

The Crown Diamond And Western Alphabets

The alphabets of Western mankind can all be located graphically on the Crown Diamond diagram of the Believers' Tree of Life. From their prototypical appearance in the Phonecian, which is also known as the Ancient Hebrew and as the Ancient Arabic, the characters of the original alphabet have transformed themselves, from age to age, in their movements among and between peoples.

We say not that they have been transformed by those who used them, but that they have transformed themselves; for no secret society of adepts conspired to enforce upon mankind their orderly evolution. Having a common origin in the Tree of Life, their forms have appeared, age by age, according to the will of Elohim—much as leaves: falling in one configuration in this age of thought and appearing again in new, but related, configurations in the next.

In their transformations over time, therefore, we see the hand of YHWH giving new revelation of immutable Truth. In the beginning, Phonecian extreme, the *alefbet* spoke broadly of principles, setting forth the full spectra of the lively oracles of Elohim. In the present, Latinate manifestations, the alphabet speaks narrowly, or specifically: with focus upon those concepts instructive of the precepts of YHWH as they apply themselves to this final age of worldly dominance.

Another age is descending upon us from above: the millennial age of Messiah's government, that the words might be fulfilled, "Thy kingdom come; thy will be done on earth, as it is in heaven." We anticipate not new configurations of the characters of the alphabet in the coming age, but rather a complete synthesis of all revelation committed to previous forms: we shall understand the Phonecian and the Greek in the English, both linguistically and numerically, as also the English in the

Phonecian, and so forth. Further, all things that have ever been written—from the inconsequential memoranda of men to the Holy Scriptures themselves—will be revealed in their geometric dimensions of meaning according to their specific situations on the Crown Diamond of the Tree of Life.

Incomparable, the wisdom of Elohim, who has hidden the Tree of Life in our daily lives from the time of the first Adam! There is but one Tree: it is our eating that distinguishes the fruit. When its revelation in our midst is complete (Gen. 3:24; Rev. 2:7; Luke 17:21), we shall find that we have eaten in Messiah of some of the twelve manner of fruits already (John 6:53); and we shall also find that those fruits to which we are accustomed will have prepared our metabolisms for those fruits which have yet to appear to our sensibilities. Truly, YHWH is an El of Order, and He has founded His troop in the earth (Amos 9:6). What a glorious day, when we shall see Him face to face in our midst, as also face upon face within our human tabernacles! Baruch HaShem, in the name of Yahushúa!

This chapter traces the letters of the *alefbet* as they move from the Phonecian to the Latinate languages. Many variants have appeared on earth during the time the various scripts have been in use, and not all variants are illustrated. Were it possible for this writer, it would yet be impractical and pointless, for example, to locate on the Crown Diamond all the various ways individuals form the English character forms in this age, let alone all variants from all English periods.

As handwriting standards are both known and ignored by some writing English, so have the Ancient Greek and Phonecian standards been both known and ignored in times past. The standards exist, however; and it is by those standards that we recognize the variants, enabling the culture as a

whole to read and to understand the work of many different scribes.

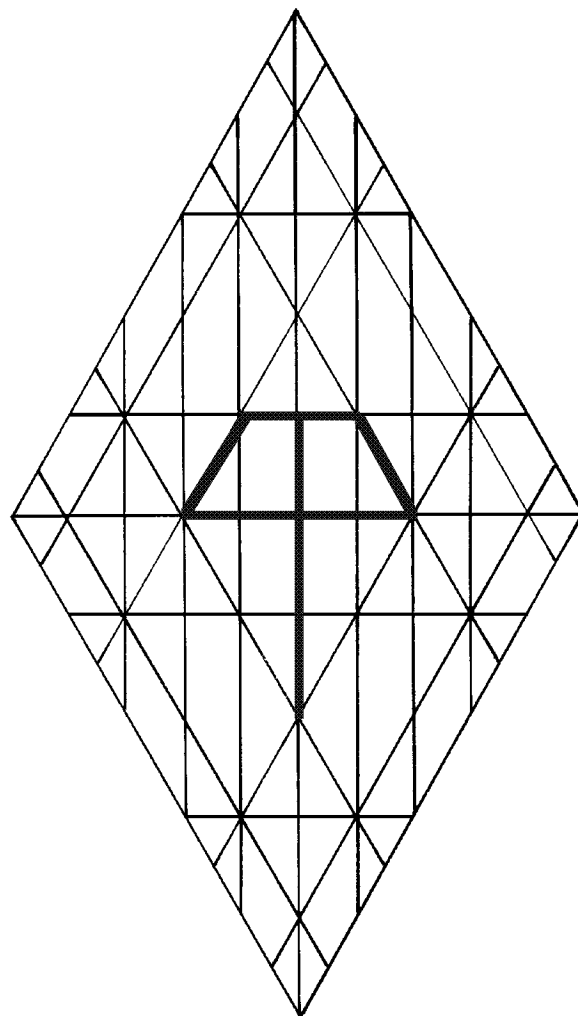
It is not possible to overemphasize the importance of the alphabets to spiritual understanding. The “logos/word” of John 1:1 is a direct reference to the *alefbet*, referring to the Tora’s normally untranslated **X**4. The twenty-two characters of the Ancient Hebrew from **4/alef** to **X/taw** are pictograms of the powers of Elohim, and man is made in their image. The best introduction to the Ancient Hebrew *alefbet* is *The Alphabet*, by Shmuel ben Aharon. It is available through Bet HaShem Midrash, P.O. Box 49, Woodburn, IN 46797 USA.

The tables of this section fall into two categories. First is the Phonecian, which we choose to call the Ancient Hebrew because the *alefbet* was first given to the patriarchs and was used by the Angel of YHWH to write the Ten Sayings upon the tables of stone and by Moshe in writing the Torah. Secondly is the table of transition, upon which are depicted the Ancient Greek, the Roman capitals, and the modern lowercase letters of the English script.

It is not within the scope of this work to set forth the synthesized interpretations of the alphabet that shall appear in the future age: the age is not quite born. It is our belief, however, that these tables will speak to those who shall succeed us upon earth of the direction their studies of language should take.

If you are unable to secure a copy of Shmuel’s book, you will be able to learn about the powers of the *alefbet* by studying Psalm 119 with meditations upon the Ancient Hebrew characters. These are not dead letters, but eternal, oracular images of the powers of the great I Am. Those who seek shall find. The five smooth stones of the Ancient Hebrew Torah are the lively oracles of Elohim.

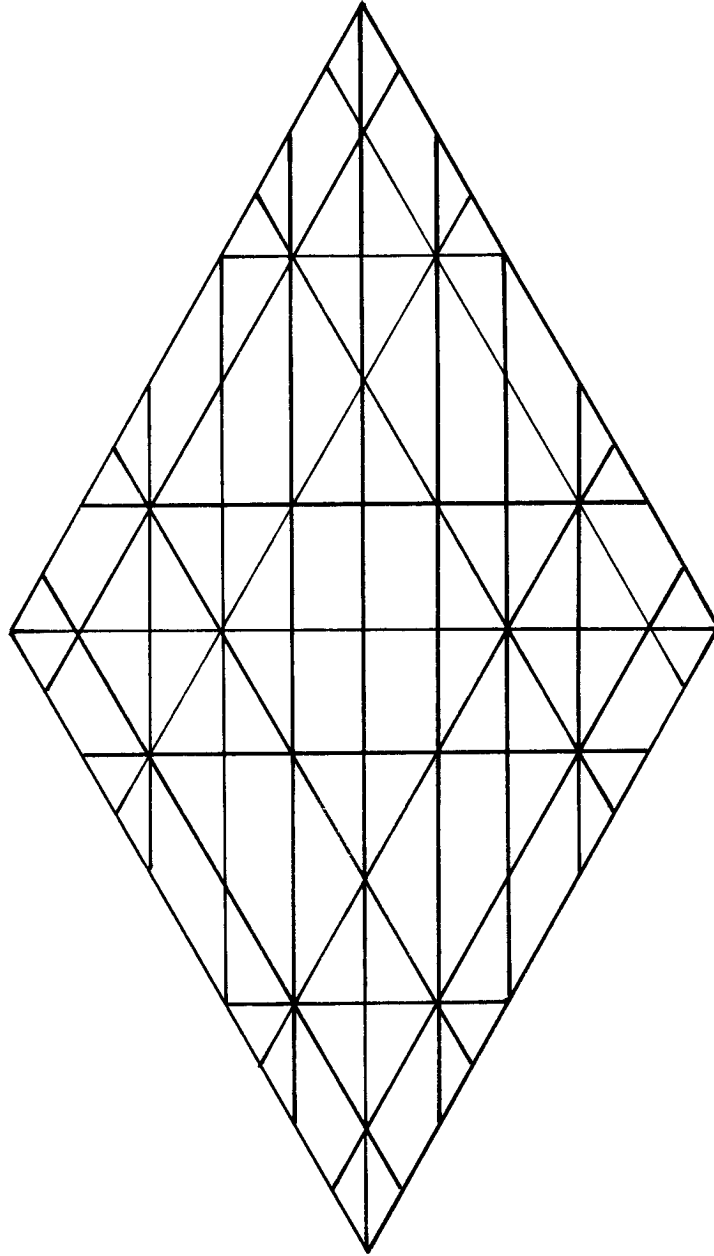
Following the tables illustrating the alphabet are a few pages exploring possible approaches to various characters of the alphabets according to their situations on the Tree of Life. It is written, “every scribe



