discreet to avoid revealing *razim* to spies, Herodians, and hostile hearers who will misunderstand and distort meaning in an attempt to discredit them.

**MEANING:** *Proclaim the Basor to all, but be discreet with the halakic and secret teachings lest enemies twist them and use them against you.*

#### **XLIX. Davarim Concerning Death**

Mark adds the following to *Yeshua's* saying about the after-death purgatory of *Gehenna* which, if it is authentic, would have said, *Everyone must be<sup>714</sup> salted<sup>715</sup> with fire.<sup>716</sup>* *Yeshua* taught that only those who made themselves *tam, shalem*, “perfect”<sup>717</sup> through his *halakah* of spiritual rebirth, would not experience the fiery purifications of *Gehenna* after death (“not experience death”). But most souls must pass through the “fires” of *Gehenna*, which means naked self-examination in the unbearable spiritual fire (*Ruach*) of the *Abba*. But for those disciples who persevered in spiritual self-purification, *Yeshua* gave the following *davar* about their reception into the eternal ‘*Olamim* after death.

**The angels and the prophets will come to you and give to you those things you (already) have. And you will reciprocate by offering them those things which you have, and say to yourselves, 'When will they come and take what is theirs?'**

*Thomas* legion 88

<sup>712</sup> Matthew Black [http://en.wikipedia.org/wiki/Matthew\\_Black](http://en.wikipedia.org/wiki/Matthew_Black) proposed an Aramaic back-reading that would explain Matt. 7:6. “What is holy” (*tò hágion*), he contended, was possibly a mistranslation of *qēdāšā*<sup>2</sup>—a golden ring—as *quddēšā*, or, “holy.” Hence, he proposed that the original words of Jesus were something along the lines of: “Give not a (precious) ring to dogs, and cast not your pearls before swine.” The “precious ring” of Matt. 7:6 would then function similarly to the device of the “gold ring in a swine’s snout” of Prov. 11:22. Black further argued that since the rabbis often referred to the law as a “gold ring,” and individual statutes as its “pearls,” *tò hágion* may not have been a mistranslation after all, but an explanatory gloss.

<sup>713</sup> Dogs was a disparaging term for gentiles used in Matthew 7.27, “*It is not right to take the children's bread [the healing power of the Malkuth] and toss it to the dogs.*”

<sup>714</sup> Greek future “will be” would reflect Aramaic *propheticus perfectus* “is, is being.”

<sup>715</sup> I.e., “seasoned with fire.”

<sup>716</sup> Mark 9.49

<sup>717</sup> Greek *teleios*, sinless and righteous before the *Abba*. In Paul’s soteriological language, *dikaiosyne*, *dikaïos*, “righteous, justified,” for Hebrew *tzadik*.



comparable to the Hermetic *Ogdoad* or Eighth Heaven, from which the ascended Hermetic saints offered telepathic guidance to incarnate souls.<sup>719</sup>

**MEANING:** *Persevere in shaqad both for spiritual attunement in flesh and preparation for physical death.*

**There was a rich man who had great wealth. He said, 'I shall invest my money so that I may sow, reap, plant, and fill my storehouse with produce, with the result that I shall lack nothing.' Such were the thoughts of his heart, but that same night he died. Let him who has ears hear. Thomas logion 63**

**MEANING:** *Physical death comes unexpectedly, so be always spiritually prepared for it.*

**There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in *Gehenna*, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father Abraham, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the prophets; let them hear them and make *teshuvah*.' Luke 16.19-29**

**MEANING:** *Those afflicted with poverty and illness already experience the fires of Gehenna in life. Many of them will pass easily into Paradise. But those possessing wealth and power, but ignoring the needs of others and of their own souls, will suffer many afflictions in the spiritual fires of Gehenna after death.*

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<sup>719</sup> Many Jewish kabbalistic concepts derive from Egyptian mortuary science, as do the concepts of the Hellenistic Mysteries of Hermes Trismegistus contemporary with *Yeshua*. We find instructions in some of the Egyptian Books of the Dead about the righteous climbing a ladder to the Chariot or Ark of the Sun, which is a light far above the darkness below comparable to the Enochian Seventh Heaven of *Shemesh*, the Sun. Cf. the Mesopotamian Sun God *Shamash*, from whom the Hebrew name developed: <http://en.wikipedia.org/wiki/Shamash>

**Woe to the flesh because it depends upon the soul; but woe to the soul because it depends upon the flesh!** *Thomas logion 112*

The immortal soul or *Neshamah* projects a physical incarnation that develops its own personal character and consciousness—the mortal *Nephesh*. But the flesh cannot be animated or live without the soul. When the soul withdraws, the flesh disintegrates. Thus, “Woe to the flesh because it depends on the soul,” and one day must die.

But when the personal, incarnate *Nephesh* ignores the guidance of the soul, which resides in the heart as the divine *Yetzer Ha-Tov*, and instead follows the impulses of the infernal *Yetzer Ha-Ra*, it defiles the soul and will force the *Neshamah* to experience painful purifications of *Gehenna* after death. The *Nephesh* lacks the wisdom of the soul, and yet it has power to profane it. Thus, “Woe to the soul because it depends upon the flesh.”

**MEANING:** *The immortal soul and the mortal flesh depend upon each other—the body for life, and the soul for incarnate experiences that can defile or sanctify it.*

The following may be an authentic *davar* of *Yeshua* embedded into a Johannine sermon:

**The night is coming, when no one can work.** John.9.4

**MEANING:** *Strive to store up treasure in your heart and sanctify your soul through the opportunities for spiritual work and service that occur only in the experiences of life, because after death there are no more opportunities until you are reborn again in flesh.*

**The personality of flesh [i.e., the *Nephesh*] that clings to flesh [*basar*] will waste away, and the soul [*Neshamah*] that is attached to these two will become desolate.** *Thomas logion 87*

Literally: Shattered is the body that clings to a body, and shattered is the soul that is attached to these two.

According to the Jewish wisdom schools, the lower form of spirit that connected the *Nephesh* to its body of flesh was known as the silver cord.<sup>720</sup> The cord broke after physical death and the *Nephesh* would no longer be able to return to its body. Since the *Nephesh* was the source of vital force for the physical body, the flesh dissolved and decayed back into its earthly elements. The bodiless *Nephesh* would survive for as long

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<sup>720</sup> “...the silver cord is snapped asunder, and the golden bowl is shattered, and the pitcher is broken at the fountain, and the wheel falleth shattered, into the pit.” Eccl. 12.6

as forty days, or six weeks. After this it would die and decay into its elements just as the physical body had done, releasing its immortal soul, the *Neshamah*. The soul then experienced a time of purification in the spiritual fires of *Gehenna* in the Third Heaven, which could be as long as a year in the case of souls that had been severely defiled. A true *tzadik* would have already purified his soul in life and would not experience the fires of *Gehenna*. Then the immortal soul would enter into Paradise to sleep until its next incarnation. In the case of a saint, however, the *Neshamah* awakened in the *Qimah* and abode in Paradise or higher Heavens. In the case of a fully realized messianic saint of *Yeshua*, I would speculate that his soul served as body to his divine *Yechidah*, which now shared the work of Sovereignty with the *Abba* as a member of the new sanctified and fully perfected Heavenly Humanity. Logion 88, included as first in this section, may describe that state.

In this *davar*, *Yeshua* applies the Aramaic term *pharad*, “shattered, wasted away, disconnected” to both the flesh or corpse of a dead person and to his *Nephesh* or personal self-consciousness that survives death for a time. Both will shatter, i.e. dissolve back into their elements or lose their means of attachment to a body. Using the language and concepts of *Yeshua*, the first line might be translated, “The personality of flesh that clings to flesh will waste away.” This was commonly understood. But in the second line he clarifies the meaning of losing the soul. “The soul that is attached to these two will become desolate.”

To paraphrase Logion 87, “The person of flesh-consciousness who depends only upon his simple material reality will find that after death it eventually dissolves, and the soul that clings to the person of flesh and his simple consciousness will be lost.”

**MEANING:** *Just as the flesh and the Nephesh dissolve after death, the soul that clings to mortal flesh and personality as the only form of reality will become desolate.*

#### L. *Davarim Concerning Fasting and Charity*

*Yeshua* did not fast according to the traditions of John the Baptist and the Pharisees.<sup>721</sup> He practiced the true fast of a prophet according to Isaiah 58.6-7: “Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh?”

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<sup>721</sup> Cf. Matthew 9.14f. *et al.*

[His disciples questioned him and asked, Do you want us to fast? and how should we pray? and should we give alms? and what diet should we observe? Jesus answered,] **Do not fabricate a lie, and do not do what you hate others doing. For all deeds are manifest before the Face of God.** *Thomas logion 6.a*

**MEANING:** *The true fast is fasting from evil.*

**When you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have merely received the approval of men. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your *Abba* who is in secret;<sup>722</sup> and your *Abba* who sees in secret approves you.<sup>723</sup>** Matthew 6:16-18

**MEANING:** *Fasting is a private devotion between you and the *Abba* like prayer.*

**If you do a religious fast, you will beget sin for yourselves; if you pray, you will come under judgment; if you give alms to the poor, you will do evil things to your spirits.** *Thomas logion 14.a*

[Hyperbole] **MEANING:** *Fasting, prayer, and charity done without absolutely pure intentions are spiritually harmful to your soul.*

The following is redacted into a sermon by the author(s) of Matthew from several authentic *davarim* and does not appear anywhere else, even in Papias. However, it is known by the contemporary *Didache 2*, so may reflect a summary in a lost gospel.

