

Christ-Centered Kabbalah

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TRANSCRIPT OF MESSAGE #544 - Part 2

METATRON

This Message Has Been Transcribed and Edited For Clarity, Continuity Of Thought, And Punctuation By The CCK Transcribing and Editing Team.

Praise the Lord everybody, we are doing a study in the Zohar by looking at all of the paragraphs that we can find concerning Metatron, the archangel. We are trying to find out who he is. I have suggested to you that Metatron is Christ, is the personification of Christ in the individual, I know that I have told you that Adonay is Christ in the individual. Well we're engaged in a complicated study here. You may recall that Malkhut is the tenth Sefirot, and that Adonay is the name of God associated with Malkhut, and I'm suggesting to you that Metatron, and we also know that Nukvah is the personification of Malkhut, Nukvah the female is the personification of Malkhut. What I'm suggesting to you now and remember I'm teaching you as I study so there may be changes. What I'm suggesting to you now is that when Yesod, the ninth Sefirot joins with Malkhut, we have a new name.

Can anybody tell us what happens Yesod's male joins with Malkhut, the female. Does anybody remember what that union means? And there is a name for that union, it's called Shabbat, that's the Hebrew word for the Sabbath. Can anybody tell us anything about the spiritual Sabbath Day? When Yesod joins with Malkhut, there is a reaction that is manifested through the whole world, okay. If Yesod is joining with Malkhut in me, that reaction manifests throughout my whole world because each one of us is a world, and everyone that I touch is

affected by the fact that Yesod is joined to Malkhut in me, okay. And that the Sabbath Day is come into existence.

You may recall that we did a translation of one of the chapters in one of the gospels where Jesus told the Pharisees that he is the Sabbath Day, and we did that translation before we ever started our study in Kabbalah. I knew that the Lord was telling me that was what the translation was but I didn't understand it. Jesus said, I am the Sabbath Day. The Pharisees were rebuking him for teaching on the Sabbath Day, and Jesus said, I am the Sabbath Day. What Jesus was saying was that Yesod was married to Malkhut within him, and when Yesod marries Malkhut, we're told great miracles and blessings come forth and that new souls are created.

That's from Kabbalah, my understanding of what it means in Kabbalah that new souls are created, is that the lives of the people that I touch, the lives of the people that do not have Christ that I touch, Christ is grafted to them, and the new soul of Christ, the new man, the Kabbalistic term is new souls come into existence. I see it as the new man coming into existence in those individuals.

So we see that this union is a very important union for the life, for life. And let me remind you that Yesod, we're told he's the foundation and he's male, okay, Yesod is the male organ or the lowest part of the heavenly man named Ze'ir Anpin, and Ze'ir Anpin consists of the fourth Sefirot through the ninth, one, two, three, four, five, six, Chesed, which is loving kindness, sometimes called Gedulah, Gevurah which is might, Tiferet which is beauty, which is kind judgment, Netzach, which is overcoming or victory, Hod, which is identity with the mind of God or Christ, and Yesod, the foundation or the male organ. These six Sefirot comprise the man, Ze'ir Anpin, who is the husband of Malkhut, the female, who is found in us, in human beings. And Malkhut is called the kingdom because to have a kingdom you have to have land. So we are the land, and we have the potential to be the kingdom of God or Satan's seat.

The New Testament says Satan's seat, but might as well just say Satan's kingdom, Satan's seat or the kingdom of God, and then lots of times we're both, for a season we're both. So Yesod, the sixth Sefirot of the heavenly man Ze'ir Anpin, is his male organ that marries us. Well that's the same thing Christ Jesus is marrying us. Christ Jesus, the heavenly man is marrying us. Kabbalah is just teaching it in greater depths with more understanding. The reason Yesod is called foundation, I find this very interesting, because in our world a foundation is underneath. The foundation of this building is under my feet, but spiritually speaking the foundation is above. The foundation that enters into us through Yesod is the lowest level, of the world above.

Now in the New Testament we read about that heavenly Jerusalem coming down out of heaven. Well I haven't really studied this out, but that may talking about Ze'ir Anpin coming down to dwell in us, the whole heavenly city is coming down, the whole heavenly constellation of the nine Sefirot from above are coming down to join in us, and the foundation of that heavenly city or that heavenly constellation is Yesod, the male organ of Ze'ir Anpin the heavenly man. And Ze'ir Anpin is attached to his mother above Binah, and Ze'ir Anpin's mother is attached to her husband, Chokhmah/wisdom, and wisdom is attached to Keter, which is the origination of all thought that comes from God in man. And Keter is attached to the eternal realm.

So when Ze'ir Anpin's Yesod comes to join with Malkhut in us, we receive the whole heavenly constellation. Now it doesn't happen all at once, and there is a tremendous warfare of Yesod who is, Ze'ir Anpin is Christ Jesus to us, as he comes to penetrate into us and dwell with us, there is a tremendous warfare because we are not empty, we are filled with inhabitants of Satan's kingdom.

So that is the basis I was telling you about the archangels yes, on part one of this message, and we had even a message prior to Metatron, I think we called it the archangels and the household of God. I told you on these tapes that I'm twenty three years in God and I have always had a problem with this concept of angels just flying around in heaven. This is the first understanding that I have had of angels that makes the concept tolerable to me, and the Lord told me that the archangels, or that an archangel is the personification of each Sefirot, each Sefirot has a personification, and I won't go into that in detail because we did it on another tape, but basically that's what we're dealing with today, and I know that there are personifications, Keter is Arik Anpin, and Chokhmah is Abba, and Binah is Imma, but these are personifications that are a part of the family of God.

Each Sefirah has its own life, okay, we're all members of one family and then we go out and have our own life, each Sefirot has its own personification. We might say, that the personifications that we have studied so far of Abba and Imma and Ze'ir Anpin, and Nukvah, these are the personifications that are recognized within the household of God, within the family of God. In each member of the family of God can go forth, but does go forth and have an existence of its own, or at least an independent aspect of the collective existence. So I have on the board for you the name of the personification of each one of the Sefirot which we're told are archangels. Okay and if you don't understand that you could check out the message before this.

Now it's very interesting to see that Metatron is the personification of Keter as well as the personification of Malkhut. The reason for this brethren is that it is the purpose of God to have the highest Sefirot which is Keter and all the Sefirot under him, all the family of God in heaven dwelling in Malkhut kingdom which we are. We are the kingdom and the kingdom needs to be inhabited. It is the intention of almighty God for every human being to be inhabited by the family of God, and not by the household of Satan, see.

So for this reason we see that Metatron who is the personification of Keter is also the personification of Malkhut, it is the ultimate intention of God for the whole nine Sefirot to dwell in us, and to occupy us as a man occupies a woman. And when we come into this condition, we will be lacking nothing. There will be no lack. So if you have any lack in your life at all you can test yourself, you can answer your own question whether or not you are married. I guess I'm not married yet, I know that there are two stages or three stage of the marriage, I know that Christ has to be grafted to Abel in me, and then Christ has to marry Christ Jesus, and then Christ Jesus marries the Lord Jesus. So I know that I'm not fully married because I have lack in my life, I have responses that are not of God. What is lack does not only mean monetary lack.

I have lack of self control in certain areas. I have lack of a knowledge of how to deal with specific problems in certain areas, so I'm lacking the fullness of God that helps me to have Godly response and to overcome my rebellion and be obedient. So if you've got a chronic problem, your problem is that you are lacking the fullness of the household of God, and I encourage you all to pray that way because that's how I pray.

I identify the lack in me, and I say, "Lord please fill me with the attributes of your Godhead because I'm doing things that are destructive in my life because I am lacking. It's essential that you understand it's because you're lacking, you can't do it in your own strength. You're wasting your time, you're spinning your wheels, put your energy into petitioning the Lord to give you what you need to come into order.

It's very important that we know how to pray, that we know how to approach God and we know how to get what we need from him, but we have to know what we need before we can pray, and before we know what we need we have to understand our deficiencies. Not to condemn you, but it's essential that we're fully really facing that we've got a problem and if our personality will tell us, well oh I just made a mistake, you're not fully facing that fact that you have a problem, therefore you're not fully seeking God for the solution, and we're told clearly that you have to pull down the power of God from heaven, that when we

pray, it acts as a magnet that pulls down the power of God that answers our prayers.

So if we're not really concerned, if we're not really convicted that we have a problem, and we're saying, "Oh well I just made a little mistake, we are not pulling down the power of God to help us, can you hear that? It's not condemnation, but it has to be a conviction and the expression of a need that you're really are losing in this life because of a lack in your mind, in the way you think or in your personality, you have to really go after God to get it, and if you keep justifying what you do, saying, "Oh it's just a little thing", you're not going after him and you're not going to get it. This is the way it works. That means we have to be humble, and admit that we have a need and pray fervently that that need should be satisfied, what need that we should receive the spiritual strength to behave properly in areas where previously we have not been able to do so. Whatever your problem is, if you're a drug addict, if you're an alcoholic, if you're rebellious, if you're mouth is out of control, if you can't stop eating, if you're overweight, whatever your problem is, deliverance begins with a conviction that you have a problem in your life that you are powerless over, and that it's followed up by a relentless bombardment of the kingdom of God to give you what you need to overcome.

So if your mind set is that "Oh God is going to help me", I can't speak for God, but there's good chance your need will not be met, because he's waiting for you to come to him fervently. He's waiting for you to pant after him, to meet him, to be willing to do anything. Of course with God, he's not going to be asking you to anything ungodly. That's what he's waiting for, he's waiting for you to stir up and pull down that power because he wants to give it to you. How do you know Sheila that he wants, that you could pull down the power of God? Because he wants to give it to you, when the reason that you are asking for it, is that you want to stop sinning, he wants to give it to you.

So if you don't have it, if you've had a problem for years and you don't have it, what that means to me is that you're not really convicted about this problem and that you don't really want to change, because if you really wanted to change, you would be receiving the power to change.

Now we didn't really go into on the message entitled "The Archangels And The Household Of God", we did really not go into all of these names, I don't have any revelation on them at this time, the message was merely to let you all know that I now am convicted that there are angels and I do have an understanding of what they are that's acceptable to me. We are dealing with Metatron because

Metatron to me signifies the activity of either Christ or Christ Jesus in the Scripture, and that's why we're doing this study.