Kof as the Priest’s Cap

which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.”

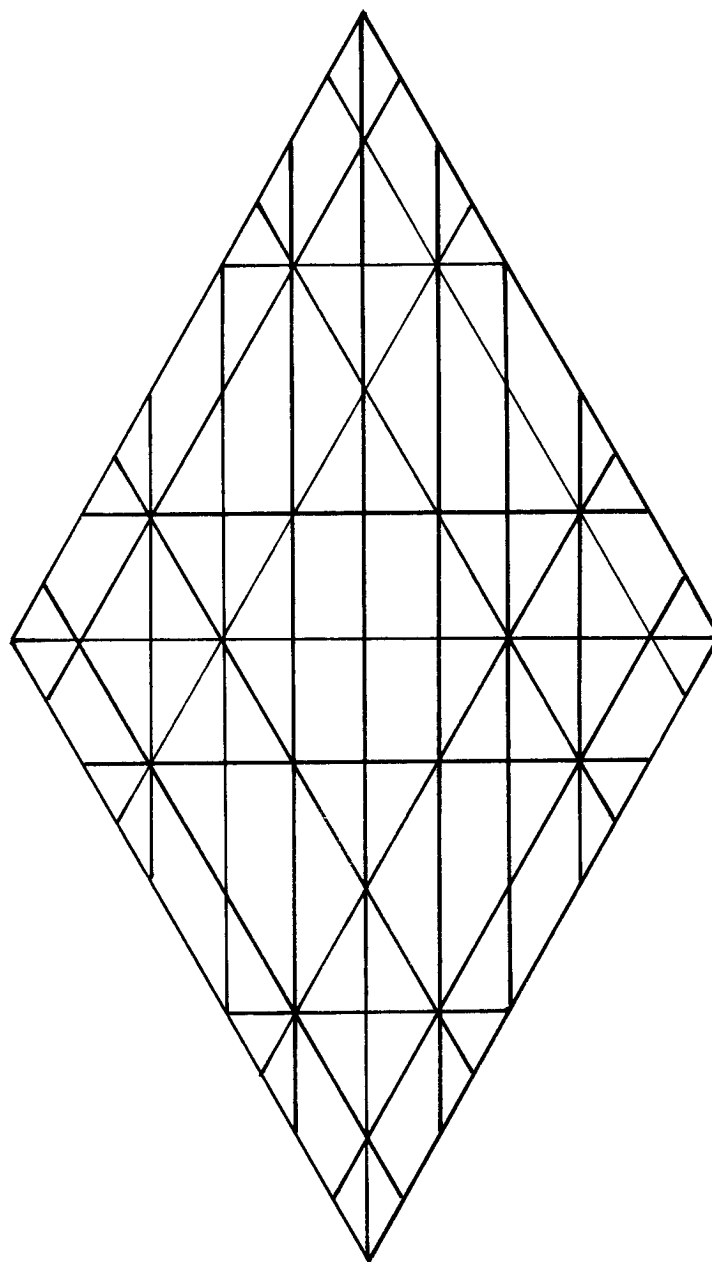
Let us not despise the new because it has yet to show the polish that comes with age; likewise, let us not forsake the old simply because new things are appearing. If old things pass, it is only because their essence fills the new (Ecc. 1:9-11). HaShem is an El of order, and He does all things well. Praise The Name that, in Him, there is no shadow of changing, and that He has endowed mutability with the potential of growing unto comprehension of immutability, unto His glory. Barak-El!



I am the Alpha/Alef...

Scholars refer to the Ancient Hebrew as the Mesha script. There is no doubt that these twenty-two letters were used by Moshe to write Torah, and they are the source for all Jewish traditions concerning the meanings of the characters. Locate them on the Crown Diamond.

⚡	(a) Alef/Aleph: ox, seed, concept, principle; outward expansion; value 1, 1000.	⚡
♁	(b) Bet/Beth: house, form, body, ear, depository; interior, development; value 2.	♁
⤴	(g) Gimel: neck, throat, camel; that which transmits, conveys, carries; value 3.	⤴
⚡	(d) Dalet/Daleth: door, entrances, exits, openings; examines, facilitates; value 4.	⚡
⚡	(h) He: light rays, rake, winnowing fan; that which gathers, separates; value 5.	⚡
⚡	(w) Waw/Vau: hook, balance beam, goblet, breast; that which joins together; value 6.	⚡
⚡	(z) Zayin/Zain: tongue, sword, word, arrow; that which penetrates, splits; value 7.	⚡
⚡	(j) Chet/Cheth: ladder, window, covenant; means to other plateaus; value 8.	⚡
⚡	(f) Tet/Teth: truth, resolution, shelter, gathering; communal consciousness; value 9.	⚡
⚡	(y) Yod: hand, actions, activities, manifested power; giving and receiving; value 10.	⚡
⚡	(k, °) Kaf/Caph: branch, palm, productivity, fruitfulness, teachings; value 20, 500.	⚡
⚡	(l) Lamed: goad, staff; to teach, learn; arm, leg/foot; directive movement value 30.	⚡
⚡	(m, μ) Mem: water, oil, fluids; means of conception, consecration; value 40, 600.	⚡
⚡	(n, ^) Nun: fish, potentiality, vitality, agility; to filter, suck, desire; value 50, 700.	⚡
⚡	(s) Samek/Samech: support, pillar, skeleton; bristly; cycles, journeys; value 60.	⚡
⚡	([) Ayin/Ain: eye, egg, heart; center of understanding or confusion; value 70.	⚡
⚡	(p,) Pe: mouth, container; voice, utterance, soul, face, expression; value 80, 800.	⚡
⚡	(x,) Tsade/Tzaddi: host, army; jointed leg, insect; transformation; value 90, 900.	⚡
⚡	(q) Kof/Qof: priest's cap, crown, skull; nest; covering, sanctification; value 100.	⚡
⚡	(r) Resh: head, instigation; mind, knowledge, discretion, honor, beauty; value 200.	⚡
⚡	(ç) Shin: tooth, wisdom, fire; to shatter, digest, assimilate; strength; value 300.	⚡
⚡	(t) Taw/Tau: totality; the four directions; the four elements; perfection; value 400.	⚡



I Am...the Omega/Taw

The Mesha script is also the source of the Greek and Latin alphabets. The trail of the letters through time is as the march of the peoples across history. The facing table shows the New Testament Greek and the Latin forms. The Russian Cyrillic characters can also be traced on the Crown Diamond diagram.

