

CHRIST-CENTERED KABBALAH

UNEDITED TRANSCRIPT

MESSAGE # 531 - PART 4

A LOOK AT KABBALAH

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Definitions

**THERE IS NO MALE OR FEMALE IN
CHRIST JESUS (Gal. 3:28).**

**Accordingly, all textual references to
MALE and FEMALE point to spiritual
principles, and the words MAN and
MEN, as well as the pronouns, HE, HIS
and HIM, include, WOMAN, WOMEN,
SHE and HER.**

**CHRIST JESUS is the only spiritual
male. Accordingly, all powers and
principalities other than Christ Jesus are
identified as female IN RELATION TO
HIM.**

**The powers and principalities which have
incarnated this fallen world (2 Cor. 4:4)
are male IN RELATION TO FALLEN
MANKIND, and female IN RELATION
TO CHRIST JESUS.**

John 7:17-18

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. (KJV)

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Praise the Lord. Believe it or not, brethren, we're still on the introduction of the book that we're working from, the name of which is Etz Chayyim, the English translation being The Tree of Life. This is called Lurianic Kabbalah and it is the most recent compilation of Kabbalistic doctrine that has come forth in this form of sound doctrine. Luria lived in the sixteen century. There have been some books here or there written, but mostly commentaries on existing doctrine. So we see that the greatness of God, manifested through men, to bring forth fresh revelation, pretty much, went on hold in the sixteenth century. Everything after that seems to be commentaries on this body of Kabbalistic thought that was already brought forth. But in our day, the Lord is bringing forth the Doctrine of Christ. I just want to say this just in case somebody is picking up this tape first. What I'm doing in this series is that I'm just giving you a discussion and my reactions to what I read concerning Lurianic Kabbalah. I'm really not taking any position concerning right or wrong. This is what the Lord has instructed me to do. I'm merely giving you my reactions to what I read based upon what the Lord had me preach informally for thirteen years. He's been teaching me the Doctrine of Christ for about twenty years and I'm just preaching it formally for thirteen years. I've learned a few things from what I've read. There are pretty much two or three major areas where I differ at this time.

At one point, not too long ago, I was really willing to concede to what I was reading in this book, but the Lord came to me this weekend and He strengthened me in the areas of my differences and once again told me to just go forward and give you my opinion and to tell you where I differ. He strengthened me in the knowledge of what He has shown me and that it does differ in two or three areas from what we're reading here. So I will do the best I can to compare the two doctrines in these areas to you so that you can draw your own conclusion. I have to tell you once again, at the risk of being criticized by whoever might read these transcripts, that I believe that the Great God who brought forth this great body of Kabbalistic thought between the 12th and 16th century is manifesting again and He is adding to this great body of Kabbalistic thought through the Doctrine of Christ. So for those who have eyes to see and ears to hear, we have a tremendous opportunity to hear this discussion on the points where I believe that the Doctrine of Christ differs from Lurianic Kabbalah. We have

an opportunity to grow from this great body of Kabbalistic thought and we are the inheritors of the combined doctrine. So when I first started preaching on part 1 (I think) I mentioned that the Doctrine of Christ is the same as the Lurianic Kabbalah or what's called the Lurianic universe. Then in part 3 (I think) I said, well no, they're not the same; they're really different.

The Lord revealed to us about a year ago that the spiritual aspects of the Godhead are linear and that the spiritual aspects of the serpent's timeline are spiralline. We find this same teaching in Lurianic Kabbalah that the universes are both linear and circular. Lurianic says that the male or the masculine side of the universe, which is basically spirit, is linear and that the female side of the universe is circular. So we see the same principle. We may not be agreeing on every point, but we see the same principle in Lurianic Kabbalah that the Lord brought forth here somewhere between six months and a year ago, that Christ is linear and the serpent's timeline is spiralline. The Fiery Serpent is spiralline. This is how the Spirit of Christ, being typified by a needle can pass through the openings in the fabric of this solid world. So I did tell you initially that the two doctrines were the same. Then I told you on part 3 that, no, they're not the same. I now find out that Lurianic Kabbalah is focusing mostly on the linear aspects of the creation and the Doctrine of Christ is focusing largely on the circular aspects of the creation. I've known this truth for awhile, that we seem to have more information on Leviathan's timeline. We now know what spiritual Sodom is and we know the mystery of Pharaoh and the mystery of the ascension of the Fiery Serpent and that the Fiery Serpent is really Cain and Abel engraved with the serpent's nature.

We really have a lot more information about the serpent's timeline than we do about the timeline of Christ Jesus. I have been aware of that and I've told you many times that I don't know what name to give Christ Jesus in the fourth, fifth, sixth and seventh energy centers. I've been at a loss as to what to name Him. Now I'm thinking that Lurianic Kabbalah is about to give us this information that we're lacking on the linear aspect. In fact, Lurianic Kabbalah has a lot of information on the linear aspect of the creation that is really blessing me. I talked about it a lot on part 3. But I have to tell you today that the Lord corrected me and He told me that it's not really accurate to say that Lurianic Kabbalah deals

with the linear aspects of the creation, which is the Godhead, and that the Doctrine of Christ is primarily with the circular or the serpentine aspect of the creation. That's not accurate and that there is a mixture and that the Lord has really given us a lot of information that lines up with Genesis 1 with the creation. It's just that in the Doctrine of Christ, it's presented a different way. Sometimes when you hear the same message presented a different way, it's difficult to relate the two messages. It's difficult to see that they're really saying the same thing, you see. But the Lord has shown me that He's given us a lot of the information that is found in the Lurianic Kabbalah and that there are some differences. He gave me a whole exhortation on Saturday, which I'm going to do the best I can to share with you.

But the most important thing (to me anyway) is that the Lord told me Saturday that this great drama of creation, and it's just spelled out so elaborately in Lurianic Kabbalah, is happening, today, in you and in me. It's happening in us. We human beings, we are the great void. Genesis 1:2; And the earth was without form and void. That might be hard for you to believe, that we are without form and void. But this is the truth of our spiritual being. We are not permanently formed. This is the same principle as saying that this world is an illusion. I've been commenting on and off for years about the esoteric and Hindu teaching that this world is an illusion. That offends me. You see, it offended me to hear that this world was an illusion because, to me, this world is not an illusion. It's very real and I've had some very real pain in this world, so how could you tell me that it's an illusion. Then I found out what the word illusion means. The word illusion means temporary. It does not mean that the world is not real to you and to me. See, it's real to us. Its pains and its pleasures are real to us, but it's temporary. That's what illusion means. It's not permanently formed. There used to be a forest outside of my house across the road and I drove down the street one day and all of the trees were knocked down. There was a big tractor there digging up the earth and now a few weeks later, there's a building standing there. This world is not permanent. It changes, it ages, it wears out, it gets dirty, it gets bigger, it gets smaller; the world is not permanent.

So when Genesis 2:2 says that the earth was without form, it falls under that category. It doesn't mean the earth was totally

formless. It means the earth was not permanently formed and it was void. The earth was empty. The Lord tells me and has told me and it is a part of the Doctrine of Christ that this emptiness is void. It is talking about each particle of earth. You see, spirit is designed to be outside of the earth and inside of the earth. So at that time the earth was not formed and void. There is no question that spirit was outside of the earth because there is nothing greater than God, the Unlimited God Almighty. So the whole creation as we know it, all of the worlds, the universes, the visible worlds and the invisible worlds, everything is inside the Unlimited One. So the earth was surrounded by spirit, but the earth was not yet filled with spirit. Now that's what the Lord has told me and I questioned when I read the Lurianic concept of the beginning. I questioned if I was wrong. The Lord has clearly told me to stay with what He has shown me. This verse, Genesis 1:2, that the earth was empty, was void and without form, it means that the earth was not permanently formed and that the individual particles of earth were not filled with spirit. The spirit had not yet entered into the midst of the earth. Now listen to this major difference in Lurianic Kabbalah. Let me tell you this right here. From what I've read so far about the beginning in Lurianic Kabbalah, it doesn't deal with the earth at all.

It teaches God has no beginning or end. The Unlimited One, in Kabbalah called the Eyn Sof, God Almighty, He has no beginning and no end. He always was. He has no borders. You cannot find a north, south, east or west or top or bottom; there's nothing greater than Him. He is all light, a sea of light. Now this is Lurianic Kabbalah. The Eyn Sof, the Unlimited One, He decided to bring forth. A will rose up in Him, a desire to form a reflection of Himself; someone, a group of humanity, a spiritual man, a many membered man, who would be able to receive the goodness of God. This is what Lurianic Kabbalah teaches. I have no word from the Lord as to the reason for the creation. But Lurianic Kabbalah says this is the reason for the creation, that God is merciful, God is fair, God is empathetic and how will we know about God's mercy unless there is a man, a reflection of God, who can be the recipient of God's mercy. Well, that makes sense. I have to tell you I don't have a witness to it, but I don't have anything negative towards it. It sounds okay, so I'm going to go with it. This is my policy. Now this is the teaching. This great sea of light existed and

the Eyn Sof decided to bring forth the creature that would be the recipient of God's great qualities. So the Unlimited One contracted in the midst of Himself and pulled Himself back to create an empty space. This is called the tzimtzum and I keep telling you I have no way of finding out if my pronunciation is correct or not. In the Hebrew, it's called the tzimtzum or the contraction. Now the Lord has given me a different understanding of this beginning.

