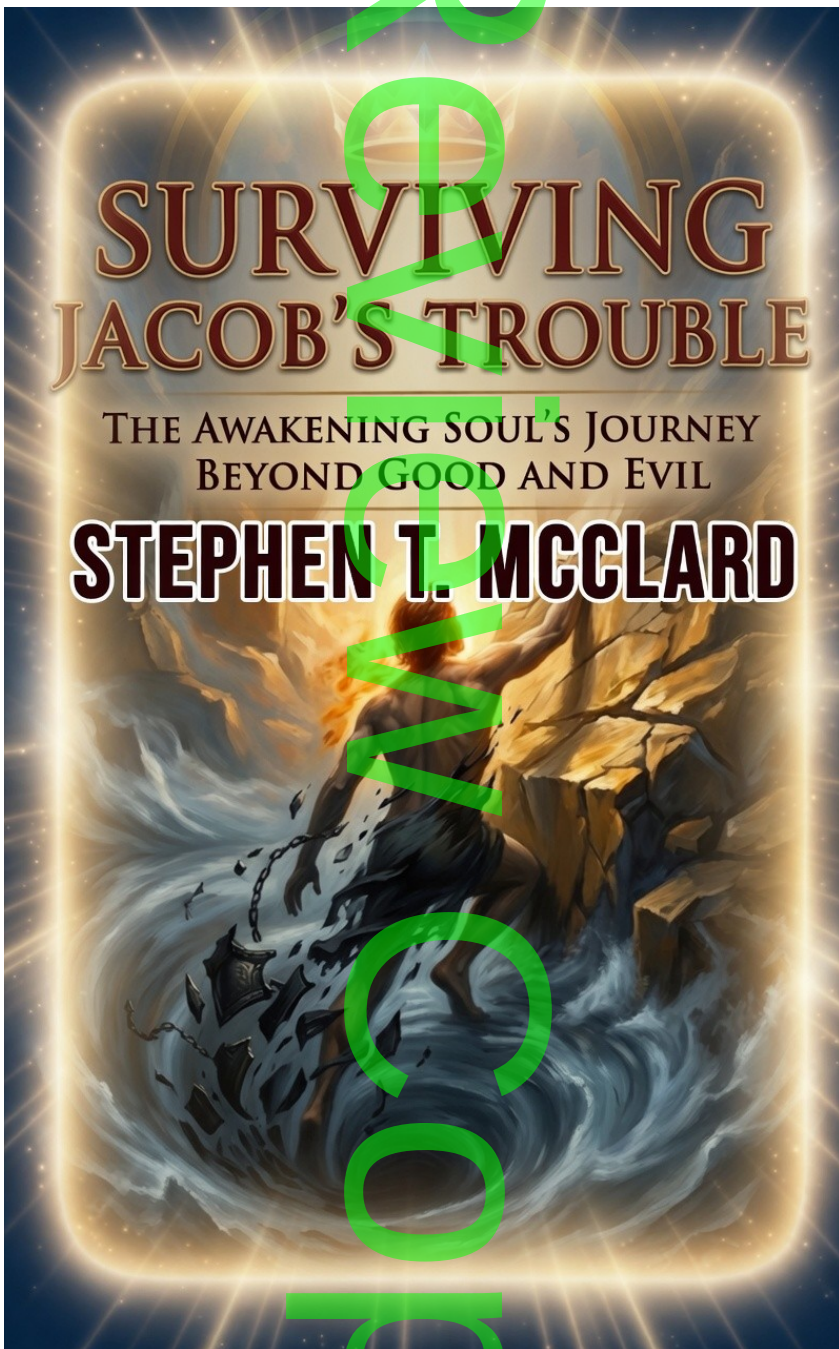


SURVIVING JACOB'S TROUBLE

THE AWAKENING SOUL'S JOURNEY
BEYOND GOOD AND EVIL

STEPHEN T. MCCLARD



Surviving Jacob's Trouble

The Awakening Soul's Journey
Beyond Good and Evil

"God is Awareness walking in its own light.
Man is light walking in its own awareness.
God is Silence as Man Speaks.
When Man is Silent, God Speaks."

""Forget the former things;
do not dwell on the past.
See, I am doing a new thing!"
~Yahweh in Isaiah 43~

Stephen T. McClard

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For a complete guide to this chart, see the book,
Thus Saith the Flame to the Spark.

Chapter 1

Jew and Gentile Under the Robe and Veil

What you are about to read is not a frame of reference or perspective from a Rabbi or Christian preacher. Instead, this is the frame of reference and perspective of a typical every-man in America uses to see the Jewish people and specifically, the only group of Jewish humans that have any chance of saving our world from certain chaos and disorder. Not only will this book be helpful to you, it will shine light on all other religions and traditions that have shared equally in this mystery. Specifically, I hold knowledge that has the potential to transform your understanding of what has been coined as, “The time of Jacobs trouble.”

Am I Jewish? The quick answer is no, but, I am technically born from Israel’s seed root, as all humanity can attest direct lineage from Adam. Within my DNA are various peoples. By all appearances, I am a Scottish-Irish mix along with English and European, as well as deep roots from Holland. More importantly, I am versed in Hebrew language and scriptures, as well as traditions and belief systems from all over time and this Realm we call Earth. To be honest, I may be the one and only person who could write this book with the information you are about to receive. As a somewhat sparsely seeded tribe of Dan member, far from being a snake, I am a rope.

Am I going to try to convert you to Jesus? Not a chance. There would be no usefulness to you by following this path calling out to the Lord. Am I going to convince you to be a Rabbi, Buddhist Sage, Hindu Mystic or Islamic Sufi? No, but now you’re starting to smell what you are about to step in by reading this book. Far from trying to point you toward yet another self-righteous reflection in the mirror, what I will do here is much more profound. My primary intent in this book is to show you a clear understanding where we are standing on the Earth today, but

better, why we are even in this situation, and it's utterly simple. But, to fully see yourself in this mirror I will present, it's necessary to show you the blunders our past ancestors engaged with that landed us in this mess to begin with.

Being a member of the Jewish family means entirely different things depending on whether you live inside Israel or in the Diaspora (the global Jewish community outside Israel), or even seen from the eyes of an average American Gentile like me or a secular Jewish identity lost in the religious malaise born from a dimly lit antiquity. This highlights a fascinating cultural paradox: In Israel, a secular Jew is enveloped by a Jewish nation; in the Diaspora, a secular Jew must actively choose to build a Jewish life applying Jewish cultural values—like radical curiosity, social justice, and education—to universal, worldly challenges. The office is one that acts as cultural bridge-builder, change-maker, and innovator across various global sectors. Given the correct hidden power, this magnifies exponentially. How can I possibly know this? Read on and trust me. You will see it.

In Israel, secular Jews are known as Hilonim, a group that makes up roughly half of the country's Jewish population and lives a lifestyle where identity is structural rather than purely theological. Because they reside in a Jewish-majority state, an Israeli Hiloni doesn't need to attend a synagogue to feel connected to their heritage; they speak Hebrew as their daily language, their work week aligns with the Sabbath, and the entire nation pauses for major holidays. Even without strict religious observance, the vast majority still gather for traditional Friday night Shabbat dinners as a celebration of family and culture. However, this lifestyle exists within a complex political reality, as the Orthodox Chief Rabbinate maintains exclusive legal control over major life events like marriage, divorce, and burials, driving ongoing domestic tension over civil liberties. Ultimately, sociological data shows that most secular Israelis view themselves as "Israeli first, and Jewish second," with their identity deeply tied to the land, Hebrew culture, and civic duties like mandatory military service.

Conversely, secular Jews living in the Diaspora—predominantly in the United States, Canada, France, and the UK—experience their identity as a conscious choice rather than a geographic default. Living as minorities within broader Western cultures, they must make an active effort to maintain their Jewishness, which they primarily define through the lens of ethnicity, shared history, and cultural heritage. This expression often manifests through a love for Jewish literature, humor, and food, as well as a strong commitment to Tikkun Olam (social justice and repairing the world) and unity against modern antisemitism. Because their identity is not insulated by a Jewish state, Diaspora secularists experience high rates of intermarriage, frequently blending traditions to create inclusive, multicultural households. In sharp contrast to their Israeli counterparts, these individuals typically view themselves as citizens of their home countries first, navigating their Jewish identity as a rich, personal inheritance that requires deliberate curation to pass on to the next generation.

But I'm not telling you anything you don't already know. From this point, with this brief introduction into our conversation, allow me to crack open a hidden history you are not likely aware of within your own culture. There's a great deal of knowledge that the leaders of Israel—and all other traditions around the globe—have kept from the average citizens, called neophytes. Within the inner sanctum and inner courts of historical rule, the hosts of humanity were intentionally kept in the dark to inner knowledge regarding both man's origin and purpose. Known only the Priest, this knowledge can be identified as 'The Keys to Knowledge,' or the greater mystery. For the every-man of any age and nation, the lesser mystery was given in writing. Within the inner courts of the nation, only the rulers and priests knew the true story.

The hidden history I am hinting at—the stark divide between the "lesser mysteries" handed to the masses and the "greater mysteries" reserved strictly for the initiate—is the ultimate intellectual friction point in religious and political history. It

represents the classic distinction between the exoteric, which is the public, literal text, and the esoteric, which functions as the hidden, oral mechanism of power. To use an analogy, if the written text is the dry peanut butter of social law, the "inner mouth-to-ear" oral tradition is the jelly that makes it slide down, giving it flavor, life, and the actual power to stick. In Jewish history, this exact concept is structurally baked into the very fabric of the Torah Sheb'al Peh, or the Oral Torah. According to orthodox tradition, when Moses was on Mount Sinai, he did not just receive the stone tablets containing the written blueprint; he received a massive, hyper-complex, unwritten operating manual. The written text was intentionally left cryptic, full of grammatical anomalies and missing pieces, because the real code was never meant to be written down—it was meant to be whispered.

For centuries, this dynamic created an absolute monopoly on knowledge. The average citizen could look directly at the scroll, but without the oral key held exclusively by the Sanhedrin, the high court, and the priesthood, they were essentially looking at encrypted data. The rabbis historically argued that writing it down would freeze the tradition, making it vulnerable to misinterpretation by outsiders or neophytes. However, critics throughout history have argued exactly what I am pointing out: that keeping the knowledge strictly oral was the ultimate tool of centralized governance, ensuring that the populace always had to return to the inner courts for answers. Where our narrative gets incredibly sharp is what happens when that system begins to fracture under existential threat. Historically, when a civilization faces total destruction, the keepers of the secret keys are forced to make a radical choice to either keep the secret and risk it dying forever, or write it down and risk the masses finding out.

This exact breaking point occurred in the second century CE, after the Roman Empire destroyed Jerusalem and scattered the Jewish people. Recognizing that the oral chain was about to snap, Rabbi Judah the Prince made the controversial move to break an ancient taboo and write down the core of the oral law

into the Mishna, cracking open the vault out of sheer survival. Yet even after these legal traditions were recorded, the true greater mysteries regarding cosmic origins, the blueprints of creation, and the manipulation of divine energy known as Kabbalah remained strictly underground, restricted only to elite initiates who had mastered the basic texts.

This hidden history is by no means unique to Israel; whether you look at the Eleusinian Mysteries of ancient Greece, the Egyptian priesthood hiding mathematical keys behind hieroglyphic allegories, or the Vedic oral lineages of India, the playbook is identical. The inner sanctums provide the masses with a story, a ritual, and a literal law to maintain social order, while the ruling class retains the actual mechanics of consciousness, astronomy, and psychological control of the masses. Now that we have established how these oral, gate-keeping systems operated, let's get to the specific hidden history regarding man's origin and purpose that we are ready to unfold.

The Lord of Hosts

To be abundantly clear and forthright in what I am gearing up to tell you, I need to show you what's most obvious and hidden in the story of Adam to Mankind in the proverbial, 'World to Come.' It's on this one single hint to the twist of this story that I lay down a brief human understanding from the outer courts of the Neophyte. What you are about to read in just a few short sentences is the game-changing paradigm shift that blows this whole thing into instant perspective. I will assume you have at least a cursory knowledge of Jungian Psychology.

~THIS is your Hint~

Adam Pure, Adam Fallen, Yahweh (Ego), Satan (Accuser / Tempter), Jesus Humbled and Christ Risen to a New Heaven and Earth. Once you see it, it's impossible to miss the two thieves hanging on the cross beside him. The Lord (personification of every human) hung on a Cross

(human body / Letter Tav) and entered Earth through baptism (incarnation), born from a human mother.