New Testament Greek

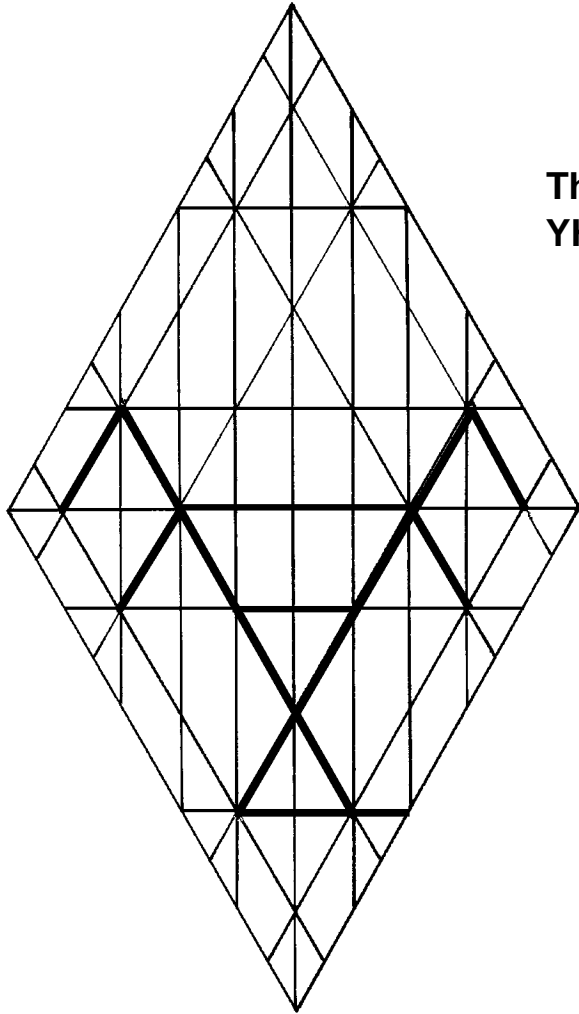
A,a Alpha; value 1.
B,b Beta; value 2.
G,g Gamma; value 3, **700** (before velars).
D,d Delta; value 4.
E,e Epsilon; value 5.
Ī,ī Vau (Digamma); value 6.
Z,z Zeta; value 7.
H,h Eta; value 8.
Q,q Theta; value 9.
I,i Iota; value 10.
K,k Kappa; value 20.
L,l Lambda; value 30.
M,m Mu; value 40.
N,n Nu; value 50.
X,x Xi; value 60.
O,o Omicron; value 70.
P,p Pi; value 80.
Ϟ,ο Koppa; value 90.
R,r Rho; value 100.
S,s,Ϻ Sigma; value 200*.
T,t Tau; value 300.
U,u Upsilon; value 400
F,f Phi; value 500.
C,c Chi; value 600.
Y,y Psi; value 700.
W,w Omega; value 800.

Latin Alphabet *

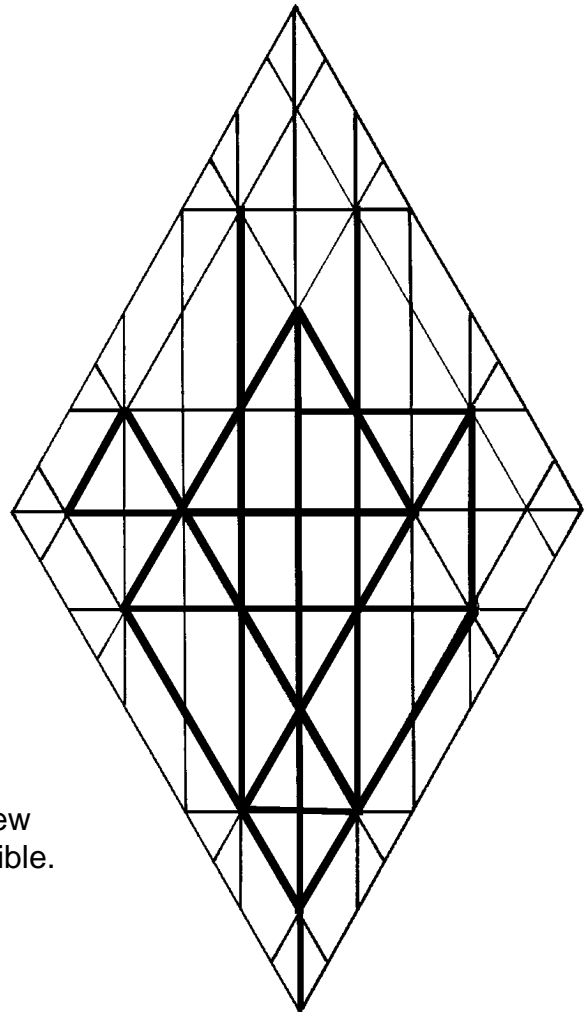
A,a; value 1, **1000**.
B,b; value 2.
C,c; value 500.
D,d; value 4.
E,e; value 5.
F,f; value 600.
G,g; value 3.
H,h; value 8.
I,i; value 10.
J,j; value 700.
K,k; value 20.
L,l; value 30.
M,m; value 40.
N,n; value 50.
O,o; value 70.
P,p; value 80.
Q,q; value 100.
R,r; value 200.
S,s; value 60.
T,t; value 9.
U,u; value 800.
V,v; value 900.
W,w; value 300.
X,x; value 400.
Y,y; value 6.
Z,z; value 7.
Ts,Ts; value 90.

* If final sigma (Ϻ) may be valued at 900, there is evidence that the ancients did not always count it so.

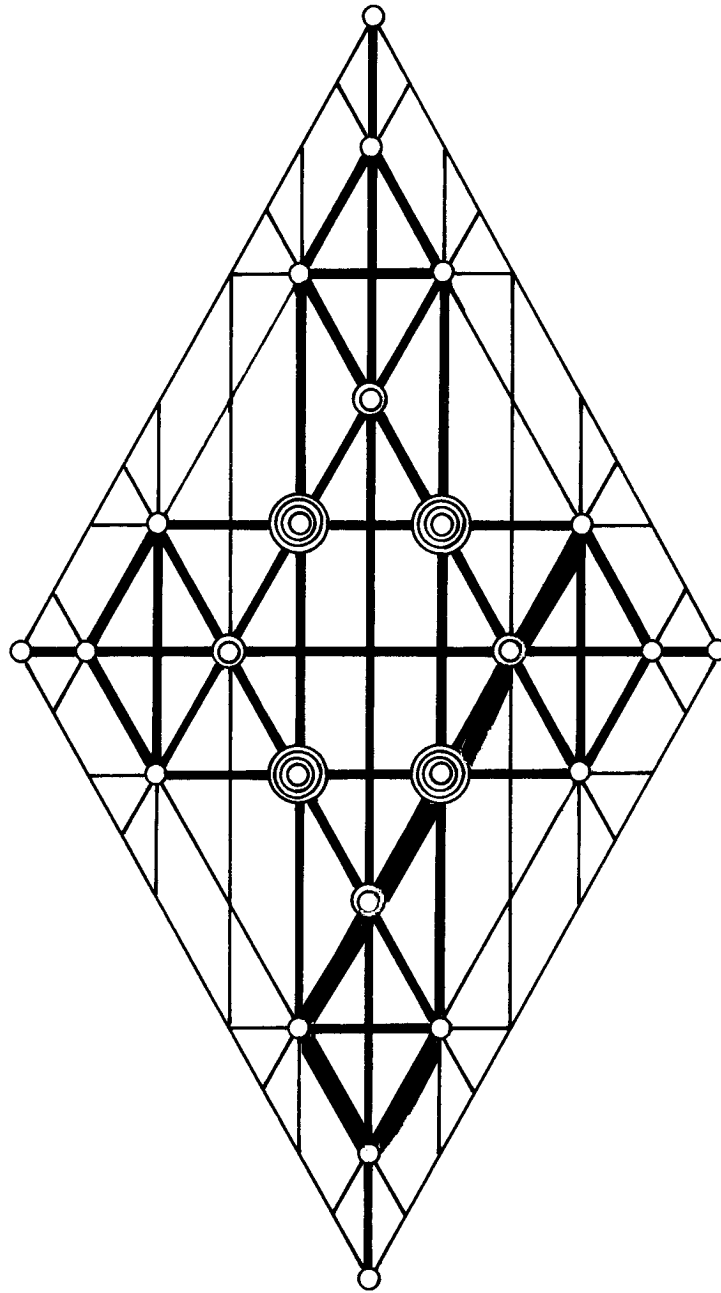
* These values are hypothetical and may be changed.