Gabriel we're familiar with, he is in the New Testament, in the King James translation as a messenger, and Michael also is in the King James so we're familiar with them.

Michael, the personification of Tiferet, which is beauty which is kind judgment, which is Christ Jesus above, Michael, Christ Jesus, also likened to Jehovah and Kabbalah, and Gabriel likened to Christ Jesus in the individual, and Metatron the name of personality that comes forth when Yesod is joined to Malkhut. Metatron, the name of the personality that comes forth when Yesod is joined to Malkhut, and manifesting through Malkhut in the earth. Yesod who has all of the above Sefirot manifesting through him, Yesod who is the foundation that carries all of the other attributes of God on his back, manifesting himself through Malkhut that's through you and me, through Christ in you and me, okay, Christ Jesus in that function I'm suggesting to you is Metatron.

Now at this time it seems to me that there are many more names in Kabbalah than we have in the New Testament. From what I can see so far in the New Testament, Christ Jesus is everything, the only difference that I can see is Christ or Christ Jesus or the glorified Jesus Christ, I don't see all these many different names. Whether or not the Lord will open that to me at some time in the future I don't know.

So therefore you may hear me saying that several different names are associated with Christ Jesus, Tiferet, kind judgment is associated with Christ Jesus and that's Michael, and Christ Jesus also appears to us down here as Yesod in the position, in a function when Christ Jesus wants to join with a human being, he manifests to us through Yesod, and he's still Christ Jesus, just in a different position in a different function, and then when he joins with Malkhut, the kingdom within us, his name is Metatron, different functions, different names.

So we're just going to take this a step at a time. If the Lord shows me other names in the New Testament fine, and if he doesn't fine too, because what we're doing now is we're interpellating the extended knowledge of the Old Testament through Kabbalah with the doctrine of Christ that is based on the New Testament in these areas anyway, talking about the name Christ Jesus.

So we're just going to take it a step at a time, does anybody not understand why Metatron is both the personification of Keter and the personification of Malkhut?

You see Jesus "I am" you know he said, "I am", he called himself "I am" that's why the Pharisees wanted to kill him at one point, and we know that I am is the name of God that's associated with Keter, okay. And the personification of Keter is Metatron.

Jesus was an expression of the kingdom, he was a human being. Jesus was the fulfillment of what I have on this board, he was a human being born of a woman, and he had Malkhut, you might say he had Christ grafted to him, and he married the Yesod of the heavenly man, who was the Elijah, the heavenly man Jesus was Elijah, came in the personification of Elijah, unless I have the wrong name you know, but that's okay.

I think it was Elijah but we don't see that name here. Eventually this will be reconciled, I'm not worrying about it right now. Jesus was the perfect expression of this union, he was Malkhut, and the Yesod, or the male organ of Elijah was joined to him and that male organ was the foundation or the lowest Sefirot that carried with it the eight Sefirot above, and Jesus had the whole thing. So therefore Metatron, the personality or the personification of Keter the thought of God was being expressed to all of humanity through Malkhut kingdom, and therefore the personification of Malkhut kingdom is also Metatron.

Jesus Christ was in the days of his flesh Metatron, the personification of the highest level of God, the thoughts of almighty God, Jesus Christ was the expression of the thoughts of almighty God to whoever he spoke to. And this is a plan of God for us, that we, in our, we're just specks of dirt that's what we are, but that we should have the glory that this glory should be expressed through us, that the highest expression known to man of the Godhead should be expressed through us, and this means in every thought, word, deed, and attitude. Therefore, we are examining ourselves, we are examining our thoughts and our attitudes and we're saying, was that attitude out of Metatron or out of Christ Jesus, and although it may seem harmless to you at the moment, if that attitude or that response or that thought was not something that Christ Jesus would do, that means that your old man is stepping in and speaking instead of Christ Jesus, and for your old man to speak instead of Christ Jesus, your old man has to kill Christ Jesus.

In every interaction is your old man you know that Christ Jesus has been sacrificed at that moment. But of course the glorified Lord Jesus Christ keeps raising him from the dead, thank God, we kill him everyday! Paul said, we die all the day long. What does that mean? I'm not really sure, to me right now it could mean one of two things. It could mean that Paul was saying that he himself chooses the carnal mind frequently throughout the day thereby killing

Christ, or it could mean that the people that we minister to kill Christ. Look every time someone that I minister to says something to me that knocks down Christ under me, I am the one who is responsible, I am the one because the children kill you all day long.

You have to realize that what you say is propelled by spirit, what you say is propelled by the spiritual power of your carnal mind, it's not just that you said something innocently, there is a spirit coming forth and if Christ in me doesn't stand against it, then I have been killed. But the reason I've been killed is that it's my own sin nature. I don't condemn you for killing me. If Christ was up in me powerfully enough, you could not kill him, and I know this, I just don't believe I have the power, just some days he's up in more power than others. And the only way I can identify this so far is that if I'm sent on an assignment and I know that I'm on an assignment, that the Lord has sent me, my carnal mind is sealed over, there isn't anything that anybody could say to me that would bring up my carnal mind, I'm as strong as a gargantuan. But that's only when I'm on assignment. So if I'm not on assignment I'm on my own, sometimes I take the victory and sometimes I don't. And when I don't I have to pick up the pieces and do whatever I have to do to get Christ back on top again.

One more thing I have to talk about before we go into the references from the Zohar, and that is the spelling of Metatron, I remind you that this information that I have on the board here is taken from a book from Kabbalah unveiled, The Kabbalah unveiled, which book originally was a Hebrew book that was translated into Latin, and that was then translated into English from the Latin by a Christian Kabbalist that is associated with Theosophy. Therefore, and as I've explained on the other tape, I'm more inclined to go with the Hebrew teacher than the Christian Kabbalists who are associated with occult factions such as Theosophy, or occult doctrines such as Theosophy.

Now the reason I took the, as a matter of fact, on the first tape I changed the spelling of Metatron, and I spelled it Metatron, which is the way it's spelled in other books, and that is, for those who are transcribing, that is the spelling I want to stick with, Metatron. The reason I took the spelling from Kabbalah unveiled today is because I wanted to show you the usage of the letters. In other words, Michael is spelled Mikhael, and I think also in the previous eight, we spelled Michael, Michael.

I would like to point out to you that the K is representing a C. If you look at Michael you could see with this Latin influenced spelling, the K is replacing, the K is there where we would put a "C" I there. And I looked at this word "above", kamael, the personification of Gevurah, and it just sounded so much like the

word camel to me. And I said, "Well if in the word Michael there's a "K" where we would put a "C", maybe we could put a "C" where there's a "K" in the word kamael. And it looks even more like the word camel.

We have a revelation here that a camel signifies the believer in the left side of the heart center, which is the desert, which means Satan is all boiled away, and I find that so interesting, because I know that the Lord told me that Satan being boiled away, brings a big increase in spiritual power.

So we see the word camel associated with Gevurah, which is might. I thought that was very interesting, and that is the reason that I have spelled Metatron the Latin way. We Meta, Metatron, I don't know what other clue we might see here or at some time in the future.

I have looked some of these names of the archangels, I have searched on my CD rom of the Zohar, and I haven't found them there. I did find one or two with a different spelling however. So we're just going to take it as the Lord leads us, we have enough work here, you know with all of this new information in these books that the Lord is giving us for years, literally for years, it's like starting to read the Bible all over again.

Are there any questions on this board before we go back to the Zohar. Okay we're doing a topical study in the Zohar, I've done this many times, the message that comes to mind is synagogue, temple, altar, I think that was the name of it. When we do an exhaustive study of a particular word, that means I go into the Zohar on CD rom and we will be looking at every Scripture that contains the word Metatron. What we're trying to do is get all of the information that we can about Metatron, and whatever the Lord will teach us from it.

Now what I did notice is that every reference to Metatron in the Zohar is not in the actual text. I see that there are several references where it's the translators note. The word in English, it could be boy or youth or lad, and the translator puts it in parentheses, puts this means Metatron, okay. What I would like to do is look at the references first that actually say Metatron and then go into the others with "youth" and "boy" and see if we agree with the translator.

However I did start last week with the third reference down. Now last week I did not give you references because I didn't think anybody had the Zohar, but I do know someone in South Carolina has the Zohar. This week I decided to give you the references, you never know what will be happening in the future.

Now the passage, see the Zohar is not like the King James translation where you just have one or two verses, the Zohar is the discourse, it's really a commentary and it's on the Scripture, and it sets forth in the form of a Rabbi teaching his disciples.

So there are questions and answers and expounding on the Scripture. And I want to tell you that I am definitely open to that kind of a relationship, it just has not come forth here yet.

You cannot be expounding out of your carnal mind, but when the day comes where anyone of you that you mature into the ability to give a discourse, and it's in Christ you know as to what you think this Scripture means, I'm definitely open to that, and we have had it on a very simple level, from you on a few occasions, you come forth with a spirit of revelation, but we see that in the mature teacher discipleship relationship, in the Hebrews, the students really would give a discourse, you know. And that is something that you could pray about if you would like to do it. I will only interfere if it's coming out your carnal mind, anything that comes out of Christ in any one of you, I will yield to it, because that's what I'm suppose to do. If Christ is speaking in you, I'm suppose to be quiet, and if Christ is speaking in me you're suppose to be quiet.

I fully believe in body ministry but you have to wait until Christ develops in you to the point that it's really Christ and it's not your carnal mind. So I would like to go back to the passage, oh I was trying to explain this to you, that in the Zohar we do not have verses like we do in the King James or the other translations, so what I have done by picking out these passages, I've tried to enclose enough surrounding text so that we can get the whole idea of what, of the whole context of what's being spoken about concerning Metatron.

And I see that what is happening here is what has happened in that past with other topical studies that we have had, that some of the surrounding texts is so interesting that we will be going off on a few side studies because this is just too interesting to pass by. Does anybody not know what I'm talking about. Okay, we did not finish the commentary on the passage that we started last week. It was very late in the evening, I think it was almost 1:00 in the morning, and I didn't want to go to a second tape. So we stopped in the middle of the passage which is appearing on your notes, as the fourth passage. It starts at the bottom of the first page and it says volume one page 124b.