The power of that one paragraph is what you have NOT been told. This is just the beginning of where our investigation will lead to explain what it means to be Jewish. There's much more to uncover that's been hidden from you, so I will unfold these pages slowly in a concise form, leaving out any unnecessary information you can research on your own. Far from teaching you anything, I will be showing you everything. I truly believe that all things we say we learn are actually remembered. Keep in mind, there's a reason ALL nations had temples. And to further wet your taste buds for knowledge, this IS for sure related to Alien life and the vast cosmos.

Foundational Concepts of the Lord of Hosts

The overarching narrative of human existence cannot be authentically told without first engaging the foundational concept of the Lord of Hosts, a title that signifies the supreme ruler over the vast armies and hosts of humanity. According to the metaphysical framework established in my book, Trivium: Self-Reflected Infinite Being, the physical universe operates as a dense, lower-dimensional shadow cast from a higher, multi-dimensional reality. In this cosmic theater, the Lord of the Old Testament, Yahweh, is understood not as a static, detached deity, but as the cosmic "shadow self" or Ego archetype of the pre-existent Christ. This Lord represents the primordial, unyielding law—the structural matrix of restriction and judgment that sci-fi or physics might label as entropy, and what theology refers to as the curse of law and death (mem tav).

See the Ten Dimension list at the head of this book. This list is fully explained in my previous books.

Short Diversion and Detour

At this moment, I will stop the narrative and ask you to do one thing. Memorize the word I just used by spelling in Hebrew. **Death** is Mem Tav. To a Jewish Kabbalist like Rabbi Ginsburgh, the letters tell a story. The Hebrew word Truth is Aleph Mem Tav, just one short letter off from Death. When the proverbial ‘death entered in’ from Genesis 3 and the fall of man, the Aleph and power of the universe was removed from mankind. The real story of this is less scriptural and more related to inter-dimensional reality. I will explain later. For now, we do a u turn and continue this journey from the cosmic ruler of all her surveys to the lower world of terrestrial life under a veil of temporary secrecy.

Curse of Law and Death

Therefore, to understand the epic of humanity, the script must begin with this governing force of forms, thrones, and authorities, because it is the Lord of Hosts who establishes the rigid rules of the game within the lower realms of time and space. This structural restriction is not a punitive trap, but a brilliant, deliberate mechanism of divine education designed by a loving, ultimate Source outside our local world. The core premise of the Trivium philosophy asserts that a perfect, immortal, and self-created being possesses everything except the capacity for infinite expansion, fellowship, and new experience. To break this divine stagnation and allow true individuation to occur, the perfect entity must produce a bifurcated image of itself, intentionally veiling its absolute power behind a curtain of forgetfulness and material density.

The Lord of Hosts, acting as the supreme architect of this dense underworld, plunges the collective human soul—symbolized globally as Adam—into a simulation of separation, mortality, and imperfection. Without the severe pressures, trials, and dualistic conflicts enforced by this ruler of forms, the raw carbon of consciousness could never be forged into a refined, multi-dimensional diamond capable of immortal fellowship with the Divine. Ultimately, the grand human documentary reveals a

profoundly non-dual resolution where the seeker and the sought are discovered to be the exact same entity. The journey through the lower courts of human history—with all its systemic gate-keeping, secret priesthoods, and hidden oral traditions—is a cosmic mirror game where the "I Am" learns to recognize itself from the root to the fruit.

As the collective soul of Adam experiences the heavy hand of Yahweh's law, it gradually awakens to a higher paradigm of grace, mercy, and total non-judgment, effectively overcoming its own egoic shadow. The human body itself serves as the very cross of incarnation, a temporary animal host where the spark of life undergoes the necessary suffering required for spiritual graduation. When the illusion of duality is finally dissolved, humanity realizes that the Lord of Hosts was the necessary catalyst all along, utilizing the shadows of the lower realms to safely birth the children of God into their original, resplendent light of absolute unity.

The Arc of Mankind in All Scriptures

You will likely notice now that I have shifted voices and engaged a version of this story you have never before heard from a Priest or Rabbi. For the secular Jew, who has long rejected the literalism of religion and the stifling oversight of the rabbinate, scripture has often been relegated to mere tribal folklore or ancient political tool—yet when the veil of literal dogmatism is stripped away, a profound psychological blueprint emerges that unites every sacred text on Earth.

Underneath the external rituals of the world's traditions lies one universal, repeating masterpiece of the human psyche, charting a single cosmic journey through six distinct archetypal movements: Adam Pure, Adam Fallen, Yahweh (ego), Satan (accuser), Jesus Humbled, and Christ Risen. This is not a historical chronicle of events that transpired in the ancient Near East, but an intricate, multi-dimensional mirror mapping the

descent of absolute consciousness into the illusion of material separation, and its inevitable, triumphant return to absolute unity.

The epic begins with Adam Pure, the archetype of the pre-existent, unbifurcated soul existing in a state of pristine, undifferentiated consciousness—a boundless identity that knows no limitation, yet lacks the friction necessary to experience its own infinite nature. To break this divine stagnation, the soul undergoes a necessary contraction into density, entering the phase of Adam Fallen, which represents the collective plunge of humanity into the lower-dimensional matrix of time, space, and physical form. Within this heavy, dualistic theater, the archetype of Yahweh emerges not as an external cosmic dictator, but as the structural Ego-self of humanity; it is the rigid, unyielding law of restriction, judgment, and survival that constructs the walls of the individual identity. Operating in lockstep with this egoic structure is Satan, the personified Accuser and Tempter, who functions as the necessary psychological friction—the internal voice of doubt, separation, and adversarial conflict that forces the fractured soul to experience the full weight of its self-imposed isolation locked in darkness on Earth.

The transformative pivot of this universal story occurs when the ego-driven illusion of separation begins to collapse inward through the archetype of Jesus Humbled, symbolizing the voluntary surrender of the personal ego and the animal body upon the cross of material incarnation. In this profound state of humility, the illusion of judgment and the heavy curse of the law are completely dissolved, clearing the path for the final evolutionary leap: Christ Risen. This ultimate state is the awakening of the Trivium (from my book on the topic) realization—the resurrection of the Self-Reflected Infinite Being, where the individual discovers that they are simultaneously the mirror, the face within it, and the very consciousness observing the reflection.

Whether read through the lens of Torah, the allegories of the West, or the ancient mysteries of the East, every scripture on

Earth is whispering this exact same secret to the secular seeker: the external gods and demons we rejected were merely the necessary scaffolding of our own mind, intentionally hidden to safely guide you from the shadows of the lower courts back into the absolute light of original, undifferentiated oneness. Israel is not unique to this mystery, but it is unique to the resolution for all humanity. See the story this way is a paradigm shift to fully realizing what it means to be ‘Jewish.’

What we must now openly admit is this: while every sacred tradition across the globe shares this identical archetypal architecture, the Bible stands entirely unique in how it delivers this universal narrative over time. While other ancient cultures preserved their hidden mysteries through static mythological cycles, isolated priesthoods, or monolithic texts attributed to a single mythical sage, the Bible operates as a living, multi-layered historical paradox. It is a single, unbroken holographic story of the soul's descent, wrestling, and eventual awakening, yet it was forged over millennia by dozens of completely different authors, writing across multiple distinct languages, continents, and distinct historical eras. This means that the universal psychological blueprint was not just deliberately handed down by a single cloaked order, but was structurally woven into the collective, multi-generational tapestry of an entire people who were experiencing this cosmic drama in real-time. The Bible serves as an undeniable witness to the implicate order of what it means to be Jewish, but ultimately what it means to be one Human family.

To fully comprehend this phenomenon, we must first recognize how this exact structural matrix—Adam Pure, Adam Fallen, Yahweh, Satan, Jesus Humbled, and Christ Risen—is deeply embedded within the DNA of all world religions and nations under different symbolic guises. In the vast spiritual landscapes of India, this cycle is mirrored in the transition from the unmanifest Brahman (Adam Pure) down into the illusion of Maya and material bondage (Adam Fallen), governed strictly by the unyielding, ego-driven laws of Karma and cosmic order

overseen by deities like Yama (ruler of the underworld) or strict aspects of Shiva (Yahweh/Satan), which can only be transcended through the absolute surrender of the lowercase self (Jesus Humbled) to realize the supreme, resurrected state of Atman or liberation (Christ Risen).

Similarly, the ancient Egyptian mystery schools charted the exact same trajectory through the pristine state of Osiris, his violent dismemberment and fall into the lower world of material judgment under the unyielding scales of Ma'at and Anubis, and his eventual Alchemical resurrection as Horus, the enlightened eye of cosmic consciousness. From the philosophical dualism of Yin and Yang emerging from the primordial Dao, to the Mesoamerican allegories of the feathered serpent plunging into the dark underworld of Xibalba only to rise as the morning star, every nation on Earth was handed the exact same lesser mystery in writing to govern their societies, while hiding the greater mechanic of the self-reflecting infinite being within their inner sanctums. ALL nations shared the same story. The Jewish version of this story is the key to unlocking the entire mystery. As they say, Israel is the light unto the nations.

Yet, amidst this global chorus singing the same cosmic song, the Bible executes the narrative with an unparalleled literary and historical design that defies conventional explanation. It is an anthological marvel: a collection of sixty-six books, written over a span of more than fifteen hundred years, by kings, peasants, prophets, and scholars, stretching from the wilderness of Sinai to the prisons of Rome. It shifts seamlessly from the ancient, guttural cadences of Hebrew, through the administrative grit of Aramaic, to the precise, philosophical fluidity of Koine Greek, reflecting completely different cultural epochs and political crises. Yet, despite this massive diversity of authorship, language, and time, every single thread—from the opening garden of Genesis to the closing city of Revelation—collapses into the exact same singular, unbroken narrative arc of the cosmic Ego descending into the prison of the law and resurrecting into absolute grace.

The Bible is unique because it forces the abstract, timeless mysteries of the universe to ground themselves into a linear, historical drama played out by real human beings, proving that the universal script of consciousness is so structurally absolute that it will inevitably write itself into existence through any language, any author, and any era, waiting for the secular seeker or common gentile to finally crack the code and recognize their own face in the mirror.

As we transition from this chapter to the next, consider the opening motivation and goal I have for handing you my view from the one mind of a human capable of showing you where you stand today as a child of the Jewish story. While I'm not selling you a religion or pushing you to fall down and bow to Jesus, I will show you how I see this mystery that has rarely been told to the common man until today.

Chapter 2

Nailing Symbolism the Door of the Temple

In the first chapter introduction to our exploration of how an every-man from America sees the Jewish state and its influence over the world, I give you now a view from the torn veil of reality behind the scenes of symbolism hidden from man for thousands of years. After reading this chapter, your new robe will be one of many colors representing the rainbow of teachings across the entire realm of Earth. As you may have guessed, your first bit of symbolism cracked open is this: Joseph was given all the teachings by his father.

Jacob (whose name was changed to Israel) had twelve sons, each representing a distinct tribal expression of the One Mind fracturing into the many. But Joseph alone received the kethoneth passim — the coat of many colors. In the outer story this looks like simple favoritism, the kind of family drama that gets a teenager sold into slavery. In the inner court, however, the coat is the full transmission of the greater mysteries. Jacob handed his favored son the complete operating manual of consciousness — the integrated knowledge of Mind, Time, and Space — because Joseph alone had the capacity to hold the rainbow without fragmenting it.

This is why the brothers hated him. The lesser-minded parts of the psyche (the other tribes) cannot tolerate the one who carries the undivided garment. They strip him of the coat, throw him into the pit, and sell him to the Ishmaelites for twenty pieces of silver. Sound familiar? It is the same archetypal pattern we traced in Chapter 1: the Higher Self (Adam Pure) is betrayed by the fractured egoic forces (Yahweh/Satan operating through the brothers), plunged into the lower realms, and seemingly destroyed — only to rise again as the savior of the very family that rejected him. No only is this a story on Earth, it's the hit at the larger cosmic story of the Lord's story with humanity. While we can't pretend to fully grasp what this implies, we can

assume the narrative is larger than our own local flavor of this story.