Let me finish making my point here. So I'll just go on with Lurianic Kabbalah. So the Great One, He pulled back, He created an empty space in the midst of Himself and into that empty space went forth one single ray of light. That single ray of light is called Adam Kadmon, the primordial human. This ray of light; he became a structure to receive further outpouring of the light of Almighty God. The first ray of light went into the empty space and became a structure and a filter through which the light of Almighty God could pour into and be directed. This structure that was formed was called Adam Kadmon, so that we can understand it. This is not real, this being was not in the form of a human as we are human today. But we think of him in the form of a human in the hopes of it being an aid to assist us in understanding what is so far beyond our ability to comprehend. So we perceive Adam Kadmon in the form of a human with a head and two arms and legs and a torso and eyes, ears, nose and mouth. Adam Kadmon now exists and fills up the empty space in the midst of the En Soph. Adam Kadmon is a filter, a structure through which the light of the Infinite can flow into. The light of the Infinite flows into Adam Kadmon and pours out of Adam Kadmon's eyes, nose, ears, and mouth. So we might even say that Adam Kadmon is a prism. He's a prism that the white light of the En Soph enters into and Adam Kadmon breaks up that light and directs it in different directions which all represent different functions of the power of Almighty God. Now there's nothing said about the earth so far.

I have done some studying. I have just about finished the introduction. I've read it four or five times and I think I have a grasp on it. It talks about the Ten Sefirot, which we have talked about; the ten qualities of God. It talks about wisdom, knowledge, understanding, grace, strength, righteous judgment, endurance, victory, empathy, and it talks about the male and the female qualities of Adam Kadmon. Those are the Ten Sefirot. There's no mention of the earth, you see, no mention of the earth,

whatsoever. It talks about a lot more, which I haven't told you yet, but I don't want to get you confused here. My point is there's no mention of the earth. Now the Lurianic concept of the fall is this; that the light of the Infinite that flowed into Adam Kadmon, the primordial human, first came out of the eyes of Adam Kadmon. When these lights came out of his eyes, they came out as a series of points. Now I didn't read this in the book, but what I think about when I read this, is the sky and all the points of light which the stars represent in the sky. The lights came out of Adam Kadmon's eyes and they were a series of points. Lurianic Kabbalah calls this the World of Points; the light that came out of Adam Kadmon's eyes. I think it came out in three stages, but what I've read so far is just dealing with two of those aspects. Well, it did come out in two stages and two aspects. The light that came out of Adam Kadmon's eyes broke up into at least two but probably three aspects. The first aspect was a light that was more heavily concentrated than the light that followed.

Now you might remember a study that we did here. I think it was called The Serpent's Triangle, where the Lord talked about heavy water, saying that Adam was the heavy water. We had a whole discussion on how heavy water is water that has in its molecule more elements. To be honest with you, I don't remember the chemical aspect of it, what the heavy water has that regular water doesn't have, but it's additional elements of the atom and I don't remember which it is. Well, when the lights came out of Adam Kadmon's eyes, part of that light became concentrated, heavy, and they were formed into vessels. Now we know that Jesus talks about wineskins. He said that if you put new wine in the old wineskins, the old wineskins will break. This is what's really difficult. This book that I'm reading is very abstract, talking about different kinds of lights. I'm trying to relate it to scriptures for all of us so that we can deal with it. So some of this light came out and it was made into a vessel. We might say into a wineskin. It was made into a vessel that was designed to be a container for the light that followed. Is everybody okay? Lurianic Kabbalah says these containers were made from pure light. After they were formed, more light from the Infinite poured into Adam Kadmon and poured out of his eyes and filled the containers, but the containers were not strong enough to contain the powerful light that poured into them and the containers broke and shattered. Did I tell you

that this is called the world of points?

The lights that came out of Adam Kadmon's eyes were isolated points of light that reminded me of the stars in the sky. This was called the World of Points. The containers shattered. They could not hold the light that poured into them according to Lurianic Kabbalah and they fell down into the lowest world. I do have that on the board for you although I haven't gone over it yet. The lowest world is the World of Action. That is our visible world. It has to do with this planet and with all the universes that we can see. The World of Action is the universe of time, space, matter and energy experienced directly through the senses, directly through the senses. That's our world as we know it. So Lurianic Kabbalah says that these containers that were made of pure light, no earth in them, no darkness in them, according to Lurianic Kabbalah, shattered under the burden of this light pouring into them and fell down from the highest world which is the World of Emanation. The World of Emanation is structured energy flowing directly from the Emanator. Adam Kadmon is the Emanator. He's the one that the light is emanating through and the first world to come forth is the World of Emanation, structured energy flowing directly from the Emanator. I think I shouldn't have said that at this point. There was a World of Points before the World of Emanation. The structured energy was coming forth from Adam Kadmon, the Emanator. The containers broke and they fell all the way down through all the worlds and right down into the World of Action where Lurianic Kabbalah says, they became the material substance of this world.

So what Lurianic Kabbalah is saying, and I've heard this before, that everything in this world was originally light, but it fell down so far that it became the material substance of this world. The broken containers are called shells in Lurianic Kabbalah because I guess they broke in two shells or into pieces. There were sparks of light that was pouring into the containers that got trapped in the broken containers and fell down into this world with them. Now I have a problem with that because Genesis 1:1 says, and in the beginning God created the heaven and the earth, but there's nothing said about the earth in the beginning of Lurianic Kabbalah. And the earth was without form and empty, void and empty. Now I believe what Lurianic Kabbalah calls the empty space, that that space was not empty. I believe that what the Lord

told me years ago when I first started preaching formally like this, was that the way this creation came into being was that God Almighty sent forth an aspect of Himself. He brought forth a separation within Himself, not a contraction, that created an empty space. You might say He just sent forth His arm or He sent forth His sperm from within Himself. He sent forth an aspect of Himself. In that operation of sending forth an aspect of Himself which can be likened to a nuclear explosion, there was a waste product which we call the earth. So the earth was present from the very beginning according to the Doctrine of Christ as the Lord has shown it to me. He has told me to put this on a tape because I was willing to say that I was wrong, but the Lord has told me to go forward with this explanation.

The earth was present from the very very beginning and the earth became present when Adam Kadmon went forth, when that first stream of light went forth. It came forth from the midst of the Creator. My understanding is there was no empty space. The Creator just brought forth a strand of heavy light from the midst of Himself. We talk about this in The Serpent's Triangle with the scriptures that we translated showing that Adam is heavy water. I'm going to say it one more time, just to make sure everybody has this. Lurianic Kabbalah says that the Infinite One contracted Himself, withdrew and formed an empty space in the midst of Himself and that one ray of light went into that empty space and that one ray of light is Adam Kadmon, the primordial human and the beginning of all things. But what the Doctrine of Christ is teaching is that there was no contraction and there was no empty space, but God Almighty simply sent forth Adam Kadmon from the midst of Himself. The Almighty One, He brought forth a concentration of His own light from in the midst of Himself, that we can call a spiritual sperm. He just sent that concentrated aspect of Himself forth, not into an empty space. That concentrated aspect of God Almighty just appeared right in the midst of God Almighty. In that processing of Himself, to send that concentrated part of Himself, away from Himself, energy was required to do that to send that strand of light forth. In that transaction of sending that concentrated strand of light forth from Himself, there was the likes of an atomic explosion which produced a waste product which we call earth.

I have no problem believing that earth, when it is raised to

a higher level, originally was light because that's all there was. There was only light. But the earth was formed, according to the Doctrine of Christ, not when the containers broke and the shells fell down to the World of Action. That happened later. The earth was formed right from the very beginning. When God Almighty concentrated Himself in a form that we're going to call a spiritual sperm (for the purpose of understanding) He sent that sperm forth. It took energy to send that sperm forth and there was fallout from that energy. There was an explosion within God Almighty and some of the light of God Almighty was transmuted into an ash and a waste product that we call earth. So the earth was present before the containers of the World of Points fell down. So the earth was present before the containers of the World of Points fell down. The particles of earth were designed to be filled with the light of Almighty God. We're told that the creation is a creation of darkness and light, that it is morning and evening; morning being a mixture of darkness and light, which has more light and evening being a mixture of darkness and light, which has more darkness in it. So Adam Kadmon, from the very beginning, it's true he was pure light, but some of that light was already converted into a form of darkness that when mixed with the light created two conditions. There was day and night and then we had evening and morning. So the day and the night was at the very beginning. The day alone was Adam Kadmon and the night was the fallout that came forth from the separation or from the bringing to the surface of this concentrated aspect of God Almighty.

So first there was day and night and then the day and night mixed and from there on we read about morning and night, morning and evening. So we might even say that the containers of the World of Points that Lurianic doctrine talks about was the evening. That was the darkness and the morning was the light that filled the containers. I want to tell you that makes more sense to me, to say that the containers were made of a mixture of light and darkness with a heavy concentration of darkness and the substance that poured into the containers was a mixture of light and darkness, where there was more light than darkness. Well, to me that makes sense, that there would be more energy in the morning than there was energy in the evening. Therefore, as the energy called morning, a mixture of light and darkness with more light than darkness, poured into the vessels called evening, which

was a mixture of light and darkness with more darkness than light, that the vessels that had more darkness than light couldn't contain the vessels that had more light than darkness and broke. See, I have no problem with that. But I have to tell you that I do have a problem believing that at the stage of the creation that we're talking about now, that the vessels were pure light and that the substance that poured into them was pure light and that the vessels just weren't strong enough and they broke. Without being told that it was this mixture of light and darkness, I've got a problem with that because what that says to me is that the creation that was coming forth was coming forth in a manner less than perfection. I mean, this was God Almighty bringing forth this creation. Could He not bring forth the creation that would provide vessels of light that would not break? I've got a real problem with that.