I believe we got half way through that commentary, and I see that it's 3:00, and it's time to eat again. We were a little slow getting started this morning, I think

what I'll do is I'll just read the passage for you, or maybe I will, I guess it's 3:00, let me just read it, I feel to read it, and then we'll go out to eat.

Wherever you see the letter R. that means Rabbi. Rabbi Judas discoursed on the verse, "Happy art thou O land when thy king is a free man." Now some of these verses have references, we're told that this is Eccl.10:17, the references are in Roman numerals, they, all of the references, all of the references to the Scriptural references book and verse, and I would just like to point out to you that the Hebrew students were so intensely trained, that they were expected to know where every Scripture was, the Rabbi would just start talking. Like for example "Happy art thou O land when thy king is a free man."

In the Hebrew tradition the Rabbi never said, "well turn to page so and so in your Bible", the Hebrew young man, because women at least in the old days, women were not allowed to study like this, they were expected to know the Scripture well enough to know where that verse was. I want to tell you twenty three years in God, and I wouldn't know where that verse was. So this is how well trained they were. Also I would like to point out to anyone who might be seeking to locate these Scriptures, it has been my experience when I go back and forth between Hebrew reference books and the King James translation, that frequently the verse number is off by one number. So if you go into Eccl.10:17, and it's not this verse, don't just assume that it's a mistake, check out the previous verse, check out one or two verses previous, and one or two subsequent, it's usually one verse, either before it or after it.

Sometimes however the language is changed, so it's not the same word in the King James, but we're going to do the best we can with it. So it's easy enough right here, we have a reference, Eccl.10:17, but some of the verse where they don't give the reference, if you're going to try to locate this verse in your King James by searching on a Scriptural Bible program and you cannot find the verse, probably what happened is that the Zohar changed, there's a different word in the King James with the same intention but a different word.

Okay any questions before we start on this? Rabbi Judas discoursed on the verse, "Happy art thou O land when thy king is a free man." I hope I told you on part 1 that any reference to the land is speaking about Malkhut and it's speaking about us. Malkhut is the land. Actually, well it depends on what book you're studying from. I'm getting a lot of my information from Rabbi Gikatilla's Gates Of Light, and he doesn't mention the attribute to much, he deals with the name of God. So he would say Adonay is the land. Adonay is the name of God associated with Malkhut which is the attribute of God, the name of God as opposed to the attribute of God.

In other words, loving kindness is an attribute of God, and that attribute in Hebrew is Chesed, or Gedulah in the older books it's called, I don't know if it's the older books, or the newer books, we're dealing with books from different centuries, it's the same Sefirah, sometimes it's called Gedulah and then I think later on it was changed to Chesed, and the name of God associated with that loving kindness, I believe it's El if I'm not mistaken, I could be mistaken, I believe it's El.

So exactly at this point, I don't even have a clear in my own mind under what circumstances we would be using the name of the attribute as opposed to the name of God associated with the attribute, I don't really have that clear in my mind, but I believe eventually we will understand all things. So "Happy art thou O land when thy king is a free man." So the land is Adonay, the name of God or the aspect of God dwelling in us the human being, associated with Malkhut called Adonay is the land, and when Adonay dwells in us, we the king are a free man. We are the king, and Malkhut is signified in the flesh by David, who was king of Israel, and does not the New Testament say we are called to be kings and priests. What makes us a king is when Adonay dwells in us.

This verse he said, the companions have already explained, the companions refers to the community of Israel, this verse, he said the companions have already explained, but further lessons may be derived from it. Happy are Israel, now this is called an inference, we've been talking about inferences here for years. He goes on from that verse saying, well we can connect it to this concept of Happy is all of Israel. You see the verse is saying, Happy is the land, and now we're saying Happy is all of Israel, to whom the Holy one, blessed be he gave the Torah.

So the verse is saying, "Happy is the man that Adonay dwells in, and the Rabbi's relating that to "happy is all of Israel to whom the Holy one, blessed be he, gave the five books of Moses." Because you can't have Adonay without the books of Moses. You can't have Adonay without the Scripture, that's what he's saying. You can't have the name of God dwelling in you, without studying the Scripture, because when you study the Scripture, the names of God come to dwell in you, and you can't have one and not the other, you see.

But we see in our world today that there are people who try to have one and not the other. What does that mean Sheila? There are people who seek spirituality without the Scripture.

Now when you seek spirituality and acquire spirituality without the Scripture, that spirit that's coming, look, when you acquire spirituality, that means you take

a spirit into yourself, that's how you become spiritual, it means spirit dwells in you. Well brethren, if you never pick up the Bible, if you never study the Scripture, that Scripture in you is not Christ, Adonay is likened to Christ.

You cannot claim to have Christ in you if you do not study and practice the Scripture. So you therefore are spiritual because of another spirit that's dwelling in you. Everybody okay? Okay. Happy are Israel, all the men of Israel, to whom the Holy one, blessed be he gave the Torah. By the study of which all hidden paths should be made known to them. So we study the Torah, that's the first five books, that's the five books of Moses, and we acquire the spirit of Adonay which is associated with the attribute of the kingdom, which we know to Christ in the New Testament, and when we do that, the paths, all hidden paths should be made known to us.

So brethren if you are acquiring hidden paths, what does that mean? Hidden spiritual experiences, and you are not intimately associated with the study of the Scripture, your spiritual experience is not in Christ. When you study the Torah, not only are you happy, well you are happy because all of the hidden paths are revealed to you, and probably the hidden paths is even talking about the ten Sefirot probably, and also the sublime mysteries are revealed to them, those who study the Torah. I believe the Lord is telling me the paths are the ten Sefirot. The ten Sefirot are revealed to us and the sublime mysteries. The mysterious or the spiritual levels of the spiritual level of understanding of the Scriptures, and that's what the mysteries are. And of course spiritual experiences are associated with that knowledge.

The land here is the land of life. I just read that, I just read that in Rabbi Gikatilla's, the land of life. Adonay is called the land of life when El Chay is joined to her. Now try and hang in there, I know these names are confusing, but I'm acquiring this knowledge from Rabbi Gikatilla, so I'm trying to line up with his terminology and Rabbi Gikatilla deals primarily with the names of God, not the attributes of God. El Chay is the name of God that is associated with Yesod, okay, so what we're being told here is that when Yesod is joined...

El Chay is the name of God that is associated with Yesod, okay, so what we're being told here is that when Yesod is joined to Malkhut, okay that person is called the land of life. And Rabbi Gikatilla, the way he puts it forth in his book is that when El Chay, a male name of God joins with Adonay which is Christ in us, the land becomes happy, that's us. We become the land of life, or the land that is alive. You see you can have Christ grafted to you, which is likened to the name of God Adonay and you're still dead until Christ Jesus joins himself to you, and just another way to say that, that when you become the Sabbath Day,

when Christ Jesus joins with Christ in you, you become the Sabbath Day, when Yesod joins with Malkhut in you, you become the Sabbath Day. When El Chay, the name of God associated with Yesod, marries or joins with Adonay, the name of God associated with Malkhut, you become the Sabbath Day, and Adonay within you or Christ within you becomes the land of life or the land of the living, and you become the land of the living, because the living one is dwelling in you. Okay everybody alright?

And it is happy because its king showers upon it all the blessings pronounced upon it by the patriarchs. The land is happy, Christ in us is happy, we are happy because its king showers upon it all the blessings pronounced upon it by the patriarchs.

That means brethren, now hear this, when Christ Jesus marries Christ in you every blessing pronounced by the patriarchs upon their offspring is on you. Every blessing pronounced by the patriarchs upon their offspring is on you. Every blessing pronounced by Abraham, Isaac, and Jacob upon their children is upon you. And if you don't have one of those blessings in your life, it is your obligation to travail before God until he gives it to you because it becomes your right to receive it. But the fact that it's your right to receive it does not obligate God to run after you to give it to you, see.

You have to earn it. Well Sheila you just contradicted yourself. No I didn't. If it wasn't your right to have it, it would be impossible for you to earn it. It's the same principle as saying, when you break a curse, you can break a curse, you can say the words, the power from on high could come down, but the curse isn't broken until it works its way out of your life. It's the same way of saying there's an inheritance, a relative died, and there's an inheritance for you, you have to follow the rules, you have to go to court, you have to file your papers, you have to go into probate, you have to sign your affidavit, you can't say I'm not going to bother with that junk, you won't get your money. And our inheritance in Christ Jesus is ours, it's ours by testament, by will, but we have to fulfill our end of it.

Jesus Christ has left us a testament, all of the blessings and the promises of the patriarchs are ours, and if you don't have a particular blessing in your life, you are obligated to go before the Lord Jesus and ask him what you need to do that you have not done that you don't have this blessing, and you don't get bitter towards God and you don't curse God and neither do you walk around like a little baby saying, well he'll give it to me when he's ready. No you have to be banging on his door, saying Lord what I'm doing wrong? And you don't have to be doing something wrong, maybe he'll tell you in due season, but if you don't ask him that, what am I failing to do, or what am I doing wrong, and if you don't

ask him that question being, while you really are genuinely willing to be caught and make changes, you're not going to acquire your inheritance, and it's not God's fault, it's yours.

And whatever you need to do, he is full well able to empower you to do it, if you will humble yourself before God, but you cannot hold on to your own ways because that stubbornness will bring judgment upon you. The more you cry out to God and refuse to change, the more you will call down judgment upon yourself. Judge yourself or you will be judged, you cannot cry out to God and not call down judgment on yourself, because we're all guilty, we're all guilty, everybody's guilty. So if there's something that you need that you don't have, and you call out to God with a humble heart that is willing to see what you're doing wrong and change, God will, I'm telling you I get deliverance so quickly it's mind-boggling, once I get the revelation of what my problem is, and I go after God. It comes so fast it boggles my mind.

But when you start crying out to God, and you're not willing to see what you're doing wrong, or what you have to change, you call down judgment. You either call down the blessing or you call down the judgment which will eventually give you the blessing. You can't go before God, I mean this whole country, we're so rebellious, you cannot go before God and asking for his blessings, and think that there's nothing that you have to do, because if you were doing what you needed to do you'd have the blessings, so there's got to be something that you're lacking.