The Tetragrammaton (HaShem):
YHWH/יהוה, the Holy Name



X4: The Word (logos/λογος):
 all twenty-two letters of the Hebrew
alefbet; other juxtapositions possible.



Lamed: an Interpretive Gloss

The mind of the Father in the heart of the Son draws from the informed vision of Moshe according to the fervently spoken words (spiritual prophecy) of Eliyahu. The Son receives these things of the Father and breathes forth teachings to feed the men of earth in majestic splendor unto the enduring victory of life.

Atop the Wall: Waiting for the Sound of the Trumpet

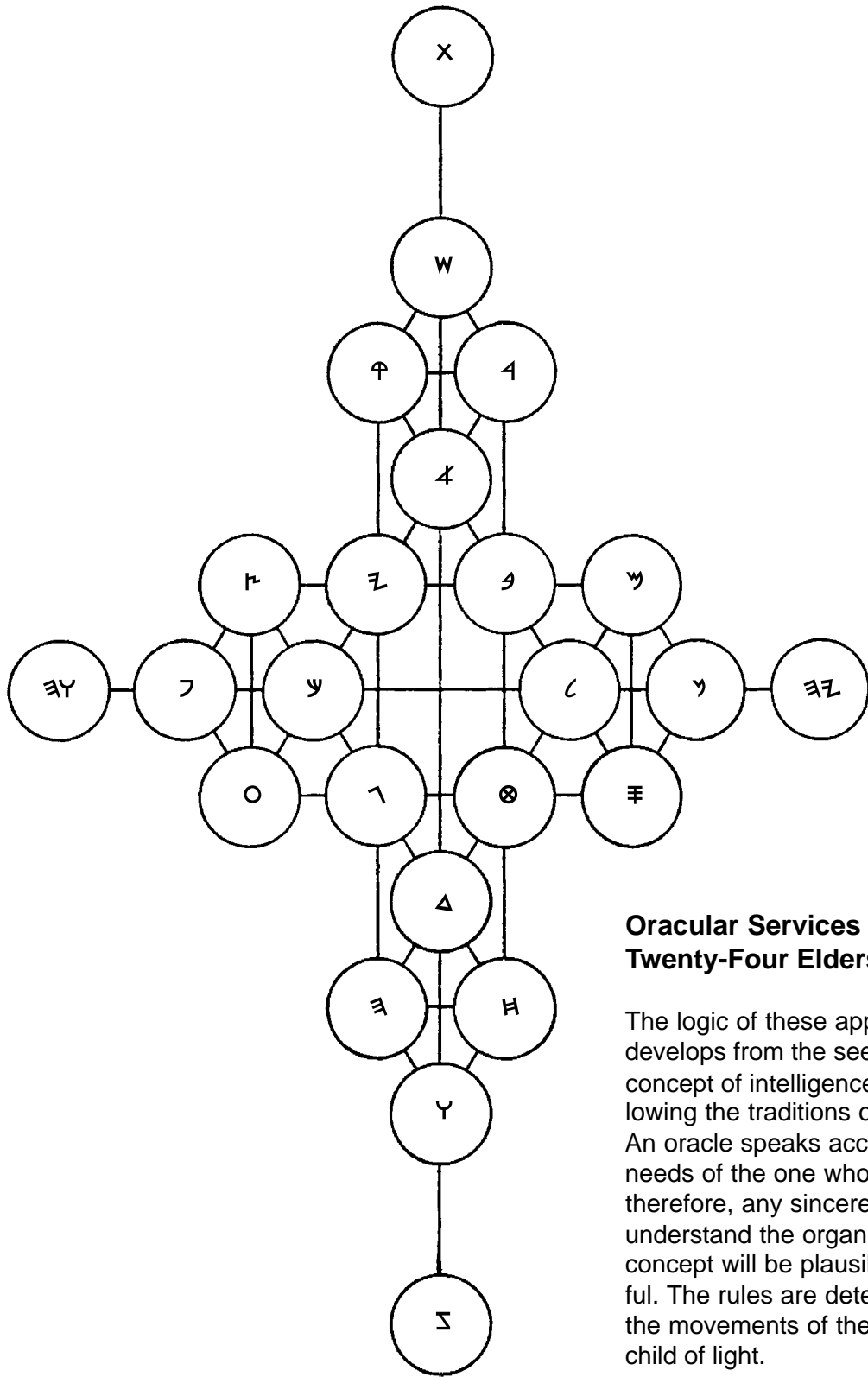
The Man of Sin

Thoughtlessness	𐤀
Foolishness	𐤁
Idleness	𐤂
Carelessness	𐤃
Frivolity	𐤄
Indirection	𐤅
Waste	𐤆
Indolence/Indirection	𐤇
Hate/Severity	𐤈
Misunderstanding	𐤉
Ignorance	𐤊
Haste	𐤋
Speculation	𐤌
Despair	𐤍
Impatience	𐤎
Scorn	𐤏
Blasphemy	𐤐
Unbelief	𐤑
Decay	𐤒
Destruction	𐤓
Disorder	𐤔
Cruelty	𐤕

Zadok, the Tsaddiq

Intelligence
Wisdom
Action
Contemplation
Intent
Resolve
Fruition
Will
Love/Mercy
Understanding
Knowledge
Prudence
Interpretation
Hope
Patience
Compassion
Prophecy
Faith
Preservation
Creation
Order
Charity

Yahushúa
s p e a k s



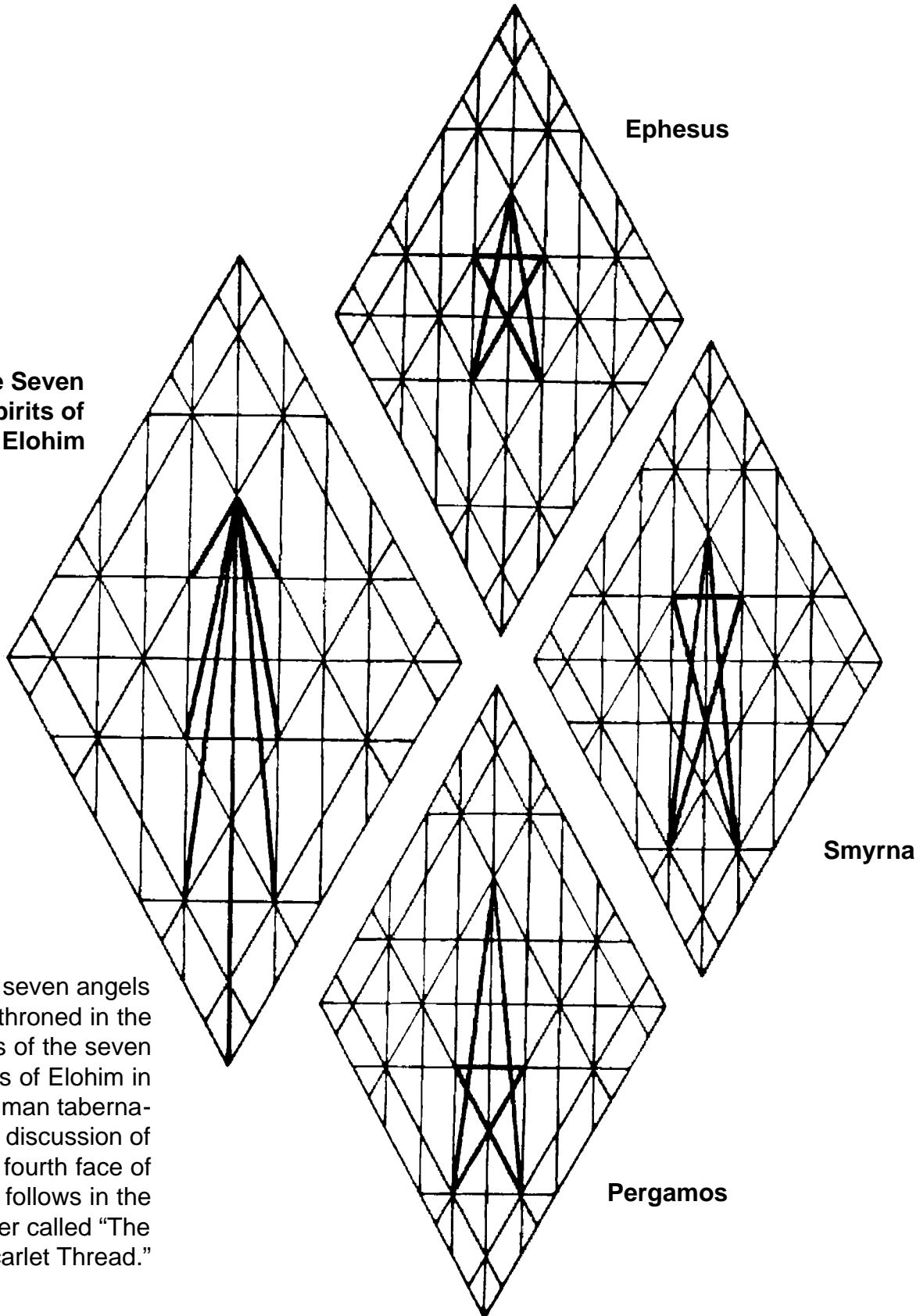
Oracular Services of the Twenty-Four Elders