But, if you can tell me that the problem in the creation was that the light of God was now mixed with darkness and the vessels weren't strong enough to endure and then if you mix it with the Doctrine of Christ and we say that the vessel that broke and the vessel that didn't endure was Adam's ox that we read about in the Doctrine of Christ, well now, we start getting some understanding here. The vessel that broke was Adam's ox, you see. It was the ashes of the earth, the surface of the earth that was mixed with some of Adam Kadmon's light. Then we start getting the message of the fall that comes forth from the Doctrine of Christ. Why did these vessels break? Was it really that the substance that poured into them was too strong for the containers? Did not God Almighty know, did He not know enough of engineering and physics to provide vessels that would be strong enough to contain the light? Of course, He did. But there was a problem with the vessel and the problem with the vessel was that it was made out of the waste product, earth, which we know from the Doctrine of Christ was conscious earth. The reason that the earth was conscious was because the light of Almighty God had mixed with it, imparting consciousness to the sterile earth. But that this sterile earth, that now became conscious, received the life of God, but did not have the morality, the integrity or the righteousness of God. On the contrary, this spiritual earth that came into existence, which was so illuminated because of the power of the light that mixed with it, that according to Lurianic Kabbalah, it was called light itself, but a

lesser grade of light. That's what Lurianic Kabbalah says; it was a lesser grade of light.

But we know it was a lesser grade because there was earth mixed in with it. It became an alloy, you see. It was no longer pure light, although Lurianic Kabbalah says it was still pure light. These vessels or this vessel had the nature of the conscious earth. We learn from the Doctrine of Christ that the reason that the vessels broke was because the vessel which was formed in the image of Adam Kadmon, her husband, started to be or was seduced to think the thoughts of the conscious but unrighteous earth, that she was drawn from. The container and the light that filled it was no longer one in thought or in purpose, but the container and the light became divided first in their thought and then in their purpose. Adam Kadmon, the light that was filling the container had a purpose to fulfill the will of God Almighty and form a creation in that image of God Almighty. But the vessel, even though made of light was an alloy and was made of an alloy that had more darkness than light and regressed into the unrighteous nature of that conscious earth and they pulled apart. He wasn't that the container could not hold the light. It was that the container was not in agreement with the light. Can you imagine going to your table to pour a cup of coffee and your coffee cup having a consciousness of its own and saying I do not want to sit on this table and as you lift up your coffee pot to pour the coffee, the cup moves to the other side of the table and the coffee misses the cup and pours on your table. This container had a consciousness and a will of its own.

At the beginning, the will of the container was completely lined up with the will of Adam Kadmon, the Emanator who was pouring light into the containers. But at some point, the containers had another thought, an unrighteous thought, and separated from the light of Adam Kadmon and fell down into the World of Action where they lost even more of their light, where they broke into shatters and they became shells. They lost even more of their light and also, according to Lurianic Kabbalah, sparks of the light that was filling the container was trapped in the shells. Well, we know all about Abel. We know that Adam was pulled apart and that Adam consisted of magnetic fields that were holding the whole creation together just like magnetic fields hold all the planets in their orbit. Adam Kadmon was a magnetic field or a series of

magnetic fields. It was a creature that was a series of magnetic fields and when the containers pulled away from Adam's thoughts and Adam's headship, they broke the magnetic field and they could no longer stay in their orbit and they fell all the way down into the World of Action. We know that Adam, literally, or the aspect of Adam Kadmon that was in these containers, literally pulled apart and Adam ceased to exist and he broke up into the many seeds of the spiritual seminal fluid which we call Abel. So we're really agreeing with Lurianic Kabbalah, which says that sparks of the light of God were trapped in the shells that fell down to the World of Action and that they're trapped down here to this day. We're saying that Abel is trapped down here in this World of Action and that he's trapped until this day.

So what I see in the Doctrine of Christ is an explanation and an extrapolation, an understanding of what the Lurianic explanation of the beginning is. It's taking Lurianic Kabbalah as this abstract concept of light alone. But the Doctrine of Christ just expands it and makes it easier to understand. What's more, the Lord has told me that we, fallen mortal humans beings today, we are the particles of earth that are not formed and void. I mean, not us, because the Spirit of God is being formed in us, but humanity as a whole, is devoid of the light of God. Each human being is a spiritual particle that is suppose to be filled with the light of God. But the world is not filled with the light of God. Neither is the world formed permanently. I've been preaching that for years, especially if you have Christ in you; one minute, you're your carnal mind and the next minute you're your Christ mind. One minute, you're prophesying and doing great feats for God and the next minute Satan is rising in you and you're jealous of somebody. We're not permanently formed, you see. In the spiritual plane, we consist of a multiplicity of spiritual particles that are not permanently formed. If you've ever seen one of those little glass balls filled with particles that look like snow; if you shake it up, the whole ball fills with snow. If you leave it settle down and you just look at it, all the snow is on the bottom, but if you just touch that glass ball, the snow just goes and flies everywhere. That's the condition that we are in. We are made up of a multiplicity of spiritual particles that are not permanently formed.

If Christ is in you, you are engaged in an ongoing continuous never ending warfare between the Spirit of Christ and

Satan to form your spiritual particles into their image. The Doctrine of Christ agrees with Lurianic Kabbalah that we are suppose to be working with God to deliver the shells which we know to be the personalities which we are, and to deliver the sparks of life that are within the shells. That would be Abel. That's true, except that the Doctrine of Christ is in disagreement with Lurianic Kabbalah as to how we are to go about this. Lurianic Kabbalah says, that we are to do this pretty much by good works and by good deeds. Redemption, according to Lurianic Kabbalah, is a cosmic process of correction (called tikkun, in Hebrew) bringing the worlds to their originally intended harmony and balance. Brethren, we are the worlds. It begins in the higher realms starting with the World of Emanation. That's where the Glorified Jesus Christ is today, where the Ten Sefirot are reconfigured as personifications or faces. I haven't given that to you yet, but all that that means is all of the work that we've done here, identifying the Fiery Serpent, Leviathan, Satan, Pharaoh, the Swine; all of this work that we've done, those are all called personalities; the Fiery Serpent, etc. We recognize the different aspects of the Satanic timeline by giving them personalities. We know that in the timeline of God, we have Christ Jesus and the Glorified Jesus Christ. As I've told you earlier, I broke down at that point. I did not know what names to give the different aspects of Christ Jesus and I see that Lurianic Kabbalah provides those names.

I will be teaching on them. I get a strong witness to it and I'm very excited about it. But that's what this explanation is talking about here. It's talking about the restoration now and that the restoration begins in higher realms starting with the World of Emanation. That's where the Lord Jesus is, where the Ten Sefirot are reconfigured into the names of all these different personality types; Christ Jesus, the Glorified Jesus Christ. We're going to find out new names also. These personalities continuously interact with one another and we know that's true; Abel is interacting with Christ, Christ is interacting with Christ Jesus, Christ Jesus is interacting with the Glorified Jesus Christ. Because these personalities continuously interact with each other, both giving and receiving, they can achieve dynamic and harmonious equilibrium that was missing in the World of Points, without breaking. Well, that's another issue. We'll go into that later. The restoration continues in the material universe. I just really

want to read you this. This is what you have to do. We accomplish this by the performance of mizpahs; that's keeping the commandments, by prayer, by study and acts of kindness. Actions that help unify the lower and the higher worlds, thus hastening the Messianic Era in which perfect harmony balance and peace will reign in the worlds both seen and unseen. There's nothing said about the sin nature. There's nothing said about confession of sin and overcoming and the warfare. So I read, at least between the lines, in this Lurianic Kabbalah, that we are the helpers of God, but that we are not the problem.

Yet I know because I've looked further on in the book that Lurianic Kabbalah definitely recognizes evil forces in the world and gives instructions as to how to lock those evil forces outside of our spiritual being. But all I could do is just comment on these pages as I go along with them. What I just read to you was what the author calls a synopsis or a general idea of what the Lurianic universe is all about. He sums it all up by saying, the end of it all is redemption and he says nothing at all about confession of sin or anything else that we preach here in the Doctrine of Christ. So Lurianic Kabbalah does acknowledge evil forces. It does acknowledge that we can be obsessed by evil forces. It gives instructions on how to lock them out and protect ourselves against them, but I have not read anything, so far, indicating that there is a knowledge that we are the shells and that we human beings are the vessels that broke or that human beings are the vessels that are without light; that all the light poured out of us. We no longer have the light within us and that we therefore do not have a righteous nature and that we need a full conversion based upon confession of who we are and an active will to transfer from the serpent's nature into the nature of the Holy One. I don't see that in the synopsis at all. If I had no spiritual knowledge, whatsoever, and I read that synopsis, I would say, well, well, there's nothing wrong with me and I'm God's helper and we're going to go out and catch all those shells and all those sparks of light and return them to God Almighty. That makes me a third person.

What I see in that, is God Almighty and His light and the shells that fell down and were broken, that have to be saved and we're a third person helping God. But we're not a third person. There is no trinity; it's a lie. There is no trinity, there's only darkness and light: the Father and the Son and truly all are one,

but right now darkness and light are separated. Well, what just came out of my mouth is very interesting, that there is no trinity and there's just darkness and light; the Father and the Son. You may recall that we did a translation in the New Testament having to do with Judas and Jesus. In particular, Judas going to the Pharisees and having an opportunity to witness to them. Of course, this is the esoteric meaning of the Scripture. You will not find this in the King James. What came forth in that translation was that Judas said to the Pharisees, there is no trinity. I was surprised to find out that the esoteric meaning of the scripture was that the Pharisees believed in a trinity. Now I know that they didn't believe in the Father, the Son and the Holy Ghost. They didn't believe in Jesus Christ, so I didn't know what their trinity was. When I started this study on Kabbalah, I was a little disconcerted because I see a lot of triads in this study. We know that there are Ten Sefirot and there are all different combinations of numbers, but there are a lot of threes in the study. So I thought, maybe, the Lord was saying, (I'm sure I have this on a tape) you're all caught up in this study of Kabbalah and you're not seeking me and that's the trinity that the Lord was rebuking them for, but I don't think so. I think that what just came out under the anointing is the trinity that the Lord was talking about.