So the land is the land of life, and it is happy, Christ is happy in Christ, when Christ is joined to us, we are Christ.

Because it's king showers upon all the blessings pronounced upon it by the patriarchs. Well how does the king shower upon it all the blessings if we're the king, we're going to be the kings in Christ. Adonay the land of life is happy because the king showers upon it all the blessings pronounced upon it by the patriarchs. Well we're the kings, doing everything that we're required to do, which causes all of the blessings to come down, which makes Adonay which is Christ very happy.

Now it's a strong principle in the Scripture, that Adonay who we know is Christ can be a very strong judge, it's very good, make the king happy. There's a Scripture in the King James, make the kind happy brethren, you would not want Christ in you to be angry with you. And I tell you this as somebody who was under severe judgement that was unto death in the earlier parts of my life.

You wouldn't want the king to be angry with you, I mean you wouldn't want Adonay to be angry with you. Make him happy, make her happy, confess your sins and repent, and keep the spiritual laws of God and do what you're suppose to do so that she's happy with you, so that all the blessings pronounced by the patriarchs can be acquired and gathered together in your life. And this is through the mystic influence of the vow or the vav, who is always in readiness to pour on its blessings.

I remember I had this on the board in part one and I'm not going to do that whole thing over at 3:20, but I remind you that the letter vav, well I guess if I'm going to redo it I'm going to have to put it on the board again, but not now before dinner. We'll go out to dinner and we'll pick up right here. This is through the mystic influence of the vav. We'll pick up right there when we get back.

Praise the Lord we're back from dinner, and we are dealing with the phrase, this is through the mystic influence of the vow, we see in the Zohar what I have been teaching you is the Hebrew letter vav, the spelling of that Hebrew letter in the Zohar is vau. The only reason that I could see for it, is that the letter vav has two functions, it has the sound of the v, and it also is used as the vowel, oo, and for someone at this time I do not understand, the author of the Zohar has chosen to spell the vav vau, signifying the use of it as the vowel oo rather than the consonant vav. I don't know why, so I'll just keep on going. Just to remind you we had been talking before dinner, we had been talking about the phrase, the land here is the land of life, and that is the land, we are that land, when Adonay or Christ is in us and that Christ is joined to Christ Jesus, we become a land of life or a living land. We become alive. And that land is happy because its king showers upon it all of the blessings pronounced upon it by the patriarchs. We did that before dinner.

Now we're dealing with the phrase, all of this happens, all of this takes place through the mystic influence of the vav. Well I just want to thank God for directing us to the Tree Of Life, because there is no way that I would have any idea whatsoever what that meant, if we had not been studying Isaac Luria's principles in the Tree Of Life.

The mystic influence of the vav. I put it on the board for you and I have gone a little bit beyond, I'm going to tell you some things that you haven't heard before because that's the next phrase of the passage of the Zohar that we're dealing with. That phrase "the mystic vav" is talking about the tetragrammaton, the word Jehovah spelled without the vowels, YHVH, that's called the tetragrammaton, and the term the mystic vav is talking about the third letter of the tetragrammaton, the vav.

Now I've put on the board to remind you that the vav of the tetragrammaton signifies the heavenly man called Zeir Anpin, and Zeir Anpin is the partzuf, the personification of the sixth Sefirah from Chesed through Yesod. Sometimes they're probably in this series, we will hear the phrase the top of the vav or the lower vav. So I'm taking this opportunity to give you this information because we will be coming across it shortly. If you hear the phrase the top of the vav, what it's referring to is the first three Sefirot of Zeir Anpin, Chesed, Gevurah, and Tiferet. Sometimes these three Sefirot are called the arms or the upper part of Zeir Anpin, and if you hear the phrase the lower vav, it's referring to Netzach, Hod, and Yesod, sometimes referred, well the Netzach and the Hod are his legs, and the Yesod is his genitals.

Okay now we're not dealing with this information in this particular phrase, but we'll come across it eventually. The next phrase that we'll be coming to in this very passage has to do or it says the son of freedom or the son of Jubilee. Now just to remind you about what Jubilee is. Jubilee is the seventh, what is the series of seven Sabbaths, seven years of Sabbaths, and seven sets of that brings us to the fiftieth year, which is Jubilee, and that is a Hebrew celebration where the slaves are set free on that fiftieth year.

All property is suppose to be returned to its original owner, if you have acquired property because somebody went bankrupt, you have to give it back to the original owner and take the loss. And all the slaves are set free in Jubilee. Well I had heard that going all the way back. I had heard about Jubilee, I've read in the King James translation and I heard about it when I was studying sonship, but today we see this term in a new dimension. Kabbalah tells us that Jubilee, actually Jubilee is Binah, okay, let me explain that to you, Jubilee is Binah, the third Sefirah, in the descending order. Now in case you're not confused enough I'm going confuse you a little more. Sometimes the Kabbalah talks about the ten Sefirot in a descending order, that means from Keter down to Malkhut, and sometimes Kabbalah talks about the Sefirot in ascending order, from Malkhut up to Keter.

Tape 2

Seven in the Scripture seems to be a very powerful number. We'll hear about seven or sets of seven, Jubilee is seven sets of seven. In this particular area talking about Shabat if you've read ahead of me on the board, I'll get to a deeper explanation in a minute. We're talking about the seven Sefirot ascending from Yesod up to Binah, it's called the great Shabat, and the seven Sefirot descending from Chesed down to Malkhut is called the lower Shabat. Okay? So we're going to see Kabbalah dealing in all different ways with these ten

Sefirot okay, don't panic just let the teaching roll over you and do that best that you can, don't worry about it. Let's take it from the top here.

Just as the vav of the tetragrammaton signifies the heavenly man called Zeir Anpin, the Yod of the tetragrammaton, which is Chokhmah or wisdom in English and personified as the father, the Yod is the father, what father? The father of the heavenly man is Zeir Anpin. And in the same manner the Hey, the first Hey of the tetragrammaton is equal to Binah which is understanding in English and the personification of Binah is mother, whose mother? The mother of Zeir Anpin, the heavenly man.

So we see that wisdom and understanding are the parents that have coupled together in a form of spiritual sexual intercourse and produced a son, Zeir Anpin.

This son that we read about in the New Testament, Jesus Christ the son of God, Zeir Anpin took on flesh and appeared to us as the man Jesus. But Sheila you teach it was Elijah or the Spirit of Elijah that incarnated Jesus, yes that's true, the heavenly son, Zeir Anpin acquired the personality Elijah, and after Zeir Anpin incarnated through the spirit of Elias, okay, we see on the Mount of Transfiguration that the heavenly man had qualities of Moses and Elijah appearing in the man Jesus, and today when the heavenly man appears in you or me, by the name of Christ Jesus, we have available to us, we have to get rid of our carnal attributes and acquire the attributes of the heavenly man, but it is possible for us to acquire the attributes of Moses, Elijah, and Jesus.

It's possible but it's not going to happen until you get rid of all the dirt that's in the way, see. But it's a potential for us. It's realistic to hope for it. That's our hope that Christ will be formed in us, he's our hope of glorification. So we see that wisdom and understanding are the father and the mother of the heavenly man Zeir Anpin, and Zeir Anpin is a mystery that we're reading about in the Zohar, because Zeir Anpin consists of six Sefirot, Chesed, Gevurah, Tiferet, Netzach Hod and Yesod. So he's a mystery, and sometimes and this heavenly man Zeir Anpin, he's the mediator, see, he has a connection with his mother, and his mother has a connection with his father, and Zeir Anpin's father is connected to Keter and the world above, the eternal world.

So Zeir Anpin mediates, Zeir Anpin the heavenly man mediates between the head of the body, understanding, wisdom, and the incomprehensible aspects of almighty God through Keter, and that's when he goes up, Zeir Anpin talks to his family, those above him, and Zeir Anpin also communicates with us down here, with Malkhut down here in the earth, he is the mediator, Christ Jesus, the

only mediator between God and man. You can call him Zeir Anpin, you can call him Christ Jesus. Technically speaking, I do not mean to be irreverent, I'm trying to make a point, you can him late for dinner, he still is who he is, you see.

So anyone listening to this tape, don't go arguing with me over what the mediator's name is, you see, he is who he is, and if you're arguing over his name, you're straining at gnat. There is a heavenly man, maybe I have his name wrong and maybe I don't but he exists, and he has access to the world above because they are his parents, they generated him, and we are lost without him because all life is in the world above or in the world to come. Now to me that is such an interesting understanding that the world to come is Binah. You see, our mortal minds want to believe that the world to come is coming at a particular point in time that has not arrived yet, but that's not true. The world to come is here right now.

We have lay hold of it and bring it down into our world. The world to come is Binah, and the only way we can access Binah, who is the glorified Jesus Christ to us today by the way, the glorified Jesus Christ is Keter, Chokhmah and Binah. The only way to get to him, the one in whom is eternal life and deliverance from disease and death and every problem known to man, the only way to get to him is through the mediator, the heavenly man Zeir Anpin, who is appearing to us today as Christ Jesus. And to connect with Christ Jesus, Christ must be grafted to us, because if you're not a natural Jew, you're born without the Shekinah, who is an aspect of Malkhut.

You don't have that, you're not born with that if you're not a natural Jew, but you're still in the running, you can get Christ grafted to you. And I don't understand it completely, but every Jew doesn't even have Shekinah today, I don't have all the answers.

Shekinah is the equivalent or it's not exactly the same, but Shekinah functions for the Jew as Christ functions for the Gentile. Christ must be grafted to you so that Christ Jesus can join to you, he cannot join to you if you don't have something for him to latch on to, and what he latches on to is Christ in you, the hope of glory. Then once Christ Jesus joins to you, you begin the process of receiving everything that he is, but that is not so easy, because you're all filled up with junk at the moment that he's joined to you, you're all filled up with yourself with your own ideas, with your own ways of doing things, thinking that you're right, that you know all the answers, thinking that you're righteous, when you're filled with pride. So he has to penetrate into you, and that takes time and it's painful, but the end of the pain is that the mediator, the heavenly man is born in you.