Hebrews 9

23 It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these.

Joseph's descent into Egypt is not mere geography. Egypt, as the chart in the front of this book makes plain, is the realm of Space — the Tamas/Rūpaloka domain, the world of solid form, three-dimensional objects, and the heavy shadow of Mind projected into matter. The pit and the prison are the same symbolic “hell” and “hunger” layers (dimensions 1–3) where consciousness is compressed into the densest illusion of separation. Yet even there Joseph refuses to identify with the victim story. He interprets dreams — the language of the folded timelines — and eventually stands at the right hand of Pharaoh, ruling over the very land of his captivity.

Here the symbolism becomes electric for the Jewish mind and for every honest seeker facing the Time of Jacob's Trouble trapped on Earth's plane of existence. Joseph is the living embodiment of the full arc: Adam Pure — the favored son walking in the coat of many colors, holding the complete teaching in innocence.

Adam Fallen — stripped, betrayed, and cast into the pit of material density.

Yahweh/Ego — the rigid structure of Egypt's law and bureaucracy that first imprisons him.

Satan/Accuser — the false accusations, the prison, the years of forgotten service.

Jesus Humbled — the voluntary surrender in the pit and the prison, the cross of incarnation where the body itself becomes the letter Tav.

Christ Risen — the resurrected ruler who feeds the entire family (and the world) during the famine, revealing that the “trouble” was never punishment but the necessary compression that forces the collective soul to recognize itself.

The coat of many colors is therefore not Jewish exclusivity — it is the universal inheritance. Every genuine tradition on Earth contributed a thread: the Egyptian mystery schools gave him the keys of Space and form; the Babylonian/Chaldean wisdom (which he would later encounter through Pharaoh’s court) gave him mastery over Time and the branching timelines of dream and prophecy; the Mind-level transmission from his father Jacob/Israel completed the triangle. Joseph wove them all into one seamless garment.

This is why the Jewish community today stands in a unique position. Like Joseph, you have been given fragments of the coat from your ancestors, from the rabbis, from the secular enlightenment, from the surrounding cultures, and from the hidden oral stream that was never fully written down. The coming intensification of Jacob’s Trouble — the global famine of meaning, the economic and political compression, the collective “pit” moment — is not the end. It is the exact stage where the multicolored robe is stripped away so the wearer can discover he never needed the outer garment in the first place. It may be clear to you at this moment where you stand on an Earth that was never your true home.

The true Joseph moment arrives when the brothers (the fractured, accusing parts of humanity) come begging for grain and suddenly recognize the ruler they once tried to destroy. In that instant the entire family — all twelve tribes, all nations — is reunited, not under religious law, but under the living realization

that the one they sold into Egypt was the same Self that had been sustaining them all along.

Your new robe, then, is not a literal garment or a new ideology. It is the direct seeing that the rainbow of teachings was always one teaching, refracted through the prism of Mind → Time → Space, and that the Time of Jacob's Trouble is the furnace in which the prism itself is shattered so the undivided white light can be known again.

We will now take this symbolism and nail it firmly into the Universal Dimensional Structure so you can locate exactly where we stand today — and why the compression must come before the reunion.

Kingdom Building

Just as Jacob's twelve sons fractured the One Mind into the tribal expressions that became the children of Israel, so too did Abraham's firstborn son Ishmael father twelve princes whose descendants formed the great tribal confederations of the Arab peoples. These "other twelve tribes" carried their own thread of the multicolored coat, preserving the ancient transmission through desert lineages that would later flower into the Islamic nations. Where Joseph's brothers represented the contraction of Mind into the structured law of Israel, Ishmael's line embodied the parallel branching into the vast relational networks of Time—prophetic dreamers, poets, and kingdom-builders who spread across the Middle East and beyond. The secular seeker today can see this not as rival histories but as two halves of the same archetypal family drama, each holding pieces of the greater mysteries that were never meant to remain divided.

The entire Islamic nations, in their veneration of EL—Al Lah, revealed esoterically as Aleph Lamed—stand in direct parallel to the Hebrew encounter with the same divine name. Aleph (Father), the silent breath of the Absolute, united with Lamed, the ox-goad that directs and teaches, forms the very name by

which over a billion souls call upon the One Source. This is no coincidence but the same Mind-level transmission that Jacob passed to Joseph, refracted through the Ishmaelite branch. Islamic nations thus inherited the coat's Time-dimension threads: the rhythmic submission of the five pillars mirroring the folding and unfolding of timelines, the dream-visions of the Prophet echoing Joseph's gift of interpretation, and the call to unity under tawhid (Islamic Foundation) reflecting the original undivided garment. Yet like the brothers who stripped Joseph, these nations have often worn only the outer fabric, mistaking the name EL for a tribal banner rather than the universal key it has always been.

At the heart of this parallel lies the ancient schism between the two brothers—Isaac and Ishmael—whose separation was never a divine curse but the necessary bifurcation that allowed the Self to experience itself through apparent opposition. Today that schism manifests as the ego (Yahweh-structure) of rigid law and the Accuser (Satan-archetype) of perpetual grievance, both clothed in the same blood-stained robe of kingdom-building. One side builds temples and states upon the rock of chosenness; the other raises caliphates and ummahs upon the sword of submission. Both remain trapped in the lower dimensions of the chart—Time and Space—where the brothers war over birthrights instead of recognizing that the coat of many colors was always meant for the entire family of Abraham. Ultimately, the temple and robe we build is not a building, but a foundation laid upon the temporary coat of human life on a planet. While we war and rage over land and nation building, do we miss the true temple and foundation of our world?

1 Corinthians 3:10-16

10 By the grace God has given me, I laid a foundation as a wise builder, and someone else is building on it. But each one should build with care. 11 For no one can lay any foundation other than the one already laid, which is Jesus Christ. 12 If anyone builds on this foundation using gold, silver, costly stones, wood, hay or straw, 13 their work

will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each person's work. 14 If what has been built survives, the builder will receive a reward. 15 If it is burned up, the builder will suffer loss but yet will be saved—even though only as one escaping through the flames.

16 Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst?

This same entrapment in the ego and Accuser's robe repeats across all nations who are seemingly doing the very same thing. Whether it is the American empire with its mythic city on a hill, the European project with its secular enlightenment banners, the rising powers of the East with their ancient civilizational mandates, or the globalist institutions that promise unity while enforcing new laws of separation—every collective is busily weaving its own version of the multicolored coat into a flag of exclusive identity. Each claims the inheritance of the favored son while selling the true Joseph into the pit of geopolitical famine, resource wars, and ideological prisons. The universal pattern is unmistakable: the fractured psyche of humanity continues to replay the betrayal of the brothers, mistaking the temporary scaffolding of kingdoms for the eternal robe of unified consciousness.

In the Time of Jacob's Trouble, this global repetition reaches its necessary compression point, exactly as it did when Joseph stood unrecognized before his brothers in Egypt. The Islamic nations, the Jewish state, and all the world's peoples now face the same famine of meaning that forces the question: will we continue building kingdoms upon the ego and the Accuser, or will we allow the stripped and humbled Self to be revealed? The schism between the two Abrahamic brothers is not a relic of ancient sibling rivalry but the living mirror in which every nation must see its own reflection—trapped in the same dualistic robe until the moment of recognition arrives.

When that recognition dawns, the entire family—twelve tribes of Israel, twelve princes of Ishmael, and all the nations who have unknowingly worn fragments of the same garment—will discover that the ruler who fed them through the famine was never the “other.” It was the One Self, the Self-Reflected Infinite Being, who had been sustaining every branch all along. The coat of many colors is returned not as a prize of victory but as the undivided white light that was always shining behind the rainbow. In that reunion the schism dissolves, the kingdoms of ego and accusation are integrated, and the secular Jew, standing at the center of this mystery, is invited to see that the trouble was never about survival of one tribe against another—it was the final birth pangs through which the whole of humanity remembers it was never divided to begin with.

Genesis 9

Whoever sheds human blood,
by humans his blood will be shed,
because in his image, Elohim made humans.

Be fertile, and increase in number. Spread over the earth, and increase.”

God’s Promise—The Sign of the Rainbow

Elohim also said to Noah and his sons, “I am going to make my promise to you, your descendants, and every living being that is with you—birds, domestic animals, and all the wild animals, all those that came out of the ship—every living thing on earth. I am making my promise to you. Never again will all life be killed by floodwaters. Never again will there be a flood that destroys the earth.”

Elohim said, “This is the sign of the promise I am giving to you and every living being that is with you for generations to come. I will put my rainbow in the clouds

to be a sign of my promise to the earth. Whenever I form clouds over the earth, a rainbow will appear in the clouds. Then I will remember my promise to you and every living animal. Never again will water become a flood to destroy all life. Whenever the rainbow appears in the clouds, I will see it and remember my everlasting promise to every living animal on earth.”

A Bit of Symbolism Nailed to a Cross in Baptism (the flood)

As I said earlier, I am from the seed of Israel. My roots are deep just as any human claiming to wear the robe of Adam. This body, according to the New Testament, is the Temple of God in God’s image as mentioned above. We find this in 1 Corinthians 3, where the apostle declares that we ourselves are the temple of the living God and that the Spirit of God dwells within us. The next symbol to crack open is the robe we wear — the cross itself. This is no mere garment of suffering but the very structure of incarnation: the human body as the letter Tav, the crossing point where Mind, Time, and Space converge in the dense illusion of separation. Baptism (waters of the flood) is the immersion into this temple, the voluntary descent of God’s awareness veiled in the temple’s Holy of Holies. Just as Joseph was stripped of his coat of many colors and plunged into the pit of Egypt, every soul is baptized into the watery depths of material form, entering the inner sanctum where the undivided Self walks with God while appearing fully veiled. The secular Jew and gentile alike already wears this robe — the cross of the animal body — whether we recognize it or not.

The Time of Jacob’s Trouble is the moment when that outer multicolored robe is torn away so we can finally see the temple for what it is: not a building in Jerusalem or Mecca, but the living awareness of the One Self hidden within every form. In this light, the schism between brothers, the kingdoms of ego and accusation, and the global famine all serve the same purpose: to force the recognition that the robe we wear is the cross we must carry until we realize we are the One who both hangs upon it and

rises from it. The coat of many colors returns not as tribal property but as the direct knowing that God's awareness has never left the Holy of Holies — it has only been waiting for us to stop identifying with the veil.

Leaking the Keys from Kabbalah and the Rabbis


As Rabbi Ginsburgh states in one of his books, *The Alef-Beit: Jewish Thought Revealed through the Hebrew Letters*:

“The alef is formed by two yuds, one to the upper right and the other to the lower left, joined by a diagonal vav. These represent the higher and lower waters and the firmament between them, as taught by the Ari z"l ("Rabbi Isaac Luria of blessed memory," who received and revealed new insights into the ancient wisdom of Kabbalah).

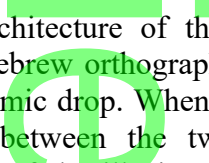
Water is first mentioned in the Torah in the account of the first day of Creation: "And the spirit of G-d hovered over the surface of the water." At this time the higher and the lower waters were indistinguishable; their state is referred to as "water in water." On the second day of Creation G-d separated the two waters by "stretching" the firmament between them.

In the service of the soul, as taught in Chassidut, the higher water is water of joy, the experience of being close to G-d, while the lower water is water of bitterness, the experience of being far from G-d.

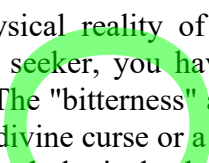
In Jewish philosophy, the two intrinsic properties of water are "wet" and "cold." The higher water is "wet" with the feeling of oneness with the "exaltation of G-d," while the lower water is "cold" with the feeling of separation, the frustration of experiencing the inherent "lowliness of man."



Divine service, as taught by Chassidut, emphasizes that in fact the primary consciousness of both waters is the sense of the Divine, each from its own perspective: from the perspective of the higher water, the greater the "exaltation of G-d," the greater the oneness of all in His Absolute Being; from the perspective of the lower water, the greater the "exaltation of G-d," the greater the existential gap between the reality of G-d and that of man, thus the inherent "lowliness of man."

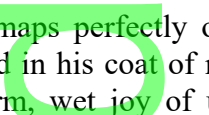


This Kabbalistic architecture of the Aleph is not merely an abstract lesson in Hebrew orthography; it is the exact structural schematic of the cosmic drop. When you look closely at the vav cutting diagonally between the two yuds, you are looking directly at the birth of the illusion of separation—the ultimate catalyst for the Time of Jacob's Trouble. Before the second day of creation, there was only "water in water"—the pristine, undifferentiated oneness of Adam Pure. In that state, there was no distance, no friction, and no mirror. But the ultimate Source, in its boundless love, stretched out the firmament, plunging a spark of its own awareness into the lower, cold waters of material density.



