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The Crown Diamond of the Believers' Tree of Life:

**The Measurement of the
Tabernacle of David**

By Bora ben Elazar

Second Edition

1995-96



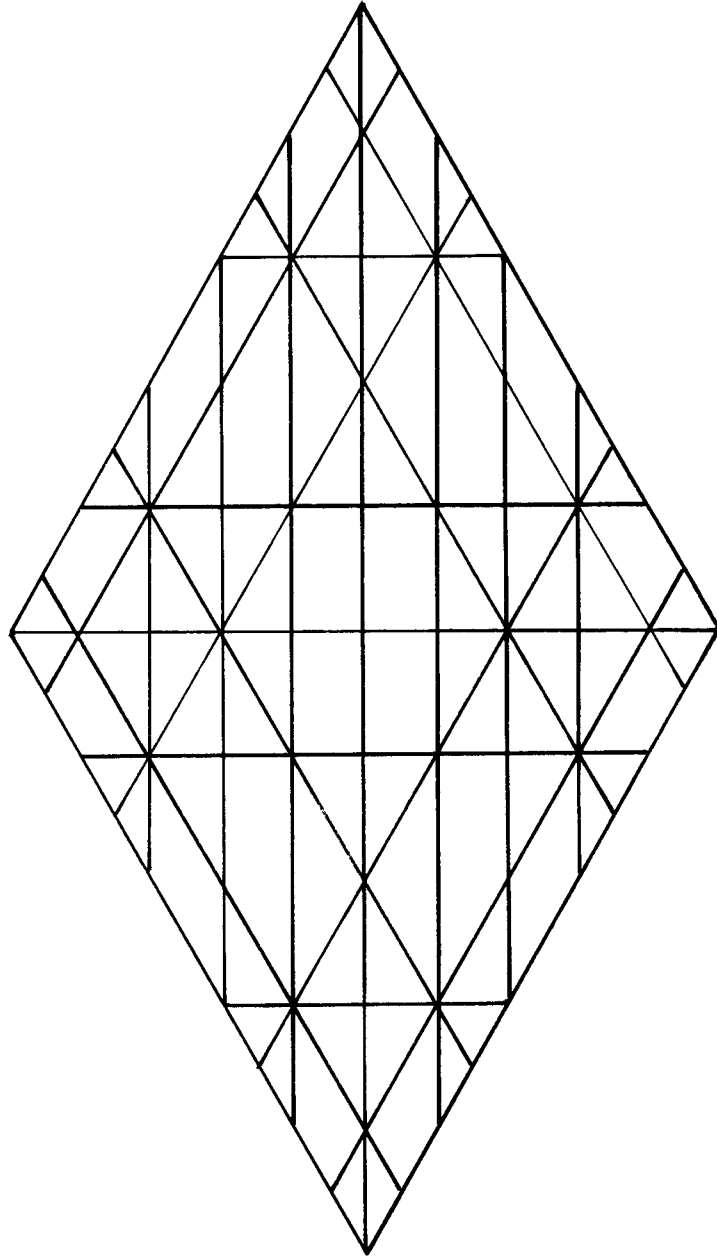
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This second edition corrects some errors in the first and adds some new material. Distance from the first writing made it easier to deal verbally with some of the old material. Hopefully, the text is more accurate, more readable, and easier to understand.