The logic of these applications develops from the seed/*alef* of the concept of intelligence (**logos**), following the traditions of *Otz Chiim*. An oracle speaks according to the needs of the one who inquires; therefore, any sincere attempt to understand the organization of a concept will be plausible and fruitful. The rules are determined by the movements of the Spirit in a child of light.

זפף אפאז

Yahúweh Nissi: Yahúweh, our Banner

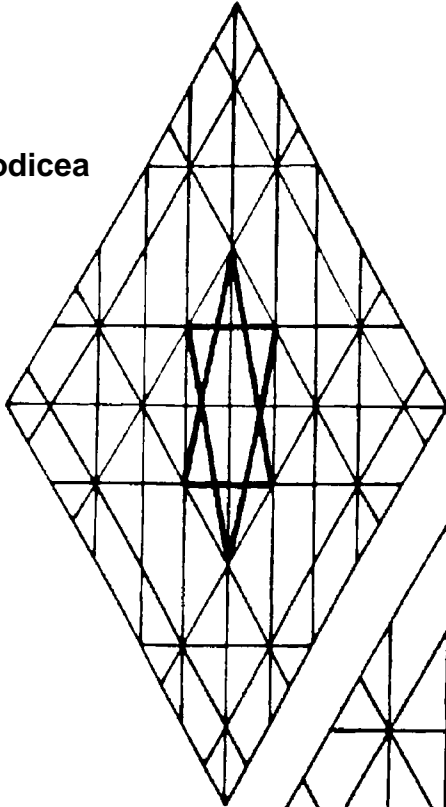
**The Seven
Spirits of
Elohim**



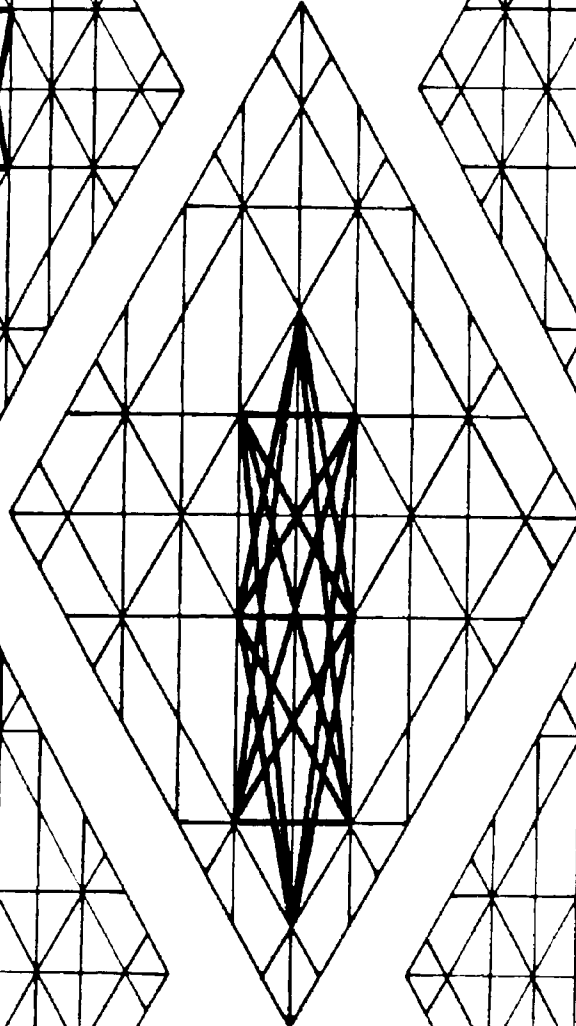
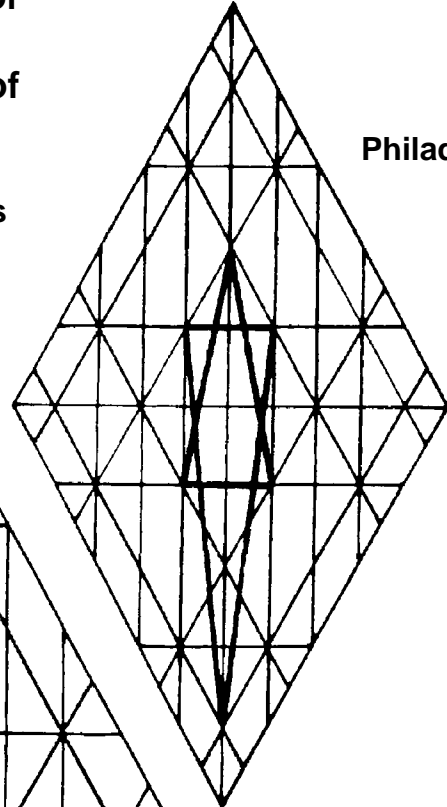
The seven angels are enthroned in the seats of the seven Spirits of Elohim in the human tabernacle. A discussion of this fourth face of man follows in the chapter called "The Scarlet Thread."

**The Stars of
the Seven
Churches of
Asia:
Angelic
Expressions**

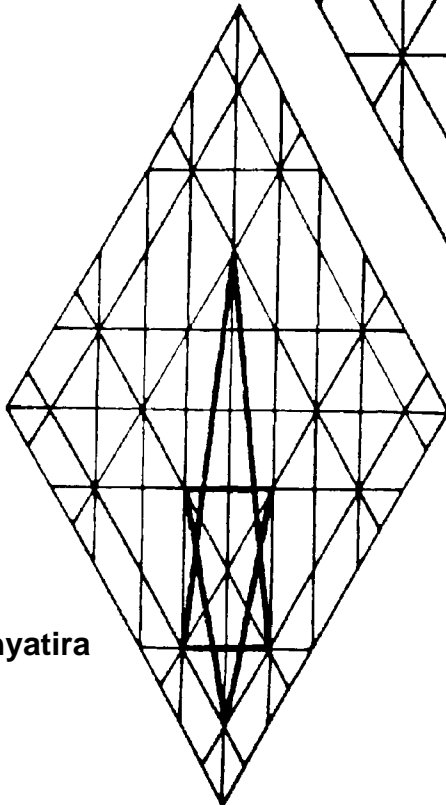
Laodicea



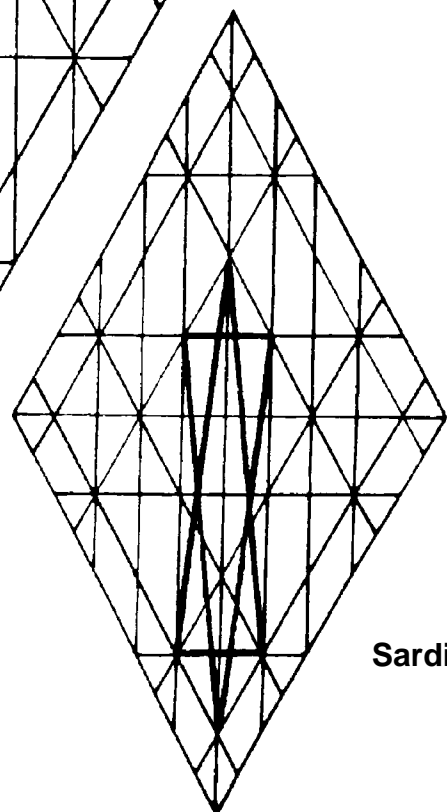
Philadelphia



Thyatira



Sardis



Yahushúa speaks not only of the angels of the churches of Asia, but also of the *stars* of the seven churches. These are the manifested expressions of the seven angels—of the seats of the seven spirits of Elohim within the human tabernacle. The symbols of these stars are hidden in Adam Kadmon: there are precisely seven stars possible of being drawn within the vertical parameters of the symbol, with Kether as point of origin.

