

**“Twelve Tribe Torah” -- CORE TEACHINGS:
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The CORE TEACHINGS lecture is to provide a one-time 1.5 hour introductory lecture to the scope and details of the conclusions of the research done thus far by the Twelve Tribe Torah Institute, Inc. It is hoped that this lecture is sufficient to cover all the points listed below plus allow for Q&A because that provides vitality to each lecture and audience. The audiences range from Jewish to Catholic to Protestant to Unitarian to a variety of Secular and Humanist groups. The basic material is always the same but the way in which it can be applied will vary audience by audience.

The CORE TEACHINGS lecture is in fact based on FOUR aspects of Twelve Tribe Torah, these being the four aspects detailed in the original Mission Statement that was Article Four and a basis for the incorporation of the Twelve Tribe Torah Institute in the State of Texas on May 24, 2000.

Article Four reads: The purpose or purposes for which the corporation is organized is to research, develop, and make available to individuals and congregations tapes, books, other printed materials, a web-site, teaching and training seminars, and a wide spectrum of speakers who uphold and promote a pluralistic and holistic vision of Torah, teaching the four key concepts of "Twelve Tribe Torah™", "Family Integrated Theology™", Extended Canon™", and "Tribal Arts Religious Education™".

This is reprinted on the website: <http://www.twelvetribetorah.org/>

Here are the four headings of the CORE TEACHINGS lecture and the lecture points coming under each of the four key concepts:

"Twelve Tribe Torah™" (TTTorah)

There is not simply one single Jewish tradition within Judaism, but rather there are multiple traditions within Israel, the total religious culture of the people of Israel.

Modern Judaism focuses the concern of the Torah on Judaism as the religion of the Judeans (in common parlance “the Jews”). However, the Torah’s own concern is on the Twelve Tribes of Israel, a reality later reflected in the relationship of Jesus towards the Twelve Apostles. “We are Israel!”

The prophecy that the Twelve Tribes of Israel would return has already (according to the viewpoint presented by Twelve Tribe Torah) been fulfilled as presaged by the Hebrew prophets.

These reconstituted tribes inappropriately called “sects” by various scholars, manifested 2,000 years ago not as territorial tribes but as spiritual-religious groups such as the (1) Sages-Pharisees, (2) Priests-Sadducees, (3) Essenes, (4) Kabbalists, (5) Merkabists, (6) the Samaritans, (7) the Karaites, (8) the Prophets, (9) the Zionists, (10) the Hebrews (a.k.a. the Hellenistic Jews), (11) the Nazareans, and (12) the Scribes. The Thirteenth Tribe was the Levites whose demotion 2,000 years caused the upheaval we have all witnessed as the emergence of two new religions, Christianity and Modern Judaism.

The original Mandala (i.e. a spiritual map or diagram based on the Four Directions) of the Twelve Tribes is written very clearly in words in Numbers (BeMidbar) Chapter 2 in the Torah.

It is natural to visualize them as three tribes in the East, three tribes in the South, three tribes in the West, and three tribes in the North. At the center of these twelve tribes is the Levitical tribe (a.k.a. Levites and Priests).

They formed a blueprint for the organizational unity of Israel, a religious vision not just for Jews but for mankind. The piety based Chassidic tradition is a direct descendant of the Levitical Tribe. But so is the religious vision of the Jewish Prophet from the Galilee, Jesus the Nazarean (originally a totally Jewish “sect”). What was obscured by organizational needs and by the “ecclesiastical correctness” of religious organizations now becomes clear by an more objective examination of the records before us.

The Prophetic tradition cannot be relegated to a weekly reading in the Synagogue. This is Rabbinic Judaism’s second greatest error. The Prophets are a living lineage started by Moses and Miriam and continuing until the end of time. Prophets are not about foretelling the future but rather about informing the people of Israel about YHWH.

The first greatest error of Rabbinic Judaism is the suppression of the Holy Name YHWH and its relegation to the private realm of the Priestly or Cohanic Tribe (the lineage of Abraham and Aaron) instead of its original place being with the Levitical Tribe (the lineage of Moses and Miriam). This clarity of thought once fully grasped will illuminate most of the confusion that exists in modern Judaism.