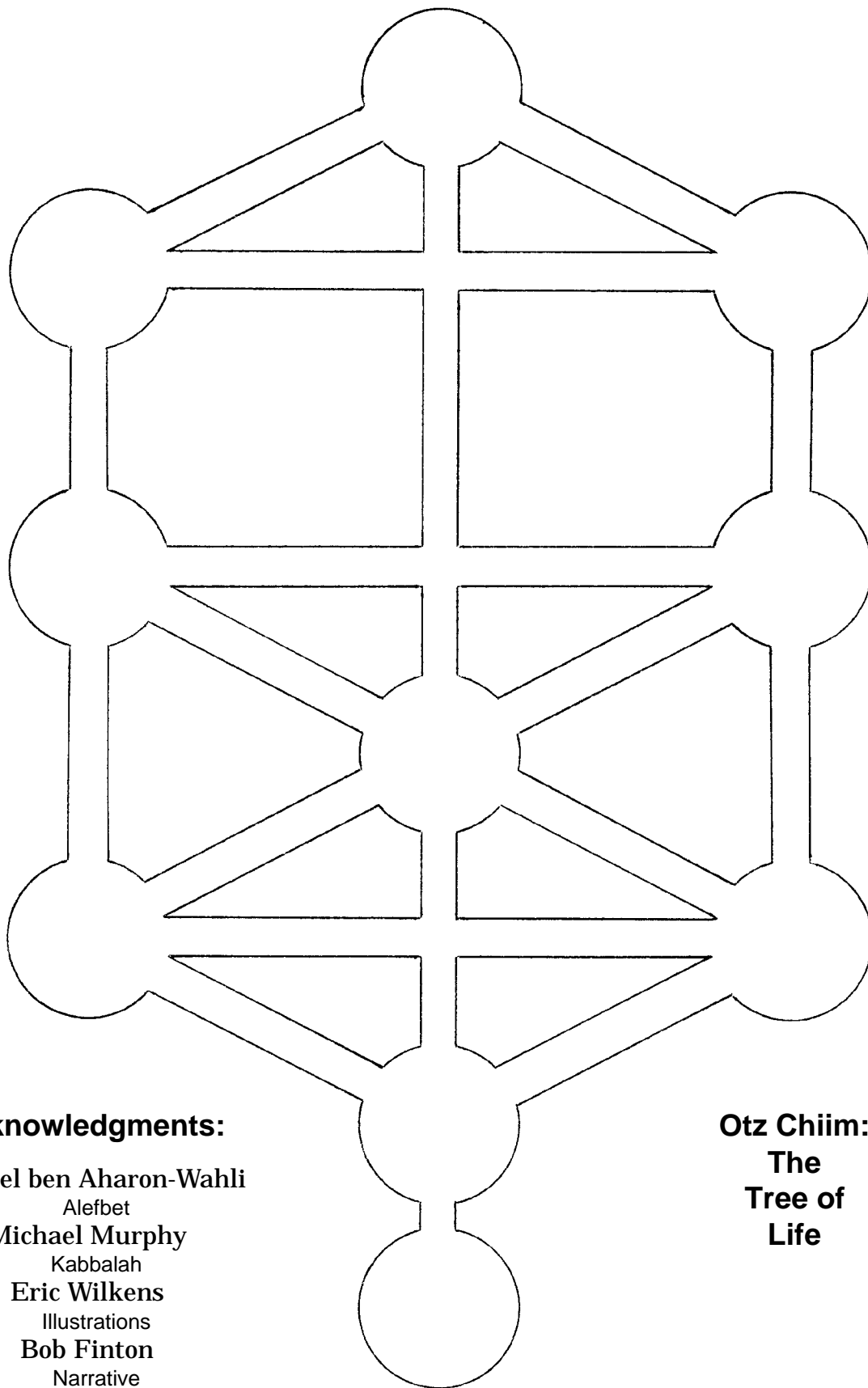
Praise be to **ሃሃደረገገ ጳጳሳ**

—to YHWH our God—

for continuing to give us these things at this time!



The Crown Diamond



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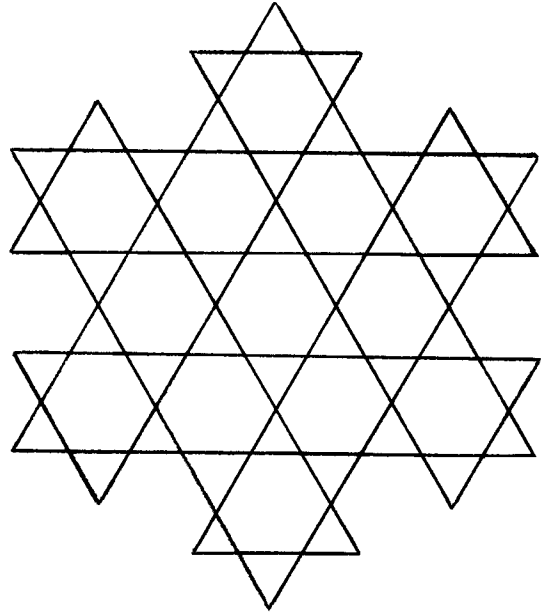
Illustrations