**Beware of practicing your piety before men in order to be seen by them; for then you will have no approval from your *Abba* who is in the Heavens. Thus, when you give alms, sound no trumpet<sup>724</sup> before you, as the self-righteous do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have merely received the approval of men. But when you give alms, do not let your left hand know what your right hand is doing,<sup>725</sup> so that your alms**

<sup>722</sup> Or "Who is in secret." Same phrase used with sayings for prayer. Greek ἐν τῷ κρυπτῷ, probably from Hebrew *Niphal* form of עלגנ, meaning "concealed, hidden" like God's Wisdom and God himself concealed in a "cloud" or mystery of seven veils of primordial light.

<sup>723</sup> Renders whatever you merit, rewards you with whatever "wages (*misthoi*)," positive or negative, are merited.

<sup>724</sup> Not a literal trumpet. Idiomatic for an ostentatious show of alms-giving intended as a moral example for non-observant Jews.

<sup>725</sup> A Semitic idiom for secrecy and discretion.



may be in secret; and your *Abba* who sees in secret approves you. And when you pray, you must not be like the self-righteous; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. Truly, I say to you, they have merely received the approval of men. But when you pray, go into your room and shut the door and pray to your *Abba* who is in secret; and your *Abba* who sees in secret approves you. Matthew 6.1-6

**MEANING:** *Charity and prayer are sacred devotions. If you want the approval of the Abba, keep them private.*

## II. *Probable Authentic Teachings in Johannine Literature PART ONE*

The Gospel of John and Johannine Epistles represent late first and early second century evolutions of sermons and concepts originally brought to synagogues by the Apostles John and *Miriam Magdala* in company with *Yeshua's* widowed mother *Miriam*. Apparently the Hellenistic Jewish-Christian congregations they founded, which were bilingual in Aramaic and Greek, were strongly influenced by later Pauline teachings. By the late first century we find the philosophical mysticism of the Pseudo-Pauline<sup>726</sup> Epistle to the Ephesians representing a synthesis of Johannine and Pauline Jesus traditions. It was probably authored in Ephesus about A.D. 85 as a circular letter to be shared among the churches of Asia Minor.<sup>727</sup> Ignatius of Antioch, who writes his circular letter to the Ephesians a generation later,<sup>728</sup> relies on the Pseudo-Pauline Ephesian Epistle for much of his theology and Christology. These include the Johannine-Pauline concepts of the divinity of the Lord Jesus in the incarnate person of *Yeshua*, the eternal origin of Christ and predestination of the elect from the beginning of creation, and the salvific power of the sacrificial blood of Jesus in the Eucharist.

The Johannine Gospel was not written by the Apostle John, but by disciples of his disciples several generations later based on their Johannine oral Jesus tradition.<sup>729</sup> The

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<sup>726</sup> Also known as Deutero-Pauline, like the Pastoral Epistles and others composed pseudepigraphically (under Paul's name) long after his death. This was not "forgery," but a common practice of leaders in Jewish apocalyptic schools inspired by the spirit of an historical or legendary teacher. There was a school of Paul, just as there were schools of Daniel and Enoch in Babylon.

<sup>727</sup> Marcion knows it as the *Epistle to the Laodocians*. "Most English translations indicate that the addressees are 'the saints who are in Ephesus' (1:1), but the words 'in Ephesus' are not found in the earliest and best Greek manuscripts of this letter. Most textual experts think that the words were not in the letter originally but were added by a scribe after it had already been in circulation for a time."

[http://en.wikipedia.org/wiki/Epistle\\_to\\_the\\_Ephesians#Authenticity](http://en.wikipedia.org/wiki/Epistle_to_the_Ephesians#Authenticity)

<sup>728</sup> For Ignatius' Epistle to the Ephesians with documentation of his conceptual sources see

<http://www.newadvent.org/fathers/0104.htm>

<sup>729</sup> Comments about the Apostle John by the writers of John's Gospel: John 21.24 "This [the Apostle John] is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true." John 19.35 "He who saw it [the Apostle John] has borne witness—his testimony is true, and he knows that he tells the truth—that you also may believe."

Johannine Epistles were written by the Presbyter John, a later-generation Greek-speaking gentile Johannine church leader or Bishop who took his name from the Jewish Apostle John. However, the earliest connections of gentile church writers (Apostolic Fathers) to the Apostle John were Ignatius, Papias, and Polycarp of the late first and early second century, who were said to have been hearers of the Johannine Jesus tradition in Asia Minor which differed from that of the Western Jesus traditions.

According to Irenaeus, Polycarp was a companion of Papias, another "hearer of John" as Irenaeus interprets Papias' testimony, and a correspondent of Ignatius of Antioch. Ignatius addressed a letter to him, and mentions him in his letters to the Ephesians and to the Magnesians. Irenaeus regarded the memory of Polycarp as a link to the apostolic past. He relates how and when he became a Christian, and in his letter to Florinus stated, that he saw and heard Polycarp personally in lower Asia. In particular, he heard the account of Polycarp's discussion with John and with others who had seen Jesus. Irenaeus also reports that Polycarp was converted to Christianity by apostles, was consecrated a bishop, and communicated with many who had seen Jesus. He repeatedly emphasizes the very great age of Polycarp.<sup>730</sup>

Irenaeus, originally from Syria in Asia Minor, tells of Polycarp's meeting with Anicetus, Bishop of Rome, in the mid-second century. In the Western tradition Easter was celebrated on the Sunday after the first Full Moon (Jewish 14<sup>th</sup> of Nisan, Passover Moon) after Spring Equinox. In the Jewish-Christian Johannine tradition of Asia Minor, Easter was celebrated on the Full Passover Moon of the 14<sup>th</sup> of Nisan regardless of the day of the week on which it fell. Anicetus and Polycarp agreed to disagree, and the Roman Bishop allowed Polycarp to celebrate the Eucharist in his own church—a gesture of ecumenism between Western and Eastern Christians. But a generation later Bishop Victor of Rome tried to excommunicate all the bishops of Asia over this Quartodeciman controversy.<sup>731</sup>

The Johannine-Pauline mysticism of John's Gospel and the Ephesian epistles was used by second-century Gnostics like Marcion to promote Valentinian gnosis and the interpretation of Jesus as Gnostic Revealer<sup>732</sup> and Redeemer.<sup>733</sup>

Just as we can reconstruct teachings of *Yeshua* by deconstructing the Pauline corpus and the synoptic Gospels through analysis of how, where, and when their Jesus traditions were transmitted, we can do the same for the Johannine tradition. For

<sup>730</sup> <http://en.wikipedia.org/wiki/Polycarp>

<sup>731</sup> Polycrates (circa 190), however, wrote to Victor defending the antiquity of Asian Quartodecimanism. Victor's attempted excommunication was apparently rescinded and the two sides reconciled upon the intervention of bishop Irenaeus and others, who reminded Victor of the tolerant precedent of Anicetus. [http://en.wikipedia.org/wiki/Easter#Controversies\\_over\\_the\\_date](http://en.wikipedia.org/wiki/Easter#Controversies_over_the_date)

<sup>732</sup> Johannine *Parakletos*.

<sup>733</sup> Pauline *Kyrios Christos*.

example, the sermons of Jesus about himself as Redeemer in John's Gospel originated in prophetic *davarim* about the *Bar-Enash* delivered privately by *Yeshua* to his disciples, then later remembered by the Apostle John, who delivered them as sermons about the Christ. As the *Mar Yeshua* of history developed into the *Kyrios Iesous* (Lord Jesus) of Pauline Christology, the sermons of Johannine Jesus tradition became sermons of the Lord Jesus about himself. Their underlying *davarim* are not difficult to reconstruct.

### **The Sovereignty and Divine Life of the *Bar-Enash***

**The *Abba* loves the *Bar-Enash* and has given all *Malkuth* unto his hand.** John 3.35

**MEANING:** *And to him was given dominion and glory and a Sovereignty [Malkuth], that all peoples, nations, and languages should serve it.* Daniel 7.14.a

***Amen, amen, I say to you, the *Bar-Enash* can do nothing of his own accord, but only what he sees the *Abba* doing; for whatever he does, that the *Bar-Enash* does likewise. For the Father loves the *Bar-Enash*, and shows him all that he himself is doing; and greater works than these will he show him, that you may marvel. For as the *Abba* raises the dead and gives them life, so also the *Bar-Enash* gives life to whom he will. The *Abba* judges no one, but has given all judgment to the *Bar-Enash*, that all may honor the *Bar-Enash*, even as they honor the *Abba*. He who does not honor the *Bar-Enash* does not honor the *Abba* who sent him.*** John 5.19-23

**MEANING:** *The *Bar-Enash* apprentices the works of the *Abba* and will do the works of the *Abba*. The *Bar-Enash* offers the spiritual life of the 'Olam.*

***Amen, amen, I say to you, he who lives in accordance with my prophetic word<sup>734</sup> and keeps faith him who sent me, already has gained the life of the 'Olam; he does not come into judgment, but has passed from spiritual death unto spiritual life.*** John 5.24

***Amen, amen, I say to you, if any one keeps my word, he will never see death.*** John 8.57

**MEANING:** *When you are faithful to the halakah of spiritual rebirth, you experience the spiritual life of the heavenly eternities. If you remain faithful, you will rebirth yourself as a *Bar-Enash* and never have to experience the suffering of Gehenna.*

**The *Bar-Enash* is the *Qimah* and the eternal life of the 'Olam. Whoever keeps faith with the *Bar-Enash*, though he die, yet he lives, and whoever lives and keeps faith with the *Bar-Enash* never dies.** John 11.25-26

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<sup>734</sup> Hebrew/Aramaic "hears," meaning to understand and implement.