You think, Pharisees, you think that you're a third party. You think that there's righteousness and there's good and evil in the world and you're the third party; you're the trinity that's going to restore the world to righteousness. But there is no trinity. You are not the third party. You are the shells. These are not only our physical bodies, but our carnal selves are the shells, you see. Now Kabbalah teaches that there are five levels to the soul; five levels to the soul. Kabbalah teaches that when the fetus is being formed in the mother's body, nephish enters in and that is the word that we find very frequently in the Hebrew text. It basically means the animal appetites, what the church would call the flesh and that that enters into the fetus as it's being formed. Then Kabbalah says, the next level of soul is ruah, which means spirit, and Kabbalah teaches that that enters in while the baby is suckling. Now I've never heard anything like this from the Lord, so I don't have a witness or a rejection of this teaching. So as with all of my teachings, I'm telling you I don't see anything wrong with what they're saying, so I will accept it until such time, if it ever happens,

that the Lord tells me that it's not true. So we see, first, the flesh, the animal nature, just the fact that we're mammals, the life of the flesh, which is in the blood, we're told, enters into the fetus as the fetus is being formed. According to Lurianic Kabbalah, the spirit doesn't enter into the baby until the baby starts to suckle. That sounds a little strange to me. I would think the baby would be born with a spirit, but I don't know. Maybe they know what they're talking about. The Lord hasn't spoken to me about that yet. Now everybody, according to Lurianic Kabbalah, every child born has a nephish and a ruha, what we would call a soul and a spirit. That's what the church is talking about when it says soul. I say, it's the personality. We're talking about the human part of ourselves.

Then comes the third level of soul, what is called in Hebrew, neshamah, and again I very likely have the wrong pronunciation. I do not have a pronunciation key. The neshamah or the neshamah and that is what is called the intellectual soul. Now Lurianic Kabbalah says that to get this intellectual soul, you have to acquire it over long periods of intellectual study and that is what is being developed in me and here in this ministry; an intellectual soul and that comes from God. That is the soul that comes from God. Now we would call that Christ. In the new covenant here, we would call that Christ; your ability to understand this deep spiritual teaching. So Lurianic Kabbalah says that that comes from God and apparently it comes as you mature. You have to start to study and develop this intellectual capacity. He's not talking about knowledge. He's talking about an ability to reason, all the things that we're studying here; an ability to reason, an ability to comprehend, an ability to see the logic of statements and draw conclusions and draw inferences. We've been talking about inferences in this ministry for years like reverse inferences. Well, to just train your mind, it's really a philosophical training. You have to be able to think in certain patterns to really get the deep understanding here. That is called the neshamah, if I'm pronouncing it correctly.

Then comes the fourth level of soul, which is called (and again please forgive my pronunciation) kiya and that, according to Lurianic Kabbalah, has to do with the development of morality and ethics within us. Oh, and let me tell you this, the nefesh, what the church calls the flesh, that is what the Scripture is talking about when it says the life of the flesh is in the blood. That aspect of soul

is associated with the liver, according to Lurianic Kabbalah. I find that so interesting because I've always been fascinated with the scripture which I believe is in the book of Jeremiah where it talks about the King of Babylon saying he looks in the liver. Now I knew that this King of Babylon was referring to a spiritual entity who was very powerful in witchcraft and I always believed that the looking in the liver was an ability to see into the future or to see into other people's minds, to have words of knowledge and to have knowledge of other people's plans, etc. It just struck me as being so interesting that the liver is associated with an aspect of the soul. It's just another witness to what I've known, that to look in the liver means to get your psychic powers from the life of the flesh, which is ruled by Satan. It's just one more witness. The ruha, the spirit, and to me that would be the spirit of the soul. Paul says, be ye renewed in the spirit of your mind. I believe Paul is talking about the spirit of your carnal mind. Of course, the soul is in the midst of that. He says that ruha is associated with the heart. So I see that there's no indication as to what the nefesh and the ruach is associated with. In other words, the nefesh associated with the intellectual soul; that's the mental plane and the kiya is associated with moral development.

Then there's the fifth level of the soul. I think it's called Yechidah, which is unity. We know the unity that we're all hoping to attain to is the unity of Christ Jesus in us. Well, first we want to form a unity with Christ Jesus and then Christ Jesus in us forms a unity with the Glorified Jesus Christ and we go along for the ride and that is the unity that produces eternal life. Of course, there is one more step. We have to be circumcised away from Leviathan. Lurianic Kabbalah says that the child develops the ruach, the spirit, when it's suckling at the mother's breast. I find that very interesting because psychologists tell us that the personality of the child is fully set by the time the child is a couple of years old. So I don't know that it has anything to do with the physical suckling, but what probably is meant here is that the spirit of the child is developed based on its early relationship with its mother and that is exactly what psychologists tell us, so it's a double witness. So we pretty much receive the flesh, the neshamah, which is associated with the liver and the ruha, which is the spirit, which is associated with the heart. Everybody has that and we pretty much get that as a baby. Some people never develop an intellectual

mind and then some people never receive the fire which is morality. There are a lot of people in this world that are not ethical and moral. It is a great gift to have a true morality in the midst of you. I've known for a long time that there is a lot of strength in morality and morality that's not a law, but morality that truly rises out of your heart. There's a tremendous strength. It's a spirit of righteousness that comes into you and that, too, is a gift of God. Of course, the final unity is what everybody is hoping for.

Well, that was just a little side exhortation. We were talking about relating the knowledge of the Doctrine of Christ to the abstract concept that Lurianic Kabbalah brings forth of Adam Kadmon. The lights that came forth from Adam Kadmon, in particular, the World of Points, which came out of Adam Kadmon's eyes, which lights developed into vessels and then additional light poured out through Adam Kadmon's eyes to fill those vessels. We're relating that to the Doctrine of Christ, saying that it was these vessels that came out of Adam Kadmon's eyes, the World of Points that was a form of Adam. You see, there have been many Adams. For years I wondered why we're told in the book of 1 Corinthians, I think, that talks about the first and the last Adam. It doesn't say the first and the second Adam. I never understood that. Now I understand that there have been many Adams. The first Adam was Adam Kadmon and he is immortal. Adam Kadmon, you may recall, from previous messages and what I also have told you earlier on this message, Adam Kadmon is the name of the first ray of light that entered into what Lurianic Kabbalah calls the empty space. I don't believe the Doctrine of Christ says that. I believe the Doctrine of Christ says that the space was filled with a mixture of light, the light of the En Soph, the Unlimited One, and a degraded form of light which was a waste product that resulted from the separating of that concentrated strand of light from the En Soph, Himself.

So Adam Kadmon was that first ray of light, that concentrated ray of light that we talked about in the message called The Serpent's Triangle. I don't remember what scripture it was that we translated where we found that, but it was somewhere in Genesis. Adam Kadmon is immortal. He is intimately associated with the En Soph, the Unlimited One, and he cannot be destroyed. But now remember, Adam Kadmon was set up in the form of a filter and lights came out of his eyes. I don't

know how many lights came out of his eyes. Many lights came out of his eyes and hung in an area and this was called the World of Points. I want to suggest to you that the lights that came out of his eyes were what we called today, the Abels, all of the many Abels or the sperm or the seed of Almighty God's reproductive force. The seeds of His life, the seeds of the reproductive force, of the Unlimited One came forth out of Adam Kadmon's eyes and all of these seeds were called Adam. You know, brethren, if your name is John Smith and you get married and you have the potential to have many children, you haven't given your children first names yet, but they're all little Smiths, all of your potential children that exist in your wife's ovaries and in your loins. You might say they're all the little Smiths that aren't born yet. Well, all of these points of light that came out of Adam Kadmon's eyes, they were little Adams. They were Adam in seed form; everything that the Doctrine of Christ has been preaching.

The way this came forth in the Doctrine of Christ, although I didn't have the names exactly right over the years as I preached it, because I thought that Jehovah was the highest form of the Godhead. Now I find out that Jehovah is not the name of the highest level of the Godhead. I'm not in any way changing what I preached, I just had the wrong name. Does anybody not understand that? I now know that the highest level of the Godhead is this Unlimited One, this unnameable One that has decided to bring forth the creation which will reveal His very positive qualities and that his creation of which we are a part, is coming forth in the midst of this Unlimited One. There's nothing greater than Him. We're in the midst of Him and He's so great that He doesn't have a name. He's called the Unlimited One or God Almighty. This concentrated strand of light came forth from within God Almighty. This is Adam Kadmon and he became a filter or a holding tank or a well. He became a vessel with openings in it so that this Adam Kadmon is a filter. He's like a prism when the light of the Infinite One pours into him. That light is channeled through the openings in Adam Kadmon. This is the beginning of the reproductive force, the lights that came out of his eyes. They stood in separate points like the stars in the sky and they were baby Adams. That's what they were, baby Adams, and they were made from a combination or a mingling together of the pure high grade light of the En Soph that was mixed with the waste product that came forth when Adam

Kadmon separated from the En Soph. They were not perfected. This world of lights; they were not perfected and they came out in the form of vessels. It was the first thing that came out.

Brethren, when a human baby is born, the first thing that comes out is the head. We read in some scriptures where it says the first thing that came out (in one of the sets of twins that were born) I think it was a foot that came out first and the midwife put a red ribbon on it. The whole baby is not born at once. Something comes out first. Well what came out of Adam Kadmon eyes first, was the vessels that would hold the light. Remember I told you earlier this morning that there were different grades of light that were resident in Adam Kadmon. There was morning and there was evening. The morning was the mixture of light and the degraded light called darkness, that had a greater propensity, a greater proportion of light that was called morning. Evening is the substance or the level of light or the grade of light that had more of the degraded light in it. It was darker; evening is darker than morning. Well, the evening came out first. Isn't that what the Scripture says; and the evening and the morning was the first day. Isn't that what the Scripture says all through Genesis? And the evening and the morning was the first day. The vessel came out first. The evening came out first. That aspect of light that had more of the degraded light, more of the darkness in it than the light. That came out first. It was suppose to be the vessel. Doesn't that fit? We talked about Adam forming a spiritual ox and I told you as long as I've been preaching this, that I had no idea what this spiritual ox was and I know that she's a parable, that this ox is a parable. I just know that as the Lord gave me the understanding of the scripture, when I brought forth the Doctrine of Christ, it was that Adam needed a vessel to dwell in.