Bob Finton

Narrative

Otz Chiim:

**The
Tree of
Life**



To The Word: A Dedication

I found you in all of my memories:
There, beneath the sky and rolling seas,
You filled my lifetime with the sound of
your Name;
And, now, I know it will always be the
same.

Earth will last a moment before it dies.
Still, you'll hold me deep within your eyes;
And through the endless span of your
gentle mind,
You'll carry me: you won't leave me behind.

Unimagined—always—your love for me:
Being born through all eternity!
The shoreline changes; it is never the
same,
Yet here I stand, in the sound of your
Name!

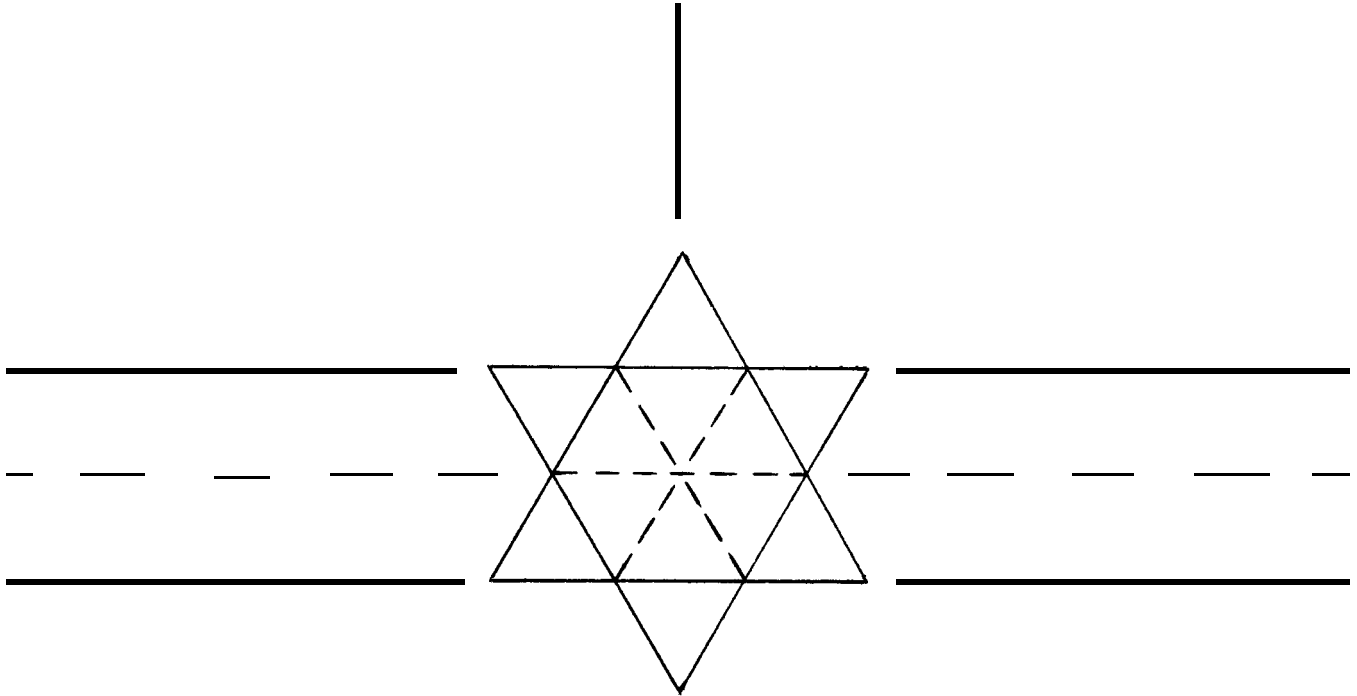
Baruch HaShem!