**MEANING:** *Whoever rebirths himself as a yeled of the Malkuth will achieve eternal spiritual life during his life on Earth and after physical death.*

**Amen, amen, I say unto you, unless a grain of wheat falls into the earth and dies, it remains a single seed; but if it dies, it brings forth much fruit.** John 12.24

**MEANING:** *Just as the seed must germinate and break through its protective outer shell in order to become a mature plant and fulfill its purpose, so each disciple must transcend the Nephesh or mortal personal self and transform into a Christ.*

**One who adores his mortal life<sup>735</sup> loses it, but one who does not adore his mortal life in this world will safeguard it for eternal life.** John 12.25

**MEANING:** *One who is attached to the prison of personal self will find that it disintegrates painfully at death, but one who is not attached will grow into a divine self and achieve the Qimah after physical death.*

**The *Bar-Enash* is the journey,<sup>736</sup> and the divine righteousness,<sup>737</sup> and the life of the 'Olam; no one comes to the *Abba* except through the *Bar-Enash*.** John 14.6

**MEANING:** *The journey of the New Humanity in the practice of righteousness to achieve the eternal life of God is the only way to draw near to the *Abba*.*

## LII. *Probable Authentic Teachings in Johannine Literature PART TWO*

### **The Kabbalistic Bread of Heaven**

These sayings were probably given in the context of *Yeshua's* framing of his Messianic *Shabbat Seder* as a foretaste of the Messianic Banquet, in which he gave private kabbalistic teachings to his inner-circle disciples and apostles. In John's Gospel they form the skeletal framework for the sermon of the Lord Jesus on the Eucharistic Bread of Life.

**Do not labor for the food<sup>738</sup> which perishes, but for the food which endures in the life of the 'Olam of God, which the *Bar-Enash* gives to you; for on him has God the *Abba* set his seal.<sup>739</sup>** John 6.27

<sup>735</sup> Greek *psyche* for Hebrew *Nephesh*, mortal personality.

<sup>736</sup> Greek *hodos* "path" for Hebrew/Aramaic *derek*, "journey along a path"

<sup>737</sup> Greek *aletheia* for Hebrew/Aramaic *emeth*, "firmness, faithfulness, integrity, righteousness, truth."

<sup>738</sup> Food, bread—references to the heavenly *razim*, kabbalistic teachings, and guidance for the faithful emanating from the *Pardes*.

<sup>739</sup> Greek *sphragis* for Hebrew **החמ**, a seal or sign of protection, approval, completion.

**MEANING:** *The Bar-Enash is the source provided by the Abba for heavenly razim, teachings, and guidance of the faithful.*

**Amen, amen, I say to you, it was not Moses who gave you the bread<sup>740</sup> from heaven; the Abba gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world. John 6.32-33**

**MEANING:** *The teachings of the Abba that come from the Throne of God to humanity through the prophet Yeshua awaken souls to the spiritual life of the 'Olam.*

**Amen, amen, I say to you, unless you eat the flesh of the Bar-Enash and drink his blood, you have no life in you. John 6.53**

**MEANING:** *In the Messianic Seder, the bread and wine symbolize the divine razim and teachings given as a foretaste of the Banquet of the Marriage of Messiah to the faithful members of the New Humanity.*

### **Merkabah Davarim**

And he said to him [Nathaniel], **“Amen, amen, I say to you, you will see the Heavens opened and the angels of God ascending and descending upon the Bar-Enash.”**  
John 1:51

**MEANING:** *Yeshua instructed and guided disciples in a Merkabah ascent.<sup>741</sup>*

**What if you were to see the Bar-Enash ascending where he was before? John 6.62**

**No one has ever gone into heaven except the one who came from heaven--the Bar-Enash. John 3.13**

**MEANING:** *A saint of the Bar-Enash is able to safely ascend in consciousness into the spiritual eternities and return in Merkabah shaqad.*

### **Liberation**

**If you remain faithful my word, you are truly my disciples, and if you practice righteousness,<sup>742</sup> it will liberate you from the bondage of sin. Amen, amen, I say**

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<sup>740</sup> Greek *artos*, leavened bread, used by early Christians in the Eucharist instead of unleavened bread, later using unleavened bread and wafers. Same symbol as “food.” Referencing the *manna* from the sky that was eaten by Jews in the legendary 40-year wanderings in the wilderness.

<sup>741</sup> Cf. *Yeshua* and *Merkabah* Ascent in my Introduction section. The so-called Transfiguration was a form of guided *Merkabah* ascent.

unto you, everyone who commits sin is a slave to sin. The slave does not continue in the house forever; but the son continues forever. So if the *Bar-Enash* liberates you from the consequences<sup>743</sup> of sin, you will be free indeed. John 8.31-36

**MEANING:** *Practicing the halakah of spiritual rebirth liberates a disciple from the consequences of sin. He is no longer a slave to Shaitan, but rebirths himself as a son [saint] of God.*

As he passed by, he saw a man blind from his birth. And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” 3 Jesus answered, “**It was not that this man sinned, or his parents, but that the works of God might be made manifest in him.**” John 9.1-3

**MEANING:** *There is no point in speculating about sinful works of the past, individual or parental, as causes for illnesses and afflictions. Rather, our response to illness and affliction must be the divine and non-judgmental work of healing, assistance, and service.*

#### **Mashal of the Gate**

**Amen, amen, I say to you, the *Bar-Enash* is the gate of the sheepfold.<sup>744</sup> If anyone enters by the *Bar-Enash*, he will be protected and will go in and out and find pasture. The *Bar-Enash* has come that mankind may have life, and have it abundantly.** John 10.7f.

**MEANING:** *Those who seek the Pardes, which is the New Heavens and the New Earth, must rebirth themselves as members of the New Humanity. They will be able to ascend and descend from the heavenly eternities and be eternally established in the life of the ‘Olam.*

#### **Mashal of the Vine**

**The *Bar-Enash* is like a perpetual<sup>745</sup> vine, and the *Abba* is like a vinedresser. Every branch that bears no fruit, he takes away, but every branch that does bear fruit he prunes, that it may bear more fruit. If you abide in the perpetual vine, the**

<sup>742</sup> Greek *aletheia* “truth” for Hebrew/Aramaic *emeth*, “righteousness, truth.” This was not philosophical truth, but the divine attributions of God’s righteousness: Justice, Compassion, etc. Truth was not something that was spoken, but was spoken about and done. Semitic idiom “to do the truth.”

<sup>743</sup> Hebrew/Aramaic *hob*.

<sup>744</sup> The Gate of return to Paradise, the kabbalistic *Pardes*.

<sup>745</sup> Greek *alethine* for Hebrew/Aramaic *emeth*, “faithful, reliable, perpetual”

***Bar-Enash* abides in you. As the branch cannot bear fruit unless it abides in the vine, neither can you unless you abide in the *Bar-Enash*.** John 15.1-4

**MEANING:** *If you are a member of the New Humanity but produce no spiritual fruit such as justice and compassion, you will revert to the Old Humanity. If you are fruitful, you will be empowered to become more fruitful.*<sup>746</sup>

### **Ahava, Love**

**Love**<sup>747</sup> **one another as I have loved you.** John 13.34

**MEANING:** *Be faithfully devoted to one another as you are to God.*

The First Epistle of John was probably written about the same time as the Gospel and the Revelation, A.D. 95-110.<sup>748</sup> It does not have the characteristics of an epistle (greeting, author's name, etc.), thus may have been a document circulated from Ephesus to other churches of Asia Minor, possibly even as private commentary for believers on the new Johannine Gospel, which was written to convert unbelievers.<sup>749</sup> The many statements stressing love, Greek *agape* for Hebrew/Aramaic *ahava* in the two greatest commandments identified by *Yeshua*, indicate the probable authenticity of the love teachings the Apostle John emphasized, as below:

If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech, but in deeds and in truth.<sup>750</sup> I John 3.17-18

He who does not love does not know God; for God is love.<sup>751</sup> John 4.8

### **LIII. *The Jesus Traditions as They Evolved in the Early Churches***

In first-century writings contemporary with the Gospels that were once included in the New Testament but later dropped like the *Didache* and *I Clement*, and in the first- and second-century Apostolic Fathers, there are many versions, syntheses, and summaries of Eastern and Western Jesus traditions. In the footsteps of the first apostolic missionaries preached to Jewish synagogues throughout the Hellenistic diaspora, and then of Paul who founded and organized gentile churches, many Jewish-Christian and

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<sup>746</sup> Reverse Measure-or-Measure, "To those who have, more will be given, but..."