Twelve Tribe Torah restores a framework within which to comprehend the magnitude of the Solomonic Temple faith of

Ancient Israel. This study in general enables the FAITH OF ISRAEL to emerge within its rightful lineage tracing back to the Torah.

"TTTorah Family Integrated Theology™",

There are two major Divine Names in the Torah: ELOHIM and YHWH. Biblical Documentary Hypothesis has given us tools to understand the various strands of the original Torah before it was harmonized into a single document in the time of Jeremiah.

Because Twelve Tribe Torah restores the focus of our tradition to Moses and the prophetic lineage in Israel, we had to explain that YHWH is in fact a UNIQUE Divine Name, perhaps with no equivalent in any other culture on earth.

The Torah has Moses calling YHWH “Elohei ha Ruhot” – the God of the Directions. YHWH is therefore and obviously all the “Four Directions” plus the Center thereof joining Heaven and Earth.

YHWH is also most obviously: Spring, Summer, Autumn and Winter, for the One God created them all.

YHWH is also Father, Mother, Son, and Daughter as all Aspects of the “Divine Family” are contained in the great unity that is Yahweh (YHWH Ehad = one unity). This is an open teaching in the Zohar (circa 1280). This extended “Mandala” forms the connections between the organic unity of the Twelve Tribes and the four letters of the Name of YHWH. Although this is a Kabbalistic component of Twelve Tribe Torah, all the assertions here can be fully proven and documented by reference to the works of scholars, especially studies in Ugaritic and ancient Egyptian.

Moses was “the Son” (his name in Egyptian literally means “Son” – see TutMOSE, AhMOSE, RaaMSES, all Egyptian princes). The Torah story very intentionally includes the personalities of Miriam-BatYah who together are forming the role of “the Daughter.”

In Rabbinic theology “son” is a term for a major Prophet. The Rabbis identified BatYah as the daughter of Pharaoh (who was seen as a god), and Mary has a similar role of supporting the Son in the Nag Hamadi text, the Gospel of Mary. The terms “Son” and “Daughter” refers to Yahweh’s involvement in perpetuating and informing human history and is an active expression of the flow of Divine love to all beings on the planet in these manifestations.

Pronouncing the Name of Yahweh is crucial for teaching the path that was started by Moses and Miriam and subsequently augmented by the Hebrew prophets of the Tanach. This name can be used in private prayer and in public teaching about YHWH.

A truly holistic religious faith includes all these organic aspects for Yahweh who is the unity of all and cannot be projected onto only a fragmented view of YHWH while still remaining the sole source of all Salvation. Hiding the Name was the property and view of the Temple Priests and it is not the people's path which Moses taught directly in Exodus 3 and Numbers 11.

We don't really say in Torah language, the Son of God or the Daughter of God, but to use the special new word the Midrash rabbis had to invent ("Partzufim") they mean "the Son Aspect of God" and "the Daughter Aspect of God" (to complement the older tradition of Abraham and Sarah where God was seen as EL SHADDAI, i.e. the Father and Mother Aspects of God).

In the Hebrew Scriptures and Jewish Tradition, the Daughter Aspect of God has been known as Yah, Bat-Yah, Ruah haKodesh (the Holy Spirit), Hochmah (Wisdom), Shechinah (the Holy Presence), and even as Torah (the teaching or the guidance)! In later Judaism, She will embody the entire Kabbalah tradition. "We can access the Mother most readily through the Daughter." The hidden feminine in the Torah is the Torah's most appealing aspect, and the reason why Kabbalah will persist in the hearts of seekers of faith through every generation even while it is ignored by the masses.

All these Aspects have a specific precedent in the Ugaritic writings. When the Ugaritic culture dissipated, the Hebrew culture began under Moses. At Mt. Sinai and in the Sinai Peninsula was revealed not only a Torah of Law but also a written Aleph Bet, the first populist alphabet in the Middle East and the Western World.