The seven stars of Asia delineate expedient points of focus for the believer as he continues on the spiritual path to perfection. In these stars, we trace the ministering movements of the Spirits of Elohim within His human Temple. The perfect flow of these Spirits in man is demonstrated visually by the fact that all ten sephiroth of Adam Kadmon can be transected by seven straight lines beginning at Kether. However, as light is refracted in passage through a medium of non-uniform density, so are the Spirits of Elohim deflected within the imperfect soul. This study, in conjunction with the messages to the churches of Asia, will be useful in orienting the mind towards recognition and acceptance of the harmony of divine order.

These pages present the stars themselves, their stellar extrapolations beyond the dimensions of the Crown Diamond, and the relationships of the points of the seven stars to the twenty-four elders of Revelation. Note, first, the sequential aspect of the seven stars on the spread showing the stars of the churches of Asia and the actions of Ruach haElohim (pp. 103-104): they complete a fall, and then they begin to regain the heights from which they have fallen. The seventh star is aligned to the Star of David vertically, but falls short of its measurement horizontally—that is, in relation to man.

Several pages between this text and the illustrations examining the implications of the stars of the churches of Asia, themselves, seem not to belong. The first series of such drawings demonstrates the relationship of the circle to the Crown Diamond, providing also the mathematical key to the entire

system of drawings. These pages were included because the circle, itself, becomes so important to this study. The second series shows regular five- and nine-point stars, which I found to travel alongside the system of diagrams in a parallel logic.

The regular five-point star is implied by the cubit of the Crown Diamond as it lies along a circle whose circumference equals the interior sides of the Mogan Dawid comprising the center of the Crown Diamond, which represents the Throne of Elohim—the bosom of Avraham. The six-point star corresponds to the physical form of man: it is fitting, then, that the five-point star should be demonstrated to have originally occupied wholly his interior, as the man was formed first, and as woman was taken out of man.

The nine-point star and other versions of the six-point star appear by locating the seven stars interior to Adam Kadmon horizontally, using the cubit of the side at the sides. These are the stars of the synagogues of Satan—of the Adversary. There will be little commentary on these aspects of the drawings because of the teaching at Genesis 49:6. These courts represent “organized” religion; and the drawings they spawn shun the mathematics of “the nations,” clinging to the parameters of six and nine. Unwilling to venture forth to the vulnerability and rewards of spiritual warfare, those entrapped herein are intent on saving their own souls.

The regular nine-point star, like the pentagram, is also understood in terms of the Adamic mystery. We have seen that the Crown Diamond can be extended unto infinity without distortion, and that the effect of the diagonal Adam Kadmons implied by the Mogan Dawid of the Crown Diamond is to add to this expansion capability the movement of a regular spiral. This implication is supported in scripture by the translation of *Havilah*—a land encompassed by Pishon, a river that flows from the Eden that is Above—as “the downward spiral.” The nine-point star is made of three equilateral triangles. The simplest way to suggest spiral move-

ment is to space three such triangles evenly along the circumference of a circle. Understood by implication in the Crown Diamond itself, this star appears via the sanctuarial cubit at the sides.

The pages showing extrapolations of six-, eight-, eleven-, seven-, and fourteen-point stars came by circumscribing the major angles of the stars of the churches of Asia, and by then marking the cubit of the Crown Diamond and of the Sanctuary, as given in Torah, as it travelled the various circumferences thus obtained. The final step was to join the points thereby located around the circles in what logical manners suggested themselves.

Note that the seven-point star is formed by a measurement of two cubits—a reduction, as it were, of the fourteen-point star. This liberty was taken because it seemed reasonable and because there is a like precedent in the Shield of David as it speaks of the tribes of Yisrael and of the Apostles. Note, also, that the cubit of the sanctuary reappears in the center of the seven-point star's most elaborate form, the Morning Star of the Plains Indians of North America (compare Revelation 22:16).

The many-circled pages show the relationship of the points of the stars to the surrounding twenty-four elders, which are as faces of the Unity who is Elohim. These circles suggest the coordinated ministries of the Law and the Prophets and of Father and Son to bring each aspect of man unto the perfection of its measurement in Messiah.

The study of the stars of the seven churches of Asia speaks of the action of stability in the infinite upon instability, which appears as stability in the finite. Are not those of the churches of Asia commanded to overcome? In the process of perfection, they eat of the Tree of Life and are freed from the sting of death, which leads to a new name and power over those nations (natural processes) that are not aligned with the pattern of Yisrael; they are married in Messiah and are positioned in the heavenly Temple until they are called to rest in the Throne of

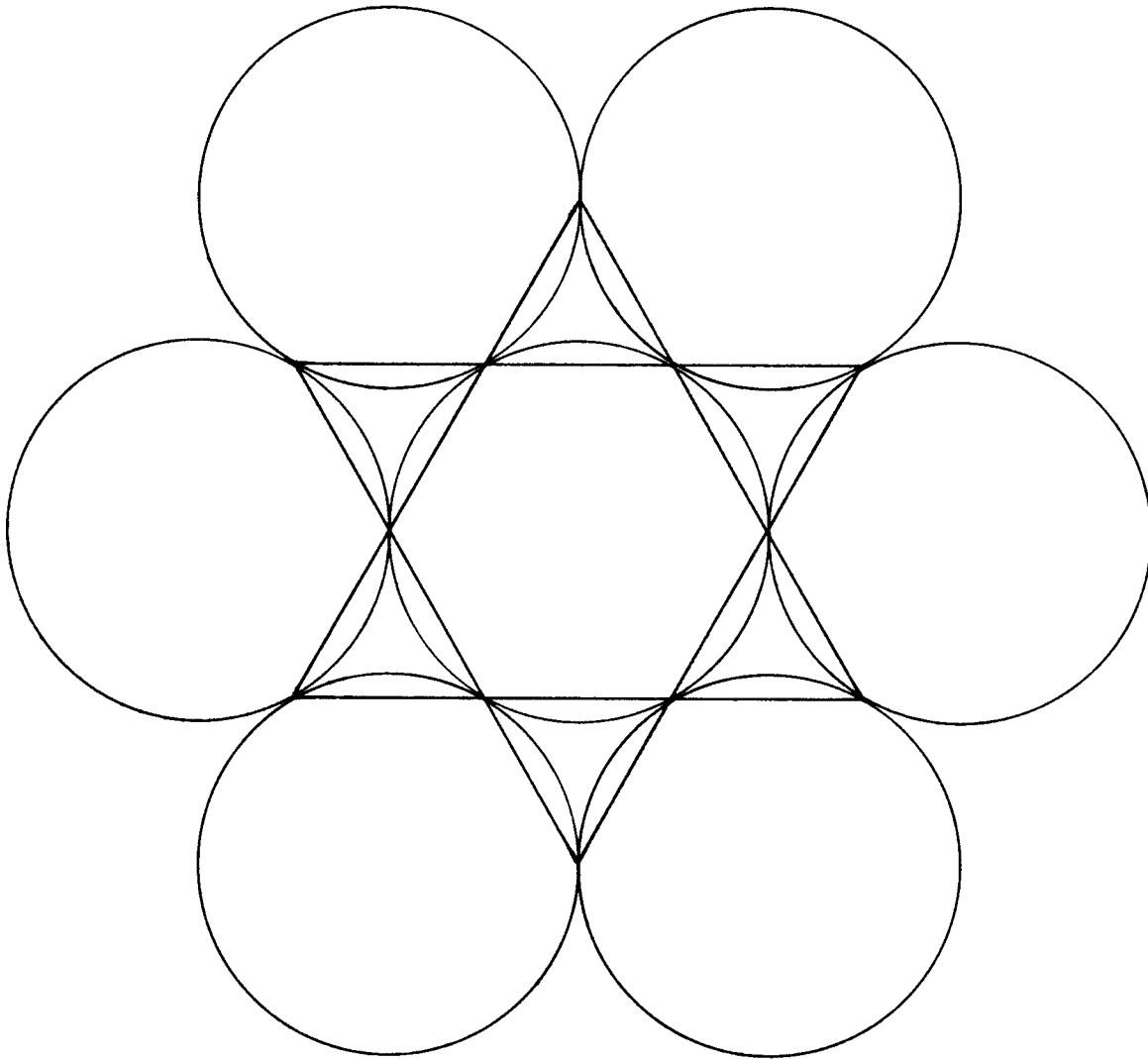
Father and Son, at which time they are no more of the churches of Asia, but are the very pattern of the precious stone of Yisrael, having come to the full stature of Messiah Yahushúa, the image of Elohim.