<sup>747</sup> Greek *agapao* also for Hebrew/Aramaic *ahav*, "have heartfelt devotion." Both Greek *agape* and *philos* were used to translate *ahav*.

<sup>748</sup> [http://en.wikipedia.org/wiki/First\\_Epistle\\_of\\_John](http://en.wikipedia.org/wiki/First_Epistle_of_John)

<sup>749</sup> 1 John 3.24 echoes the Gospel 15.4 *et al.*: "All who keep his commandments abide in him, and he in them. And by this we know that he abides in us, by the Spirit which he has given us."

<sup>750</sup> Greek *aletheia* coordination with "in deeds" retains meaning of Hebrew/Aramaic *emeth*

<sup>751</sup> The radical statement "God is love" may have originated with *Yeshua*, as it reflects his style of hyperbole.

gentile teachers travelled the Roman Empire from church to church. They sometimes competed with each other to establish their interpretations of Christ. Some were “prophets,” or psychic channelers of the Spirit of the Lord Jesus, or of the Paraclete, or of the Holy Spirit. The early churches copied, circulated, and consolidated the epistles of Paul, and shared their versions of the Gospels as they evolved beginning with Mark (c. A.D. 65), and of the oral and earliest written sayings of *Yeshua* translated into Greek. By examining some of the earliest written sources of these Jesus traditions that developed alongside the Gospels and were part of the earliest New Testament collections, but later dropped because they were too long or did not conform to the Christian orthodoxy of later centuries, we can understand how the Jesus traditions were transmitted and shaped.

## An Early Non-Johannine Eastern Jesus Tradition

### The *Didache* [Teaching] of the Twelve Apostles<sup>752</sup>

The text, parts of which constitute the oldest surviving written catechism, has three main sections dealing with Christian ethics, rituals such as baptism and Eucharist, and Church organization. It is considered the first example of the genre of the Church Orders.<sup>753</sup> The parts I reproduce belong to its earliest version, possibly c. A.D. 50. Here are some excerpts revealing the conventions of church order, morality, ministry, and rituals of baptism and the Eucharist that had developed in its particular Jesus tradition:

#### CHAPTER 1

1 There are two Ways, one of Life and one of Death, and there is a great difference between the two Ways. 2 The Way of Life is this: "First, thou shalt love the God who made thee, secondly, thy neighbour as thyself; and whatsoever thou wouldst not have done to thyself, do not thou to another." 3 Now, the teaching of these words is this: "Bless those that curse you, and pray for your enemies, and fast for those that persecute you. For what credit is it to you if you love those that love you? Do not even the heathen do the same?" But, for your part, "love those that hate you," and you will have no enemy. 4 "Abstain from carnal" and bodily "lusts." "If any man smite thee on the right cheek, turn to him the other cheek also," and thou wilt be perfect. "If any man impress thee to go with him one mile, go with him two. If any man take thy coat, give him thy shirt also. If any man will take from thee what is thine, refuse it not" -- not even if thou canst. 5 Give to everyone that asks thee, and do not refuse, for the Father's will is that we give to all from the gifts we have received...

#### CHAPTER 7

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<sup>752</sup> FULL TEXT: <http://www.earlychristianwritings.com/didache.html>

<sup>753</sup> <http://en.wikipedia.org/wiki/Didache>



1 Concerning baptism, baptise thus: Having first rehearsed all these things, "baptise, in the Name of the Father and of the Son and of the Holy Spirit," in running water; 2 but if thou hast no running water, baptise in other water, and if thou canst not in cold, then in warm. 3 But if thou hast neither, pour water three times on the head "in the Name of the Father, Son and Holy Spirit." 4 And before the baptism let the baptiser and him who is to be baptised fast, and any others who are able. And thou shalt bid him who is to be baptised to fast one or two days before.

#### CHAPTER 8

1 Let not your fasts be with the hypocrites, for they fast on Mondays and Thursdays, but do you fast on Wednesdays and Fridays. 2 And do not pray as the hypocrites, but as the Lord commanded in his Gospel, pray thus: "Our Father, who art in Heaven, hallowed be thy Name, thy Kingdom come, thy will be done, as in Heaven so also upon earth; give us to-day our daily bread, and forgive us our debt as we forgive our debtors, and lead us not into trial, but deliver us from the Evil One, for thine is the power and the glory forever." 3 Pray thus three times a day.

#### CHAPTER 9

1 And concerning the Eucharist, hold Eucharist thus: 2 First concerning the Cup, "We give thanks to thee, our Father, for the Holy Vine of David thy child, which, thou didst make known to us through Jesus thy child; to thee be glory forever." 3 And concerning the broken Bread: "We give thee thanks, our Father, for the life and knowledge which thou didst make known to us through Jesus thy Child. To thee be glory forever. 4 As this broken bread was scattered upon the mountains, but was brought together and became one, so let thy Church be gathered together from the ends of the earth into thy Kingdom, for thine is the glory and the power through Jesus Christ forever." 5 But let none eat or drink of your Eucharist except those who have been baptised in the Lord's Name. For concerning this also did the Lord say, "Give not that which is holy to the dogs."<sup>754</sup>

#### CHAPTER 10

1 But after you are satisfied with food, thus give thanks: 2 "We give thanks to thee, O Holy Father, for thy Holy Name which thou didst make to tabernacle in our hearts, and for the knowledge and faith and immortality which thou didst make known to us through Jesus thy Child. To thee be glory forever. 3 Thou, Lord Almighty, didst create all things for thy Name's sake, and didst give food and drink to men for their enjoyment, that they might give thanks to thee, but us hast thou blessed with spiritual food and drink and eternal light through thy Child. 4 Above all we give thanks to thee for that thou art mighty. To thee be glory forever. 5 Remember, Lord, thy Church, to deliver it from all evil

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<sup>754</sup> There was no "open communion." Before a Christian could take communion, he spent years as a catechumen studying and practicing virtue for eventual baptism. The catechumens sat for the Proanaphora or first part of the Eucharist, but were dismissed for their studies before the Anaphora or Communion Liturgy was begun. It is still done this way in Eastern Orthodoxy.

and to make it perfect in thy love, and gather it together in its holiness from the four winds to thy kingdom which thou hast prepared for it. For thine is the power and the glory forever. 6 Let grace come and let this world pass away. *Hosannah* to the God of David. If any man be holy, let him come! if any man be not, let him repent: *Maran atha*, Amen." 7 But suffer the prophets to hold Eucharist as they will.<sup>755</sup>

## CHAPTER 11

1 Whosoever then comes and teaches you all these things aforesaid, receive him. 2 But if the teacher himself be perverted and teach another doctrine to destroy these things, do not listen to him, but if his teaching be for the increase of righteousness and knowledge of the Lord, receive him as the Lord. 3 And concerning the Apostles and Prophets, act thus according to the ordinance of the Gospel. 4 Let every Apostle who comes to you be received as the Lord, 5 but let him not stay more than one day, or if need be a second as well; but if he stay three days, he is a false prophet. 6 And when an Apostle goes forth let him accept nothing but bread till he reach his night's lodging; but if he ask for money, he is a false prophet. 7 Do not test or examine any prophet who is speaking in a spirit, "for every sin shall be forgiven, but this sin shall not be forgiven." 8 But not everyone who speaks in a spirit is a prophet, except he have the behaviour of the Lord. From his behaviour, then, the false prophet and the true prophet shall be known. 9 And no prophet who orders a meal in a spirit shall eat of it: otherwise he is a false prophet. 10 And every prophet who teaches the truth, if he do not what he teaches, is a false prophet. 11 But no prophet who has been tried and is genuine, though he enact a worldly mystery of the Church, if he teach not others to do what he does himself, shall be judged by you: for he has his judgment with God, for so also did the prophets of old. 12 But whosoever shall say in a spirit 'Give me money, or something else,' you shall not listen to him; but if he tell you to give on behalf of others in want, let none judge him.

## CHAPTER 12

1 Let everyone who "comes in the Name of the Lord" be received; but when you have tested him you shall know him, for you shall have understanding of true and false. 2 If he who comes is a traveller, help him as much as you can, but he shall not remain with you more than two days, or, if need be, three. 3 And if he wishes to settle among you and has a craft, let him work for his bread. 4 But if he has no craft provide for him according to your understanding, so that no man shall live among you in idleness because he is a Christian. 5 But if he will not do so, he is making traffic of Christ; beware of such.

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<sup>755</sup> The Aramaic invocation of Jesus as the spirit of prophecy, *Marana Tha* "Our Master, Come," was offered before the Christian prophets (precursors of preachers giving sermons) channeled the Holy Spirit. Prophets were held in higher esteem than Bishops, which were merely elected or appointed church leaders. Discriminating "true" from "false" travelling Christian prophets was important. This is where the inauthentic sayings attributed to *Yeshua* in the Gospels about wolves in sheep's clothing and "by their fruits shall ye know them" originated—in the later church communities—but became part of the Jesus traditions.