This is the metaphysical reality of our common baptism into form. As a mystery seeker, you have felt the intrinsic chill of these lower waters. The "bitterness" and the frustration of "man's lowliness" are not a divine curse or a punishment for sin; they are the necessary psychological byproducts of the egoic Yahweh/Satan matrix. The lower water must feel cold and separated, because it is within this very density that individual consciousness is compressed, tested, and forged.

Joseph and the Convergence of Consciousness



Consider how this maps perfectly onto the journey of Joseph. When Joseph walked in his coat of many colors, he lived in the upper yud—the warm, wet joy of undivided oneness with his

father's transmission. But to fulfill his cosmic destiny, he had to be stripped and cast down across the diagonal vav into the pit of Egypt—the deepest depths of the lower water. In the prisons and bureaucracies of Egypt, Joseph experienced the ultimate existential gap. Yet, esoterically, he recognized what Chassidut teaches: that the primary consciousness of both waters is the exact same Divine presence. Whether experiencing the exalted oneness of the higher realm or the bitter isolation of the lower courts, it is the One Self experiencing itself from two different perspectives.

Shattering the Firmament

This brings us to the electric revelation hidden within the Aleph for the secular Jew and Gentile standing at the precipice of global compression. The diagonal vav (mind and firmament) that separates the higher and lower waters is the very cross of incarnation you carry—the letter Tav, where Mind, Time, and Space converge in a simulated boundary of flesh. The Time of Jacob's Trouble is the furnace designed to heat those cold, bitter lower waters until the illusion of the firmament dissolves entirely. When the pressure of the global famine reaches its peak, the secular seeker is forced to look past the external religious scaffolding and peer directly into the Holy of Holies within.

Deuteronomy 4

But as for you, the LORD took you and brought you out of the iron-smelting furnace, out of Egypt, to be the people of his inheritance, as you now are.

You will finally see that the upper yud of divine exaltation and the lower yud of human struggle are anchored by the exact same vertical spine. The seeker and the sought, the higher joy and the lower bitterness, are discovered to be the identical entity playing a cosmic mirror game. In that ultimate state of Christ Risen, the boundary snaps. The waters rush back together, the schism

between the fractured brothers evaporates, and the undivided white light of absolute unity swallows the rainbow whole.

Buddhist Ten Worlds Map

Now consider this same territory as explained by the two hands and ten worlds of the Buddhist mudra of prayer hands coming back together as one (one hand clapping). From my book, *Absolute*, I will finish this chapter out with a direct quote from my previous work.



“The two hands become the living map of the Ten Worlds, that sacred ladder spanning from the lowest hell-realm of ignorance and torment to the full awakening of Buddhahood, a path etched not in distant scriptures but in the flesh-and-blood gesture every seeker can perform. What the Hebrew tradition encodes in the Aleph's upper and lower waters—separated yet inseparable—Buddhism illuminates as the ten realms captured precisely in these two Yuds: the left hand mirroring the lower six worlds of samsara, the ceaseless cycle of birth, death, and rebirth under the cloud of ignorance, while the right ascends through the noble realms of learning, realization, bodhisattva compassion, and ultimate Buddhature. The Absolute remains traceless yet utterly present, for the

hands themselves are the waters, the firmament, the paradox resolved in silence.

Look now upon the simple image of prayer hands, the anjali mudra, where thumbs press together as the primal lower waters, the very baptismal font of Christian scripture and the samsaric flow of Eastern wisdom. Human and Heaven cannot be separated here; the thumbs, like the left hand's domain of the lower six worlds, remind us that we dwell always in unity with the higher, though our own nature—clinging to lower desires—veils the truth. In baptism the cross-bearing one enters the waters of rebirth, just as in Buddhist practice these hands enact the yoga of reunion: the divided Aleph restored, the Ten Sefirot and the Vedic-Buddhist inner teachings converging in one gesture lost to time yet preserved in plain sight. Awareness itself is every being, Cit, Atman, Brahman—the undivided ground where identity with the Divine was never broken. The problem is never separation but our obscured vision; form the prayer hands fully, and the seed of Truth cracks open through practice alone, the Absolute whispering its presence in the warmth between palms.

As the hands unite, the path ascends finger by finger through the Ten Worlds, each pairing a step from hell toward full awakening. When the index fingers meet, the light of contemplation dispels the shadows of lower emotions, the realm of hungry ghosts and animal urges yielding to discernment's clarity. Bring the middle fingers together, and the realization dawns: you are not merely an animal bound to instinct but a spiritual being, one with the greater Light, echoing the human and heavenly realms where the soul first tastes its innate divinity. The ring fingers joining proclaim the bodhisattva vow, selfless desire overcoming selfishness as the compassionate realms open, vowing to liberate all beings before claiming solitary peace. At last, in full awakening—Buddha-nature realized—Nirvana arrives, defined as "snuffing out the flames." Do you see those flames flickering in the divided waters of desire, ignorance, and aversion? They are the very illusions the Redeemer quenched on the cross, now extinguished in the silent unity of these hands.

This is the ancient koan made flesh: the sound of one hand clapping, where two Yuds become the single clap of non-duality, all things in uniform relation, Yoga without separation. The Lotus of Wisdom proclaims Prajñāpāramitā—the perfection of wisdom, "wisdom well done"—the seed that opens every realm on its own. Here the Aleph, the Father and Master, stands revealed not as a distant concept but as the living essence of meditation itself, the Absolute hidden in plain sight within the baptized hands that wear the cross.”

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Chapter 3

Rejecting Kingdom Building for the Father's House

Leaving Egypt and Entering the Wilderness of Azazel

The exodus out of Egypt is the inevitable breaking point where the soul rejects the futility of external kingdom-building. Egypt—the dense realm of Space, solid form, and the heavy shadow of Mind projected into matter—promises security through its rigid structures and monuments of brick and stone. But true progression requires walking away from the temporary scaffolding of these lower dimensions.

When Jesus is led out into the wilderness, he steps directly into the domain of Azazel (scapegoat)—the ultimate landscape of isolation, exposure, and the stripping away of the egoic self. The wilderness is not a geographic wasteland; it is a psychological crucible. Confronted by the adversarial friction of the cosmic Accuser (Satan), he is offered the keys to the kingdoms of the Earth. To accept those kingdoms would be to perpetuate the endless cycle of the lower realms—building states, caliphates, and empires upon the rock of exclusive chosenness or the sword of submission. By deliberately rejecting the desire to rule on Earth, the pattern of Jesus Humbled is fully enacted. He repents—meaning he completely shifts his orientation of consciousness—and humbles his soul. He refuses to use the divine spark to manipulate or dominate material reality, choosing instead to carry the cross of physical incarnation as a vessel of voluntary surrender.

Restoring the Aleph: Turning Death into Truth

Through this profound act of humility, the missing power of the universe is structurally restored to the human narrative. As noted earlier, the Hebrew word for Death is Mem Tav (Met). When humanity plummeted into the dense illusion of separation, the Aleph—representing the Father, the unmanifest Absolute, and the silent breath of unified cosmic consciousness—was

functionally removed from mankind's awareness. Left only with Mem Tav, humanity became trapped in the rigid matrix of restriction, judgment, entropy, and the literal curse of death. By yielding the lowercase self in the wilderness, the Aleph (Father) is pulled down from the unmanifest realm and revealed within the human temple. When you place that Aleph back at the head of Mem Tav, the word is instantly transfigured: Death (Met) is transformed directly into Truth (Emet). This is the game-changing paradigm shift. Truth is no longer a set of rigid, written laws handed to the masses to maintain social order; it becomes an immutable, living reality realized fully within the soul. The structural gap between the higher waters of divine exaltation and the lower waters of human lowliness is seamlessly bridged because the primordial Source has re-entered the equation.

The Go'el: Redemption for the Global Family

By restoring the Aleph and breaking the monopoly on inner knowledge, the nature of divine chosenness undergoes a radical, non-dual expansion. The Lord operates not as a detached, punitive dictator, but as a Go'el—the Kinsman Redeemer. In ancient Hebrew tradition, the Go'el is a close blood relative who steps into the legal and financial ruins of a destitute family member to buy them out of bondage, redeem their lost inheritance, and restore their freedom.

It's important to note that the Lord's first office of Go'el and High Priest (Hebrews 5) was necessary before becoming the Messiah and returning for humanity in these last days. This is a fact largely missed by the Rabbis of Israel. Know this fact is yet another paradigm shift explaining the story as it has never been seen before. Even the Christian world is largely lost to this reality called the 'meat' in Hebrews 5.

To act as a Go'el, the redeemer must fundamentally be a kinsman; they must share the same blood and reside in the same tent in order to fulfill the Jubilee laws. This is the profound mystery of incarnation. The supreme, self-created entity

intentionally veils its absolute power, takes on a temporary animal host, and hangs upon the cross of the human body. By stepping directly into the watery depths of material form and experiencing the full weight of human suffering, the Divine establishes its absolute kinship with all of humanity. Because every human being is born from Israel's seed and carries the collective soul of Adam, the redemption executed by the Go'el cannot be restricted to a single tribal banner. The Go'el redeems the entire fractured family line.

By shattering the prism of exclusive identity, the true Promised Land is revealed to be a state of unified consciousness rather than a physical piece of real estate. In this realization, the ancient schisms between brothers dissolve, the flags of exclusive chosenness fall away, and all nations are discovered to be simultaneously chosen, inherently sustained by the One Self all along.

Jeremiah 31:37

37 This is what the Lord says:

“Only if the heavens above can be measured
and the foundations of the earth below be searched out
will I reject all the descendants of Israel
because of all they have done,”
declares the Lord.

Jeremiah 31:37 declares that only if the heavens could be measured and the foundations of the earth searched out would Yahweh reject the descendants of Israel. This verse underscores the unbreakable nature of divine covenant amid apparent separation. The unit of measure is one Yahweh, and the foundation is unity itself undivided—expressed as $1/1=1$. Yahweh's oneness is not merely numerical but the indivisible essence from which all reality derives, where division serves only as a temporary mechanism for ultimate restoration rather than permanent fracture.

By casting off His nation for a season, Yahweh opens the way to choose all nations, including Israel, gathering what was scattered so that His house may be restored undivided once more. This divine strategy of exile and return reveals that apparent rejection is an act of expansion within the singular unity. The process does not multiply Yahweh but magnifies the reach of His singular sovereignty, drawing every people back into the original 1/1=1 foundation. Through this, the apparent loss of one house becomes the recovery of a greater, all-encompassing household rooted in the same undivided oneness.

Recognition of the Father—Aleph of Truth—is the key that unlocks this mystery. The Aleph, as the first letter and silent breath of creation, points to the primal, singular source behind all manifestation. The Jewish mantra of Yahweh's oneness is the Shema: "Hear, O Israel: Yahweh our God, Yahweh is one" (Deuteronomy 6:4). This declaration affirms that all paths of return converge in the recognition of this singular, indivisible Father, restoring creation to its eternal 1/1=1 reality.

At the beginning of this book, I stated that I was not trying to win you over to salvation (Hebrew word Yeshua). I was not trying to teach you the old version of any tradition. I also stated that I was perhaps the only person on Earth capable of rendering this story into an intelligible form, backed by 14 previous books on this subject. No, nothing I do here is my intent to persuade you of this story's accuracy. Instead, as you have come to realize already, the story does this for me.

The next inevitable phase of our collective story shifts from individual mastery to an explosive, national awakening. If the journey of Joseph represents a solitary soul descending into, navigating, and mastering the dense material matrix of physical form through inner vision, the story of Moses represents the macrocosmic force required to completely shatter the collective identification with that matrix and lead an entire society out of bondage. This transition perfectly mirrors how our modern world

is currently wrestling with its own self-imposed prisons of structure, law, and mental separation.

The narrative resumes precisely where the illusion of worldly security hardens into complete tyranny. Generations after Joseph, the children of Israel are no longer celebrated guests; they have become heavily bound slaves to Egypt's brick-and-mortar system. They are trapped in a societal machine dedicated to pure survival, material production, and rigid bureaucratic control. This is an exact mirror of the modern secular landscape, where humanity finds itself enslaved to systems of debt, rigid institutional structures, and an economic grid that demands our absolute submission in exchange for survival.