Table of Contents

To the Word: a Dedication	iii
Moon Parable: a Foreword	v
Preface for the Child of God	vi
Adam Kadmon	1
The Sephiroth	6
The Falling Away—the Carnal Legacy of the First Adam: Ascent Upon Mount Ebal ...	25
The Howl of Whole Palestina	31
The Good Reports: Making the Crooked Straight	43
Selah: Standing Still in the Overflow of Yordan at the time of Harvest	52
Back in the Wilderness: And the Rough Places, Plain	54
Beyond Yordan: the Seventh Day Before Yericho	71
The Crown Diamond and Western Alphabets	93
Atop the Wall: Waiting for the Sound of the Trumpet	101
The Scarlet Thread: Path to the Inheritance	132

List of Illustrations

The Crown Diamond Template	i	David's Scepter	70
Otz Chiim: the Tree of Life	ii	Mechanics of Crown Diamond Formation	71-78
Tiled Shield of David	iii	The Crown Diamond's Four Courts	79-80
Kingdom Cross	cover & v	Ezekiel's Vision	81
Solomon's Seal	ix	The Great I Am	82
The Projection of Man	1	Father and Son	83
Interlocking Adam Kadmons	2	The Transfiguration	84
Psalm 104	5	The Innumerable Host	85
The Second Adam	7	Infinite Stability	86
The First Adam	8	Mandala of a Dervish	87
Courts of Adam Kadmon	9	Adam Kadmon and the Cube	88
The Chakras	14	Traced Partials	89-90
The Shekinah	24	Computer Grid	91-92
He Called Their Name Adam	26	Kof as the Priest's Cap	94
Cain	28	The Word	99
Abel	29	Lamed	100
Mighty Fortress	31	The Seven Churches of Asia	103-104
Ten Nations of Canaan	32	The Circle and the Crown Diamond	107-110
Caleb's Path	45	The Man and the Woman	111
Joshua's Path	48	The Land of Havilah	112
The Seven Nations Driven Out	53	Extrapolations of Asia	113-123
Synagogues of Satan	54	Projections of Asia	124-130
Overcoming in Ephesus	54	Am Yisrael	131
Overcoming in Smyrna	56	The Menorah	137
Overcoming in Pergamos	59	New Yerushaliem	138
Overcoming in Thyatira	61	Solomon's Seal Template	139
Overcoming in Sardis	65	Three Juxtaposed Crown Diamonds	140
Overcoming in Philadelphia	67	Two Juxtaposed Yerushaliem Cubes	141
Overcoming in Laodicea	69	Partial of Juxtaposed Cubes	142



Moon Parable: A Foreword

The moon has her phases, lovely in every turn; the sun has but his daily journey from east to west. When the moon palely ventures into the day in her appointed rounds and should happen to interpose between sun and Earth, her light returns to the sun, from whence it came, and is hidden from Earth: at which time her true, natural state is revealed, which is darkness. But even the sun's eclipse brings the moon no shame; for the solar light breaks forth from all sides of the moon and does not allow the day to be turned, completely, into dark of night: thus, does the moon inform us of aspects of the sun's splendor that we should not, otherwise, know.

Is the moon, whose natural state is revealed to be darkness, therefore a servant of darkness? Indeed not; for she participates in and partakes of the glory of the sun, whose light she drinks during all of her circuits. This,

then, is her proper glory: that she, who is established from the beginning as a ruler of night, relieves her domain of great darkness by power of the ruler of day.

When her light falters in the night by the turnings of her timid countenance, or should it fail by having fallen under the dark shadow of Earth, the stars of heaven assume greater brilliance, in testimony of the sure mercies of the Creator. Only when vapors of clouds stand between Earth and the greater vault of heaven are men of earth convinced of a fear of darkness; but, as the clouds of the second heaven—much like thoughts carried upon the inward heaven of Mind—are known by all mankind to be but transient things, this darkness, too, is revealed as a manifestation of mercy; for in every darkness, the light in man perceives all greater darkness and anticipates the return of greater light.