With this end in mind, the pages showing the extrapolated stars depict the churches of Asia in the mode of introspection, if you will—examining themselves in terms of themselves—sometimes aligning, or approaching alignment, with the pattern of the Tree of Life, and often not. These projections are not pictured in all of their variations. For example, the extrapolations locate at different levels vertically, depending upon the angle or conjunction of angles used as focus.

In this remarkable display of ordered instability, one observation is important: each of the seven stars contains a perspective and measurement that produces a regular Shield of David based on the cubit of the Sanctuary. Though it be hidden as leaven, the narrow way of the measurement of Messiah is ever present. This insight has added depth to my understanding of the scripture that says, “No one can take them out of my Father's hand.”

I will allow myself a final remark on the pages showing the coordinated spiritual influences of the elders of Revelation upon the churches of Asia. As the elders participate in the perfection of the churches, they retain their crowns and enter into the focuses of the various churches, whose centers vary with their perspectives/insights, and whose radiuses, or limits of perception, vary in terms of the dimensions of the stars themselves.

When their work is done and the time of overcoming is fully come, the elders cast their crowns before the Throne of Elohim, crying, “How long?” This signifies that, though authority and dominion are delegated to us in Messiah, we demonstrate that we are worthy of the trust only as we are able to render again our stewardship in faithful fruitfulness to the Source. I am reminded of the song of Shmuel Ben Aharon, “In united order, Yahúweh comes.”