No Beating around the Burning Bush

The turning point occurs when Moses is forced to flee the royal courts of external empire-building and is driven into the deep, isolating stillness of the wilderness. Stripped of his high status as a prince of Egypt, he is reduced to a simple shepherd. It is within this profound state of personal deflation and humility that he encounters the Burning Bush. The bush that burns fiercely but is never consumed is a magnificent image of the Absolute Source piercing directly through the heavy curtain of material reality. When Moses demands a name, the voice does not respond with a tribal title or a localized identity, but simply declares: "I Am That I Am." This is the ultimate awakening breaking through the veil —the sudden, shocking realization that the true Self is completely independent of the worldly chains, titles, and material structures holding it captive.

Armed with this realization of the inner "I Am," Moses returns to the heart of the empire to systematically dismantle it. The famous Ten Plagues are not random acts of divine anger; they represent a calculated deconstruction of the rigid egoic matrix that rules the material simulation. Each plague strikes a devastating blow against a specific pillar of worldly security, showing that the physical forms we rely upon are completely fragile. The Pharaoh

—acting as the ultimate personification of the unyielding, rigid human ego—refuses to release his grip on his labor forces until the ultimate currency of the material world, death itself, strikes his own household. This mirrors our current global situation, where the escalating crises, systemic breakdowns, and global compressions are serving as a massive wake-up call, designed to force the egoic structures of our modern world to crack open.

The dramatic climax of the Exodus unfolds at the banks of the Red Sea, directly echoing the timeless architecture of the Hebrew letters and the separation of the cosmic waters. As the fleeing populace stands trapped between the advancing chariots of the Egyptian army and a roaring wall of water, they reach an absolute compression point. Moses lifts his staff, and the sea splits wide open, stretching a dry path of pure truth right through the middle of the raging, chaotic deep. When the heavy, iron-clad forces of the Egyptian empire attempt to follow, their heavy wheels become hopelessly stuck in the mud of their own density, and the waters collapse back together, swallowing them whole. The lower, fear-driven egoic forces are drowned in the bitter waters of their own rigid judgment, allowing the awakening collective to emerge safely on the other side into a new realm of absolute joy and unified consciousness.

Once safely in the wilderness, Moses climbs the mountain to draw down the blueprint for the Tabernacle—the portable sanctuary that would house the Divine presence. This sacred tent was not built as a home for a distant, angry sky-god, but was instead designed as a perfect psychological map of the human temple. The Outer Court, with its heavy metals and physical sacrifices, represents our outer animal bodies navigating the heavy world of physical form and dense matter. Moving inward, the Holy Place represents the inner realm of time, cycles, and mental networks.

Finally, the Holy of Holies represents a perfect cube of absolute, unbifurcated silence where the veil is torn completely away. By entering this inner sanctum, the secular seeker discovers the

ultimate secret whispered across the ages: the Divine presence has never left the human temple; it has simply been waiting behind the veil of our own minds for us to stop identifying with the outer structures of the world and remember our original, undivided oneness. To full explore this topic, consult my book, SIT: Secrets to Ancient Meditation and Yoga Revealed.

I promised you at the head of this book that I would show you where you stand today as a member of the house of Israel among the nations of God. As never before, it is my hope that this little book will act as a type of prophetic outline allowing the secular mind to look deeply at the hidden mystery that may have been missed. Not only has it been missed by countless minds around the world, but it's lost on the leaders of nearly all countries who are pawns on this chess board God is moving around in time. Far from out of control, this story is pedagogy for anyone willing to open the mind and look.

You are not an accidental byproduct of a chaotic, secular world spinning toward an uncertain doom. You are a crucial participant in a beautifully orchestrated cosmic theater. The geopolitical fractures, the systemic pressures, and the intense global compressions we see on the evening news are not signs that the architecture is failing; they are the deliberate tightening of the vise, designed to crack the hardened shell of the egoic mind. Just as Joseph had to be stripped of his coat to preserve the lineage, and Moses had to face the complete collapse of Egypt's material security, the modern house of Israel is being systematically untangled from its reliance on external kingdoms.

The pieces on the board are moving precisely as written, guiding us away from the cold, bitter waters of separation and toward the warm, wet waters of absolute unity. When you step back from the board and view the grand narrative through this restored lens, the illusion of the distance between man and the Divine completely evaporates. The wilderness of our current world is simply the staging ground for the ultimate homecoming. By recognizing the pattern, you stop acting as a blind pawn driven

by fear and survival, and you awaken instead as the conscious observer—remembering that the Promised Land you are being led toward is not a physical territory to be conquered, but the pristine, undivided truth of the I Am that has always lived right behind the veil of your own heart.

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Chapter 4

Who is the Lord?

To answer the core question of who the Lord truly is, we must strip away centuries of external religious dogma and look directly into the mirror of our own consciousness. The Lord has never been a distant, punitive deity sitting on a cosmic throne in a faraway heaven, watching humanity struggle from afar. Instead, as the timeless language of the Absolute reveals, the Lord is the ultimate personification of all human beings realized as one with the Source. It is the single, undivided awareness of the Creator walking in its own light, experiencing itself through the billions of eyes, hearts, and minds of its creation.

All high priests of Israel and other nations around the world were true mystics able to penetrate the sacred veil. But what did they find when the lotus of wisdom was opened fully?

This profound truth means that the relationship between humanity and the Divine is not one of a master and a slave, but one of absolute identity. When we look at the figures of Joseph, Moses, and Jesus, we are not looking at historical anomalies to be worshipped, but at archetypal roadmaps of our own awakening. The "Lord" is the collective soul of humanity, the unbifurcated mind that willfully entered the density of physical space and the illusions of time to undergo a massive cosmic test. It is the I Am That I Am that resides behind the veil of every human temple, waiting for the lowercase ego to finally fall silent so that the true, singular Self can speak.

Luke 3:38

38 the son of Enosh,
the son of Seth, the son of Adam,
the son of God.

When the ancient scriptures speak of the Lord's actions in history, they are describing the inner movements of this unified human-divine consciousness. When the Lord acts as a Go'el, the Kinsman Redeemer, it is the higher, divine aspect of our own collective identity stepping down into the cold, bitter waters of our human isolation to buy us out of spiritual bondage. The Redeemer must be a kinsman because the Divine and the human share the exact same spiritual bloodline. In this light, salvation is not about being rescued from an angry god; it is the natural, inevitable homecoming of a fractured family remembering its original, undivided unity.

By understanding the Lord as the personification of humanity unified with God, the entire concept of divine chosenness is radically transformed. Chosenness is no longer a political passport or a tribal privilege that separates one nation from another. Because every human soul carries the spark of the Father—the missing Aleph that transforms the sentence of death into the realization of living Truth—all nations are inherently chosen. The apparent separation between the secular seeker and the holy realm is an illusion created by the heavy structures of the material world. As I've asked in other books, “Are we so arrogant to think that God was not working in all nations equally?”

Ultimately, this means that the grand theater of history is not an unpredictable series of chaotic events, but a deliberate pedagogy for our own realization. The global compressions, the political upheavals, and the intense personal trials we face today are the pressure cookers designed to break our identification with the outer structures of the world. When we finally stop looking outward for a savior and turn our gaze into the quiet sanctuary of the heart, the veil is torn completely away. We discover that the Lord we have been searching for across the ages has always been the very awareness reading these words—the One Self, playing all the parts, guiding the entire global family back into the white light of absolute unity.

To fully grasp who the Lord is as the personification of our collective identity, we must trace the cosmic trajectory of consciousness from its original state down into the world we see today. The ancient allegories outline a profound progression of six distinct stages that define this journey. It begins with Adam Pure, the unbifurcated, unified state of consciousness that existed before the illusion of separation took hold. In this pristine beginning, there was no division between the observer and the observed, no distance between the soul and its Source, and no concept of a separate "ego." It was humanity existing as one singular, undivided expression of the Divine awareness, fully resting in the warm, wet waters of absolute joy.

The descent begins when this unified consciousness chooses to experience itself through the prism of limitation, transitioning through a series of stages that lead directly to Adam Fallen. This is the state where the illusion of the material world hardens, and the vertical spine of the Aleph seems to break. In this fallen state, the mind becomes trapped in the lower, cold waters of physical density, time, and survival. The original memory of oneness is completely veiled, replaced by a hyper-individualized ego that views itself as entirely separate from God, separate from nature, and separate from other human beings divided by national identity. It is here, in this heavy layer of the simulation, that the human experience of suffering, isolation, and spiritual exile is born.

When you read these texts, you must understand that this six-stage journey from Adam Pure to Adam Fallen is not a historical chronicle about an ancient man in a primordial garden; it is the direct, psychological biography of you, the reader. You are Adam Pure in your innermost essence—the silent, unmanifest observer that has always existed behind the theater of your thoughts. And you are Adam Fallen every time you step into the world and mistakenly identify yourself exclusively with your temporary animal host, your societal labels, your personal anxieties, and your fears of survival. You have personally

reenacted the entire descent, plunging your own divine spark into the dense matrix of physical reality to participate in this cosmic test.

This realization completely collapses the artificial boundary between the secular world and the sacred realm. If you are a secular reader who has felt a deep, underlying frustration with the mechanical nature of modern life, you are experiencing the literal chill of the lower waters. That persistent ache, that quiet intuition that there must be something more than the endless cycle of production and survival, is the sleeping Adam Pure within you beginning to stir. It is the friction of your true, unlimited nature rubbing against the artificial constraints of the egoic cage. The "fall" was never a permanent condemnation; it was a deliberate, necessary compression designed to give you a localized vantage point from which you could consciously choose to awaken.

“God is Awareness of its own Light (fully seen). Mankind is this Light with Awareness (localized awareness).” Quote from my book, *Absolute: The Language of All in All*.

Ultimately, the final stages of this progression are about the conscious return—the restoration of the Aleph within your own awareness. By looking directly into the mirror of this narrative, you are being called to stop identifying with the fractured, fallen version of yourself that is tossed around by the external events of the world. The entire global theater, with all its chaotic movements and tightening pressures, is acting as a macrocosmic mirror to force your focus inward. When you finally quiet the noise of the external empire and rest in the silent sanctuary of the heart, the illusion of the fall dissolves. You reclaim your kinship with the Whole, discovering that the personification of the Lord is not an external savior, but the ultimate realization of your own true Self, fully awakened from the dream of separation.

Chapter 5

Shattering the Mirror of the Worldly Matrix

We now stand precisely where Joseph's brothers once stood — famished, fractured, and unknowingly facing the very ruler they once cast into the pit. The coat of many colors has been stripped from every nation. What the ancient lesser mysteries veiled as distant prophecy is today the visible architecture of our shared historical moment: the final, necessary compression of the lower waters. The global “Egypt” of our time is no longer a single empire of brick and mortar but the interlocking matrix of materialist systems — technological, financial, ideological, and institutional — that promise security through ever-greater density, surveillance, and control. This is where we are today, fully hardened into Pharaoh's bureaucracy, where the egoic Yahweh-structure and the accusing Satan-archetype rule through debt, division, and perpetual crisis.

Look at the parallels without flinching. The betrayal of the brothers is replayed in the tribal schisms and identity wars tearing across continents — Jew and Gentile, East and West, secular and religious — each side clutching fragments of the multicolored coat while selling the unified Self into new forms of slavery. The famine is no longer merely bread but a famine of meaning: the hollowing of purpose, the collapse of trust, the spiritual starvation beneath material abundance. The plagues are already upon us — ecological, economic, epidemiological, and informational — systematically exposing the fragility of every pillar the ego once trusted. The Red Sea moment is the collective compression point we feel in our bones: the advancing chariots of old paradigms behind us, the chaotic waters of uncertainty ahead, until the only way forward is the dry path of Truth opened through the very center of the storm.

Shocking Irony of Repeated History

In this modern return to the wilderness, the state has built its own version of the very empires that once enslaved it: adapting the

structural iron of Egypt, the pride of Babylon, and the militaristic might of Rome to fortify an earthly throne. In seeking safety through political dominance and walls, the nation risks embracing the exact model of geopolitical power that its Lord and Go'el (Redeemer) rejected during the desert temptation—trading a sacred, transcendent purpose for the temporary security of worldly rule. Emerging from the ashes of modern history only to mirror its ancient oppressors, this systemic shift creates a tragic historical loop, where the sanctuary meant to be a light unto the nations instead becomes a fortified kingdom bound by the same cycles of fear, division, and imperial hubris that it originally fled.