Preface

For the Child of God

Just prior to the beginning of this revelation, I was one seeking earnestly to bring every faculty into obedience to Torah—not as one under the Law, in fear of wrath, but as one growing unto true fulfillment of the Law in grace—that my knowledge of the Father’s righteousness and my relationship with Father and Son might be complete. Among my many apparently contradictory resolutions at that time was that I would purge from my mind all servitude—both conscious and unconscious—to religious imagery of all kinds: I wanted nothing at all to distract from my feastings in the Spirit. Had I been able, I would have dismissed from my mind the Holy Scriptures, themselves (John 5:39).

In the context of this immature zeal, which was nonetheless holy in the sight of Elohim, I understood the parable of the rich young ruler who asked the Savior what he must do to inherit eternal life. The Master’s outpouring of compassion in response to the man’s sincere answer, “All these I have kept from my youth,” gave to me new meaning to the teaching, “One thing thou lackest.”

In obedience to the letter of the Law according to the logic of the carnal mind, the young ruler—whether he was rich only in the filthy mammon of this present world, or whether he was blessed with the righteous mammon of the spiritual life that is open to a man who is operating by the understandings born of natural wisdom—had not even begun to obey in accordance with the vastly higher standards demonstrated in the perfect spiritual mind of Messiah. The first and greatest commandment was yet far beyond the man’s comprehension; how, then, was it possible for him to observe the rest of them?

So many times, my own children have listened to my instruction concerning a thing commonplace

to adults, thinking they have understood every detail of my intent—protesting so, even, against the most solemn warnings! Disasters later, they learn that the context in which they received the instruction was, in fact, insufficient to assure its performance.

Coming back for hasty clarification, time after time for datum after repeated datum, they are all too ready to run headlong, again, into catastrophe, confident that their mastery of the latest detail has provided all they need to know. Finally, however, they learn to wait for my fullest explanation; and when our communication has at last become truly complete, the obstacles to their success and our mutual satisfaction become as though they never were.

Our heavenly Father desires much more for us than that we should merely be able to follow his instructions by rote. He cherishes our obedience according to our understanding; for He desires that we also come to know the fullness of the divine Wisdom that gives birth to His utterances. Only full discernment of the faces of Elohim can satisfy the first commandment. Until we truly know Him as He is, therefore, we cannot help but have gods of our own invention before Him. A young child’s father is a wonderful fabrication in the young mind, but only their life together will unfold the true reality of the relationship.

The wealthy ruler was yet young, but he no longer had the faith of a child. He had developed well-tutored habits of obedience without ever having learning their spiritual basis, and his zeal consisted of devotion to form.

To move from the impoverishment of mere literal observance to the fullness and perfection of the spiritual, the young ruler first had to abandon

everything he was capable of leaving—not the letter of the Law, but his carnal understandings of it; as the letter has its own, eternal existence apart from those captives of time who study it, and Torah will eternally reassert itself at proper moments in the spiritual sojourns of man, serving as a good goad of guidance along the narrow path that lies within.

The carnal mind contemplates the Ten Sayings as commandments; the spiritual mind wonders at them as holy prophecies, knowing that their fulfillment is the gift of Elohim (Zech. 4:6). Unaware until the teaching from the Master that his attachment to possessions mocked his piety, the rich young ruler had to turn away in sorrow: he was unwilling to die to mammon, that he might live to YHWH. To follow the Father’s words of spirit and life by the mouth of the Son unto their prophetic fulfillment as they are written upon the heart by the walk in Messiah, the man’s thinking self needed to be reborn, that it might fill again with the letter of the Law as it speaks to those born of Spirit.

A dear scripture comes to mind: “No prophecy of the scripture is of *any* private interpretation.” As the written word came by holy men, so must it be interpreted by holy men—and not by only *some* holy men, but by every member of the Body: as their voices, combining together like the many instruments of an orchestra, declare the unified overtones and harmonics of every notation of the entire score.