You have that heavenly man dwelling in you permanently, he becomes rooted and grounded in you, and that means through him you have access through Jacob's ladder to the head of the body which is Binah, and Binah ministers, Binah understanding, the mother of the heavenly man, ministers the wisdom of her husband to all of us.

So we see that Zeir Anpin is the son known to us as Christ Jesus. He is the son of father and mother, and now Chesed through Malkhut, that is the fourth Sefirah through the tenth in descending order is called Shabat. Now I have told you that Yesod joined to Malkhut is Shabat, but Yesod is the spiritual genitals of the heavenly man. So you cannot be joined to Yesod without being joined to the whole body, you can't be joined to the genitals without being joined to the whole body. So Shabat is really Malkhut in us joined to the whole heavenly man, not just to his genitals. That means when we're joined to Christ Jesus we get the whole man, Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod. We get the loving kindness of Chesed, and we get the righteous judgment, the spiritual force and power of Gevurah, and those two working together produce the kind judgment, the judgment with teaching and explanation of Tiferet.

Netzach, overcoming power that brings victory. Hod identity with Christ which means the mind of Christ in you, and Yesod, of course the connecting force. And we now become a living expression of Shabat, the Sabbath Day, and this is what Jesus meant when he said to the Pharisees, I am the Sabbath Day. All of these qualities are in me, and not only that, not only are all of these qualities in me, not only is the whole heavenly man present in me, but this heavenly man that has a relationship with his mother is present in me. So through me you have access to my mother, understanding, who has access to my father, the wisdom that the world was created with, who has access to the eternal realm of Keter and above.

So Jesus said, I'm the whole ball of wax, I'm the whole thing. The whole thing is dwelling in me, and everything that I have, I have the power to give to you, the whole ball of wax is dwelling in me. So my point for you today in specific relation to the passage of Zohar that we're dealing with, is that Chesed through Malkhut in descending order is called Shabat or the lower Shabat, that which we could hope to have reproduced in us. Yesod to Binah in ascending order is Jubilee or freedom, which makes Zeir Anpin or Christ Jesus to us the son of Jubilee or the son of freedom, because Binah is Jubilee and freedom and Christ Jesus or Zeir Anpin is her son, the son of Jubilee, the son of freedom.

Now I'd just like to point this out to you here because Kabbalah does this all the time, so don't let it blow your mind, okay. In the descending order we have

Chesed through Malkhut, is the lower Shabat, but when we go up, Malkhut is not included.

When we count up seven okay, to form the great Shabat, which is the world to come, we start counting with Yesod, the female is not counted, and I can't explain it to you and I don't think there's any explanation, I think and I've told you this many times and I do not mean to be irreverent because I believe that it's under the anointing, they do whatever they have to do to make it work, and that's okay when it's under the anointing, and I can't tell you any more than that at this moment, so just roll with it, don't let it bother you. Talking about the lower Shabat, it's Chesed through Malkhut descending, talking about the great Shabat which is the world to come, which is eternal life, they do not count the female, they starting counting with Yesod, and go up to Binah. Binah is Jubilee, the time or the place where the slaves are set free, freedom. And we have access to this world to come through Christ Jesus who is Zeir Anpin.

So just by way of review the world to come, it's not a year, it's not 2001, it's not 2010, it's not 2020, the world to come is a spiritual place, it is called the world to come because it is coming to this world down here, to this fallen world, where we are, but we have access to it, we don't have to wait for the world to come and appear visibly in this world. Through Christ Jesus, we have access to the world to come today, and the only thing keeping us out of the world to come, is our own carnal mind. Jesus Christ opened the door, the world to come is available to us today. We are our only problem.

Eventually in due season, a point in time will arrive where the world to come and the glory of Binah who is the representation of wisdom and Keter and the Ayn Sof and the eternal world above, will be visibly appearing in this world, that will happen at a particular point in time, but we do not have to wait for that to happen. Through Jesus Christ and his offspring in us, Christ Jesus, we have the potential to bring down the glory of the higher mother down into our spiritual being, and live the life of the world to come which is what Jesus Christ did in the days of his flesh. That's what he meant when he said, "I am the Sabbath Day", see, and he didn't even say whether or not he was the lower Sabbath or whether he was the great Sabbath, but I declare to you that Jesus Christ was the great Shabat. How can I say that? Because he came to set men free. He came to set the captive free.

So Jesus was not only saying, I am the Sabbath day, he was saying, "I'm the great Shabat, I've got the whole ball of wax in me, and all the power of the correctly figured balanced ten Sefirot, I've got the whole ball of wax functioning." So we see that the world to come existed in the man Jesus before it appeared

in the whole world. And we know that the whole world especially the people with spiritual authority came against him for that reason. Well it's not true the whole world, the Lord corrected me, the common people received him gladly, but the people with spiritual authority came against him.

Now I don't read anything in the New Testament about occult sources apart from the Jews coming against Jesus. I don't read anything about it. I sort of have a problem believing that that didn't happen, but I could be wrong, I could be wrong. It could be that Jesus was just sent to Israel, although I doubt it.

The only thing that is recorded to us in the Scripture is the spiritual authorities of Israel that opposed him that refused to recognize who he was. He was everything that the Scriptures say he would be, and they refused to recognize who he was.

You know for a long time, I believed and at this point I'm not really sure, I believed that the Pharisees knew who he was and they just refused to acknowledge him because they wouldn't let go of their power. But I'm having doubts about that these days, because the Lord showed me that the understanding of the Scripture where Jesus is saying to Peter, "You are the stone and I am the rock. The Lord explained to me what was happening there, Jesus was instructing Peter and whoever else could hear it, I think the other disciples must have been there, Jesus was instructing them, that the teachings of Kabbalah that they were all familiar with was manifesting in human beings. Jesus was saying to Peter, "You are the stone, Adonay is in you, Malkhut is in you. I am the rock, El Chay is in me, Yesod is in me, and Yesod is the foundation of the world above." So the church that's going to be built in the earth will be founded on me because Yesod, the foundation of the heavenly constellation is in me, and you are Malkhut, and I'm joining with you, and that's how the foundation of the heavenly constellation is going to get inside of you. And it's amazing, it's just amazing what the world has made out of that Scripture.

That's what the Lord told me, that Jesus was just instructing the disciples in Kabbalah manifesting through human beings. So now I have to say to myself, maybe the Pharisees really didn't know who he was. Maybe the Pharisees really could not understand that this high level spiritual teaching that they were engaged in was being acted out through human beings, or being expressed through human beings. Maybe they really couldn't get it. And I have told you since we started studying Kabbalah that I see no sign of this knowledge in the

books that I've read so far. I see no sign of this knowledge in the Tree Of Life. I have to say, it could be, in the Gates of Light which I'm reading but in the Tree Of Life by Isaac Luria, at least in this first volume that I've read so far, I see no sign whatsoever indicating that this high spiritual teaching is acted out through human beings. Now in the Gates of Light it's really not clear, I have this understanding so burned into my mind, I don't really know how somebody would read this book Gates of Light without a knowledge of the doctrine of Christ, I don't know what it would say to them.

This is not really really clear, it's not really really clear. I don't think, but I'm not sure, I know to me it's very clear what he's saying that these ten Sefirot, these ten aspects of God, has to come and dwell in the people. That's what Rabbi Gikatilla is saying, but you know people can read that and read it and read it, I preach it and I preach it and I preach it, but until it's quickened to you personally, it just doesn't mean a thing to you, that's just the way it goes, it's true of me also, the revelation that the Lord is giving me. So I can see a carnally minded person reading the Gates Of Light, and reading all about the names of God and the glory of God, and hearing that yes you have to call down the power of God to manifest in your life, but do you really understand that it's really coming to live in you, and that you become a living expression of the heavenly constellation. I don't think that it's really clear. Maybe it was taught through the oral teaching, I don't know, but I do know this, that I don't see it at all so far, in Isaac Luria's studies, unless he was teaching it orally or bringing it out later on. But this I believe, that the Lord has told me that Jesus was instructing Peter and the other disciples, telling them that Kabbalah was manifesting in the flesh in their bodies, in their minds within them, that was what he was talking about when he said, "You are the stone and I am the rock, and upon this rock I shall build this church".

I haven't looked that up in the Interlinear Text yet, but the Lord told me that the correct translation is, "and upon this rock I shall, and that this rock is the foundation of my church", because Yesod is foundation, that the word build, somehow the Greek, the word should be "foundation" but somehow it was translated "build", I shall build my church, I shall found my church.

This rock, this Yesod, and the name of God associated with Yesod, El Chay, is the foundation of the church, not I will build my church, this is the foundation of the church in me, and I'm giving myself to you and through this spiritual union you will have everything that I have.

So just to finish this up, are there any questions about anything that I have said so far? Binah is the world to come also called the great Shabat, or the Shabat

from above. Now remember we are not ascending, everything from above is coming down to us and being reproduced in us. From one point of view you could say we ascend, because as the world above is reproduced in us, we change, and our mind functions on higher level but the real truth of the issue is that the greatness and the glory from above is descending through the mediator just as the oil came down over Aaron it flowed down from his head and over his beard and all the way down, the glory is coming down to dwell in us. And we are called to be an exact reflection, an accurate representation of the attributes and the full nature of the head of the body which is above.

So down on the bottom, to reiterate, we enter into the world to come which is called the great Shabat, which is Binah, through our lower Shabat, which is the union between Adonay, that's the name of God associated with Malkhut in us, to El Chay, that's the name of God associated with Yesod, or the spiritual genitals of Christ Jesus who is called Zeir Anpin to Kabbalah, or to the Kabbalists. Any questions, or comments?

Back to our notes in the Zohar, this is through the mystic influence of the vav. I hope I have explained to you what the mystic influence of the vav means. It's talking about Zeir Anpin and everything that I just have been talking about for the last twenty minutes or more, and it's very exciting to me to see that Jesus was teaching Kabbalah to his disciples, and as we study and learn more, I see Kabbalistic principles through the whole New Testament, there is no way anyone can truly understand the depth of that New Testament without knowing Kabbalah.