Now this is not talking about Adam Kadmon. This is talking about one of the baby Adams; one of the offspring that's coming forth from Adam Kadmon, needed a vessel to dwell in and that vessel is a spiritual ox. That was the parable that the Lord gave me. It was all I could understand. Now I read in Lurianic Kabbalah, that it was a vessel of light that was made to hold the true light. Well, we're saying the same thing, except that I'm saying it in a parable and Lurianic Kabbalah is talking in some abstract terms, about vessels of light being filled with light. Then the light of the Infinite poured into Adam Kadmon, came through Adam Kadmon's

eyes and entered into the vessels that were formed and the vessel broke apart. So we went through this whole thing earlier on this tape. Now the point that I'm trying to make is that there are many Adams. I want to suggest to you that every one of those points of light that came forth was an offspring of Adam Kadmon. Now I found some very interesting information about two scriptures in the New Testament. One is 1Corinthians 15:47; The first man is of the earth, earthy; the second man is the Lord from heaven. 1Corinthians 15:47; the word, Lord, is not in that scripture. There's no word, Lord, in the original Greek. The reason I went in to look this up was because this King James translation was contradicting what I'm sitting here telling you. The first man is of the earth, earthy, and I'm telling you the first man is Adam Kadmon, who's immortal.

So I had to go inside and look at the Interlinear Text. First of all, the word, Lord, is not in there and the Interlinear Text reads, out of Adam, the first, the second dusty and solid one came. Do you hear this? Out of the Adam, first, the second, dusty, solid one. Of course, I'm amplifying the words, Cain. Out of Adam, the first, the second dusty and solid one came. So the word that's missing here, the inference that we have to draw based on what we know is that out of Adam, the first immortal one, the dusty solid one came. Why would the Scripture say, dusty solid one? You know, I've been reading this scripture for years. The first man of the earth is earthy. Well what in the world does that mean, that the first man of the earth is earthy? You see, the Scripture doesn't waste any words. There's a meaning for every word. So there are a lot of scriptures that really never made sense to me, but I can only do one word at a time. I never got to it. The word earthy appears first and that means dusty. The word earth appears second and that means solid. I want to suggest to you that this is talking about the earth in Adam. We are in our inner man, we're made of dust, and in our outer man, we're made of the solid ground. We're dusty in our spiritual parts and in our physical parts, we're solid ground. We're the earth. We're both dusty and solid earth. So out of Adam, the first, the second one, who is dusty and solid, came into existence and also the Adam from heaven.

This sounds to me like the verse is really talking about three Adams. It's talking about Adam Kadmon, it's talking about the Adam who's dusty and solid, and it's talking about the Adam

who's from heaven. Well, what does that mean? I'll tell you what it says to me. In view of everything that the Lord has been bringing forth here today, the Lord seems to be saying to me that that vessel that we were taught was a spiritual ox (that I always told you I didn't know what that meant) that spiritual ox was the Adam of the earth or the part of Adam that was from the earth. Then there was an inner man who was not as solid and he was made from the dust. I want to tell you that I read ahead in this book of Lurianic Kabbalah and in the future chapters, in the more subsequent chapters, it says that every light is in three parts. It's a vessel, it's the inner light and the outer light. The vessel, the container, the ox, the inner light, the spirit of the man, and then a light that surrounds the vessel called the outer light. I want to suggest to you that the outer light is the Adam from heaven and that the inner light is the dusty Adam and that the Adam of the earth is the Adam that was the container. It was Adam in three parts. He was the container, the inner light and the outer light in three different grades of light; the container being the most deteriorated because it was mixed mostly with the waste product. At this point, I don't know which was a stronger or more powerful light, the inner light or the outer light. I have not learned that yet.

So we see that 1Corinthians 15:47 is not translated correctly to say that the first man is of the earth, earthy. This is completely untrue. The first man or the first Adam is immortal and out of the immortal Adam comes many Adams, many Adams. All of those Adams, they're both earthy and earthen and heavenly. They're earthy, earthen and heavenly. They're dusty, they're of the earth and they're of the heaven. Those three qualities are in all the Adams that came out of Adam Kadmon. Now there is another scripture that I'm looking for. It is 1Corinthians 15:45. I want to read that to you from the King James. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. So there it is again, that the first man, Adam, was this weak earthen type man. But when I looked in the Interlinear Text, I see it reads, And so it is written, at the beginning, (not the first Adam, but at the beginning) Adam made man a living soul. And so it is written, at the beginning, (not the first Adam, at the beginning) Adam Kadmon made man, all the other Adams, as a living soul. At the end Adam will be a quickening spirit. At the end, all the Adams that came out of Adam

Kadmon will be a quickening spirit. You see, the way I taught it with the Doctrine of Christ, was that Elohim and Jehovah formed a dust man. Jehovah breathed Elohim's breath of life into that dust man and that Elohim remained with Jehovah in the high realms of the Spirit, but that breath of Elohim, that was breathe into the dust man, went forth and that was the creation. That's how I preached it.

I now understand that it wasn't Elohim that was breathe into the dust man; that it was Adam Kadmon that breathed his breath into the dust. I can't explain that yet. What I'm telling you all here, tonight, is we're talking about the world of points that came out of his eyes. So I can't be talking about the breath of Adam Kadmon right now. I have not acquired that knowledge yet. So just bear with me if you hear the contradiction. So it was spirit that came from Adam Kadmon that was breathed into the waste product that came forth when the Unlimited One concentrated Himself and separated Adam Kadmon from Himself. Why would the Unlimited One separate Adam Kadmon from Himself? Because it was the desire of the En Soph to bring forth the creation. So He took something from within Himself and separated it. In that separation, energy was required, and a waste product, a degraded form of energy, came into existence and that was the day and the night. Adam Kadmon is the day and the degraded light that is the waste product is the night. The two of them flowed through Adam Kadmon and mixed into a dual light substance called morning and evening or evening and morning.

So if you can hear it, the Lord has just woven together a significant measure of the Doctrine of Christ with the Lurianic Kabbalah teaching. He's woven it together; that's what He's done. That what He's done. Let me say it again. The primordial Adam, Adam Kadmon, is immortal. He is a channel, a prism, through which the highest grade light of the Unlimited One flows through. When that light from the Unlimited One flows through Adam Kadmon and comes out of his eyes (that's what we're up to) the light that came out of his eyes, what came into existence was a many membered man, many Adams; the World of Points, many Adams, many points, many points of light. These points of light were three fold. They developed into three different grades; the container, the inner light, and the outer light. The containers broke apart and fell down. Now according to Lurianic Kabbalah, the

reason for this was that the containers weren't strong enough. But I believe that that's not true. I believe that what the Doctrine of Christ says is true. I cannot believe that the Almighty God wouldn't know that these containers wouldn't be strong enough. It just doesn't sit right with me. How could He not know that the containers would not be strong enough. I can't receive that. The lights came forth in a relationship with one another. Now Lurianic Kabbalah also says that there was no relationship between the points of light that came forth from Adam Kadmon's eyes.

Lurianic Kabbalah says it was because there was no relationship between the points that came forth from Adam Kadmon's eyes, that they didn't relate to one another, therefore they didn't strengthen one another and the vessels broke because the vessels couldn't contain the light. I cannot receive that, you see. I believe that these points of light did relate to one another, but I believe that they were antagonistic towards one another. I think the points came forth and they were energy fields. They were energy fields that were opposed to one another. They were magnetic fields and they were negative and positive particles that were working against one another. Of course, that's necessary, because it's this kind of magnetism that keeps all the planets spinning in their orbits. That was necessary. We know the whole story through the Doctrine of Christ, how the degraded light, which we call earth, received consciousness without righteousness, and how that was the negative force in the creation and that it was the responsibility of the positive force of all these young Adams that came out. These young Adams that came out, they were the inner light and the outer light and they were suppose to control that degraded light which was the container that they were dwelling in. It wasn't that God couldn't foresee that the containers wouldn't be strong enough. It was that these young Adams did not hold on to their rulership. They lost their control over the negative forces that they were mixed with. Adam Kadmon is immortal. He did not die, but the children that he brought forth fell down into the World of Action.

I agree with that from Lurianic Kabbalah. They fell down into the World of Action and I believe that they eventually became what we are today; solid earthen vessels without light. There were sparks of the inner light that was in these vessels that fell down with them. We know that the names of those sparks are Abel and

that the redemption of the universe involves the restoration and the regeneration of the shells, the vessels and the regeneration of the spiritual lights which we call Abel. So the two doctrines have just woven together in my mind. I hope you've received this. I'm very excited. They've just completely woven together, with just a couple of minor disagreements, with what Lurianic Kabbalah says. Now the most exciting part of this whole thing to me is that the Lord has told me that it's still the beginning. We fell down into time. Now Adam Kadmon is beyond time. The scientists say that we've just been around for billions of years, which boggles my mind, but as far as God is concerned, it's still the beginning because what He talks about in Genesis 1:1 and 1:2 is taking place right now in us. There was an intermission. The creation went forth and the young Adams did not take the victory and we're told in the book of Job about the day that the sons of God became evil. They fell down into this World of Action and Lurianic Kabbalah talks about the evil shells. The evil shells rule this world. The sparks of inner light are completely captured and dominated by the evil shells, which are the personalities of humanity. Isn't that interesting?