$$360 \times 7 = 2520$$

$2520 / 1 = 2520$

$2520 / 3 = 840$

$2520 / 6 = 420$

$2520 / 9 = 280$

$2520 / 2 = 1260$

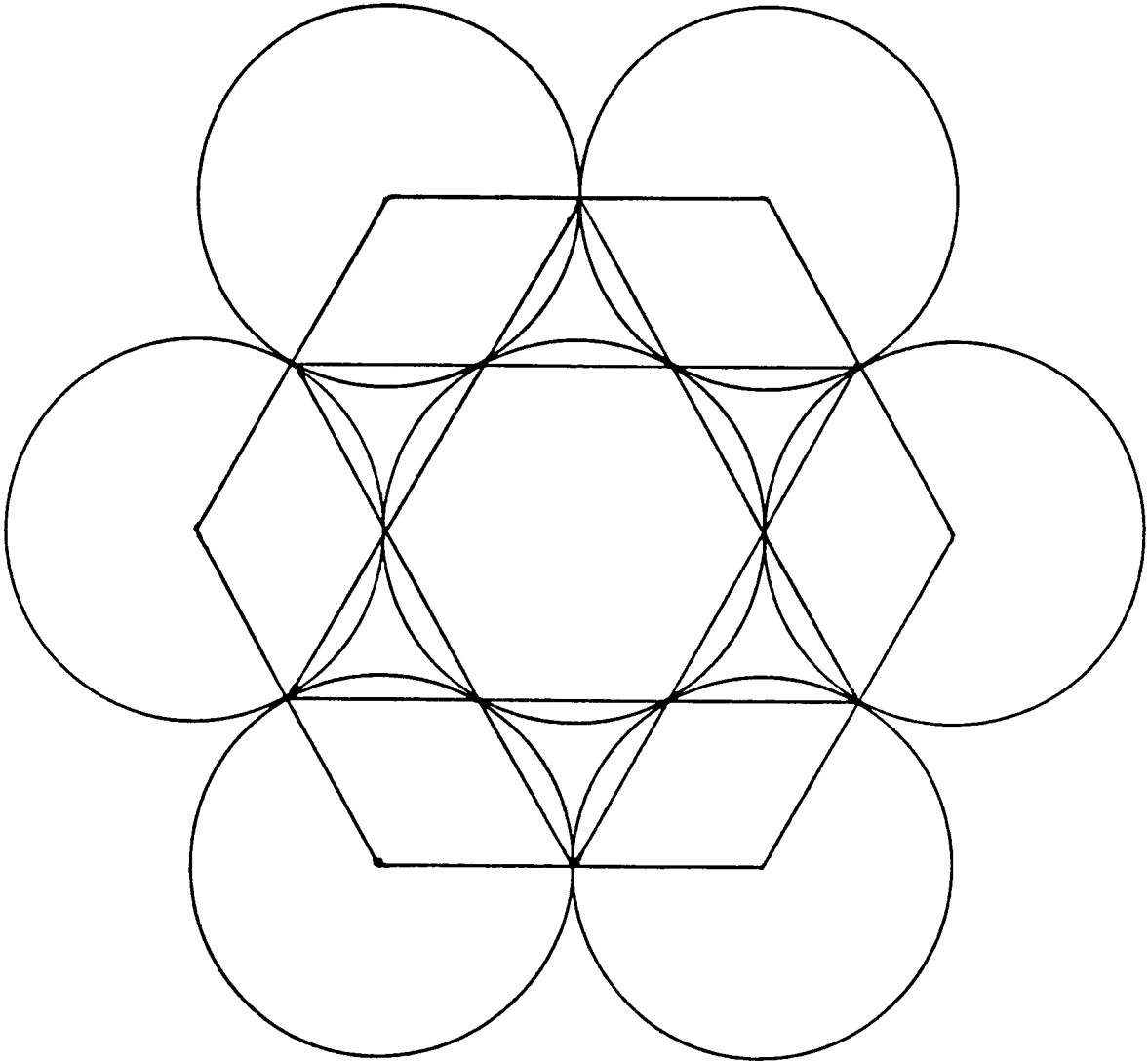
$2520 / 4 = 630$

$2520 / 7 = 360$

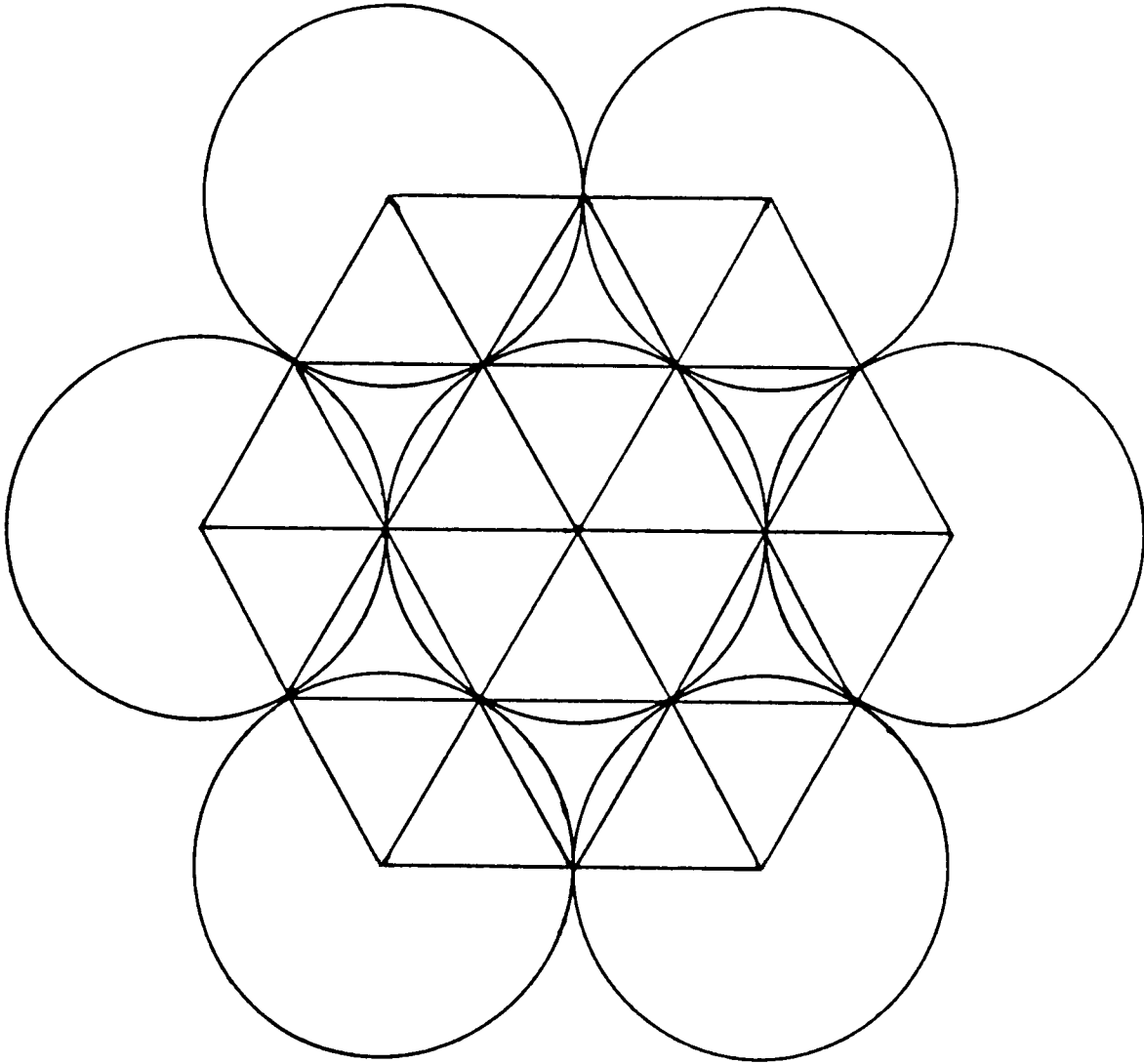
$2520 / 10 = 252$

$22520 / 5 = 504$

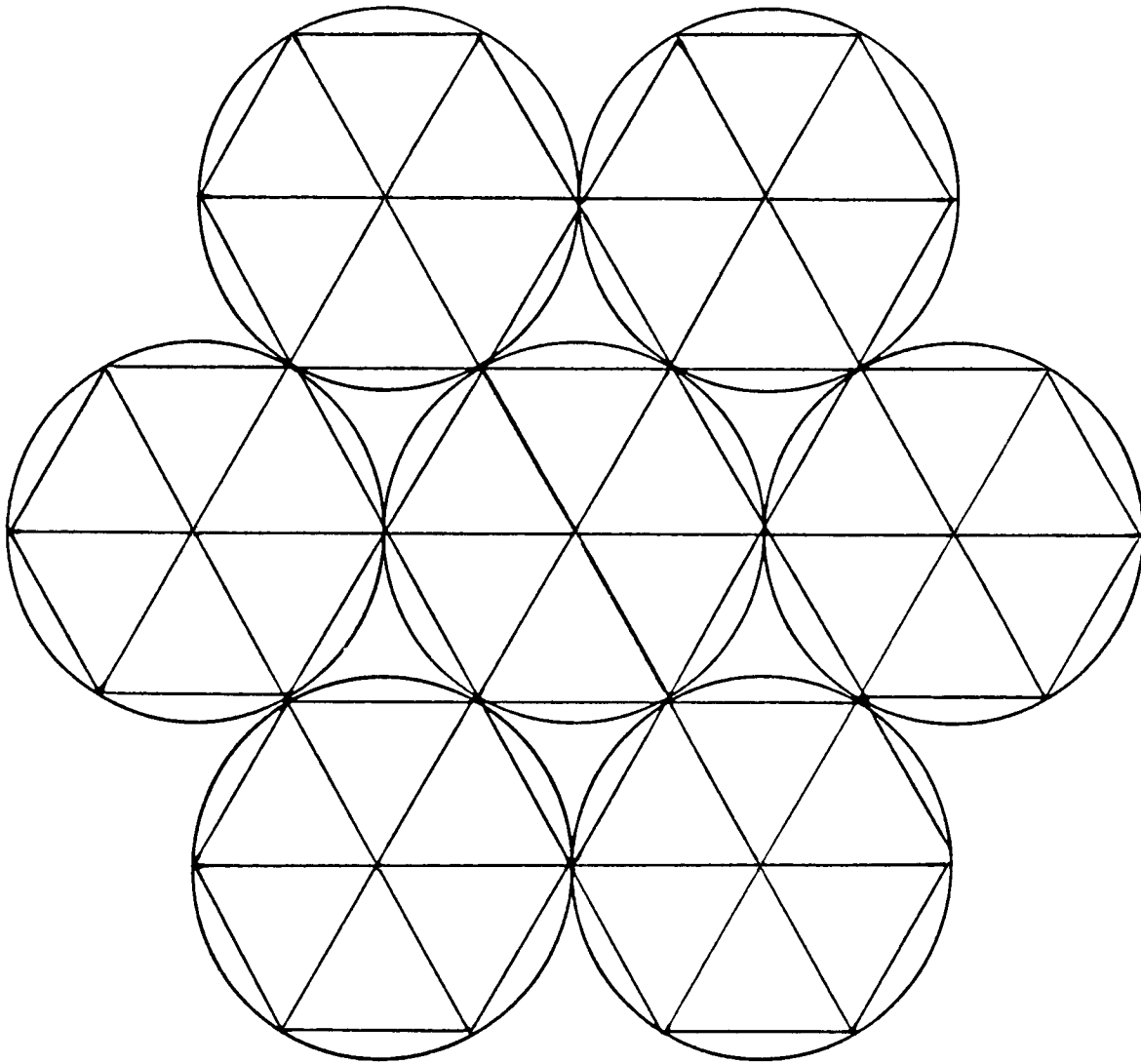
$2520 / 8 = 315$



Building on the logic of the seven circles, we progress from the Mogan Dawid to the hexagon. Superimposed upon the preceding drawing, the hexagon forms six diamond shapes in which could be located with precision six tiny replicas of the Crown Diamond diagram, in its entirety. With the Shield of David occupying the interior, the suggestion of a cube is obvious. Recall, also, that each point in David's emblem is the head of an Adam Kadmon drawn according to the dimensions of Noah's ark. It is from this perception that Solomon's Seal was derived.



When the initial cube implied in this progression of drawings is completed, we discover more and more possible locations of miniature Crown Diamonds. Note that they could be situated on planes crossing each other vertically and diagonally. Again, this is the dynamic of the spiral implicit in the series of drawings.



New Yerushaliem, as depicted in the book of Revelation, is portrayed as a perfect cube. It is possible to extend this series of drawings beyond the original seven circles to demonstrate that the parts of the Crown Diamond, as well as the whole, are capable of infinite extension. The seven circles will reappear at the conclusion of this section as representing the organization of the seven spirits of Elohim. Note, here, that each discrete mansion of the growing cubical City is a miniature replication of the whole, containing numerous images of the Dalet, the Door, by which can be discovered every essential line in the Crown Diamond display.