## CHAPTER 13

1 But every true prophet who wishes to settle among you is "worthy of his food." 2 Likewise a true teacher is himself worthy, like the workman, of his food. 3 Therefore thou shalt take the first-fruit of the produce of the winepress and of the threshing-floor and of oxen and sheep, and shalt give them as the first-fruits to the prophets, for they are your high priests. 4 But if you have not a prophet, give to the poor. 5 If thou makest bread, take the first-fruits, and give it according to the commandment. 6 Likewise when thou openest a jar of wine or oil, give the first-fruits to the prophets.<sup>756</sup> 7 Of money also and clothes, and of all your possessions, take the first-fruits, as it seem best to you, and give according to the commandment.

## CHAPTER 15

1 Appoint therefore for yourselves bishops and deacons worthy of the Lord, meek men, and not lovers of money, and truthful and approved, for they also minister to you the ministry of the prophets and teachers. 2 Therefore do not despise them, for they are your honourable men together with the prophets and teachers. 3 And reprove one another not in wrath but in peace as you find in the Gospel, and let none speak with any who has done a wrong to his neighbour, nor let him hear a word from you until he repents. 4 But your prayers and alms and all your acts perform as ye find in the Gospel of our Lord.

## Early Western Jesus Traditions

### The First Epistle of Clement<sup>757</sup>

The First Epistle of Clement (Ancient Greek: Κλήμεντος πρὸς Κορινθίους Klēmēntos pros Korinthious "Clement to Corinthians") is a letter addressed to the Christians in the city of Corinth. The letter dates from the late 1st or early 2nd century, and ranks with Didache as one of the earliest—if not the earliest—of extant Christian documents outside the canonical New Testament.<sup>758</sup> Here are some excerpts relating to the conventions of church order and ministry that had developed in its Jesus tradition:

#### CHAPTER 42 -- THE ORDER OF MINISTERS IN THE CHURCH.

The apostles have preached the Gospel to us from the Lord Jesus Christ; Jesus Christ [has done so from God. Christ therefore was sent forth by God, and the apostles by Christ. Both these appointments, then, were made in an orderly way, according to the

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<sup>756</sup> The Christian prophets, not the Bishops, were considered to be the Priests of the early churches, analogous to the Priests or *Cohenim* of the Old Testament who receive first-fruits according to levitical laws. However, in Western tradition the first church officials who acted as Priests for the Eucharist were the Apostles and their successions of Bishops. Cf. *I Clement* and Luke-Acts.

<sup>757</sup> FULL TEXT: <http://www.earlychristianwritings.com/1clement.html>

<sup>758</sup> [http://en.wikipedia.org/wiki/First\\_Epistle\\_of\\_Clement](http://en.wikipedia.org/wiki/First_Epistle_of_Clement)

will of God. Having therefore received their orders, and being fully assured by the resurrection of our Lord Jesus Christ, and established in the word of God, with full assurance of the Holy Ghost, they went forth proclaiming that the kingdom of God was at hand. And thus preaching through countries and cities, they appointed the first-fruits [of their labours], having first proved them by the Spirit, to be bishops and deacons of those who should afterwards believe. Nor was this any new thing, since indeed many ages before it was written concerning bishops and deacons. For thus says the Scripture a certain place, "I will appoint their bishops in righteousness, and their deacons in faith..."

#### CHAPTER 44 -- THE ORDINANCES OF THE APOSTLES, THAT THERE MIGHT BE NO CONTENTION RESPECTING THE PRIESTLY OFFICE.

Our apostles also knew, through our Lord Jesus Christ, and there would be strife on account of the office of the episcopate. For this reason, therefore, inasmuch as they had obtained a perfect fore-knowledge of this, they appointed those [ministers] already mentioned, and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry. We are of opinion, therefore, that those appointed by them, or afterwards by other eminent men, with the consent of the whole Church, and who have blamelessly served the flock of Christ in a humble, peaceable, and disinterested spirit, and have for a long time possessed the good opinion of all, cannot be justly dismissed from the ministry.<sup>759</sup> For our sin will not be small, if we eject from the episcopate those who have blamelessly and holily fulfilled its duties. Blessed are those presbyters who, having finished their course before now, have obtained a fruitful and perfect departure [from this world]; for they have no fear lest any one deprive them of the place now appointed them. But we see that you have removed some men of excellent behaviour from the ministry, which they fulfilled blamelessly and with honour...

#### CHAPTER 49 -- THE PRAISE OF LOVE<sup>760</sup>.

Let him who has love<sup>761</sup> in Christ keep the commandments of Christ. Who can describe the [blessed] bond of the love of God? What man is able to tell the excellence of its beauty, as it ought to be told? The height to which love exalts is unspeakable. Love unites us to God. Love covers a multitude of sins. Love bears all things, is long-suffering in all things. There is nothing base, nothing arrogant in love. Love admits of no schisms: love gives rise to no seditions: love does all things in harmony. By love have all the elect of God been made perfect; without love nothing is well-pleasing to God. In love has the Lord taken us to Himself. On account of the Love he bore us, Jesus Christ our Lord gave His blood for us by the will of God; His flesh for our flesh, and His soul for our souls.

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<sup>759</sup> The Corinthian church wanted to replace apostolic appointments to leadership with

<sup>760</sup> God is love. The author's Jesus tradition has already been synthesized with the Johannine tradition.

<sup>761</sup> Greek *agape*.

CHAPTER 46 -- LET US CLEAVE TO THE RIGHTEOUS: YOUR STRIFE IS PERNICIOUS.

... Have we not [all] one God and one Christ? Is there not one Spirit of grace poured out upon us? And have we not one calling in Christ? Why do we divide and tear to pieces the members of Christ, and raise up strife against our own body, and have reached such a height of madness as to forget that "we are members one of another?" Remember the words of our Lord Jesus Christ, how He said, "Woe to that man [by whom offences come]! It were better for him that he had never been born, than that he should cast a stumbling-block before one of my elect. Yea, it were better for him that a millstone should be hung about [his neck], and he should be sunk in the depths of the sea, than that he should cast a stumbling-block before one of my little ones."<sup>762</sup> Your schism has subverted [the faith of] many, has discouraged many, has given rise to doubt in many, and has caused grief to us all. And still your sedition continues.

### The Shepherd of Hermas<sup>763</sup>

A Christian literary work of the 2nd century, considered a valuable book by many Christians, and considered canonical Scripture by some of the early Church fathers such as Irenaeus. The Shepherd had great authority in the 2nd and 3rd centuries. It was bound as part of the New Testament in the Codex Sinaiticus, and it was listed between the Acts of the Apostles and the Acts of Paul in the stichometrical list of the Codex Claromontanus.<sup>764</sup> Here are excerpts from the Vision given Hermas by the Old Lady (the Church):

CHAPTER II.

"What have they borne?" said I. "Listen," said she: "scourges, prisons, great tribulations, crosses, wild beasts, for God's name's sake. On this account is assigned to them the division of sanctification on the right hand, and to everyone who shall suffer for God's name: to the rest is assigned the division on the left. But both for those who sit on the right, and those who sit on the left, there are the same gifts and promises; only those sit on the right, and have some glory. You then are eager to sit on the right with them, but your shortcomings are many. But you will be cleansed from your shortcomings; and all who are not given to doubts shall be cleansed from all their iniquities up till this day." Saying this, she wished to go away. But falling down at her feet, I begged her by the Lord that she would show me the vision which she had promised to show me. And then she again took hold of me by the hand, and raised me, and made me sit on the seat to the left; and lifting up a splendid rod, she said to me, "Do you see something great?" And I say, "Lady, I see nothing." She said to me, "Lo! Do you not see opposite to you a great

<sup>762</sup> Originated as an authentic *davar* about disciples as *yeledim* whose guiding *malachim* ("angels") always behold the Face of God. See Section XXVII. Expanded in the Jesus tradition of Matthew and applied to children.

<sup>763</sup> FULL TEXT: <http://www.earlychristianwritings.com/shepherd.html>

<sup>764</sup> Cf. [http://en.wikipedia.org/wiki/The\\_Shepherd\\_of\\_Hermas](http://en.wikipedia.org/wiki/The_Shepherd_of_Hermas)

tower, built upon the waters, of splendid square stones?" For the tower was built square by those six young men who had come with her. But myriads of men were carrying stones to it, some dragging them from the depths, others removing them from the land, and they handed them to these six young men. They were taking them and building; and those of the stones that were dragged out of the depths, they placed in the building just as they were: for they were polished and fitted exactly into the other stones, and became so united one with another that the lines of juncture could not be perceived. And in this way the building of the tower looked as if it were made out of one stone. Those stones, however, which were taken from the earth suffered a different fate; for the young men rejected some of them, some they fitted into the building, and some they cut down, and cast far away from the tower. Many other stones, however, lay around the tower, and the young men did not use them in building; for some of them were rough, others had cracks in them, others had been made too short, and others were white and round, but did not fit into the building of the tower. Moreover, I saw other stones thrown far away from the tower, and falling into the public road; yet they did not remain on the road, but were rolled into a pathless place. And I saw others falling into the fire and burning, others falling close to the water, and yet not capable of being rolled into the water, though they wished to be rolled down, and to enter the water...