"God" is a noun! "The Lord" is a noun! "The Creator" is a noun! Only YHWH is a verb. This was one essence of revelation to Moses at the Burning Bush. Yahweh is best translated as "he/she is continuously bringing into being." It is the continuous causative tense of the verb to be in Hebrew.

The Four Minor Names of YHWH-ELOHIM, are therefore EL, SHADDAI, ADONAI and YAH. Twelve Tribe Torah provides proof texts to show how these four names are in fact very different essences of the ONE GOD YHWH. The energies of these essences

have been outlined above. There are other Hebrew names for the Divine in the Hebrew Bible, but these are the most well known and most often referred to.

Twelve Tribe Torah does not ascribe to any “God-in-a-Box” attitude.

Faith in YHWH requires an ongoing relationship which is why Moses was given the only Name which is a verb. Also, and typical of the Torah consciousness, we are called upon to first differentiate and then to unite these differentiated manifestations of the One God. “E Pluribus Unum” – while producing the many, and even opposing forces, the One is always there harmonizing everything through the Natural Law.

“TTorah Extended Canon™”

Twelve Tribe Torah scholarship to evaluate and explore the emergence of modern Judaism and Christianity must by necessity include the Apocrypha, the Pseudepigrapha writings, the Gospels, Philo Judeaus of Alexandria, Josephus the historian, and so on.

Our view of the totality of Torah is severely diminished otherwise and this later rabbinic ban of “the external writings” (“Sefarim Hitzoniyim”) resulted in the unbridgeable communication chasm we now experience between Jews and Christians.

Understanding that the Hebrew books (enhanced by Aramaic) remained the purview of Modern Judaism while the Greek books (also enhanced by Aramaic) by and large formed the purview of Christianity helps a lot in understanding the obvious mechanics of the split into the simultaneously developing faiths emerging out of those self same tribes two thousand years ago.

Many important Jewish texts written in Greek were thankfully saved by the early Church. Not understanding the organic emergence of Jesus and the Disciples is not to understand the complexity of the Jewish world of 2000 years ago. Jesus is following the Mosaic vision: i.e. that which is based on the roles of the Levites, owned by the people, directly connected to the Holy Spirit, and supporting the prophetic lineage through the Disciples.

The Twelve Apostles will be the key symbol for the redefinition of the Twelve Tribes of Israel. The Greek Jewish literature called the literature of the Testaments will be the foundation of new thinking. The outside writings are in fact part of parcel of the continuity of Jewish learning.

Azariah de' Rossi understood this but his book was excommunicated by the Jewish community of his time. His thinking was acknowledged by the great Reform scholars including Abraham Geiger and Leo Baeck who made this style of study intrinsic to their view of reforming Judaism. Even Solomon Schachter understood the crucial importance of Jewish history and the incorporation of texts not part of the orthodox tradition. Only modern Judaism has fallen into a disturbing disconnection from our own history and treasures.

Rabbinic Judaism chose rather to follow the Priestly vision of Aaron: i.e. that which is based on the Cohanim (Sadducee) tradition which stemmed all the way from the Abrahamic covenant, and later controlled by the Priestly hierarchy, and which was not encouraging of the connection to the prophets and the Holy Spirit but rather which provided spiritual support through the ritual traditions administered by the Priestly class.

These differences between the Cohen and Levite pathways are apparent even in major areas such as intermarriage (which Moses and the Levites supported), and circumcision (which Moses disapproved of even in contradistinction to the Abrahamic codes).

Through the research of Twelve Tribe Torah we can see that these differing approaches even reached to the area of child abuse with the Levites resolving it through individual spiritual holiness while the Cohanim resolved it through ritual sacrifice and atonement.

There are two distinct cultural contexts here that the Twelve Tribe Torah method had to draw from: one is the predominantly Greek but also Aramaic context of the time of Jesus and the Christian reinvention of the Levitical vision; and the other is the predominantly Egyptian, Canaanite, and Mesopotamian context of the early emergence of the Hebrew consciousness.