This is through what happens, the land becomes alive, the land becomes the land of life, that's talking about us, when we're grafted to Adonay which is the name of God associated with Malkhut, the land becomes happy because the king showers upon it all of the blessings pronounced upon it by its patriarchs, and the way the king showers blessings is by living a holy life and doing everything necessary to join with Adonay, the name of God associated with Yesod, that's how we shower blessings upon the land of life. The land of life being Adonay, the name of God associated with Malkhut, and I don't know how fully I made this point before dinner, but Adonay I'm told, when she's not alive through union with El Chay, the name of God associated with Yesod, can cause great tribulation to fall upon the man in whom she dwells. Adonay the name of God or Christ to us, who is not joined to Yesod or to Christ Jesus as far as we're concerned, can cause great destruction to fall upon the person.

Now I'm trying to deal with this, and what's coming to me is this, the Kabbalah teaches in a manner that I'm struggling with, okay, at least the books that I'm

reading teaches that there are attributes of God that can bring great destruction upon the Jew, because this is talking about the Jew, Kabbalah is directed towards the Jew, classical Kabbalah is directed towards the Jew, that the ten Sefirot can bring eternal life, or great judgment and destruction. Now I'm having a problem with that, I'm trying to deal with it but I'm getting it little by little and this is what's coming to me right now.

If Adonay in us which is Christ to us is not married to Yesod, which is Christ Jesus to us, who is not married to El Chay, which is the name of God associated with Yesod, which is Christ Jesus to us. If we have Christ grafted to us, and he is not married to Christ Jesus, I have no problem believing that tremendous destruction can and will come upon us, but I don't believe it comes from God. I believe that Christ is a seed, he's a seed that's grafted, he has only minimal spiritual authority and Satan is going to try to knock him out and kill him, and if he's living in us, you can expect all kinds of destruction to come your way, but the Lord he delivers us out of every destruction, and a righteous man can fall seven times, but he'll never be destroyed, what does that mean?

The man that has Christ grafted to him will go into heavy tribulation as soon as Christ is grafted to you, your whole life changes, that is true, but if you seek the Lord Jesus to be your protector, and to be your teacher and you are willing to deal with your sin nature, and you are willing to face whatever your part might be in whatever trouble that you enter into, you will not be destroyed but Christ in you will end up married to Christ Jesus. So just to clarify this point, Kabbalah teaches that Adonay the name of God associated with Malkhut can either be the land of the living, a source of great blessing to the king, which we are the inhabitant of the land, we are the inhabitant of the land, the king, Adonay or Christ to us could be a great blessing, or a severe judge, and this is where I am right now, I have a problem believing that it's God that turns on us with that severity, and I think that it's this presentation in Kabbalah that has seeped into the church with a message that I strongly reject, which message I have critiqued, I have opposed it, which message says that every bad thing that happens to us is sent by God. See, I believe Satan is the god of this world, but in any event that false doctrine says every bad thing that has happened to us is sent by God to perfect us, now Kabbalah does not say that.

Kabbalah says that if Adonay turns on you and becomes a severe judge, it's because of our sin, Kabbalah does say that, okay. So for now the best way that I can deal with this is in the way I just told you that Christ is grafted to you, Satan rises up to try to abort that seed, and you go under heavy tribulation, but if you seek God with all of your strength and you're willing to confess your sins and

repent, you will survive and Christ Jesus will be formed in you, and you will go on in Christ.

But I want to tell you, Satan knocks out a lot of potential sons, the storm is severe. Let's go on with our reading in the Zohar. This is through the mystic influence of the vav, who is always in readiness to pour on its blessing.

So now we know that the mystic influence of the vav is Zeir Anpin who to us is Christ Jesus who is always in readiness to pour on its blessing, always ready to pour on what blessing? The Zohar says to pour on it, who is it? Anybody, to pour on the land of life, and the land of life is Adonay within us, in the New Testament it's called Christ. Zeir Anpin, Christ Jesus is always ready pour blessing upon Christ who is grafted to you.

See as soon as Christ is grafted to you, Satan rises up and tries to kill him, but Christ Jesus who is manifesting through someone who is a mature Christian, Christ Jesus in another man is always ready to pour out blessings upon Christ who has just been grafted to you, who is under a severe attack immediately from Satan and Leviathan.

Let's read this again, this is through the mystic influence of the vav, which is Zeir Anpin, who is Christ Jesus, who is always ready to pour out on it, on the land of life, on Adonay, on Christ in you, the blessing, he's always ready to pour out blessings on Christ, and who is, still talking about the mystic vav now, which is Zeir Anpin, which is Christ Jesus, and he is the son of freedom, and the son of Jubilee, which I just explained to you. Christ Jesus, Zeir Anpin in Kabbalah, he is the son of wisdom and understanding, father and mother, who obtains for slaves their freedom, Christ Jesus the only mediator between God and man, who obtains for us our freedom, or our salvation, which is in Binah, understanding. Salvation comes through understanding. Reconciliation comes as a free gift. Salvation, deliverance from disease and death comes through understanding, we ascend Jacob's ladder, we ascend, our mind ascends to a place where we stand above disease and death, through understanding.

You cannot get it by answering an altar call, you cannot get it by having hands laid on you, you cannot inherit it, you have to learn it for yourself. What you inherit is the opportunity to learn, and you inherit the mind that is capable of understanding, and then you have to do the work.

He is, now we're still talking about Zeir Anpin who is Christ Jesus today, he is a Sion of the supernal world, does anyone know what a Sion is? It's a cutting brethren it's a cutting that you graft, and isn't that what we're taught the Lord

Jesus Christ is? He is the only one born from seed, and we're going to see that in this passage also. Christ Jesus, the only one born from seed, we are all, Christ in us, everyone of us that has Christ in us, that Christ is a cutting that is grafted to us, a cutting of the Lord Jesus that is grafted to us. So we see that whole principle which is taught from the New Testament is right here in Kabbalah, a hundred, probably more than a thousand years old, way more than, thousands of years old, this teaching. He is a Sion of the supernal world, he is a cutting of the supernal world, the world above, and when he grafts himself to us, Christ in us, the hope of glory is a cutting of the world above, or the world to come.

And this goes right in line with what I told you earlier, we are really not ascending, you can say we're ascending in our mind, but we're ascending while we're standing still, the world above is coming down and being reproduced in us, see. He is the Sion of the supernal world. He is the seed of the world to come grafted to us. May it grow and increase and fill the whole earth of ourselves. He is also the author of all life. This is talking about Zeir Anpin, we know him to be Christ Jesus today. He is the author of all life, there is no life apart from him, there is a form of consciousness called death apart from him. He is the author, the originator of all life, of all illuminations. He's the author of all illuminations of everything that can illuminate and raise up your mind, do you know what that says? That even when you are illuminated in a spirit that's not of him, he's still the author of all illuminations, because that other spirit that is illuminating you is still giving you his wisdom. All wisdom, knowledge, and understanding originates with Christ Jesus the Zeir Anpin of the Kabbalah, the son of wisdom and understanding.

And I find it so interesting that teachers of theosophy in particular, I don't know about other philosophies, claim that Christians philosophy and Christian doctrine has been robbed or stolen from occult doctrine which has been around for thousands of years, they say Moses who wrote the Scripture, the first five books of the Scripture took all of this information from existing occult philosophy, that's what they tell you, that is how it looks to them, because Moses put it down in a book called the Bible. What they don't understand is that Satan, the author of all occult philosophy stole that philosophy from Zeir Anpin, who existed from the beginning, from before the beginning. Well wisdom existed before the beginning, Zeir Anpin is the beginning. Praise the Lord. So he's the author of all life, he's the author of all illuminations, and he's the author of all exalted states, do you hear this? He's the author of all exalted states, no matter what spirit you think you're getting it from, if you're having an occult experience, good or bad, you could not be having it if it was not coming out of the energy

that originates, the truly belongs to Christ Jesus. You may be having, you may be experiencing that exalted state through stolen energy. All this does the first born son draw towards that land. So we see that Kabbalah clearly says that Christ Jesus is the first born son you see. If it didn't, if the word son was not there, what would the problem be? Who is the first born? Anybody? Was the first born a son or a daughter? Anybody want to try? Anybody want to try?

COMMENT: Cain?

PASTOR VITALE: Yes, Cain was the first born, and Cain is the daughter, that's what the Kabbalah clearly says, the first born son, look not one word is wasted here, why would the Kabbalah have to say first born son, if Zeir Anpin was the first born, why is that first born qualified by son, because there is a first born who is a daughter, this is the first born son. All this does the first born son draw towards that land. Adonay is called that land, Adonay called Christ to us, the land of the living. Adonay is the land of the living when she is joined to Zeir Anpin's Yesod. All this does the first born son draw towards Adonay, or Christ in you. Therefore the Scripture says, "Happy art thou O land, happy is Christ when Christ Jesus draws all of these good things towards him, because that poor kid, that youth or that lad, Christ that's grafted to you is being pummeled by Satan, happy is he when Christ Jesus appears on the horizon to strengthen him." On the other hand however, the words "woe unto you O land when the king is a boy, refer to the nether earth and the nether world which draw their sustenance only from the dominion of the uncircumcised. Woe unto you O land, woe unto you Adonay, when your king is a boy. Refer to the nether earth and the nether world.

I'm not too sure, but I'm inclined to believe, you see, it says, when your king, now remember the king is the inhabitants of the land. So this is saying when the inhabitant of the land is a boy, it's sounds to me like it's talking about Abel. Now in Kabbalistic terms they would say Shekinah, I'm saying Abel, I may not have it exactly right, when that king is just a boy, you see, when Christ in you is joined to Christ Jesus, you are everything that Christ Jesus is, you have the strength of the full man.

So if you don't have the strength of the full man, if you just have, Christ alone okay, your youth, I think, and the reason I'm saying that this word "boy" must be Abel, even less than Christ is because we're told it refers to the earth, it refers to the nether earth, and the nether world, now it could be Christ joined to Abel, we do know that Christ grafts to Abel, so I'm not going to spend too much time here because I'm not sure, what this is saying, Woe to thee O land when thy king is a boy.

Well okay, I'm going to say that what this means is, that Christ is grafted, woe unto you when Christ is grafted to you, but he's not joined to or strengthened by Christ Jesus, he's just a boy. And this refers to the nether earth and the nether world that refers to Christ when he's first joined to Abel, and he's still under Cain. Christ and Abel are still under Cain, when Christ is first grafted, if you remember the teaching.