#### CHAPTER V

"Hear now with regard to the stones which are in the building. Those square white stones which fitted exactly into each other, are apostles, bishops, teachers, and deacons, who have lived in godly purity, and have acted as bishops and teachers and deacons chastely and reverently to the elect of God. Some of them have fallen asleep, and some still remain alive. And they have always agreed with each other, and been at peace among themselves, and listened to each other. On account of this, they join exactly into the building of the tower." "But who are the stones that were dragged from the depths, and which were laid into the building and fitted in with the rest of the stones previously placed in the tower?" "They are those who suffered for the Lord's sake." "But I wish to know, O Lady, who are the other stones which were carried from the land." "Those," she said, "which go into the building without being polished, are those whom God has approved of, for they walked in the straight ways of the Lord and practised His commandments." "But who are those who are in the act of being brought and placed in the building?" "They are those who are young in faith and are faithful. But they are admonished by the angels to do good, for no iniquity has been found in them." "Who then are those whom they rejected and cast away?" "These are they who have sinned, and wish to repent. On this account they have not been thrown far from the tower, because they will yet be useful in the building, if they repent. Those then who are to repent, if they do repent, will be strong in faith, if they now repent while the tower is building. For if the building be finished, there will not be more room for any one, but he will be rejected. This privilege, however, will belong only to him who has now been placed near the tower..."

## CHAPTER IX

Give ear unto me, O Sons: I have brought you up in much simplicity, and guilelessness, and chastity, on account of the mercy of the Lord, who has dropped His righteousness down upon you, that ye may be made righteous and holy from all your iniquity and depravity; but you do not wish to rest from your iniquity. Now, therefore, listen to me, and be at peace one with another, and visit each other, and bear each other's burdens, and do not partake of God's creatures alone, but give abundantly of them to the needy. For some through the abundance of their food produce weakness in their flesh, and thus corrupt their flesh; while the flesh of others who have no food is corrupted, because they have not sufficient nourishment. And on this account their bodies waste away. This intemperance in eating is thus injurious to you who have abundance and do not distribute among those who are needy. Give heed to the judgment that is to come. Ye, therefore, who are high in position, seek out the hungry as long as the tower is not yet finished; for after the tower is finished, you will wish to do good, but will find no opportunity. Give heed, therefore, ye who glory in your wealth, lest those who are needy should groan, and their groans should ascend to the Lord, and ye be shut out with all your goods beyond the gate of the tower. Wherefore I now say to you who preside over the Church and love the first seats, "Be not like to drug-mixers. For the drug-mixers carry their drugs in boxes, but ye carry your drug and poison in your heart. Ye are hardened, and do not wish to cleanse your hearts, and to add unity of aim to purity of heart, that you may have mercy from the great King. Take heed, therefore, children, that these dissensions of yours do not deprive you of your life. How will you instruct the elect of the Lord, if you yourselves have not instruction? Instruct each other therefore, and be at peace among yourselves, that I also, standing joyful before your Father, may give an account of you all to your Lord."

### Justin Martyr of Rome<sup>765</sup>

By the second century the bread and wine of the Eucharist were considered to be the literal flesh and blood of the Lord Jesus, an interpretation that seems to have originated in Johannine Christology as we will see in Ignatius of Antioch, and advocated by mid-second century in Rome By Justin Martyr.. Justin was also an exponent of the Johannine Logos Christology:

#### FIRST APOLOGY, A.D. 148-155, CHAPTERS V-VI

"...since of old these evil demons, effecting apparitions of themselves, both defiled women and corrupted boys, and showed such fearful sights to men, that those who did not use their reason in judging of the actions that were done, were struck with terror; and being carried away by fear, and not knowing that these were demons, they called them gods, and gave to each the name which each of

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<sup>765</sup> [http://en.wikipedia.org/wiki/Justin\\_Martyr](http://en.wikipedia.org/wiki/Justin_Martyr)

the demons chose for himself. And when Socrates endeavoured, by true reason and examination, to bring these things to light, and deliver men from the demons, then the demons themselves, by means of men who rejoiced in iniquity, compassed his death, as an atheist and a profane person, on the charge that "he was introducing new divinities;" and in our case they display a similar activity. For not only among the Greeks did reason (Logos) prevail to condemn these things through Socrates, but also among the Barbarians were they condemned by Reason (or the Word, the Logos) Himself, who took shape, and became man, and was called Jesus Christ; and in obedience to Him, we not only deny that they who did such things as these are gods, but assert that they are wicked and impious demons, whose actions will not bear comparison with those even of men desirous of virtue. Hence are we called atheists. And we confess that we are atheists, so far as gods of this sort are concerned, but not with respect to the most true God, the Father of righteousness and temperance and the other virtues, who is free from all impurity. But both Him, and the Son (who came forth from Him and taught us these things, and the host of the other good angels who follow and are made like to Him), and the prophetic Spirit, we worship and adore, knowing them in reason and truth, and declaring without grudging to everyone who wishes to learn, as we have been taught..."

## CHAPTER 66

"This food we call the Eucharist, of which no one is allowed to partake except one who believes that the things we teach are true, and has received the washing for forgiveness of sins and for rebirth, and who lives as Christ handed down to us. For we do not receive these things as common bread or common drink; but as Jesus Christ our Savior being incarnate by God's Word took flesh and blood for our salvation, so also we have been taught that the food consecrated by the Word of prayer which comes from him, from which our flesh and blood are nourished by transformation, is the flesh and blood of that incarnate Jesus."

## The Gentile Johannine Jesus Tradition

### Ignatius of Antioch, Third Bishop of Antioch and Martyr<sup>766</sup>



Ignatius, along with his friend Polycarp, was said to be a hearer and possibly a disciple of the Apostle John. Evodius was the Apostolic successor of Peter in Antioch,



and Ignatius was the successor of Evodius. On his journey as a captive to be martyred in the Colosseum at Rome about A.D. 108 he wrote seven epistles that were once included in ancient New Testaments. After Ignatius' martyrdom in the Colosseum his remains were carried back to Antioch by his companions and were interred outside the city gates. The reputed remains of Ignatius were moved by the Emperor Theodosius II to the Tychaeum, or Temple of Tyche, which had been converted into a church dedicated to Ignatius. In 637 the relics were transferred to the Basilica di San Clemente in Rome.<sup>767</sup> He knows the Jesus traditions of Matthew,<sup>768</sup> Luke-Acts,<sup>769</sup> and uses short phrases from authentic Pauline writings.<sup>770</sup> Here are excerpts of his letters illustrating his Johannine-Pauline-Matthean Jesus tradition:<sup>771</sup>

#### Romans, Chapter VII

The prince of this world<sup>772</sup> would fain carry me away, and corrupt my disposition towards God. Let none of you, therefore, who are [in Rome] help him; rather be ye on my side, that is, on the side of God. Do not speak of Jesus Christ, and yet set your desires on the world. Let not envy find a dwelling-place among you; nor even should I, when present with you, exhort you to it, be ye persuaded to listen to me, but rather give credit to those things which I now write to you. For though I am alive while I write to you, yet I am eager to die. My love has been crucified, and there is no fire in me desiring to be fed; but there is within me a water that liveth and speaketh, saying to me inwardly, Come to the Father. I have no delight in corruptible food, nor in the pleasures of this life. I desire the bread of God, the heavenly bread,<sup>773</sup> the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink of God, namely His blood, which is incorruptible love and eternal life.

#### Philadelphians, Chapter IX

The priests indeed are good, but the High Priest<sup>774</sup> is better; to whom the holy of holies has been committed, and who alone has been trusted with the secrets of God. He is the door<sup>775</sup> of the Father, by which enter in Abraham, and Isaac, and Jacob, and the prophets, and the apostles, and the Church.

#### Smyrnaeans, Chapter VI

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<sup>767</sup> [http://en.wikipedia.org/wiki/Ignatius\\_of\\_Antioch](http://en.wikipedia.org/wiki/Ignatius_of_Antioch)

<sup>768</sup> A major source for the Jesus sayings listed by his friend Papias.

<sup>769</sup> In its earlier versions.

<sup>770</sup> Apparently knows Romans, I Corinthians, Ephesians, Colossians, and I Thessalonians.

<sup>771</sup> FULL TEXTS: <http://www.earlychristianwritings.com/ignatius.html>

<sup>772</sup> Johannine title for *Shaitan* attributed to Jesus.

<sup>773</sup> Johannine Bread of Life.

<sup>774</sup> Christ as High Priest—reference to Epistle to Hebrews.

<sup>775</sup> Johannine “door of the sheepfold.”

They abstain from the Eucharist and from prayer, because they do not admit that the Eucharist is the flesh of our Savior Jesus Christ, the flesh which suffered for our sins and which the Father, in His graciousness, raised from the dead."

### Polycarp, Bishop of Smyrna and Martyr

According to Irenaeus, Polycarp was a companion of Papias, another "hearer of John" as Irenaeus interprets Papias' testimony, and a correspondent of Ignatius of Antioch. Ignatius addressed a letter to him, and mentions him in his letters to the Ephesians and to the Magnesians.<sup>776</sup> He was burned at the stake as an "atheist" for refusing to offer incense to the genius<sup>777</sup> of the Roman Emperor. Here the sayings of Jesus he quotes from his Jesus tradition are shown in italics

*"Now He that raised Him from the dead will raise us also; if we do His will and walk in His commandments and love the things which He loved, abstaining from all unrighteousness, covetousness, love of money, evil speaking, false witness; not rendering evil for evil or railing for railing or blow for blow or cursing for cursing; but remembering the words which the Lord spake, as He taught; Judge not that ye be not judged. Forgive, and it shall be forgiven to you. Have mercy that ye may receive mercy. With what measure ye mete, it shall be measured to you again; and again Blessed are the poor and they that are persecuted for righteousness' sake, for theirs is the kingdom of God."*  
*Epistle to the Philippians 2.2-3*

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<sup>776</sup> <http://en.wikipedia.org/wiki/Polycarp>

<sup>777</sup> Family deity. This was equivalent to refusing to sign a loyalty oath to the nation.