A true healing between the now deeply rifted religions of Judaism and Christianity will be difficult to achieve because three legitimate Jewish Gospels have been destroyed by the early Church and are still branded in effigy as heresy. Until we can in some prophetic way restore the Gospel of the Essenes, the Gospel of the Hebrews, and the Gospel of the Nazareans, such a goal may in fact remain elusive.

Twelve Tribe Torah works around this historical obstacle by seeing that while Christianity preserved the masculine traditions of Torah

theology, Rabbinic Judaism preserved the hidden feminine traditions of Torah theology. This is the great saving grace of Rabbinic Judaism and one which Twelve Tribe Torah emphasizes as a core path to understanding one of the greatest puzzles of the history of religion. Much of this hidden feminine, or fundamentals of Kabbalah thinking was stored and recorded in the Midrash literature (starting in 400s CE).

Among many other discoveries now open to us through scholarship, history, and linguistics, is a corroboration of the Ugaritic inspired conclusions that the ancient Hebrews were aware of an OtherWorld- inspired view of life/death, a view echoing one shared by the Celts but unheard of in many other cultures.

Rather than the standard view that Moses began by attacking the concepts and peoples of the pagan cultures, the vision of Moses and the Levites more accurately harmonized them with the Mosaic belief in a single life force, Yahweh, who is both the Creator and the Created. Moses did not denigrate paganism, he in fact harmonized paganism into a new dynamic prophetic faith.

In the Jewish world of 2000 years ago, both streams of Son and Daughter were competing simultaneously. Philo Judeaus of Alexandria openly talks about “the Daughter of God” in the Torah, and Philo is a contemporary of Jesus the Galilean teacher and prophet. Twelve Tribe Torah is exploring the essential legitimacy of both streams and looks for a harmonization of these elements which in fact go back to the time of Moses and Miriam-BatYah.

" TTTorah Tribal Arts Religious Education™"

This is the most recent evolving aspect of Twelve Tribe Torah as it defines the tools whereby these teachings can be visibly made manifest to the public.

A Twelve Tribe Torah religious education program will include new ways of interpreting and living the Torah which can organically emerge from this root shift in our understanding and perspective.

A new freedom and pluralism can emerge as each individual understands which gateway to Torah they represent as a member of each of the Thirteen Tribes celebrated in the Mandala of the Tribes.

Philo of Alexandria called the Hebrew Torah “the Oracles” because all these teachings and many more are embedded in this tradition started by Moses and Miriam.

The Oracles are continuously enlivened by the spirit of the Living Yahweh who breathes into the Prophets-Sages-Mystics-Priests-Levites the Living Word that was always there but needed a channel, a people, a land, and a tradition of the Twelve Tribes.

The first TTTorah Institute contribution to these Tribal Arts is the collection of songs called “El Shaddai Yah Adonai” and published on the main web page of the web site at <http://www.twelvetribetorah.org/>.

The stated purpose of this collection is to aid the familiarization with the Hebrew Names of God in the Torah. The songs also explain how the various names are in fact different aspects of the same unity we know as Yahweh.

Future projects in the area of a new tribal arts form of religious education may include artistic representations of Twelve Tribe Torah symbolic references, translations of texts that support the viewpoints of Twelve Tribe Torah, and modern applications of the scope and pattern of Twelve Tribe Torah.

The religious teaching approach that Twelve Tribe Torah supports, is itself supported by the keywords in the Hebrew Bible, the published results of scholastic research including conclusions from books not directly in the Jewish tradition, and the writings of Rabbinic Judaism.

The restoration of these arts will provide the new way in which the Levites re-emerge to take their rightful place in Israel. It will in fact fulfill the Will the YHWH to honor the Levites but not in the older sense of a DNA-based tribe but rather as the living Tribe that steps out and teaches the spiritual lineage of Torah, YHWH, and Israel to the people of Israel.

NOTE: all these teachings are amplified in four CD sets available for sale on the website plus through articles published on the website and a suggested bibliography for the more serious student.

The Twelve Tribe Torah Institute is a 501(c)(3) non-profit, tax-exempt organization.
All donations are tax deductible to the extent allowable by law.