Now we, well, I won't talk about me because I believe that I've got light in me and I hope and believe everybody here has light in them. But talking about humanity that doesn't have light in them, the rest of the members of humanity, they are the earth that is empty, void and unformed. I started to tell you before we went out to dinner, that this concept of being unformed means to be not formed permanently. The personalities of humanity, we are the containers, we are the shells that Adam Kadmon is still determined to fill with the light of the Infinite One. Adam Kadmon is appearing to the world today as the Lord Jesus Christ and He came to complete the work. He came to save His children. He brought forth children. Adam Kadmon brought forth children. I'm sure that He, the Infinite One, the Unlimited One, the immortal Adam Kadmon, did all that he could do to equip his children to survive and to go forth the easy way, but they didn't make it. They fell down, his children fell down into this World of Action, but he has not abandoned them and he has entered into this world seeking to find that which was lost; his spiritual children. That is just so exciting, that not only Adam Kadmon is appearing to us as the Lord Jesus, but the very Infinite One, Himself, the Nameless

One, Himself, who dwells inside and outside of Adam Kadmon, is revealing Himself to humanity through the Lord Jesus Christ and through Christ Jesus growing on the inside of some shells who have received light.

But the shells, they don't want the light to come in. The shells are ruling. It's like a science fiction story. They don't want to be filled with light. Why? Because there's negative consciousness inside the people of humanity and they don't want the light to come in and rule them. But the main point that I'm trying to make right now is that it's still the beginning. It's bereshith; that's the Hebrew word. It's still the beginning. We are the vessels and the Lord Jesus Christ is seeking to put that strand of light inside of us. He's seeking to reproduce His experience. Remember Adam Kadmon was that concentrated strand of light that came forth in the midst of the Unlimited One and he is the well or the filter or the prism that we all came through. The Unlimited One poured His light into Adam Kadmon and we poured through his eyes and came into existence and failed to control our negative side and fell down to this world. He has come after us to fill us with his light so that we will be filled with the light of the Infinite One and the light of the Infinite One will be outside of us. That's the plan, that we should be filled up to overflowing with the light of God and that the light of God should also surround us. But the aspect of Almighty God that we communicate with is not the Unlimited One that's outside of us. He's too far away. The God that's outside of us is too far away. We are called to communicate with the God in the midst of us, with the light in the midst of us. But of course, He has to get into the midst of you, first.

So it's very interesting to know that these two scriptures have been misunderstood. It never occurred to me that the King James translators deliberately did any harm. They just didn't have the knowledge. So we need to know that as it is written, the first Adam; he made Adam the living soul. Now according to Lurianic Kabbalah, the Adam that fell is called the lower Adam, who was created to bring restoration. Now this is Lurianic Kabbalah. At this point, I believe what I'm telling you is contradicting the Doctrine of Christ and the Lord has told me to cleave unto this knowledge of the Doctrine of Christ. According to Lurianic Kabbalah, the Adam that fell is called a lower Adam, who was created after the World of Points was destroyed and it was this lower Adam who was in

the Garden of Eden, who was created to restore everything, who messed up. Unless the Lord shows me otherwise, that teaching does not fit in with what the Lord has shown me, even with the weaving together of Lurianic Kabbalah and the Doctrine of Christ. I see the Garden of Eden being associated with the offspring of Adam Kadmon, those points of light that came forth, that appeared in a triad, a vessel, an inner light and an outer light, and were destroyed and fell down into the World of Action. So unless the Lord shows me otherwise, at least at this time, I have to reject that Adam in the garden was yet another Adam that was created to restore. Although maybe that's true. Maybe there was another Adam created to restore. But until the Lord talks to me about it, I really have to let that pass.

I would like to address the chart that's on the board. It's a table that's called levels of reality. The significance of that title is that all of these worlds coexist. They not only coexist, but they're intricately touching one another and they're actually inside of one another like the layers of an onion. So we have the Infinite En Soph. He's the outer most level. Nothing is beyond Him. Everything is inside of Him. He is beyond all description or analogies. We cannot even make up a parable about the Infinite One. According to Lurianic Kabbalah, we just don't have enough information about Him, but this Infinite One is revealed to us in Christ Jesus, you see. Now, I don't make any claim to be able to draw an inference or an analogy about the Infinite One. But I do claim that I have, in Christ Jesus that dwells in me, and with my relationship with the Lord Jesus through my husband, Christ Jesus; I have the potential ability to understand the Unlimited One, at such time as the Lord Jesus brings me into that knowledge. Maybe it's going to take a thousand years until my mind can be expanded to the point that I could understand the En Soph. But I believe that in Christ Jesus, I have this potential because the Father is revealed to us through the Lord Jesus Christ. We know that Paul said, I think when he was evangelizing the Greeks, this unknown God that you worship, we declare Him to you. The next level down is Adam Kadmon. He is called in Lurianic Kabbalah the Emanator. That means that he's the one that brings forth the rays of light. That word, Emanator, comes from the word emanation. (End of Tape 1)

Tape 2

Adam Kadmon is the Emanator. He's the one that sends forth the light. He's the one that sends forth the lights, initially, the lights of the World of Points. Adam, all the many Adams, the many membered Adams were seduced by their negative side. Well, let me just go through this whole chart. The World of Emanation comes next. These are all parallel realities that exist within us. The World of Emanation; this is structured energy flowing directly from the Emanator. So we might say that could be likened to the World of Points. The energy that Adam Kadmon sends right out from himself. That's the first thing that we see, the structured energy. What does structured mean? It means energy that is specifically directed and it's structured in three levels; the vessel, the inner light and the outer light. I haven't really read it in this book yet, but I'm just wondering if we wouldn't call it a soul and a spirit. But I'm not sure because I haven't gotten to that point in this book yet about the study of the three lights.

Then comes the World of Creation. This is accessible, only through meditation and mystical experience. Now I've given you several testimonies about mystical experiences that I've had. When I first started to have mystical experiences, I thought that I was losing it. I would be sitting in my house or wherever I was, alone, and I would think that I was imagining things and I would start having what I called imaginary conversations with people. Sometimes I would see images, but I think in those days, which was ten or fifteen years ago, I sometimes saw images, but mostly, I would just have conversations with people who weren't there. As if that weren't strange enough, whatever we talked about, would come to pass. That really started to disturb me until the Lord told me that I was involved in a form of trance. Those were the terms that He used in those days. He didn't say anything about a mystical experience. He told me it was a form of trance and that it was of Him. You know, it wasn't bad things that happened. I really cannot think of an instance or example to tell you about because it was a long time ago, so far as my conversations went with what I perceived to be with nobody. You see, we can have conversations with people when their physical body is not in front of us. If we're high enough in the spirit, we can talk to people wherever they are.

Maybe once and it wasn't in Christ, I really think I had heard some witchcraft communication from somebody.

But basically, I've never had a telepathic communication with someone where we literally talk back and forth like you're talking on the telephone. I've never experienced anything like that. But I have experienced the result of someone's telepathic communication. In other words, let me give you an example. Lord, help me to think of a good example. Let's say I have a thought that I'm going to invite you to dinner. Then I call you up and I invite you to dinner. Somehow this thought of mine has touched your life because I picked up the telephone and I called you. So my telephone call to you is the resulting action of my desiring to have you for dinner. Can you understand that? I desire to have you for dinner, but I can't just leave it there. I have to communicate that desire to you. I've never had a telepathic conversation with someone where they hear me like on the telephone. The way spiritual things work (at least for me anyway) I will think thoughts towards those people who are at the level that I'm at. See, it's not a psychic thing. It only happens to me when I'm in Christ, when it has a legitimate purpose to it. I am not a practitioner of witchcraft where I can communicate with anyone that I want to. When I am in righteousness, sometimes a communication goes forth, but the person perceives my thought in an indirect way. Some people in the occult express it as an echo or as an indirect light. In other words they feel the effect of my thought. I know you don't know what I'm talking about.

Let me try again. Okay, I have a testimony for you. When I was on my first trip to Nigeria, I had an appointment with a young man and the communication system is very poor there. There are no public telephones on the street. The only public telephones that they have there, at least at the time that I was there, are in store fronts. You can't just walk down the street and go to a telephone. You have to pay the people and there's someone running the whole store. So I had an appointment with this young man. He was suppose to come to the house where I was staying and the family I was living with was going to make a graduation for their son. There was some change of plans where I wasn't going to be there for that young man and I didn't know how to get in touch with him. So I said, Lord, please tell him not to make that long trip here and then not find me here. I didn't want to do that to him. I just

dropped it. So I made an indirect communication with this young man. I said, Lord, please tell him. I came home and this party was going on and there is this young man standing there filling his mouth with cake. I walked through the door and I think he was almost afraid that I was going to be angry that he was there and he came right up to me and he said, Sister Sheila, I don't know why I'm here. That's what he said to me. I said, that's okay, the Lord brought you here in response to my prayer. So, can you hear what I'm saying?

This young man, I'm sorry to tell you has since died in a car accident. He felt the impact of my desire to communicate with him. He did not hear my communication directly. He did not hear me telling him I won't be here tomorrow, so come today, but something moved on the inside of him and he responded to that stimulation and came to the house of my hostess a day early and told me he didn't even know why he was there. So, this kind of communication is called a mystical experience. It's similar, although it's not the same thing; it's similar to the way I started out by having conversations with people. Well, maybe I guess it is the same thing. I would have conversations with people and they, most often, would not know that I had been talking to them in the spirit and what I was saying in the spirit would register in their mind as a suggestion or they would think it was their own thoughts. You see, I did that in Christ Jesus. I talk to people in the spirit as the Lord leads me in Christ Jesus, which means it's not witchcraft. But there are people who have very strong minds who will not confront you or will not honestly tell you what they're thinking, but they think in secret, and if you're a spiritual person, their thoughts touch you. So if you want to walk in Christ, you have to be aware that other people's thoughts are touching you all the time. You have to be guarding the doors of your mind looking at every thought that comes in and wondering where it's coming from.

