WORKSHOP PART TWO: KEY ARAMAIC-HEBREW WORDS AND KABBALISTIC CONCEPTS USED BY YESHUA

RESTORED BY MODERN SCHOLARSHIP
BISHOP LEWIS KEIZER, M.DIV., PH.D.

THE LOST PRE-CHRISTIAN TEACHINGS OF YESHUA
MISHQAD, SHAQAD: “WATCH” 
FORM OF SINGLE-POINTED MERKABAH MEDITATION

- Yeshua instructed his disciples in a form of divine communion through single-pointed meditation called Shaqad, “keeping watch”
- Aramaic word Mishqad, Spiritual Contemplation, is root of New Testament Greek word gregoreo γρηγορεω, which always translates Aramaic and Hebrew shaqad שַׁחֲדָא meaning to vigil, meditate, contemplate, keep spiritual watch.
- “What I say unto you, I say unto all: Watch!”
- NT interpretation: “Watch for the end of the world/Second Coming”
- Mishqad: probably origin of Christian Saturday all-night Easter Vigil and legends of Jesus’ Ascension into Heaven.
- Mishqad: a means of Merkabah ascent into the mystic Heavens.
- To understand the Mishqad, must first learn about Merkabah mysticism and the ascent of saints and sages through the Ten Heavens.
- The Razim Ha-Malkuth (KJV “Mysteries of the Kingdom of Heaven”) transmitted through an all-night one-to-one initiation that Yeshua gave to an advanced talmid (Secret Mark, Gospel of Mary)
### SHAMAYYIM: THE HEAVENS

**Jewish Kabbalistic Ten Heavens Taught by Yeshua**

<table>
<thead>
<tr>
<th>Heaven</th>
<th>Name</th>
<th>Description</th>
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<tbody>
<tr>
<td>First</td>
<td>Possibly Saturn</td>
<td>Here he sees a very great sea, greater than the earthly sea.</td>
</tr>
<tr>
<td>Second</td>
<td>Jupiter</td>
<td>Transported on 'clouds that move;' Enosh saw a place that includes those angels who had rebelled against God. Two hundred angels ruled the stars.</td>
</tr>
<tr>
<td>Third</td>
<td>Mars</td>
<td>This is where Enosh beheld the Garden of Paradise, and in the center the Tree of Life, or Knowledge. It is guarded by 300 glorious angels. When the Apostle Paul was caught up (2 Cor. 12:2) &quot;the third heaven&quot; is the same as in Rev. 21, where the &quot;tree of life,&quot; the figurative antitype of that in Eden, in Gen. 28. Eclesiastcous 44:10 (not in the KJV) identifies paradise (2 Cor. 12:4) with heaven into which Enosh was translated. It also included the Terrible place where the wicked are tortured.</td>
</tr>
<tr>
<td>Fourth</td>
<td>Earth</td>
<td>Here he saw legions of Spirits, Dragones, Luminarys and wondrous creatures such as the famed phoenix thing around the earth. Also here was the Rest of the Lord.</td>
</tr>
<tr>
<td>Fifth</td>
<td>Venus</td>
<td>Here he met many soldiers (&quot;host&quot;), the Egyptians, with the appearance of men taller than the giants of the earth, those angels of the Fall, who mated with the daughters of men. (The Biblical Nephilim or Anakim, Semitic Anunnaki). Here they are bound for their transgressions for ten thousand years are finished.</td>
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<tr>
<td>Sixth</td>
<td>Mercury</td>
<td>Here they had (beams of) luminous Angels with radiant faces, and they taught him the motions (revolutions) of the stars, the phases of the Moon, the revolution of the Sun. He met Archangels, Phoenix and the Cherubim.</td>
</tr>
<tr>
<td>Seventh</td>
<td>Sun</td>
<td>This is where he beheld Cherubim, Seraphim, and Thrones. Angels with many eyes, nine legions and the Ophiranim (Augcranim, or Winged) and the Inhabit. Two winged men on clouds place him at the limits. From here he could see the Lord from afar sitting on a throne. The archangel Gabriel came to Enosh to take him to the next place.</td>
</tr>
<tr>
<td>Eighth</td>
<td>Called Razzoth</td>
<td>It is a place of the changing of the Season. Similar to the Hebrew razzoth in 2 Kings 23:6, RSV, &quot;constellations,&quot; as a reference to Razzoth.</td>
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<tr>
<td>Ninth</td>
<td>Called Hovachim</td>
<td>This is the Houses of the Signs of the Zodiac.</td>
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<tr>
<td>Tenth</td>
<td>Called Aimaboth</td>
<td>Here Enosh recognized the constellation whence came our first ancestors, the stars of the Labor (in Arabic). The counterfeit of the &quot;Lord&quot; was seated on a lofty throne and Angels who constantly approached Him to receive orders. His bodyguards were the Cherubim, Seraphim (beings with six wings and many eyes). The Archangels: Michael, Uriel, Raphael and Gabriel, Frazil (excelling in knowledge). Enosh became Metatron.</td>
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**Christian Three Heavens ("Three-Storied Universe")**