# VII. Liturgy of the Messianic Banquet



Dr. Lewis Keizer

## LITURGY OF THE MESSIANIC BANQUET

Formal dinner table is set with communion chalice, one central candle alight in the Chalice, a pitcher, basket or plate for bread, and separate glasses for each person seated at the table to receive the sacrament. The pitcher contains sacramental wine or grape juice. The basket or plate contains an unbroken loaf of unsliced leavened bread. Celebrant call for silence and leads opening prayer. Everyone places right palm over central area of chest at heart level with left palm over right. This is the *Nacham* posture.

### OPENING PRAYER

CELEBRANT: Please place your hands in *Nacham* posture and intone after me.

OUR ABBA,  
 WHOSE SOVEREIGNTY AND SPIRIT ARE WITHIN US  
 AND BEYOND OUR UNDERSTANDING,  
 MAY THY WAY BE HALLOWED IN EVERY HEART,  
 MAY THINE INTERIOR GUIDANCE BE KNOWN IN EVERY SOUL,  
 AND MAY THINE ETERNAL SOVEREIGNTY BECOME FULLY MANIFEST,  
 IN EARTH AS IT IS IN THE HEAVENS;

AS ABOVE, SO BELOW,  
 AS WITHIN, SO WITHOUT,  
 AS IN SPIRIT, SO IN FLESH.

GRANT US THIS DAY  
 OUR BREAD OF THE MORROW;  
 AND RELEASE US FROM THE CONSEQUENCES OF OUR SINS AND ALL SIN,  
 AS WE FORGIVE THOSE WHO SIN AGAINST US;  
 AND DO NOT ABANDON US UNTO OUR TESTS,  
 BUT DELIVER US FROM ALL EVIL, WITHIN AND WITHOUT.

FOR THINE IS THE ETERNAL SOVEREIGNTY,  
 AND THE POWER, AND THE GLORY,  
 ALWAYS AND EVER.

AMEN,  
 AMEN,  
 AMEN

## Proanaphora

CELEBRANT:

**Hear and Understand, All Ye Who Engage in Sacred Spiritual Struggle. The Divine Source of All Being is the One we worship. Godhead, Humanity, and All Beings are One.**

[Intone antiphonally]



**SHEMA YISRAEL  
ADONAI ELOHENU  
ADONAI ECHAD**

**I PURIFY MY HEART  
THE CHALICE OF MY HEART  
WITH THE FLAME OF LOVE DIVINE**

*Amen*

*Amen*

*Amen*

[Nacham Mudra]

## OFFERTORY

CELEBRANT:

**O' Eternal Master, Almighty and Ever-Living One, Loving Father and Mother of All; we offer our daily life and service for the benefit of all beings, and we return Thy Divine Blessing unto Thee, Our Master, Who art the Source and Ruler of all Being.**

[Intone antiphonally]



**ADONAI ELOHIM  
EL SHADDAI ELOHIM  
ABBA IMMA ELOHIM  
BARUKH ATTAH ADONAI  
ELOHEINU MELEKH HA-OLAM**

*Amen*

*Amen*

***Amen***

[Nacham mudra]

**[End of Proanaphora]**

## Anaphora

### SURSUM CORDA



Elevate Chalice and Intone antiphonally:

**WE LIFT UP OUR HEARTS  
WE AWAKEN OURSELVES  
WE EVOKE THE ETERNAL FLAME  
OF THE CHRIST WITHIN.**

Return Chalice to Table:

### INVOCATION

CELEBRANT: Please raise your hands in Orant posture.

**Ever-Living LORD of Life, Root of all Reality, Origin of all being, Source of all that manifests, Father-Mother of our souls, we open our eyes to the glory of Thy Sacred, Ever-Present, and Indwelling Reality, and we gather in Spirit with all Thy Host of awakened Beings in the body of Christ and the assembly of the New Humanity. We evoke the enlightened presence of all Thy Great Ones who serve Thy Divine Will and Way, and who initiate and guide all nature and humanity through Thy profound mysteries of interior transformation and spiritual evolution.**

**We gather with you, Faithful and Holy Ones of all Generations and all Worlds, to enact and celebrate the Eternal Mysteries of Christ, and to participate in the joyous Universal Fellowship of all Souls in the Light and Peace that passeth human understanding, and can be known only by the Heart.**

### SANCTUS

CELEBRANT: Let us worship at the Throne of God.

**O' Lord of Life, Thou hast anointed us to exercise Thy Sovereignty, to apprentice Thy works, and to attune ourselves to live in accordance with Thy good will. We know ourselves as individual rays from Thy One Heart striving to sanctify ourselves and our world in Thy many Names, which are Wisdom, Compassion, Justice, Truth, Beauty, and all Thy spiritual lights. We see thy radiance joining our hearts with Thine and all others in an infinite web-work of Divine Light and Spiritual Fire that permeates all Space with unfolding streams of soul and consciousness, Beloved God, and we sing unto Thee in the holiness of this Blessed Vision.**

*Nacham* posture:

***Holy, Holy, Holy art Thou, Adonai Sabaoth, Lord of the Hosts of all Beings in all Worlds;  
Heaven and Earth are full of Thy Glory.***



CELEBRANT: Please intone after me, remaining in *Nacham* posture:

**KADOSH  
KADOSH  
KADOSH  
ADONAI SABAOTH  
HEAVEN AND EARTH ARE FULL OF THY GLORY**

CELEBRANT (Speak):

***Thy Splendor is upon all, Thy Blessing is upon all,  
and Thine abundance is upon all.***

[Intone antiphonally]



**MI ADIR EL HAKOL  
MI BARUKH EL HAKOL  
MI GADOL EL HAKOL**

**GLORY BE TO THEE, O' LORD MOST HIGH  
AS IT WAS IN THE BEGINNING  
IS NOW, AND EVER SHALL BE!**

**Amen    Amen    Amen**  
[Nacham Mudra]

### **ANAMNESIS**

CELEBRANT: [Evocational Mudra]

**O' LORD OF LIFE, SACRED HEART OF THE UNIVERSE, Thou hast brought forth Thy beloved Son, our Master *Yeshua*, as Firstborn of the Christ, raised Him up from the dead, and set Him before us as an Elder Brother and Master of our Souls, that we might follow the example of His Life and Teaching and listen with our Hearts to the Inner Guidance of Heaven, to follow Your Way, imitate You, and ripen into Divine and Perfected Beings as spiritually reborn members of a new, sovereign, and sanctified Humanity. We give Thee**



thanks for *Mar Yeshua* and all the Lords, Masters, and Enlightened Ones who have brought us Thy Divine Teaching throughout the ages, and especially for the Sacred Mysteries that we now enact through the High Priesthood of the Lord Christ Melchizedek.

[Elevate Chalice]

Our Master *Yeshua* revealed the Sacred Mystery of the Body and Blood of Christ, the New Humanity anointed by the Lord of Spirits to sit at his Right Hand and preordained to inherit and exercise Divine Co-Sovereignty. We are the hands and fingers of our *Abba* in this world, and Body and Blood of Christ.

Our Body of Christ is mystically allegorized as the spiritual Bread of the Morrow that nourishes our minds and spirits this day. It is our foretaste of the great Marriage Banquet, which represents divine union in the perfect attunements of spirit and flesh. We celebrate this in the liturgical breaking and sharing of this loaf, which is an outward and visible emblem of this inward and spiritual reality.

Our Blood of Christ is the Eternal Life of our *Abba*, the Father-Mother of All, in Whom we live and move and have our being. We celebrate this in the liturgical pouring out and sharing of this wine, which is an outward and visible emblem of this inward and spiritual reality. For we are a spiritual gathering of the New Humanity, and we are the Body and Blood of the Christ.

Our Master *Yeshua* revealed unto us the Holy Chalice of the Heart, which is the Temple of Godhead, the Reality of our individual Being, and the Holy Flame through which each of us draws all Humanity unto the Divine Unity we share with all beings, great and small, visible and invisible.

And our Master *Yeshua* taught us how to strive with fidelity and perseverance to liberate our hearts from the bondage of the Old Humanity and make ourselves worthy of spiritual rebirth in the New Humanity as Christs in flesh.

Now, Beloved *Abba*, we know ourselves as One with Thee and all Thy Universe. We attune ourselves for Holy Communion with the Eternal Life of Divine Love and the spiritual Image of Godhead incarnate in all humanity that has ever lived or ever will live. We mystically participate as a community in the spiritual banquet that we may always experience individually in daily communions and attunements of contemplation, prayer, practice, and meditation.