Woe to thee O land, woe to thee O Christ when thy king, when the inhabitant is a boy, refers to the nether earth and the nether world which draws their sustenance only from the dominion of the uncircumcised, and the uncircumcised would be Abel who is covered by Cain, which means the person who is living out of Cain. Is everybody okay with me on that? Christ who is still under the dominion of Cain, Christ grafts to Abel and before Christ overturns Cain, Christ is under the dominion of the uncircumcised, because Cain is joined to Leviathan. So their sustenance is drawn from the dominion of Leviathan, they're sustained by Leviathan, they are not sustained by the heavenly constellation, and the world above. Refer to the nether earth and the nether world which draw their sustenance only from the dominion of the uncircumcised and from that king called boy. So your king is a boy when Christ who is grafted to you, is not joined to Christ Jesus and maybe you have an imputed Christ, maybe he's not grafted at all, he's called a boy, because he's in it all by himself, and Kabbalah says "woe unto you". Woe to thee O land, okay.

Now we have a note here, we have a translator's note, that that boy is called Metatron. This is what I told you at the beginning of this message. I would like to find out from our exhaustive study on the name Metatron, whether the name Metatron can be imputed to Abel or not, I just have to get this straightened out in my mind, I don't know it right now. I don't even know if the Kabbalah deals with Abel, well Kabbalah would deal with Abel, let me try and put this on the board for you. This is drawing #3, and I'm showing you the heavenly constellation, Adam Kadmon configured as a human, and underneath this line exists the personality, underneath the line at the bottom of the drawing, underneath the line it says nether earth, the earth underneath which is the personality, and on the right it says nether world, because their whole world exists underneath the earth, we all exist underneath the earth, we exist in the nether world, the nether earth or the personalities of the underworld, exists, in the underworld, okay.

Now for the Jew, okay, this is for the Jew, next I'll do a drawing for the Gentile, and the non-Jew. For the Jew that, how do I say this? Okay, I'm going to have to do three drawings. For the Jew who inherited Shekinah, in the wilderness through Moses, okay, this drawing shows that there is no connection between Yesod and Malkhut, Shabat is not in existence, Shabat that's the Hebrew word for the Sabbath, there's no spiritual marriage between Yesod and Malkhut. So the lower part of Malkhut is called Shekinah. Shekinah is the lower regions of Malkhut. Malkhut the attribute of God which is the tenth Sefirot exists above the nether world, see, but when she is not married through Zeir Anpin through his Yesod, she falls down, see this is personality now, this is the Jew now, falls down in mind and in spirit, and exists out of Shekinah which is the lower recesses of Malkhut which are penetrating down into the earth.

Now I just had a very interesting thought, did everybody understand what I just said? Do you need me to say it again? All of the Sefirot have unlimited regions within them, we know at the very least, for example, Keter has the ten Sefirot within Keter, so there is at the very least ten Sefirot within the Sefirot Malkhut, and each Sefirot has ten Sefirot underneath them, at infinitum. So the lower recesses of Malkhut are called Shekinah, and Shekinah is the aspect of Malkhut that reaches down into the earth of the personality, sort of like our studies on Tevunah, okay. Remember our studies on Tevunah descending into Zeir Anpin, this is how all the ten Sefirot are attached to one another, they send out feelers or leaders or tendrils that penetrate into the Sefirot below them, and this is how the power or the emanations from the highest Sefirot wind up down here in the personality through each of these spheres putting out leaders or tendrils and connecting to one another.

Remember the original ten Sefirot were destroyed because they were not in this configuration of Adam Kadmon as a human, they were lined up with ten Sefirot, one underneath the other, and they didn't face one another, they didn't have the wherewithal, or for whatever reason it didn't come to pass that the highest Sefirot put down an extension of itself, therefore the tenth Sefirot that was at the bottom could not get the power from the first Sefirot above. And we're told in Kabbalah that they lived, and they're called these ten Sefirot that were destroyed before this present configuration of Adam Kadmon, we're told, they're called the kings of Edom, they lived they ruled and they died, and it is my opinion, I don't know what the Rabbis say, I am just starting this study, but I know what Jesus has told me and what's in my heart, that these kings of Edom, we are the kings of Edom.

Listen, we live, we receive the life of God, I didn't say eternal life, we can have the life of God, and I have the life of God, but I have not entered into eternal life

yet, we live, I live, I have the life of God, I rule, I want to tell you that I rule, and this is true of anybody who is living out of the authority of Christ Jesus, it's not just me, I rule, I have a lot of authority in Christ Jesus, and unless I have a miracle, I'm going to die. Christ was raised in me, see it's not really me the personality, it's really talking about Christ in me, he was raised from the dead in me, he's ruling through me, and unless he gets connected permanently to the Lord Jesus, he will die. And this is a big bone of contention, I talk about it in my book called leprosy in the house.

A lot of Christians can't handle that, Christ dies, what are you talking about, how can Christ die? Yes, Christ the son, the manchild that's gestating in the members of the church, if he's not rejoined to the world above, he's going to die down here, yes he is. Jesus isn't going to die, the glorified Jesus is not going to die, his seed is going to die.

So we are the kings of Edom, everything that we read about in Kabbalah is happening in us today, it's all true for us. We are the kings with supernatural power. So back to this message here, I'm trying to show you that the lower half of Malkhut is underneath the earth, it's Malkhut that descends into the personality, is everybody okay with that? Now, the thought that came into my mind just now is so interesting, you all know that I studied Tai'Chi' for about two years, and it was basically an exercise class that was very little, I mean in two years I don't think he mentioned something philosophical five times, but the one thing the teacher did teach, is that as we stand here with our feet on the ground, the reality of our existence is that our feet are really under the ground. See he didn't teach much, because the people were so carnal when they would tell him something like that, they would laugh at him, but really what he was saying to them, is that this physical image of ourselves that we see is not all of us.

This physical image is not all of us, that there is an aura, there are vibrations, there are, our spirit extends out beyond this physical body, and just as our spirit extends out beyond the physical body in front of me, and behind me and above me, does it not make sense, that if this aura is completely surrounding me, that the part of the aura that goes, where is the part of the aura that goes under my feet going. Nobody has any problem believing we have an aura, the physical body has an aura, it's above my head, it's out to my left and it's out to my right, and it's suppose to be a circular aura, well what happens to the aura when it gets to my feet? The ground is in the way, see.

But this physical ground doesn't stop the aura, doesn't stop my aura, so the circular aura that is completely surrounding me exists below the ground where my feet are, can you hear that?

Okay, well that was an occult teaching from my Tai'Chi' teacher, and here the Lord is using it to show you that Malkhut, a part of Malkhut exists underneath the ground. Malkhut extends into the personality which is the ground, and the part of Malkhut which extends into the personality is called Shekinah. Is everybody okay, I'm losing my congregation here, my friend, okay.

Now when Yesod is married to Malkhut, okay when Zeir Anpin through his Yesod is married to Malkhut, the personality that's down here, okay, that's down here in the nether world, draws the sustenance that it needs to survive from the upper part of Malkhut which draws that sustenance from Yesod, which draws that sustenance from Tiferet, which draws that sustenance from Keter. So the personality in whom Malkhut is married to Yesod, dwells above the line of the nether world, dwells above the nether world, and draws its sustenance from above. Is everybody okay? You see, the whole world is starving, the food that we eat is not enough to keep us alive, it's keeps us alive for a season, that's why we die, because the energy that we acquire comes from dead animals and even dead plants, that's why we die, because that kind of energy cannot keep us alive. If you can call this existence life, even this existence cannot continue with the food that's available to us. We all need spiritual energy, we all need spirit to survive.

That's the whole principle behind the woman at the well. There are entities in other planes of consciousness, the whole, all of the worlds are starving to death, and there are entities in other planes of consciousness that feed off of us the way we feed off of animals and plants, that's another message.

So the question is, where are we going to live out of, are we going to live out of the Malkhut which is above the nether world, and draw our sustenance from the world above, but we can't do that if Malkhut is not married to Yesod. You see, even if Christ is there, if Christ is not married to Christ Jesus, there's no connection to the sustenance from the world above, therefore even if Christ is grafted to Malkhut, the only source of sustenance is what's down here below. What does that mean? The energy of the nether world. Where's the energy of the nether world, it's in the personality, you can get energy from other people, we have lots of teaching on that, how you get energy from other people, or the energy of the nether world through the animals, through dead animals the plants in this world. Is everybody okay? And the Zohar says about that condition? What condition? Where you're disconnected from the world above and your only source of sustenance is from dead animals and plants, whether the plants are alive or dead, okay, the passage in the Zohar that we're talking about says, woe unto thee O land. Woe unto thee Malkhut, woe unto thee Adonay the name of God associated with Malkhut, when thy king is a boy, the boy. The king

become a man when he is joined to, the king becomes a boy when he enters into spiritual marriage with Zeir Anpin, through his Yesod above.

Now, what I have on the board for you shows Abel above Cain, okay, now it's possible for Jew to be in this condition, but more likely when there is a disconnection between Yesod and Malkhut, Cain rises up and kills Abel and Abel goes underneath and that person is in even a worse condition and I'm told from studies that at some point it is possible that Shekinah will flee completely, and there will be nothing left at all of Malkhut in that personality even though they're a natural Jew. But I don't have any more information at this time. The message for tonight is that, well let me say this first, if you're not a natural Jew and Christ is grafted to you, this is your condition also. If Christ is grafted to you, so I think we'll take two pictures, we'll take this picture and then I'll change this around here to show Christ. If Christ is grafted to you but you're not married to Christ Jesus, your source of sustenance is still down here in the nether world.