When the revelations that resulted in this book began to come in my life, I was in a position not unlike the man in the parable of the rich young ruler. Unlike him, however, it was given to me to take that first step along the indicated path; and I soon found help along the way.

On the threshold of a new understanding of scripture and the ways of Yah, I was led by the Holy Spirit into a close relationship with a brother in

Christ Jesus who was deeply engaged in the study of both Jewish and Christian kabbalah, or “qabalah,” as it is sometimes rendered into English. Often translated as “tradition,” kabbalah is the study of the oral, apocryphal, and pseudepigraphical traditions of the Church, from the times of Moses to the present; and most kabbalistic works evidence a great reverence for the accepted, written canon.

Distinguishing it from the work of other schools of scriptural exegesis, the literature of kabbalah includes commentary, works of revelation, and collections of both scholarly and mystical speculations on the meaning of a symbol known as *Otz Chiim*, the Tree of Life, which symbol is also known as the ten *Sephiroth*, or “spheres,” and as *Adam Kadmon*, meaning “the projection of man.”

I had heard rumors of the mystical system of kabbalah, but I supposed that its secrets were contained in a single book somewhere. Imagine my surprise when I found that system rushing upon me like a mighty flood, well before a first kabbalistic text had been given into my hands! Still a novice concerning accepted scripture, and therefore standing with one leg in the realm of literal interpretations and the other in the realm of spiritual interpretations, I had many opportunities to thank the Father that He had founded me on the Rock that underlies all sound interpretation some thirteen years before I began intensive study of scripture.

This background is not of great significance in itself, nor does it add greatly to this presentation; but I thought that those unfamiliar with kabbalah might be encouraged to know that these pages were not given to a kabbalistic apologist, but to one who—just three years previous to the first writing—was, himself, reluctant to take up this cross.

In prayer for guidance at the beginning of my serious study of scripture and my cautious inquiry

into the value of kabbalah, I was admonished through the Holy Spirit, “If I open a door for you, you ought to go through it!” Amazed at such a gentle rebuke for my lack of faith, I determined in myself to abandon—once and for all—the paths I had imagined that I ought to be taking and to take daily, as I should be able, those steps prepared for me from above: “Sufficient unto the day,” as it is written.

Immediately upon settling my will upon obedience, I began receiving visions of lines written upon my soul—such as David must have seen when he received the pattern for the first temple at Jerusalem. One of my impressions, when I first saw the traditional representations of Adam Kadmon, was that they were, in some way, incomplete; and I had begun, even then, extending their lines beyond their usual limits. Now, I saw in the Spirit that those lines were leading somewhere specific, or to some specific thing—a new or greater or more complete symbol and revelation: if not new, then a restoration of something very old, indeed.

A word to those who correctly call Adam Kadmon the symbol of the Tree of Life: it is, indeed, a symbol of the Tree, but of the *dry* Tree—the Tree in winter, when the sap and the life it sustains have withdrawn into the roots for a season. As such, its correlations in Messiah are hidden; for we know that the Tree of Life, which stands in the midst of the paradise of Elohim, bears fruit month by month, sustaining us through every season. The paradise of the kingdom of heaven lies within.

Adam Kadmon is an ancient symbol of the first Adam, who bears in his design the image of of the Living Elohim, and in whom spiritual men can discern the clear imprint of the Complete Adam. These pages present that Tree both in its familiar form and in its expanded form of young foliage: know, therefore, that full summer is, even now, at the very doors.

To differentiate between the Adam Kadmon of tradition and its extended portrayal in this work, the brother with whom I was working when the vision began to unfold has named the revelation as “The Crown Diamond of the Believers’ Tree of Life”; and so shall it be known. “Crown” refers to the first emanation of Adam Kadmon, known as *Kether* in the Hebrew tongue, and as “Supreme Crown” in English usage.