Oh Sheila, that sounds like terrible bondage. It's not really. There are certain things that you know are legitimate where you have to get up and go to work in the morning, you have to go to sleep at night, you have to buy food, you have to be here for these meetings. We have obligations that we know are acceptable, but many thoughts come into our mind that are impromptu thoughts, that don't have to do with our structured lifestyle, especially

thoughts of the things that come out of our mouth, if we don't stop them. It's really important if you're going to be a spiritual person (and I think everybody that's attending these meetings is spiritual on some level) at some point, you just have to get this revelation that every thought that comes into your mind is not generated by your own mind. Even if the thought that comes into your mind is generated by your own mind, it could be generated by your carnal mind, not your Christ mind. But also, you have to know that other people's thoughts register in your mind. When you're spiritual, your mind is like a radio receiver. It's dangerous for you to just say whatever thought comes into your mind or to just go ahead and do whatever thought comes into your mind. You have to really check it over and think about it and not do anything rashly because it could be a thought from another person and it could be something that would be destructive to you.

So you have to start with the simple thoughts. If a thought to telephone somebody arises in your mind, you should ask the Lord where that thought came from. Did the Lord want you to telephone that person or is somebody thinking towards you to call them because we are suppose to be controlled only by the Lord Jesus Christ. You have to start with the simple things or you'll be controlled and you'll be controlled at some point for evil. We're in the midst of a tremendous spiritual warfare in this country. You have to start learning to resist control now. It's very important. So we're talking about mystical experiences and I'm telling you that I started out having mystical experiences with these so called conversations that I thought were imaginary. I now know they were not imaginary, that they were Christ Jesus talking to the person, even though the person's physical body was far away from me, the communication was effected. It always proved out that the communication was effected. But I did have visions in those early days, when I was very young in the church, although not too often. One day I have to tell you about was very upsetting because a vision of a young man and a young lady in the church, in fornication, appeared before my open eyes and stayed with me for a couple of days. Everywhere I went, with my eyes wide open I saw this vision of the two of them in fornication. I was so embarrassed and I didn't know what to do about it. I thought it was a demon.

Finally I told one of the deacons in the church and he said,

well maybe it's not a demon. Let's pray about it. As soon as we prayed about this young couple possibly being in fornication, the vision disappeared and I later found out that they were being tempted. I really never did find out how far it went and I really didn't care to know, but I did pray about it and I believed that my prayer helped them. I believe the Lord showed me that vision to pray that prayer to help them. So these are all mystical experiences. Now my mystical experiences have intensified these last few weeks. I've had a couple of very exciting spiritual experiences that I won't put on this tape and it's all in meditation. What does that mean? Well, I meditate on the word of God, you see, and when I'm in communion with the Lord, sometimes I see an image in the spirit. Recently this image that I've seen in the spirit turned into a whole series of events that I witnessed and I believe that the Lord, Christ Jesus within me, was having this spiritual experience on a spiritual plane that my physical body is not a part of. You see, my physical body is the outside of the onion and all of these spiritual planes are within me. You can only see what's going on within you with the eye of the spirit because the eye of the spirit is sort of like an x-ray machine except that you don't really see what's going on inside of you.

You see an image that represents what's going on inside of you, because inside of you, there are beings that are made of light. They don't have any form. There are formless beings living inside of us. So, when we have a mystical experience and I can't tell you how it works at this time because I don't know, but when we do start to see in the spirit, when we do start to have these mystical experiences, we see images. That's what the book of Revelation is all about. John said, I saw things that I couldn't write down because I couldn't explain them, so I'm just putting down the images that I saw. I'm putting down the parables that I saw. He said, it's unlawful to write them down. What that means is, I don't know how to do it. What he meant by it's unlawful is that he was incapable of translating what he saw down into this low realm of comprehension or putting it into the language of this world. That's what he meant. He said it wasn't lawful to talk about those things down here in this low realm. There was no mechanism by which to do it, so he gave us the information in a parable form. Mystical experiences are a part of your life in Christ Jesus as you mature. Now God has not given these mystical experiences to people who

are not very serious with God. We have to know that Satan also gives mystical experiences. So every vision that you see or mystical experience that you have, you should share it with a trusted elder, with a mature person in Christ Jesus. You should get their opinion as to whether or not it was God because you want to make sure that you're in the right spirit. That is the World of Creation. It's accessible only through meditation and we do not meditate by emptying ourselves out. We meditate by concentrating on the word of God and by seeking the Lord.

The World of Creation is accessible only through meditation and mystical experience. By the way, Kabbalah says that's where the archangels are. As I've told you, in other parts of this message, I have not gotten into these angels yet. I've got a built in negative mechanism towards all these angels. I don't like the sound of it. I may find out that I'm wrong and the Lord may tell me that these angels are real, but I don't like the sound of it. For some reason it's disturbing me and I don't know why. But I do believe that if it's true and if it's of God, at some point, the Lord will show it to me and we will talk about the angels. I have leafed through this whole book and gone forward in it and I don't think I've seen anything about angels in this Tree of Life book. I have bought several books on Kabbalah, but the Lord has clearly told me to concentrate on this book, which I have been reading for several weeks and I've just gotten through the introduction, so I guess it's going to take me awhile to get through the book. Of course, I'm giving you my comments and teaching you as I read.

The next level of reality is the World of Formation. I think we would probably associate this with the etheric plane. This is the patterns, the laws, the formulas and the paradigms that underlie the physical world which can be inferred through reason and imagination. I think that would be the etheric plane. It can be inferred through reason and imagination. Scientists and astronomers and astrophysicists use inference a lot. For example, they discovered black holes. I don't believe any scientist has ever seen a black hole, but they have found traces of radiation that emanate from the black hole. It's like saying, for example, if all of the automobiles out on Route 112 here were invisible, but you could see the exhaust fumes, you could go out on the road and see all these exhaust fumes and draw an inference, which is a conclusion, that there are invisible cars on that road because you

see the exhaust fumes. If you see bird droppings on the floor, you can assume that birds had visited your bird feeder. If your honeycomb has been ransacked, you might think you were visited by a bear. You see, you could draw the inference that you were visited by a bear. That's what we're talking about here. In the World of Formation, it's an invisible world, but it's close enough to us that we can see signs of the world. If you see a baby animal, you know that there's a mother somewhere nearby. If you see a pregnant woman or a woman who has a baby, you know that she was with a man.

So this is how we understand the etheric plane because we see the effects of the etheric plane in our world. So we draw inferences about the closest world to us. Of course, we live in the World of Action which is the universe of space, time, matter and energy experienced directly through the senses; eyes, sight, hearing, smell, taste, etc. That's our world. Now what's interesting here is that according to Lurianic Kabbalah, the World of Points that I have related to our understanding of the Doctrine of Christ, concerning the fall, fell down and died. According to Lurianic Kabbalah, that World of Points completely died, fell down to the World of Action and completely died and was reconfigured and most of the energy went back to Adam Kadmon. It was just the shells that fell down and a few sparks of the inner life, but most of the energy went back to Adam Kadmon and was reconfigured into these worlds; the World of Emanation and the World of Creation, the World of Formation and the World of Action. Now I don't have any understanding on this right now. The Lord did a lot of weaving together for us today.

I'm just telling you this in case anybody has a quick mind and they pick this up. I'm telling you that I am aware that with these five worlds we don't count the Infinite as a world. These five worlds are suppose to be, according to Lurianic Kabbalah, the reconfiguration or the replacement, you might say, of what the World of Points was suppose to be. It's as if to say Adam Kadmon gathered up everything that was ruined from the World of Points and remade it into these five worlds. So I do not have the ability at this point to weave together this statement by Kabbalah with the Doctrine of Christ. I don't know what to do with it, so I'm just giving you the information. Do you understand what I'm saying? According to the Doctrine of Christ, it is my belief that the World of

Points that was destroyed and fell down to the World of Action is this world right here. We are the shells and the Abels are the sparks of life that are in the midst of us. Well, maybe the Lord is telling me the energy that was not lost, went back to Adam Kadmon and was formed into all of these worlds. Okay, I could deal with that. That's the answer then. The energy that was not lost was formed into these five worlds. Praise the Lord.

What's interesting is that Lurianic Kabbalah teaches that the reference to the Kings of Edom in the Old Testament is really talking about the World of Points that was destroyed. I noticed years ago that the offspring of Esau are called Dukes and it's the only place in the Scripture where that word is used and there's a whole listing in the book of Genesis of all the Dukes that came forth from Esau. I prayed about it and I felt that the offspring of Esau were supernatural men. So I am looking forward to finding out how Lurianic Kabbalah relates those supernatural men called the Dukes of Edom to the World of Points. Now this is what I understand so far. I first said to the Lord, well if the World of Points was destroyed, how can you say that these human beings, these offspring of Esau, is the World of Points. This is what the Lord told me. He said the World of Points died to their higher state, but they did not cease to exist. They died to their higher state and they fell down to the World of Action and appeared as mortal men. They appeared as supernatural powerful mortal men and then they died like men. They died a human death. So this seems to be the pattern of the Scripture. Immortal beings come forth from Adam Kadmon. If they fail to control and rule over their negative aspects, they fall down into the World of Action where they are born as human beings. They live out an existence in this world and then they die to this world. What happens after that, I'm not prepared to go into at this time.