And so we have a church filled with Christians many of which have Christ formed in them, who are living, they're practicing witchcraft, they're praying psychic prayers to get their needs met, and through psychic prayers drawing the energy of their brethren to get their needs met. So what's the message here? Getting Christ grafted to you is not enough, if anything getting Christ grafted to you can get you into trouble, if you don't have this understanding and you don't have this teaching and you don't know what a psychic prayer is and you don't know how to pray correctly, you can wind up in a spiritual war where you're the witch, and therefore you draw sustenance from other people's personalities. And that's why the passage we're dealing with tonight says, let me read it again for you, it says, "Woe unto you O land...", woe unto you, woe unto Christ in you, woe unto the personality that has Christ grafted to them, when they king is a boy, which refers to the nether earth and the nether world which draw their sustenance only from the dominion of the uncircumcised, it's doesn't say they draw their sustenance from the uncircumcised, but from the dominion of the uncircumcised, from the world or the kingdom of the uncircumcised down here in the nether world. So what does that mean? It means that if your king is a boy, that Christ in you is drawing energy which is being recycled through this dead creation.

Brethren there is no way, there is no way, I don't care if you have the Holy Spirit, I don't care if you have an imputed Christ, I don't care if you have a grafted Christ, there is no way you are going to ascend out of hell on the energy that you glean from this dead creation, you are simply not going to do it, and neither am I. There is only one way to ascend out of hell and that is through union with Christ Jesus who has the authority and the wherewithal to connect us to the

great Shabat above, which is Binah, mother, understanding, understanding, understanding, understanding. We will cleave to the head of the body through understanding, and through that cleaving we will receive the glory of God in enough strength to impart eternal life to us. Do you hear this brethren? I don't care how anointed you are, I don't care if you prophesy, or you speak in tongues or you cast out demons. Brethren if you don't get the spiritual strength from the heavenly constellation that means you are existing and all of the power that you're exercising is the recycled power of this dead world, which is not powerful enough to propel you out of here.

Because if it was powerful, if there was enough power in this recycled world and I'm talking about the Holy Spirit in this recycled world, if he was powerful enough to get us out of here why hasn't it happened in 2,000 years? Because it's not powerful enough, the Holy Spirit, I may not have this exactly right, the Holy Spirit is probably likened to the Shekinah. That aspect of God which descends into the nether world. Please note, look at this drawing here, you cannot ascend, you cannot draw into yourself the powers of the world above from the nether world. If you have the Shekinah, if you have Christ, if you have the Holy Spirit, I may not have the names exactly right now, if the manifestation of Christ that you are dealing with in this hour exists in the nether world, you do not have enough power to get out of here.

And the next sentence says, the next sentence makes this point, let me read this for you first. Woe to the land that has to draw its sustenance in this manner. For this boy Christ possesses nothing of himself but only such blessings as he receives at certain periods, it is not continuous uninterrupted power. Does the Holy Spirit manifests out of you uninterrupted, is there an unending flow of power from the Holy Spirit flowing from you? No there is not, you are not speaking in tongues every minute of twenty four hours a day, you are not prophesying twenty four hours a day, you are not casting out demons twenty four hours a day. The blessings only come at certain periods. They're interrupted.

But when these blessings are withheld from him, when the moon is impaired and darkness prevailed, then woe to the world and each one of us is a world, woe to the world that needs to draw sustenance at that time. Brethren what if you need help and you cannot get the Holy Spirit stirred up in you? What if God forbid you're kidnaped and in a trunk of somebody's car, and you're so scared that the Holy Spirit is just buried in you? And how much the world, that's the world in the person has to endure before it obtains sustenance from him. Brethren are you praying for days, months or years for a healing? Look at what you have to endure before you get sustenance from the Holy Spirit or from an

imputed Christ. Does God hate you? No, God does not hate you, you are under the ground. God doesn't hate you, you are under the ground, and there's interference with the power that you meet coming down, and God is not coming down here under the ground.

We have to get up here and get married to Christ Jesus. You know the Lord told me that that was a personal word to me as I cried on my pillow one night. I said, "Lord you said you would comfort me", and he said, "I never told you I was coming down there, you have to come up here". Clear as a bell he said it to me, blew my mind. He said, "I'm not coming down there Sheila", he didn't say Sheila, he said, "I'm not coming down there".

So we see that being down here in the nether world under the ground means that whatever power we may get from above is intermittent. Now what that says to me, what that brings to mind to me is this concept that each one of these Sefirot are rotating, they're like planets, they're rotating on their own axis, and you have to, those of us that are down here under the earth, we have to, the planets have to align, the Christ in us, has to, it was also rotating on his axis I think okay, God help me, I know less, I can't believe how little I know, twenty three years of studying, and I don't know anything! Christ Jesus has to get in a right position where his face is upwards towards the heavenly constellation, and then Yesod is rotating on his axis. It has to be a communication, it has to be in a lining of the planets, in the spiritual plane, for the energies of the world above to come down underneath the ground if it's possible at all. It has to be an alignment of the planets, and you have to be there to grab it, what does that mean?

You have to recognize when the door opens, you're praying for a healing, praying for a healing, praying for healing and you don't hear God telling you to go to where that healing is, you lose it, it's not that he'll never heal you but you lost it for that day. This is the answer to my question, the Lord prophesied a year before it happened that I would receive the power to lose weight. Why did it have to wait a year, did the Lord have me on restrictions, like when you get a gun is there a waiting period to get my blessing? No.

The planets had to be lined up, the channel for the funneling of the energy needed to get down to me, that channel had to be opened, and the way the channel is opened is that Christ in me, or Christ Jesus in me had to be facing the spheres above at the moment that they rotated and faced Christ Jesus in me. There had to be a face to face communication to impart the power, it's intermittent. Obviously I'm still under the ground. There is not an uninterrupted flow of energy flowing into me. I have too many problems in my life for me to

stand here and lie to myself or to you and tell me, and you that there is an uninterrupted flow of energy flowing into my life. Or if there is an uninterrupted flow, the channel is just pinpoint wide, it's not an unhindered uninterrupted flow, I have to something to be preaching this message. But there is no way that the channel is wide open and I have full access to the full power of God, no way it's not possible.

I think that is what the Lord is telling me, that the channel that opens up gets wider and wider, because there was a time in my life that I would go in and out of Christ, I would be very carnal for days, and I seem to be in Christ just about all of the time. The only thing that knocks me out is when I get upset, and then if I just pick up the word he comes right back up. So he's telling me that there is a channel open for me, but it's a pinpoint the width of the channel is a pinpoint, and why is it just a pinpoint. Brethren just like the blood vessels of the heart, the blood vessels of the heart get thick with plaque, and you have to have an I think it's called an angioplasty and they go up an they blow the plaque out of your arteries. Well we have spiritual arteries that are filled with plaque, we've got to get that dirt blown out, and that dirt is sin, and it's in our minds. The channel is our mind and it's filled with sin, and carnal thinking and sin, and pride and rebellion, and idolatry, and all the thoughts that get in the way of the power of God.

So woe unto the man that's in this condition with all the power in my life and all the great things that God has done for me, woe unto me, this is a hard life, but thank God for it, because the end of it, the end of it is that that pinpoint is going to widen until that little dripping of the glory of God that comes through to me is going to some day it's going to be a river just flowing through a fountain of living waters that never cease and never diminish. A river of life, energy from above, the everflow from above that heals all diseases, physical, spiritual, mental, but don't be deceived, you will not enter into that condition without complete cleansing from sin.

Any questions about this? I don't think I have to do another drawing, I think I'll just, let me just put Christ over there. Okay this boy possesses nothing of himself but only such blessings that he receives at certain periods, we just explained that, but when these blessings are withheld from him, when the planets are not aligned, the spiritual planets within us are not aligned. When the moon is impaired, what does that mean? I have marked on the board that Malkhut is the moon and Tiferet is the sun. I know that I have taught you that

Christ Jesus is the sun of our inner world, and Malkhut is the moon. She is suppose to be, Malkhut in us, or Christ in us is suppose to be the exact image of Christ Jesus. Christ Jesus who is the exact image of the father or Jehovah, okay. So when Christ in us is not married to Christ Jesus, Christ is the moon, Christ is the reflection of Christ Jesus. Christ in you is suppose to be the accurate reflection of the nature of Christ Jesus above.

And when Christ Jesus in you is not joined to Jesus Christ above, the moon in you, Christ is impaired, he's damaged, and when the moon is impaired and darkness prevails, see, Christ can be overtaken by Cain and swallowed up, have his energy swallowed up. Christ can be overtaken when Christ is underneath in the nether world, and there is not a union with Christ Jesus, Christ can be overtaken by Satan and the powers of that believer can be used for the purposes of darkness. Satan is the darkness, and I've told you that, I've been saying that for a long time. However powerful you are in Christ or in the Holy Spirit, if you do not confess your sins and repent, and start acting like a witch, manifesting the power of God as a witch, you are proportionately power to the degree that you had power in the Holy Spirit or in Christ. Christ is overtaken by the dark powers and used for evil. That's what this is talking about. But when the blessings are withheld from him, when the planets are not aligned, when the moon is impaired and darkness prevails, then woe to that world, that individual person that needs to draw sustenance at that time, because your energy is going to come from Satan. And how much the world, that world or that person has to endure before it obtains sustenance from Christ, we have to be engaged in a war to the death with Satan and Leviathan, to get our sustenance from the sources of good, of the goodness of God rather than from Satan's sources.

Now remember the passage of the Zohar that we have just read does not contain the word Metatron, we have a translator's note saying that the word "boy" means "Metatron". And one of the things that I hope to find out from this exhaustive study of the word Metatron in the Zohar, at least the English translations of the Zohar which is not the whole Zohar, but the resources from the resources that we have, I need to find out if Christ is called Metatron whether he's joined, whether he's married to Christ Jesus, and whether he's, in other words if Christ, is Christ called Metatron both when he's not married to Christ Jesus, and when he is married to Christ Jesus. It was my understanding and I probably preached something to that effect earlier at the beginning of this message, that Metatron is a powerful angel that is the name of Malkhut when she is married to Yesod. So I need to find out if that's true, if Metatron comes into existence only when Christ, who is associated with Malkhut is married, as

well as when he's unmarried. So starting with part 3, going on with part 3, we going to deal only with the paragraphs, only with the references in the Zohar where the Zohar itself talks about Metatron, and after we finish all of those references, then we'll go to the references where the translator says, this word "boy" is talking about Metatron. Does anyone not understand what I just said? Okay, starting with part 3, we'll be one page 1 of our notes volume 1, page 21a, and the word Metatron appears in that passage, so we'll take it from there, Lord willing, God bless you. Goodnight.

10/23/01rs