Now, O' Eternal One, we lift up our hearts and contemplate, through the Single Eye of the Heart, Thine Indwelling Glory incarnate in all that manifests, returning unto our essential Divine Nature and looking within unto Thy Subtle Worlds and Higher Realities, guided by Thine Interior Light. We sanctify the outer world as Christs in flesh, and we help create and build the New Heavens and the New Earth. For we are all One Body and One Blood in

**Thee.**

[Return Chalice to Table]

CELEBRANT: Please raise your hands in the Orant posture and join in the Consecration of the Elements.

**EPIKLEISIS**

[Intone antiphonally]



**WHEREFORE WE CALL UPON THEE  
O' ETERNAL LORD CHRIST,  
O' MASTER *YESHUA* OUR HIGH PRIEST,  
O' ARISEN ONES AND MASTERS,  
WITH ALL THE HOST OF HEAVEN**

[Fill Chalice]

**POUR OUT THY DIVINE SPIRIT UPON US**

[Perform the Elevation]

**KINDLE THE PURE FLAME OF OUR HEARTS WITHIN US**

[Return Chalice to Table and Elevate Bread Basket]

**RAISE UP THE CHRIST WITHIN US  
FILL US WITH THY HEAVENLY FEAST**

[Return Bread Basket to Table]

**AND BLESS**



**SANCTIFY**



**AND CONSECRATE**



**ALL WORLDS, THE PLANET, AND ALL HUMANITY**

*Palms down over Elements*

**MYSTICALLY UNITED IN THESE HOLY ELEMENTS**

*Blessing Mudra*

**AND CELEBRATE FOR ALL SOULS  
AND CREATE ANEW WITHIN ALL SOULS**

*Palms down over Elements*

**THE SACRED MYSTERIES  
OF THINE ETERNAL BODY AND BLOOD.**

*Amen*

*Amen*

**Amen**

[Nacham Mudra]

[Elevate the Bread Basket and pray Heavenward]

**ALL-LOVING AND EVER-LIVING LORD OF LIFE, We consecrate unto Thee in Eucharist the incarnate Flesh and all invisible Bodies that Thou hast given unto each of us; [Forehead, Lips, Throat] We purify and dedicate all thought, word, and deed unto the Liberation and Sanctification of all beings in Loving Service for Love's Sake only; [Blessing +] And we send forth Thy Holy Blessing unto All Worlds, the Planet, and All Humanity;**

**IN THE NAME OF OUR OWN HEARTS** [*Heart, Forehead*]

*[Hold Bread Basket with left hand and Seal the Sacrament by inscribing three equal-sided Crosses over it with hands locked and right forefingers in the Monophysite or One-Fingered Mudra.]*

**[+] AMEN [+] AMEN [+] AMEN**

CELEBRANT: Elevate Chalice and pray Heavenward:

**BELOVED FATHER AND MOTHER OF ALL WORLDS, we consecrate unto Thee in Eucharist the Sacred Interior Life [Cross] that Thou hast apportioned individually unto each of us; we kindle the Flame of Thy Divine Spirit [Heart] within our Hearts; we build and strengthen our Bridge unto Thee for Eternal Guidance, Inspiration, and Communion with Thy Higher Worlds.**

**Let the Chalice of our Hearts be filled with Thine Heavenly Nectars, Fragrances, and Essences, that our Souls may be nurtured with Thine Evolutionary and Transforming Energies of Higher Light, Love, and Wisdom. IN THE NAME OF OUR OWN HEARTS** [Heart, Head]

*[Hold Chalice with left hand and Seal the Sacrament by inscribing three equal-sided Crosses over it with hands locked and right forefinger in the Monophysite or One-Fingered Mudra]*

**[+] AMEN [+] AMEN [+] AMEN**

**INTENTIONS**

CELEBRANT: Let us each send out Blessing, Healing, and our Special Intentions for this Sacred Work.

**SPECIAL RITES SHOULD BE INSERTED HERE**



## THE MYSTERY OF THE CHALICE



CELEBRANT: *Offers Bread in Invocational Mudra.* Congregation does not repeat.

**TAKE, EAT;**  
**THIS IS THE BODY OF CHRIST, WHICH IS YOUR BODY.**  
**HENCEFORTH I SHALL BE KNOWN TO YOU**  
**IN THE BREAKING OF THIS BREAD;**  
**FOR IF YOU KEEP MY WORD, I SHALL DWELL IN YOU,**  
**AND YOU IN ME;**  
**AND WE SHALL BECOME ONE BODY AND ONE HEART**  
 [Equal-sided Cross from Heart].  
**THEREFORE,**  
 [Right Hand Blessing Mudra]  
**DO ON EARTH AS I HAVE DONE,**  
**THAT ALL HUMANITY MAY REMEMBER US**  
**AND LEARN OF OUR LOVE**  
 [Heart, Forehead].

CELEBRANT: *Offers Chalice in Invocational Mudra:*

**DRINK YE ALL OF THIS;**  
**FOR THIS CUP RENEWS THE ETERNAL COVENANT OF DIVINE LOVE**  
 [Equal-sided Cross from Heart]  
**IN THE LIFE THAT WE SHALL POUR OUT**  
**FOR THE LIBERATION OF ALL HUMANITY.**  
**THEREFORE,**  
 [Right Hand Blessing Mudra]  
**SHOW FORTH THE LOVE THAT I HAVE TAUGHT YOU,**  
**AND BECOME A LIVING MEMORY FOR ALL HUMANITY**  
**OF THE TRUE LIFE THAT LIES HIDDEN WITHIN EACH SOUL**  
 [Heart, Forehead].

Celebrant pours half of the Sacrament from the Chalice into the pitcher, pours a small amount into his own wine glass, then passes the pitcher to the person seated on the left (clock-wise direction). Communicant pours a small amount of the Sacrament into his/her wine glass and passes the pitcher to the next person, and so one around the table. The Celebrant breaks off a piece of consecrated bread to consume and passes the bread basket to the person on his left, who does likewise, and so on around the table.

When everyone has been served with the Sacrament, Celebrant leads everyone in the Blessing of the

Bread. Holding the bread to the Heart and visualizing a golden blessing proceeding from heart to bread, all intone:

**We return Blessing unto Thee, *Abba*, for our life in flesh.**

All consume the bread.

Raising the wine glass as in a toast, they intone:

**We return Blessing unto Thee, *Abba*, for the eternal life of Spirit.**

All consume the wine, afterward sitting in *Nacham* posture for Eucharistic meditation.

### **EUCCHARISTIC MEDITATION**

As the Chalice of each Heart is filled with Divine *Berakoth*, each one meditates in silent Eucharist in *Nacham* mudra. Celebrant rings Sanctus Bells when Meditation has come to an end and the OM is harmonically intoned:



### **THE MEAL BEGINS**

### **THE SECOND CUP**

When the main meal is finished, dishes are cleared and a dessert is served. It is during dessert that spiritual teaching and discussion will be done. Before dessert is eaten, a second Cup of Blessing is offered. Celebrant passes the pitcher of consecrated wine to refill wine glasses.

Raising the wine glass as in a toast, they intone:

**We return Blessing unto Thee, *Abba*, for the eternal life of Spirit.**

All consume the wine, and over dessert a spiritual teaching and discussion is offered.

### **SPIRITUAL TEACHING AND DISCUSSION**

**Celebrant or other person should offer a reading of Christian or other Scripture with brief comments and open up a free-ranging discussion.**

Psalms and hymns may be sung after this part of the meal. The Messianic Banquet ends with formal Blessings.

### **CONCLUDING BLESSINGS**

CELEBRANT: *Invocational Mudra*:

**We are ever surrounded in Love and tender nurture, encouragement and wise guidance, and there is no darkness within or without that can ever separate us from the Love of God. Let us sit in *Nacham* posture for the Apostolic Blessing**

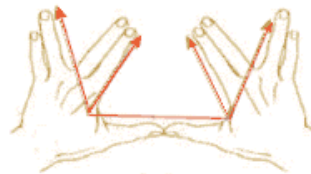
CELEBRANT:

O' Holy Father and Mother, as the fruits of field and vine were gathered from afar to be blessed in this Sacrament of Bread and Wine, so let all Humanity be brought together, sanctified, and made One with Thee in Thine Eternal Rule.



May the Blessing of our Eternal and Loving Father-Mother God rest upon us and remain with us always.

[CELEBRANT stands to recite the Priestly Blessing, raising hands in the *Shin* mudra.]



The letter *Shin* for *Shaddai*

*Nesiat Kapayim* (Raising of the hands)

And may the Eternal One Bless Us and Protect Us,  
May the Eternal One Shine the Holy Light Upon Us and be Gracious unto Us,  
And May the Eternal One Look upon Us and Give us Perfect Peace.

A-U-M

Optional recitation in Hebrew follows:

[Optional CELEBRANT may offer the Priestly Blessing in Hebrew. Recite, but intone the underlined Name of Godhead YHWH EeYaOhWay.]

**YeBarRuKheKha EeYaOhWay VeVishMerRaKa**  
**Ya'er EeYaOhWay Panav Elekha VaHunekha**  
**Yisa EaYaOhWay Panav Elekha VeYasem LeKha Shalom**

A-U-M

**Amen**

**Amen**

**Amen**

[Nacham Mudra]

Table Candle is extinguished in counter-clockwise direction.