Orphic doctrines about Hell and the underworld
PRE-EXILIC Before 6th Century B.C.E.
- JACOB’S DREAM: Stairs with angels ascending and descending
- ISAIAH: Vision or dream in the Night-Heaven (two Shamayim) above Firmament (no series of Heavens)
- ENOCH, ELIJAH: Assumed bodily into Heaven in Chariot

POST-EXILIC 6th Century On
- EZEKIEL’S VISION OF YHWH ON HIS THRONE-CHARIOT (MERKABAH)
- Vision or dream in Day or Night Heaven, Throne descends or Prophet ascends PAUL, ETC.
RAZIM: EVOLUTION OF THE MERKABAH ASCENT

- **Riders of the Chariot** Ma’aseh Merkabah “Work of the Chariot”
- **WISDOM SCHOOLS** (Alexandria, Palestine, Babylon):
  - Meditation techniques and contemplation of Ezekiel’s Merkabah images; Night-Heaven ascent in Chariot
- **ENOCHIAN APOCALYPtic SCHOOLS** (Palestine, Babylon)
  - Ascent with Great Angel and/or Chariot, Babylonian-Greek astrological models of 7-10 Heavens, Great Sea; CHRISTIAN BOOK OF REVELATIONS
- **1st Century RABBINic SCHOOL OF AKIBA** (Palestine)
  - Contemplation of Ezekiel’s Merkabah images, Great Sea, and addition of Hekhaloth or Hallways to Palace of YHWH
- **2nd-4th Century Hekhaloth Mystics**
  - Contemplation using Akiba’s method, but with greater and detailed elaboration of Heavenly Palace and its Hallways
• Babylon during Captivity
• Same images in Near Eastern, Egyptian, and Solomon’s Temple
• Chariot-Throne [Merkabah] had wheels like that used by a king in battle as his traveling war-throne.
  • Significance DIVINE OMNISCIENCE: YHWH is mobile, omniscient, omnipotent—can be everywhere at once
  • Chariot-Throne or Merkabah made of many angels being driven by the "Likeness of a Man," or YHWH.
• Four angels form the basic structure of the Merkabah. These angels are called the Chayot (חַיּות, lit. “living creatures”).
• The bodies of the Chayot are like that of a human being, but each of them has four faces, corresponding to the four directions the chariot can go (North, East, South, and West). The faces are that of a man, a lion, an ox (later changed to a child or cherub or kerub) and an eagle. Since there are four angels and each has four faces, there are a total of sixteen faces.
• The angel-face of a man is always on the east side and looks up at the "Likeness of a Man" [YHWH] that drives the chariot.
• Each Chayot angel also has four wings and hooves.
• They created a sort of 'box' of wings that formed the perimeter of the chariot.
• With the remaining two wings, each angel covered its own body.
• Below, but not attached to the feet of the Chayot angels, are other angels that are shaped like wheels. These wheel angels ("wheels within wheels"), are called Ophannim (lit. wheels, cycles or ways). These wheels are not directly under the chariot, but are nearby and along its perimeter.
• Each wheel is full of eyes. DIVINE OMNISCIENCE
• The "Likeness of a Man" sits on a throne-seat made of sapphire.
# Enoch’s Ascent to the Throne of God: Secrets of Enoch