So I remind you that everything that we're studying here, it is in preparation to assist us in a deep esoteric understanding of the Scripture. There are a lot of mysteries in the Scripture. I really would like to find out more about these Dukes of Edom and I understand that there is a book that has been translated into English that would give me this information. But I've deviated from this book, the Tree of Life, a couple of times already and the Lord has clearly told me that He wants me to stay with this book. So I've even stopped reading the Zoar until I can get through this

book. Then I'll just do whatever He tells me. This is the first time in all my years of studying that I think I can honestly tell you that the Lord has done this, that He's named the book. I heard Him audibly telling me to buy this book. I deviated from the book because when I first looked at it I wasn't interested in it and He literally told me to go back to it. In all of my years of study, I don't remember Him ever doing that, either with a book or with any specific scripture that I was studying. I don't remember Him ever coming to me and saying study this book. So we will see what the Lord has for us. I'm putting all of my study time into this book.

Okay, let's read from this book a little bit and we'll see what the Lord gives us here. I may have told you this before, but I feel to read it again. This is talking about the Creation of Adam Kadmon. The Infinite withdrew a portion of its light away from a point at its very center creating an open space, an empty void within which the finite worlds would be created. Into this void was radiated a single ray of light, a narrow conduit transmitting a limited amount of the light of the Infinite, enabling the finite worlds to receive and contain it. The emanated light takes the form of Ten Sefirot, finite packets of divine energy whose linear configuration, Kabbalists equate with the biblical phrase, the image of God. The Ten Sefirot are the image of God. Now we have a lot of people in the church today, saying that we are in the image of God, but the Ten Sefirot are the image of God. That means to be in the image of God, you must have the wisdom of God, the knowledge of God, the understanding of God, the grace of God, the judgment of God, the strength and might of God, the endurance and victory of God and both the male and female reproductive aspects of God.

So I don't know what the people who preach that we are in the image of God are talking about or what they think God is like. I tell you, brethren, that the church is not in the image of God and that mortal man is not in the image of God. There is only one who is the image of God and His name is Christ Jesus. He is the only one who is in the image of God. If you have Christ grafted to you and if Christ Jesus is being formed in you, you have the image of God within you and that image of God within you is fighting with your negative principles to form you, who are not permanently formed into the image of the Lord Jesus Christ. As solid as we look on the outside, we are made up of probably trillions of spiritual particles of dust and that dust is mixed with the light of the

Almighty. There are two spiritual laws. If you have Christ formed in you, there are two spiritual laws operating within you and they're both seeking to form your dust. The way they're seeking to form you is by seeking to penetrate into every spiritual atom of your spiritual being. They want to be inside of you. They want to be inside of every spiritual atom of you. They want to be inside of you as a whole. They want to be inside of your mind and they want to control you. The Spirit of Christ wants to control you and the spirit of Satan wants to control you. From moment to moment, these two spirits are forming and reforming us.

Brethren, every time you form an opinion and then you change your mind, you change your mind because one or the other of the two spirits has formed you in their image. You see, the image of God is manifested through our thoughts and through the way that we think. So when we think with the thoughts of Christ Jesus, we are formed in His image. If we're walking out of the wisdom of Christ Jesus, we're in His image and then five minutes later, we make a mistake or we think an evil thought or envy arises in us and instantly Satan has laid hold of us and reconfigured our dust. So we, spiritually speaking, in accordance with the esoteric doctrine, we are unformed, meaning that we are not permanently formed. I honestly don't know, but I don't think the Lord considers us empty if Christ is in us. I guess, even if the Holy Spirit is in us, we're no longer empty, but the Holy Spirit is certainly not the full light. Remember, we need to have a vessel, an inner light and an outer light. What's happening right now is that our vessel is very dull, very dull. We're being filled with the inner light and the outer light and that light is working towards penetrating the vessel which we are, the earth of this vessel. If you're still having any physical problems, whatsoever, you have very good reason to believe that the inner light and the outer light, if you possess it, have not yet penetrated the vessel that is containing them. That is why you still have problems with your health. Alleluia.

So we see that the image of God is the Ten Sefirot. The image of God is not what you see with your eyes or not what you hear with your ears or not what you taste, but that the image of God is in His nature. The image of God is in His nature. His nature, at its highest point, is wisdom, knowledge and understanding. So we read in the Tree of Life, while nothing can

be known, much less said about the Infinite itself, the concept of Sefirot enables kabbalists to speak about the way that the Infinite interacts with the finite world. So we see that God is interested in interacting with us. He wants an interaction with us. He wants to speak to us and He wants us to speak to Him. He wants a relationship with us. He wants a personal relationship with us and He wants us to be interested in and to listen to what He has to say to us. I want to tell you, brethren, that if in your personality, you are a very poor listener and you do not listen to me or you do not listen to the members of your family, you are going to have a very hard time hearing from God. So we should develop the qualities within ourself of sensitivity to other people and listening to other people. We have a few people here who are very poor listeners. You should know that if you're a poor listener in this world, the chances of you hearing from God are small. So if you want to hear from God, you can work on developing your ability to listen and to understand what other people are saying when they talk to you. That will help you in your relationship with God.

I'm reading from this book here. The first reference to Sefirot occurs in Sefer Yetzirah. That's the Book of Formation. It's an early Jewish contemplative text that had a great influence on Kabbalistic thought. Sefer Yetzirah describes ten entities that are called Sefirot which are instrumental in the creation of the world, relating the terms Sefirot to the Hebrew words. These Sefirot are metaphysical forces, luminous emanation, the agent of the deity, which Sefer Yetzirah draws on the visual imagery. This comes from Ezekiel 1:13 and 14. This is the description of the Sefirot. Like the appearance of lightning, their limit has no end and God's word in them is running and returning. I know that when we translated that chapter many years ago, the example that the Lord gave me was the flicking of a film. We don't really have film like that anymore, but we used to have films at home using a projector with a light that shined through it and the different frames of the film would flick past it. That was how the Lord described the running to and fro to me, that flicking of those films which produced a moving image. But I see in the back of this book that there's a whole chapter on the light going forward and returning. I have not yet learned what that means, the light goes forward and it returns. So I have to leave you with that.

We see that lightning is a symbol for the collective Ten

Sefirot. They are the image of God. They are the agents of God. They are the powers of God that are sent forth to bring this creation into existence. We have a lot of work to do with them. I think we've talked about the Ten Sefirot. I put them on the board for you. The next subject that we're up to is the personalities that are formed out of these Ten Sefirot. I've mentioned this several times already. I've told you that the Lord has given us a lot of information about the Fiery Serpent, Leviathan, Satan, the Dragon and Pharaoh. We know all these aspects of the serpent's household and what they really are, are measures of Satan's energy in different aspects and in different functions. The Lord has given us personal names to these aspects of Satan's energy. Well, the Lord wants to do the same thing with regard to His timeline, with regard to Christ Jesus. He wants to give us the personal names to specific aspects of His energy force in man. So we're going to deal with that, but I think we're going to do that at another time because I'm losing the whole congregation and the anointing is so strong that I'm about to go out in the spirit, myself.

So I think that we will call it a day. Once again, I don't know if I'm pronouncing these names correctly or not. We're going to be talking about these personalities, as the Lord leads me, when we have our next message. I want to give you the Hebrew pronunciation of what I'm calling personalities. Okay, I'll try. It's called Partzfumin. That means personifications. So we're going to be giving these qualities of God, wisdom, knowledge, understanding, mercy, grace; we're going to be grouping them together and giving them personal names. There are five Partzfumin. So we have Ten Sefirot. We're going to take this Ten Sefirot and condense them into five personalities that will be called by names such as mother, father, and then there are some personal names. I don't want to get into it now because I'm passing out. That's why I don't want to get into it now. Does anybody have any questions or comments before we close this message tonight? Everybody is slain in the spirit. Praise the Lord.

(End of Tape 2)
12/29/00mjs

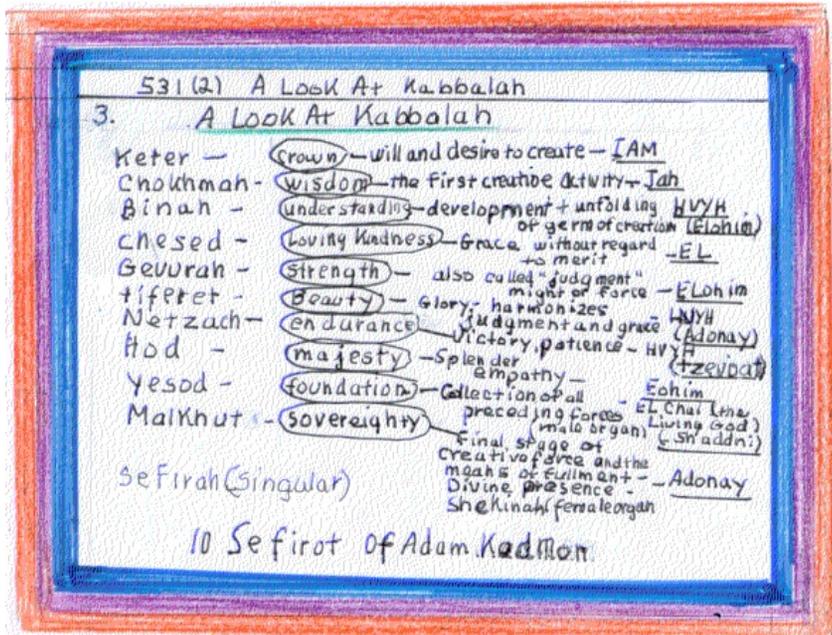
Drawing # 1

531(4) A Look At Kabbala

1. Levels of Reality

<u>Level</u>	<u>Characteristics</u>
1. the infinite (Eyn Sof)	Beyond all descriptions or analogies
2. Adam Kadman	"the Emanator," the link between the Infinite and the finite worlds
3. the world of Emanation	Structured energy flowing directly from the emanator
4. the world of creation	Accessible only through meditation and mystical experience.
5. the world of formation	the patterns, law, formulas, etc. that can be inferred through reason and imagination.
6. the world of action	the universe of space time, matter and energy experienced directly through the senses.

Drawing # 3



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