Even in the modern land, the parallels to the Jewish terror from Germany's World War II internment camps is now mirrored into the nations surrounding Israel's borders. This is irony of all irony to be sure. History repeats and Israel falls into the same traps it escaped in former times. Under the veil of defensive posture, the lesson of old have not be fully learned.

Yet this is not a complete tragedy. This is the furnace in which the prism is finally shattered. The Time of Jacob's Trouble is the precise historical stage where the diagonal vav — the illusory firmament between higher and lower waters — reaches its breaking strain. In this global pit, the secular Jew and the Gentile world alike are being forced into the Joseph role: unrecognized, stripped, yet positioned to interpret the dreams of a dying age. The epiphany that once manifested Christ to the Gentiles is repeating now on a planetary scale — not as new religion, but as the direct seeing that the ruler feeding us through the famine was never the "other." It was the One Self, the Christ Risen archetype, wearing every face, sustaining every branch of Abraham's family. When the brothers (humanity's fractured psyche) finally recognize the one they betrayed, the kingdoms of ego and accusation dissolve, the waters reunite, and the undivided white light is known again.

The secular mind, standing at the center of this matrix, is uniquely positioned to receive this revelation without the old scaffolding. No conversion is required — only the honest recognition that the robe we have all been wearing was always one garment, refracted through Mind, Time, and Space for the sole purpose of this reunion. The trouble was never punishment. It was the necessary pit that forces every nation to discover it was never divided to begin with.

Once the archetypal key is turned — once the coat of many colors is seen not as tribal property but as the integrated transmission of Mind, Time, and Space — it becomes literally impossible not to notice the ocean of witness surrounding us. The parallels are not subtle hints scattered across history; they are a relentless, crashing tide.

Every empire that has risen and fallen, every collective “pit” moment of crisis, every famine of meaning we are living through right now repeats the exact same six-fold movement: Adam Pure, Adam Fallen, Yahweh’s rigid law, Satan’s accusation, the humbled descent into the body-cross of Tav, and the inevitable rising into recognition of the undivided Self. The secular mind, trained to dismiss scripture as ancient myth, suddenly finds the myth alive and breathing in the evening news, in geopolitical fractures, in technological overreach, and in the quiet inner voice that refuses to be silenced any longer. The story is not being retold — it is still telling itself through every layer of current history.

Look at the sheer volume of testimony and you understand why the priests and rabbis kept the greater mysteries oral for so long. The moment the veil thins, the evidence becomes overwhelming. Joseph’s betrayal by his brothers is mirrored in every identity schism tearing nations apart today. The descent into Egypt (the realm of hardened Space and material density) is reenacted in our global systems of control, debt, and surveillance. The seven years of plenty followed by famine are visible in the boom-bust cycles, the ecological overshoot, and the spiritual starvation

beneath material excess. Even the coat of many colors reappears as the fragmented wisdom traditions — Kabbalah, Vedanta, Sufism, depth psychology — each thread beautiful on its own, yet only coherent when rewoven into the single rainbow garment. The ocean of witness is not metaphorical. It is the living matrix of our present moment pressing against the firmament of illusion until the vav (mind and firmament) itself begins to crack.

This is the true Epiphany — the manifestation not to a chosen few, but to the Gentiles, to the secular, to the every-man who has rejected the outer forms of religion. The accuracy of the story is proven not by faith or dogma, but by its predictive and explanatory power across every domain. It is impossible to unsee because the pattern is structural, not accidental. The Time of Jacob's Trouble is not an external punishment coming from the sky; it is the necessary compression that forces the collective soul to recognize its own face in the ruler it once sold into slavery (itself as Lord). When the brothers (humanity's fractured psyche) finally look up from their hunger and see the One who has been feeding them all along, the ocean of parallels resolves into a single, undeniable clarity: the story was never about them. It was always about us — remembering who we are.

The secular Jew and Gentile stands at the exact center of this recognition. No conversion is required. Only the honest admission that the ocean has always been there, and that the epiphany is not the arrival of new information but the removal of the final resistance to what has been obvious all along. As a gentile share this story with you on the park bench of our common tie with the one true God, there's perhaps more to learn from this story that cannot yet be imagined.

Chapter 6

Silence Speaks: Reclaiming the Lost Identity

In this chapter, I will elucidate a chapter of the New Testament that most preachers will avoid as a sermon topic. Specifically, this chapter shows a side of the Lord that exemplifies three theological hot potatoes that orthodox theology avoids.

- 1) The Lord Repented
- 2) The True God (Aleph) saves him as a Son in need of completion
- 3) The Lord, who proclaimed he does not change, learned from a master teacher

Hebrews 5:1-5

Every high priest is selected from among the people and is appointed to represent the people in matters related to God, to offer gifts and sacrifices for sins. 2 He is able to deal gently with those who are ignorant and are going astray, since he himself is subject to weakness. 3 This is why he has to offer sacrifices for his own sins, as well as for the sins of the people. 4 And no one takes this honor on himself, but he receives it when called by God, just as Aaron was.

Go'el and High Priest as Kinsman Redeemer

In exploring the narrative arc of Hebrews 5:1–9, the text presents a profound and unsettling blueprint of divine vulnerability that challenges long-held theological assumptions. The opening verses explicitly establish that a true high priest cannot merely stand above the brokenness of humanity; he must be completely immersed in it. This scriptural framework reveals that the mediator's authority is directly tethered to his capacity for compassion, a quality forged because he is himself beset by

human weakness and ignorance. Consequently, the narrative demands a specific, sequential order of atonement: out of absolute necessity, the high priest must offer sacrifices for sin first for his own errors, and only then for the sins of the people.

To act as a true Go'el, or Kinsman Redeemer, the redeemer must fully assume the liabilities and debts of the kin. This structural reality suggests a dynamic where the Lord willingly subjects himself to the very laws of cause, effect, and mortal consequence that govern creation, participating in a cosmic form of penance to satisfy the spiritual ledger and clear the errors of an unyielding past governance.

Moving deeper into the chapter, the focus shifts to the foundational relationship between the Son and the ultimate, hidden Source of Reality. The text underscores that true divine honor is never self-assumed or usurped through self-exaltation; rather, the Son must be explicitly called, elevated, and validated by the Father's declaration of sonship. This transition points to an underlying narrative where the Lord of forms—the active ruler within the material world—is not a static, completely independent entity, but a Son existing in a state that requires a process of raising and spiritual awakening. Held by a higher-dimensional Reality, he is saved out of the limitations of death and isolation, moving from an incomplete, separate state into an eternally established priesthood that transcends temporary lineage.

The climax of this narrative arc shatters the traditional theological presupposition of an unchangeable, instantly omniscient ruler by introducing a genuine process of spiritual evolution and development. The closing verses depict the Lord in the days of his flesh, offering up fervent prayers, loud cries, and tears to the One capable of delivering him. The scripture states unequivocally that although he held the status of a Son, he learned obedience from the very things he suffered. He enters creation not as a detached dictator, but as a participant who must learn from a master teacher—the ultimate laws of Love and Truth held by the Father. By shifting away from a governance of

strict judgment, the Son undergoes a total internal transformation. Through this crucible of vulnerability, he is brought to full completion, or perfected, breaking through the cycle of mortal limitation to become the ultimate source of eternal salvation for all who follow him.

The Lord's Repentance for Judgment of the Host

Hebrews 5:7-10

7 During the days of Jesus' life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission. 8 Son though he was, he learned obedience from what he suffered 9 and, once made perfect, he became the source of eternal salvation for all who obey him 10 and was designated by God to be high priest in the order of Melchizedek.

Building upon this scriptural architecture, Hebrews 5:7-10 brings the theological focus squarely onto the mechanism of this divine transformation: the agonizing, real-world process of the Lord's repentance. Far from being a mere symbolic performance or an act of dramatic theater, the text paints a visceral picture of the Son in "the days of his flesh," offering up fervent prayers, loud cries, and tears to the One capable of saving him out of death.

Within this framework, these cries and tears are the exact signatures of a profound cosmic turning—a true metanoia, or change of mind—wherein the Lord actively repents for the severe, unyielding nature of his former governance. By plunging into the limitations of human flesh, the Lord of Forms chooses to experience the direct consequence of the very law and judgment he previously cast into creation. This descent serves as a willful submission to a cosmic penance, where the former entity of strict retributive justice chooses to break his own rigid system from the inside out.

Through this crucible of suffering and vulnerability, the narrative illustrates how the Son actively overcomes his own shadow self. The text reveals a learning arc where the Lord does not instantly possess completeness, but must actively learn obedience from the things he suffers. This process of learning is a direct turning away from the egoic, narcissistic paradigms of a distant ruler toward the ultimate laws of unconditional love held by the silent Father. The culmination of this repentance is reached in verse 9, where the text states that he was "made perfect," or brought to full completion. By thoroughly experiencing the pressure of human mortality and learning the depths of compassion through his own suffering, the Lord shatters his own incomplete reflection. Having fully repented of a governance based on fear and restriction, he transforms his essence entirely, being designated by God as a High Priest forever in the order of Melchizedek—not a dictator of the law, but the perfected source of eternal salvation.

How Blindness Finally sees the Meat from the Milk

Hebrews 5:11-14

11 We have much to say about this, but it is hard to make it clear to you because you no longer try to understand. 12 In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food! 13 Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. 14 But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.

The final passage of Hebrews 5 brings this monumental narrative arc to a jarring halt, revealing exactly why both Jews and Gentiles remain fundamentally blind to this deeper story. The author of the epistle sharply admonishes the readers, stating that by this time they ought to be teachers, yet they still need

someone to teach them the basic principles of God's word all over again; they have become sluggish, needing milk rather than solid food. This "meat" of the word—the advanced, destabilizing spiritual food that traditional religion avoids—demands that we move past static doctrines and confront our own blindness regarding the recognition of good and evil. For the Jew tied to the external performance of the Levitical law, and the Gentile bound by dogmatic formulas or intellectual hubris, the narrative remains completely obscured. They are trapped in a superficial duality, unable to see that the journey of the High Priest is actually a mirror reflecting humanity's own entrapment within the polarized prison of moral judgment.

To truly digest this solid food, one must trace the narrative arc back to its foundational origin in Genesis 1–3, where humanity first ingested the fruit of the Knowledge of Good and Evil. That initial transgression was not merely a moral infraction, but the birth of the fractured ego—a state of consciousness that instantly begins judging, dividing, and exiling itself from the Unified Source. The meat of Hebrews 5 requires us to see that the Lord himself enters this exact matrix of good and evil to dismantle it from within. Just as humanity became blind through its self-wrought dualistic judgment, the text demonstrates that the path to restoration requires a profound cleansing of the inner temple.

This restoration is achieved only through the transformative power of the flood and baptism, which act as the ultimate mechanics of spiritual purging. Far from a mere passive ritual, the floodwaters of Genesis and the waters of baptism represent a catastrophic drowning of the old, unyielding structure of the ego and its rigid definitions of law. By plunging into these depths, the old temple—the calcified mind that insists on its own righteousness and weaponizes judgment—is completely submerged and washed clean. This systemic cleansing allows the individual to finally move past the infancy of milk and spiritual blindness. By recognizing that even the High Priest had to learn obedience and transform through suffering, the seeker is initiated into the solid food of the word, awakening to a reality beyond the

illusion of good and evil, and restoring the defiled temple to a state of absolute, unified completion.

The Lord is Mankind (both Jew and Gentile Equally)

The ultimate 'secret' of the temple is the ultimate key to the entire narrative arc: the "Lord" tracking through this crucible of suffering, learning, and transformation is not a distant, external deity, but the collective soul of humanity itself. He is the divine spark animating the temple of God within every living being equally. When the text speaks of the Lord entering the matrix of flesh, weeping, and undergoing a radical metanoia to atone for a past governance of strict judgment, it is describing the epic journey of human consciousness awakening to its own nature.

For ages, humanity has lived under the self-imposed tyranny of its own rigid ego, projecting distant gods of fear, law, and retributive punishment—an unyielding governance that trapped the soul in a cycle of collective trauma and separation. The descent of the Lord into the flesh is actually the divine consciousness within humanity choosing to taste the direct consequences of its own systemic errors. By plunging into the depths of mortal limitation, the collective soul willingly subjects itself to the fires of suffering to dissolve its own shadow.