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<tr>
<th>Heaven</th>
<th>Planet or Name</th>
<th>Description</th>
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<tr>
<td>First</td>
<td>Sublunary</td>
<td>Here he sees a very great sea, greater than the earthly sea.</td>
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<td>Second</td>
<td>Mercury</td>
<td>Transported on “clouds that move,” Enoch saw a place that includes those angels who had rebelled against God. Two hundred angels ruled the stars.</td>
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<td>Third</td>
<td>Venus</td>
<td>This is where Enoch beheld the Garden of Paradise, and in the center the Tree of Life, or Knowledge. It is guarded by 300 glorious angels. When the Apostle Paul was caught up (2 Cor. 12:2) “the third heaven” is the same as in Rev. 2:7, where the “tree of life,” the figurative antitype of that in Eden, in Gen 2:8. Eclesiastes 44:16 (not in the KJV) identifies paradise (2 Cor. 12:4) with heaven into which Enoch was translated. It also included the Terrible place where the wicked are tortured.</td>
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<td>Fourth</td>
<td>Sun</td>
<td>Here he saw legions of Spirits, dragons, luminaries and wondrous creatures such as the fabled phoenix flying around the earth. Also here was the Host of the Lord.</td>
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<td>Here he met many soldiers (“host”), the Egregoi, with the appearance of men taller than the giants of the earth, those angels of the Fall, who mated with the daughters of men. (The Biblical Nephilim or Anakim, Sumerian Anunnaki). Here they are bound for their transgressions for ten thousand years are finished.</td>
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<td>Sixth</td>
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<td>Here they had (bands of) luminous Angels with radiant faces, and they taught him the motions (revolutions) of the stars, the phases of the Moon, the revolution of the Sun. He met Archangels, Phoenix and the Cherubim.</td>
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<td>Seventh</td>
<td>Saturn</td>
<td>This is where he beheld Cherubim, Serafim, and Thrones. Angels with many eyes, nine legions and the Ophanimm (Aphanim, or Wheels) and the lonai. Two winged men on clouds place him at the limits. From here he could see the Lord from afar sitting on a throne. The archangel Gabriel came to Enoch to take him to the next place.</td>
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<td>Eighth</td>
<td>Called Muzaloth</td>
<td>It is a place of the changing of the Season. Similar to the Hebrew mazzaloth in 2 Kings 23:5, RSV, “constellations”, as a reference to Mazzaroth.</td>
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<td>This is the Houses of the Signs of the Zodiac.</td>
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<td>The countenance of the “Lord” was seated on a lofty throne and Angels who constantly approached Him to receive orders. His bodyguards were the Cherubim, Serafim (beings with six wings and many eyes). The Archangels: Michael, Uriel, Raphael and Gabriel, Pravul (excelling in knowledge). Enoch became Metatron.</td>
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"The Ma'aseh Merkabah should not be taught to any one except he be wise and able to deduce knowledge through wisdom ('gnosis') of his own" (Ḥag. ii. 1).

"R. Eleazar ben 'Arak was riding on a mule behind R. Johanan b. Zakkai, when he asked for the privilege of being initiated into the secrets of the Merkabah. The great master demanded proof of his initiation into the manda (gnosis), and when Eleazar began to tell what he had learned thereof, R. Johanan immediately descended from the mule and sat upon a rock.