The diagrams collected into this book are presented to aid the Body of Mashiyach in learning the dimensions and applications of the symbol of the Believers’ Tree of Life. Studies of the Tree—and these pages merely present symbolic representations of that Tree, which are by no means to be mistaken for the Tree, Himself—are lawful for all who have risen from the dead (Matt. 17:9) and who have overcome in the church of Asia at Ephesus (Rev. 2:7).

Such a one will look upon these symbols in prayer, trusting that the Spirit of Truth will reveal the twelve manner of fruits in their seasons. He will not struggle idolatrously to attain insights (1 Tim. 4:8), but will rest in the blessings of those who wait upon YHWH; for “it is not for man to direct his steps.”

To paraphrase the words of the author of *The Zohar* to students engaged in studies of Adam Kadmon, “Blessed is he who has entered therein and departed therefrom, but cursed be he who enters therein and does not depart therefrom; it would be better for him if he had never been born.” The carnal mind cannot learn the secret things of Elohim by this or by any other means. The Tabernacle of David—the temple built without hands—is rebuilt in the Spirit.

Any insights, revelations, and applications derived from this study, it is therefore understood, must be evaluated in terms of their harmony with both Holy Scripture and the indwelling witness of the Holy Spirit, both of which shall prosper

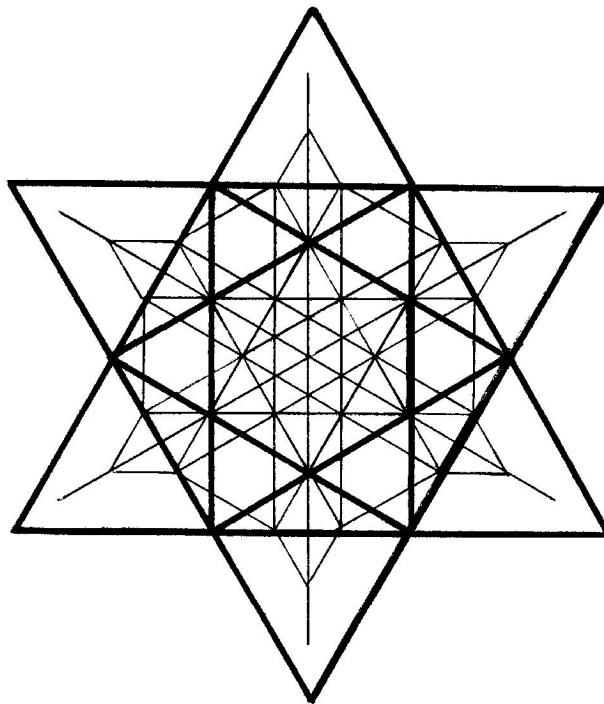
throughout the eternal ages in which the Tree of Life shall be revealed in its great fullness.

Genesis 15:19 tells us that the land of the Kadmonites (those who study the Projection of Adam) is given unto Avraham and to his seed—the Body of Mashiyach. To inherit this land as a lasting possession, it must be stressed, one must be careful to be certain his eyes are fastened resolutely on the second Adam, who is the true and only door to the holy of holies within the Tabernacle of David: the Chamber of the High Father—His Meeting Place, which room is the bosom of Avraham. Some other focus, as upon the symbols themselves, will end in the violation of idolatry, an invalidation of truth.

It is not the purpose of this work to develop an infallible system of interpretation, though many

interpretations are included herein, and not without system. Interpretations belong to YHWH/יהוה and come by the Spirit through whatever means He might choose. Nor is the purpose of this book to generate applications, which also belong to HaShem, and which shall unfold by His wisdom in due course. Neither is this work's purpose to present every insight expedient for understanding the symbols, themselves, which purpose is fulfilled by the ongoing guidance of the Spirit of Truth, which has testified already by John the Revelator that the twelve manner of fruits come in their seasons—in their times.

The purpose of this work is simply to present the fruit of the Spirit as it has been received; for the fruit contains the seed, which, finding fertile soil, will raise unto the Life that begat it yet more abundant life. Shalom!



Solomon's Seal