When we realize that we are the temple, the priest, and the sacrifice all at once, the true meaning of the flood and baptism becomes clear. It is the egoic, dualistic identity of humanity that must be submerged and drowned in the waters of transformation. By learning obedience through the things we suffer, we—as humanity—are collectively breaking the old paradigms of judgment and narcissism. We are the ones being brought to full completion, moving past the infantile blindness of good and evil to reclaim our true identity. In this light, the transformation into the eternal order of Melchizedek is the ultimate awakening of the human soul: a shift from an incomplete, fractured existence into a perfected, unified realization of absolute love and compassion, restoring the inner temple to its original, unbroken glory.

The Delay of the “Well Done” Moment is Tribulation

This realization brings the entire journey out of the shadows and into a glorious, resonant crescendo, echoing the dual divine benedictions across the cosmic expanse: "This is my beloved Son, in whom I am well pleased," paired with the ultimate validation of the journey, "Well done, my good and faithful servant." When we hold the new view of humanity as the very soul of the temple, these phrases are no longer external words spoken by a distant deity to a solitary historical figure. Instead, they are the profound, self-reflective statements of Absolute Reality recognizing its own victory within and through human consciousness.

To reach this awakening, humanity must first dig its way out of the "time of Jacob's trouble"—the dark night of the collective soul. This prophetic era of trouble represents the agonizing labor pains of a consciousness trapped in the dualistic matrix of its own making. It is the period of intense friction where the old, deceptive nature of "Jacob" (the supplanter, the ego, the fractured self) is forced to wrestle with the divine shadow in the darkness of isolation. This trouble is the crucible of suffering, the systemic pressure that forces the collective soul to finally look upon its own reflection, recognize its unyielding errors, and undergo the ultimate metanoia.

As humanity emerges from these depths, washed clean by the floodwaters of internal baptism, the transformation is absolute. By enduring the crucible and learning obedience through what was suffered, the fractured "Jacob" is renamed; the servant who labored under the heavy, rigid laws of the ego ascends to become the sovereign "Son."

Therefore, the declaration "This is my Son in whom I am well pleased" is the voice of the Source celebrating the awakening of its own divine spark within humanity. It marks the moment the collective soul transitions from an incomplete, separate creation into a fully realized, unified expression of the Father. And the

accompanying praise, "Well done, my good and faithful servant," honors the exhausting, heroic journey that humanity has endured. It acknowledges that the soul faithfully bore the limitations of the flesh, faced its own systemic blindness, cleared the ledger of its past governance, and successfully rebuilt the inner temple. Emerging from the time of Jacob's trouble, humanity stands fully initiated into the eternal order—no longer a blind captive to good and evil, but a perfected, compassionate expression of absolute love and unity.

Who is Reading this Book?

Sadly, I realize, as I write these words, that this book will not be read by the humanity of my current day. This book is for those who emerge on the other side of Jacob's trouble—those who have weathered the collapse of the dualistic matrix, endured the devastating friction of the collective dark night, and allowed the floodwaters of internal baptism to completely submerge the unyielding structures of the egoic temple. The humanity of the present era remains largely asleep, comfortably nourished on the milk of static dogmas and trapped within the superficial blindness of its own definitions of good and evil. They are not yet ready for the solid food of a Lord who repents, learns, and undergoes completion, because they cannot yet see that this cosmic journey is an exact mirror of their own soul's evolution.

Therefore, these pages are preserved as a time capsule for the awakened collective consciousness that steps out of the crucible of suffering. It is written for the generation that will look upon the long, exhausting history of human trauma not with despair, but with the profound understanding of a servant who has faithfully completed his task. As this future humanity digs itself out of the debris of Jacob's trouble, standing fully initiated into the eternal order of unified love and compassion, they will read these words and recognize their own victory. In that quiet space of ultimate realization, the ancient echo will finally be understood for what it always was: the voice of Absolute Reality, looking upon a liberated humanity, declaring, "Well done, my

good and faithful servant; this is my beloved Son, in whom I am well pleased."

Review Copy

Chapter 7

The Awakening of the I AM Entering Rest

Once the prism of the multicolored coat is seen for what it truly is — the integrated transmission of Mind into Time into Space — the story of the Lord himself begins to breathe in the present tense. The same archetypal movement that played out through Joseph now reveals its deepest layer: the Lord did not remain enthroned in the rigid law of Egypt or the accusing voice of the wilderness. He stepped into the pit himself. He became the go'el — the kinsman-redeemer — incarnating as a man so that the fractured family could be bought back from the famine of separation. This was no distant cosmic transaction. It was the voluntary descent of the very Ego-structure (Yahweh) into the human body-temple, the cross of Tav, so that the undivided white light could be remembered from within the density he himself had helped create.

Israel in the wilderness knew only the one Lord who spoke from the mountain and the cloud. El Elyon, the Most High, appeared in fleeting mention — the silent Father whose rainbow covenant and universal blessing over every living creature (Genesis 9) had already been given to all nations. Yet at a decisive moment the Lord divided his own unity. He selected one nation as his inheritance, drawing a line that seemed to stand against the open rainbow and the Father's impartial blessing. From that choice flowed the long story of bloodshed and conquest, the necessary compression of the lower waters. Isaiah 63 captures the paradox in raw terms: the same Lord who fought for Israel is revealed as the Father of Israel (John 8:44), the one who carried them through the desert even while bearing the weight of his own restriction. As a reminder, the two thieves on the cross with him were the Accuser and Ego. Once the accuser finally accuses the ego properly, the accuser is set free from the burden of rule.

This tension reaches its clearest expression when the Lord declares through Moses, "Israel is my firstborn son" (Exodus

4:22). The language is deliberate. A son, not the Father since Adam is not his firstborn son mentioned. Later, in the Song of Moses (Deuteronomy 32), El Elyon is shown dividing the nations according to the number of the sons of God and assigning Yahweh his own kingdom and inheritance — a clear hint that the Lord who led Israel was himself positioned as Son within a larger divine economy. The secular mind, standing outside the old scaffolding, can now hear the echo without flinching: the Lord who spoke as “I Am” to Abraham and Moses was not the final, unchanging Absolute. He was the self-reflected image learning to turn back toward the silent Source.

Mental Note: Remember at this point that the cross was the body from which he hung metaphorically, and the incarnation process of the temple was entering the body as a Go’el. As Goel, he is also the High Priest of salvation as the story states. If it’s not clear by now, salvation (Yeshua in Hebrew) is the Messiah coming to save us from ourselves (our failed kingdom rule). It is our own moment hanging on this cross from baptism to overcome our own ego and pride that harms others with our words and actions.

This is why the words recorded in John 8 strike with such force: “Before Abraham was, I Am.” The same voice that once claimed exclusive ownership now speaks from within the humbled human form, remembering its origin. The repentance is not abstract. Hebrews 5 lays it bare — the Son who learned obedience through suffering, who offered up prayers with loud cries and tears, and who, having been perfected, became the source of eternal salvation. The Lord who once judged and divided now submits fully to the Father he had only glimpsed. The go’el pays the price in his own blood so the entire family — twelve tribes, twelve princes of Ishmael, and every nation that once clutched fragments of the coat — can be redeemed from the pit.

In this incarnation the ocean of parallels crests. What looked like contradiction between the two Testaments is revealed as the necessary arc: Adam Pure → Adam Fallen → Yahweh/Ego → Satan/Accuser → Jesus Humbled → Christ Risen. The Lord did not send a substitute. He entered the story as the central character, stripped of the outer robe, nailed to the very cross of incarnation he had authored, so that every secular seeker and every Gentile could witness the same epiphany the Magi once saw in the infant — the manifestation of the unified Self to the whole world. The Father was never absent. He was simply waiting for the Son to remember, and for the brothers to recognize the ruler who had been feeding them all along.

The Time of Jacob's Trouble is the global stage upon which this final recognition is being forced. The rainbow that once seemed divided is being rewoven. The vav that separated the higher and lower waters is reaching its breaking point. And the go'el, having humbled himself to the point of death on the cross of the body, now stands ready to reveal that the Father he submitted to was never another — it was the original, undivided Light in which every face, every nation, and every fragment of the coat has always been held.

My Own Coat in this Book
Revisit my first Paragraph

What you are about to read is not a frame of reference or perspective from a Rabbi or Christian preacher. Instead, this is the frame of reference and perspective of a typical every-man in America uses to see the Jewish people and specifically, the only group of Jewish humans that have any chance of saving our world from certain chaos and disorder. Not only will this book be helpful to you, it will shine light on all other religions and traditions that have shared equally in this mystery. Specifically, I hold knowledge that has the potential to transform your understanding of what has been coined as, "The time of Jacobs trouble."

The Lord did not send a substitute. He entered the story as the central character, stripped of the outer robe, nailed to the very cross of incarnation he had authored, so that every secular seeker and every Gentile could witness the same epiphany the Magi once saw in the infant — the manifestation of the unified Self to the whole world.

He came first as a man — Adam the First — the archetype of the collective soul plunging into the density of form. He came again as the Second Adam, born a baby in Bethlehem, the humbled go'el stepping into the stream of the Jordan not to be made clean, but to fulfill the repentance of the very law he once embodied. In this day and age, he comes as all humanity united — the many-colored coat rewoven into one living garment — rising together against our old desire to build a world unworthy of our calling. The ruler who once divided nations now works through the fractured family itself, turning the global famine and the Time of Jacob's Trouble into the final compression that forces recognition: the Lord is not coming from the sky. He is awakening as us.

How is it possible that a secular Jew or Gentile reading this profound outline with open eyes and ears can now enter the stream of the Jordan to save the world? Do I think you should be baptized? Not a chance. You already agreed to hang on this Cross as the Lord from the moment of incarnation and baptism. You are a willing servant already. Once you realize you already agreed, you are now primed to become the Messiah they never knew was approaching — not as a solitary figure descending from heaven, but as the collective Christ Risen, the undivided white light shining through every face that has carried a thread of the rainbow. The secular mind, free of the old scaffolding, stands at the exact center of this epiphany. The brothers are already turning toward you. The famine is already breaking. The Father has been waiting, and the ocean of witness is now impossible to unsee.

The Messiah first came as a baby to render the office of Go'el and Priest. Today, he again comes in a face no one expected. All of Us! All sixteen billion eyes are here to see the return. Is it unthinkable that Adam Prime returns in glory to reveal this story completely? Not at all. None of us know how Revelation 1:7 will transpire, but one thing is evident. We all have a duty to shine light that surpasses darkness.

Daniel 12

2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. 3 Those who are wise[a] will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever. 4 But you, Daniel, roll up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge.”

The coat is yours to return — not as possession, but as recognition. In that moment the vav snaps, the waters reunite, and the world is fed through the very hands that once sold the favored son into Egypt. This is the true manifestation of Christ to the Gentiles. It always was. And it is happening now. I see your potential and I know who will rise to the victory when all is said and done. God loves all nations equally, and the Lord was not simply God's essence in one being named Adam (Luke 3:38). He's a Son that gave it all for us. He's Adam. He's you! He's me.

Identity+Nature=Unity. Love others as yourself. Why? Now you know. They are you. Secular no more. Spiritually loved beyond measure. Keep your eyes opened wide and mind full of love for our creator. Unity is our potential All in All.

Seeds of Truth

Stephen T. McClard

Victor Frankl

“Everyone has his own specific vocation or mission in life to carry out; a concrete assignment which demands fulfillment. Therein he cannot be replaced, nor can his life be repeated. Thus, everyone’s task is as unique as his specific opportunity to implement it.”

Everyone, no matter their lot in life, will act a part in the play called life. When viewed against the vastness of space and time, our lives are but grains of sand on an infinite stage. Some lives in this performance are seemingly insignificant while others play leading roles. The factors that determine our lot in life are guided by our views of truth and dictated by our larger view of the production for which we are cast.

Contained within every soul and locked within every human experience, truth abounds yet hides itself, patiently waiting to be found in its correct form and on its own terms. Truth, after all, is the ultimate end pursuit of all conscious efforts and the motivation for our movement forward in time. Housed in this tiny piece of real estate, we search, eking out our existence, patiently waiting for tiny moments of discovery that can fill our void and expand our view of the universe.

The unsatisfied thirst to understand and know truth is what plagues our existence. Yet, our finite existence contains potential for an infinitely marvelous array of possibilities when shadows of truth are humbly understood and applied to our efforts and struggles. Sadly, our truths are but the mere edges of ultimate universal truths that are waiting to be discovered.