"'Why, O master, dost thou descend from the mule?' asked the disciple. He answered, 'Can I remain mounted upon the mule when the telling of the secrets of the Merkabah causes the Shekinah [feminine “Glory” of YHWH; God as Mother-Teacher] to dwell with us and the angels to accompany us?' Eleazar continued, and, behold, fire descended from heaven and lit up the trees of the field, causing them to sing anthems, and an angel cried out, 'Truly these are the secrets of the Merkabah.' Whereupon R. Johanan kissed Eleazar upon the forehead, saying, 'Blessed be thou, O father Abraham, that hast a descendant like Eleazar b. 'Arak!'"
“Subsequently two other disciples of R. Johanan b. Zakkai walking together said to each other: 'Let us also talk together about the Ma'aseh Merkabah'; and no sooner did R. Yeshua begin speaking than a rainbow-like appearance [Ezek. 1. 28] was seen upon the thick clouds which covered the sky, and angels came to listen as men do to hear wedding-music. On hearing the things related by R. Jose, R. Johanan b. Zakkai blessed his disciples and said: 'Blessed are the eyes that beheld these things! Indeed I saw myself in a dream together with you, seated like the select ones [comp. Ex. 24. 11] upon Mount Sinai; and I heard a heavenly voice saying: "Enter the banquet-hall and take your seats with your disciples and disciples' disciples, among the elect, the highest ('third') class."

Messianic mysticism themes: Wedding Banquet, “elect,” marriage of Heaven and Earth

Tosefta Hagigah 2:3-4: Four entered the Orchard (Pardes): Ben Azzai, Ben Zoma, Akher and Rabbi Akiba. One peeked and died; one peeked and was smitten; one peeked and cut down the shoots; one ascended safely and descended safely.

Great danger of insanity or death
Yeshua’s Traditions

BABYLONIAN WISDOM SCHOOL TRADITION:
- Techniques Developed for Enochian Ascent through the Heavens: Book of Parables with all the Messianic, Danielic “Son of Man” and Enoch-Metatron (little YHVH) “Prince of this World” from Babylonian archives.

JOHN THE BAPTIST AND QUMRAN TRADITION:
- Enochian Ascent: Book of Watchers and other fragments found at Qumran

Yeshua’s Probable Method of Merkabah Ascent

MYSTERIES OF THE MALKUTH OF THE SHAMAYYIM: Wisdom school Enochian techniques of Night-Heaven meditation, prayer, contemplation of Merkabah, ascent in a Merkabah in context of a midnight Mishqad or Vigil
MISHQAD, SHAQAD: “WATCH”
THE TRANSFIGURATION WAS A MISHQAD

- In Luke’s account, the following important details reveal it as a Merkabah Mishqad event:
- “Peter and his companions were drowsy, but when they became fully awake, they saw [Yeshua’s] glory [kavod, the splendor and light surrounding the Throne of Godhead], and two men standing with him [Moses and Elijah]…a cloud appeared [kabbalistic veils of primordial light that hide the face of Godhead], and a voice came out of the cloud saying, ‘This is my Son, my best one [bachar, chosen, tested, approved, beloved]. Listen to him.”
- Peter, with James, and John “became fully awake,” and in that state of shaqad they experienced a vision of the Divine ‘Olam and Jewish saints of the Qimah in the Third Heaven.
Several sayings of Yeshua exhorting his disciples to “keep Mishqad.”

Transfiguration

“Mysteries of the Malkuth of Heaven”

Paul’s Merkabah ascent

Merkabah Ascent Implied by Basor

Yeshua’s Retreats into the Wilderness for Seclusion

The Transfiguration

All-Night Initiation into the Razim of the Malkuth: Secret Gospel of Mark.

The Ascension of Jesus: Eastern Orthodox iconography always shows Yeshua seated in a Merkabah within a Mandorla.

Merkabah ascent of Mary Magdalene in Gospel of Mary Magdalene (“seven demons”)

[Link] for The Gospel of Mary and Magdalenic Gnosis.
OGDOAD: Throne of YHWH

Ascended Saints

Initiation by Yeshua

3rd – 10th Heavens FIRE = SPIRIT = ‘OLAM OF THE ABBA

Paradise / Geheena

Teleios Τελειος “PERFECTED”

The Four Elemental Realms
Earth, Water, Air, Fire
“I will go on to visions and revelations from the Lord. I know a man in Christ who fourteen years ago was caught up to the Third Heaven. Whether it was in the body or out of the body I do not know—God knows.

“And I know that this man—whether in the body or apart from the body I do not know, but God knows—was caught up to the Third Heaven of Paradise. He heard inexpressible things, things that man is not permitted to tell. I will boast about a man like that, but I will not boast about myself, except about my weaknesses. Even if I should choose to boast, I would not be a fool, because I would be speaking the truth.”
MISHQAD
AND
MERKABAH
ASCENT
HUB
SIN AS DEBT OR BONDAGE TO EVIL

- Egyptian heart weighed for accumulated sin
- *Hub* means spiritual “debt,” like Vedic-Sanskrit *Karma*. “Forgive us our debts, as we forgive our debtors.” Lord’s Prayer KJV
- “Forgive” is Aramaic word *Shalach* meaning “to release” from bondage of *hub*, sin, debt. To release a debtor
- Rabbinic concept of righteousness debits and credits
- Earn credits against your debits by doing optional *Mitzvoth* of *Torah*. Extreme Pharisaic acts of piety (straining soup, etc.) earned righteousness
- *Yeshua*: Parable of Unjust Steward
- *Yeshua*: “Righteousness” is purity of heart in relationship to others, compassion, justice. Performance of “works of the Law” [*Mitzvoth* of *Torah*] do not pacify sin.
**HUB**

**SIN AS DEBT OR BONDAGE TO EVIL (CONTINUED)**

- Definition of Sin: Debt owed to people or other living things by those who commit injustices against them. Sin against them is sin against Godhead and Divine Reality.

- *Yeshua* taught that the spiritual “debt” owed to Divine Reality can be eased through the practice of *Shalach*, “Release” (Forgiveness)

- Parable of Debtor Servant (summarize)

- The Master releases (“forgives”) debtor from the bad consequences of sin IF debtor forgives those who sin against him personally. Forgiveness of sins is **conditional**, not absolute!

- Release from **bad consequences** of sin, but “debt” remains.

- The complex web of *karma* can be loosened or remain tight. *Karma* can play out the easy way, or the hard way. The Way of God makes the burden light: “My burden is light,” *Yeshua*. 
Injustice creates a destructive imbalance in the matrix of reality that is beyond the control of the perpetrator.

In Genesis Cain murders his brother Abel.

God says, “The voice of thy brother's blood cries unto me from the Earth. And now you are cursed by the Earth, which has opened her mouth to receive your brother's blood from your hand. Henceforth when you till the Earth, it shall not yield unto you her fruits. You shall be a fugitive and a vagabond upon the Earth.”

A CURSE ON THE PERPETRATOR: THE INEVITABLE CONSEQUENCE OF SIN

VENGEANCE, the Lex Taliones: “An eye for an eye, a tooth for a tooth.” Justice without Mercy. Ancient form of justice that is unjust.

BUT one injustice produces a self-perpetuating series of injustices.

THE CURSE MULTIPLIES ITSELF
The solution to the CURSE or bad consequences of sin is **Shalach**

**Shalach** means “release.” It is translated in KJV and modern Christianity as “forgive.” Only the VICTIM can forgive.

To “forgive” someone who “sins, offends, commits injustices” against you means to **release him from the inevitable existential consequences that will rebound upon him**. The VICTIM has the power to do that.

By releasing an enemy from the natural consequences of his injustice against you, two people are liberated from sin: You, and the enemy.

**Yeshua**: “In the same measure that you give, you shall receive…in the same measure that you forgive, you shall be forgiven.”
“DO NOT JUDGE OTHERS”
COROLLARY TO FORGIVENESS (THE SCIENCE OF NON-RETLIATION)

- **Shapat, Mishpat**
- Only Heaven can fairly judge a soul after death
- “Do not bring down judgment upon anyone, lest you bring down judgment upon yourself”
- Does **not** mean:
  - Exercise good judgment
  - Judge between right and wrong
  - Serve as judge or jury in a legitimate legal trial
- Does **mean**:
  - Not to exact vengeance in the name of justice
  - Not to summarily condemn
  - Not to destroy the hopes and reputation of anyone
  - Not to see with the “evil eye”
  - Not to rush to judgment
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LEWIS KEIZER

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