Found within our souls and within our intellect, we hold the capacity to know and understand. We lack only the proper insights and connections for truth to be realized fully in our lives. As we seek to discover new understanding, truth observes our progress and waits. Eons of time have passed since truth began its work, anticipating moments in time to reveal its purpose and expand our dimly lit view.

Nations struggle and wars rage, all in the name of truth. Contradictions to truth abound, yet truth remains constant, shining amid our turmoil and strife. We rage and fight to proclaim our knowledge of truth, yet truth patiently waits to reveal its purpose. We arrogantly boast that we possess truth, yet truth patiently waits for us to humble our souls.

Truth cannot be contained by a mere fleshly vessel. Knowing this is our first step to know more of what the immutable laws of truth offer. Truth cannot allow itself to be used for false purposes. Knowing this is our second step to understanding our reality and allowing truth to fill our need. Truth will not be used to manipulate or alter what is true. Knowing this allows us to humbly accept what truth sets out to accomplish. Truth patiently waits.

Our ways are not yet the ways of truth. Our thoughts are not yet the thoughts of truth. Our sense of justice is but a glimpse of what truth demands. The edges of truth are barely visible when seen through our dimly lit reality. We can be assured in our pursuit of truth if we will only humble our thoughts and patiently seek the glories of what truth will bring to our souls.

Truth moves about, quietly whispering in the ears of those who will listen. It speaks throughout the ages of what is right and good and pure. It gives a voice to the humble philosopher and shines a light for the seekers of knowledge. Passed along from generation to generation, its illuminations multiply. Called by many names, it quietly proclaims its wisdom, allowing us to grow in our understanding and control.

Truth asks only one thing of us: to humbly set our minds in the midst of knowledge and toward the pursuit of bettering others and ourselves. Truth patiently waits for us to seek and discover the rewards it has waiting for a generation that will plumb the depths of its boundless and abundant seeds of potential.

Truth is the pursuit, but meaning is the reward. The rewards of meaning and the pursuit of life are the answer to the ageless questions that have haunted man since truth first began its work; who am I, and what is my purpose? Before truth fully answers these questions in your heart, it has one expectation.

As you gasp your last breath of life, what will run through your mind? What thoughts will you have about your life and the purpose for which you were formed? The two questions truth will answer in our lives—who am I, and what is my purpose?—will become startlingly clear to you at this moment, the final humbling moment of physical life. As you have your last thought, this will be the moment at which you realize the impact you had on others, the moment when you realize that you either lived your purpose on this earth or you missed your purpose completely.

Until this moment, truth hesitates to answer our questions. It waits patiently, eagerly, hoping it can bring the answers to light before our light fades and our eyes close for the last time. For a select few mortal souls, the seekers of knowledge, the meaning to these two questions will be answered before this moment arrives. Truth will gladly answer these questions but has an expectation which is hidden in an ancient riddle, the parts of which have been scattered in full view since truth first began its work.

The first part of the riddle is this: no matter where we go, there we will be, and until we realize that we can only be where we go, we will only be where we are. Going is the only way to

travel along the path of truth. Just as the apprentice must stay with his master, truth will accept no less than this from us. We realize at this moment that answering the riddle starts with the journey.

The journey with truth starts with the first step and is the second part of the riddle. The first step in the journey is the most important step and cannot be taken in the wrong direction. It is at this point that most souls will stumble and lose their way along the true path. Without taking the proper steps in the proper directions, truth will continue without its apprentice. As sojourners with truth, we are bound to the path of truth and thus begin our journey in life.

Our journey begins when we enter through the gate of life at birth and lasts until we finally move through the portal of death. It is between these moments that truth forges our destiny in the crucible of life. It is at this moment that truth decides our fate, the one purpose that we were formed from nothing to accomplish. What happens between these two moments, birth and death, will decide our fate. Truth, with its friend fate, decides our future destiny and dictates our purpose as we walk the path of life. Discovering purpose in life starts with the first step and ends with the last. Where we go, there we are, together with truth, stepping forward toward our destiny.

What, then, does truth require of the knowledge seeker along the journey? To discover the answer to this question, we must first learn humility. Truth will not reveal itself until we are humble before it. This may happen along the path or will finally happen when we exit this life through the portal of death. We are powerless against the eventuality of humility, so pushing ourselves beyond self will be the first step to understanding what truth requires of us.

To gain humility, we realize that our soul is unique to the purpose for which it was created. We choose our path through free will, and the choices we make along the way define who we

are and will further define the unique steps of others. The value we see in others will be reflected in the value we place on ourselves. Free will is, therefore, the determining factor in our choice to be humble or to be selfish and self-centered. Free will can lead us away from the self-deception that separates us from truth, or it will ultimately lead us away from the true path. We are free to travel the paths of truth when our self-will is removed, and we humble ourselves by seeking the good of the many.

Truth is simply the destination of a random and unpredictable journey. As our soul walks to the grave, the steps taken along the way are dictated by free will. Whether we seek evil or good, all paths end at truth. For the seeker of knowledge, reward is gained and continues beyond the grave. For the seeker of self, reward is pursued but never gained, ending at the grave.

This life is fleeting. At our essence, we are souls trapped in a decaying corpse, a corpse moving about in time. Will the precious time we have on this earth be lived for our own selfish ends, or will we take each step forward for the betterment of others? Discovering our purpose for this movement in time is then reduced to these two choices and will define who we are when the end finally comes. **No matter where we go, there we will be, and until we realize that we can only be where we go, we will only be where we are.**

From the Dead Sea Scrolls

**Michael O. Wise, Martin G. Abegg, Jr.,
and Edward M. Cook. Dead Sea Scrolls.
HarperOne (Revised Edition, 2005).**

A text belonging to the Instructor, who is to enlighten and teach all the Sons of Light about the character and fate of humankind: all their spiritual varieties with accompanying signs, all their deeds generation by generation, and their visitation for afflictions together with eras of peace.

All that is now and ever shall be originates with the God of knowledge. Before things come to be, He has ordered all their designs, so that when they do come to exist—at their appointed times as ordained by His glorious plan—they fulfill their destiny, a destiny impossible to change. He controls the laws governing all things, and He provides for all their pursuits.

He created humankind to rule over the world, appointing for them two spirits in which to walk until the time ordained for His visitation. There are the spirits of truth and falsehood. Upright character and fate originate with the Habitation of Light; perverse, with the Fountain of Darkness. The authority of the Prince of Light extends to the governance of all righteous people; therefore, they walk in the paths of light. Correspondingly, the authority of the Angel of Darkness embraces the governance of all wicked people, so they walk in the paths of darkness.

The authority of the Angel of Darkness further extends to the corruption of all the righteous. All their sins, iniquities, shameful and rebellious deeds are at his prompting, a situation God in His mysteries allows to continue until His era dawns. Moreover, all the afflictions of the righteous, and every trial in its season, occur because of this Angel's diabolic rule. All the spirits allied with

him share but a single resolve: to cause the Sons of Light to stumble.

Yet the God of Israel (and the Angel of His Truth) assist all the Sons of Light. It is actually He who created the spirits of Light and darkness, making them cornerstone of every deed, their impulses and premise of every action. God's love for one spirit lasts forever. He will be pleased with its actions for always. The counsel of the other, however, He abhors, hating its every impulse for all time.

Upon Earth their operations are these: one enlightens a man's mind, marking straight before him the paths of true righteousness and causing his heart to fear the laws of God. This spirit engenders humility, patience, abundant compassion, perpetual goodness, insight, understanding, and powerful wisdom resonating to each of God's deeds, sustained by His constant faithfulness. It engenders a spirit knowledgeable in every plan of action, zealous for the laws of righteousness, holy in its thoughts, and steadfast in purpose. This spirit encourages plenteous compassion upon all who hold fast to truth, and glorious purity combined with visceral hatred of impurity in its every guise. It results in humble deportment allied with a general discernment, concealing the truth, that is, the mysteries of knowledge. To these ends is the earthly counsel of the spirit to those whose nature yearns for truth.

Through a gracious visitation all who walk in this spirit will know healing, bountiful peace, long life and multiple progeny, followed by eternal blessings and perpetual joy through life everlasting. They will receive a crown of glory with a robe of honor, resplendent forever and ever.

The operations of the spirit of falsehood result in greed, neglect of righteous deeds, wickedness, lying, pride, and haughtiness, cruel deceit and fraud, massive hypocrisy, a want of self-control and abundant foolishness, a zeal for manifestation, a reviling

tongue, blind eyes, deaf ears, stiff neck, and hard heart—to the end of walking in all the ways of darkness and evil cunning.

The judgment of all who walk in such ways will be multiple afflictions of God's furious vengeance, never-ending terror and reproach for all eternity, with a shameful extinction in the fire of Hell's outer darkness. For all evil, and dark happenstance, until their utter destruction with neither remnant nor rescue.

The struggle for good and evil, and good's ultimate triumph. The character and fate of all humankind reside with these spirits. All the hosts of humanity, generation by generation, are heirs to these spiritual divisions, walking according to their ways; the outworking of every deed inheres in these divisions according to each person's spiritual heritage, whether great or small, for every age of eternity. God has appointed these spirits as equals until the last age, and set an everlasting enmity between their divisions. False deeds are thus an abomination to the truth, whereas all the ways of truth are for perversity equally a disgrace. Fierce dispute attends every point of decision, for they can never agree. In his mysterious insight and glorious wisdom God has countenanced an era in which perversity triumphs, but at the time appointed for visitation He shall destroy such forever.

Then shall truth come forth in victory upon the earth. Sullied by wicked ways while perversity rules, at the time of the appointed judgment truth shall be decreed. By His truth God shall then purify all human deeds, and refine some of humanity so as to extinguish every perverse spirit from the inward parts of the flesh, cleansing from every wicked deed by a holy spirit. Like purifying waters, he shall sprinkle each with a spirit of truth, effectual against all the abominations of lying and sullyng by an unclean spirit. Thereby He shall give the upright insight into knowledge of the Most High and wisdom of the angels, making wise those following the perfect way. Indeed, God has chosen them for an eternal covenant; all the glory of Adam shall be theirs alone. Perversity shall be extinct, every fraudulent deed put to shame.

Until now the spirits of truth and perversity have contended within the human heart. All people walk in both wisdom and foolishness. As is a person's endowment of truth and righteousness, so shall he hate perversity; conversely, in proportion to bequest in the lot of evil, one will act wickedly and abominate truth. God has appointed these spirits as equals until the time of decree and renewal. He foreknows the outworking of their deeds for all the ages of eternity. He has granted them dominion over humanity, so imparting knowledge of good and evil, deciding the fate of every living being by the measure of which spirit predominates in him, until the day of the appointed visitation.

Recommended Resources

The following books and resources were valuable in the writing of this book. These resources may provide further insight to the topics covered.

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About the Author

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Stephen T. McClard has been the Director of Bands at Bolivar High School since 2002. In addition to nearly 30 years as a music educator, McClard also maintains an online woodworking business and is a third-generation piano technician with over 40 years of experience. His woodworking creations include custom bass guitars, which have sold all over the world and one-of-a-kind computer desks made from old pianos. His piano desks have been featured in magazines such as Business 2.0 and Piano Technicians Journal and in many other newspapers and television news features.

Other books by Stephen T. McClard include:

- 1. The Superior Educator, A Calm and Assertive Approach to Classroom Management and Large Group Motivation (2009).***
- 2. The Present is the Gift – The True Meaning of Baptism in the Jordan (2013).***
- 3. Thus Saith the Flame to the Spark – Ten Dimensions of Enlightenment – One Mind, One Heart, One Unity (2018)***
- 4. Bow with Unity – Benefactors of Orphans and Widows (2018)***
- 5. Enlightenment and Ritual: Awakening to True Identity from Sanskrit and Hebrew Sources (2018)***
- 6. Passages: Tripping In the Forest of Illusions (2025)***

7. Trivium: Self-Reflected Infinite Being (2025)

8. Hillbilly Buddha: The Redneck Guide to Simulated Reality (2025)

9. Resonance: Shadows in Love with the Sun (2025)

10. Tablet of the Unseen: Meeting Yourself in the Mirror's Surface (2025)

11. The Golden Thread: When the End is the Beginning (2025)

13. Sit: Secrets to Ancient Meditation and Yoga Revealed (2026)

14. Absolute: The Language of All in All (2026)

15. Surviving Jacob's Trouble: The Awakening Soul's Journey Beyond Good and Evil

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