

Christ-Centered Kabbalah

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TRANSCRIPT OF MESSAGE #548 - Part 1

THE KINGS OF EDOM

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

Praise the Lord. We're looking at drawing #1, in which I have divided the board into two, on the left side I'm showing you the original configuration or the first configuration of the ten Sefirot, which were in a vertical line, one through ten from top to bottom, and on the right side of the board, I'm showing you Adam Kadmon configured as a human, and of course the left side of the board the ten Sefirot is, they're Adam Kadmon's ten Sefirot, and we are told Kabbalistic, classic Kabbalistic literature tells us that the original configuration of the vertical line of ten Sefirot could not relate to one another, they were shattered.

The word of classic Kabbalaistic literature, is that the vessels shattered.

Okay now remember a Sefirah is a sphere that is designed to hold what? What is the Sefirah designed to hold? Each Sefirah is a spherical vessel that is designed to hold what?

COMMENT: To hold the light?

PASTOR VITALE: Yes, to hold light, to hold whose light?

COMMENT: The light of the Ayn Sof.

PASTOR VITALE: Yes, the light of the Ayn Sof, okay. And the purpose of the creation or the purpose of the ten Sefirot is to bring forth a visible image of the invisible Ayn Sof.

So at the very top, the first Sefirot, we have Keter who flows directly into the Ayn Sof, and the plan is for the light and the energy of the Ayn Sof to travel down through all of the Sefirot unto the last Sefirot which is Malkhut, which is the visible image in the world. And this Malkhut is suppose to be a mirror image of the ten Sefirot is suppose to be a mirror image of the first Sefirot, only it's not going to be an exact replica okay, it's going to be a mirror image, Malkhut is a mirror image of the nature of the first Sefirot, but it's form, Malkhut's form will be different then Keter, because Keter doesn't have any form. Keter is so close to the Ayn Sof that there's very little difference, there is no form. Malkhut has form, you see, but it's suppose to be the same nature, but a different form.

In other words I look in a mirror and I see me, okay, but spiritually speaking, a formless spirit looks in a mirror and sees me, you see Translation from the spiritual world to the physical world brings that spirit into a form. Is everybody okay with that. Okay, and classic Kabbalistic literature tells us that the ten Sefirot, I don't know exactly where the chain was broken, but the light did not get from Keter down to Malkhut, it didn't get down there, okay. The vessels couldn't contain the light, they were over, these are the wineskins that Jesus talked about breaking, they couldn't contain the light and they shattered.

And the shards were the parts of the vessels that fell down into the world of action, classic Kabbalistic literature, and that these broken vessels or the light of these broken vessels manifested as the ten kings Edom. Now I discovered in my studies years ago, that these ten kings of Edom, they're the only people in the Scripture called Duke, not king but Duke, and I did come to the revelation that they were supernatural men, very spiritually powerful supernatural men. And I prayed about that, and I wanted to know who they were for years, and here I have to come study Kabbalah to at least get a suggestion, and I have no reason to believe that this is not an accurate revelation of God. The kings of Edom were the descendants of Esau who was a violent man. So they weren't good men, these Dukes of Edom, they weren't good men, you see. And what's interesting, and I don't know if the Lord will ever give me time to check this out, but I did read somewhere in a study on Job, that when he sat on that pile of whatever he was sitting on when he was so sick and having this whole conversation with his friends, that he had boils on him and that he was scraping his skin according to this person's teaching and according to as they perceived

the Hebrew, he was scraping his skin with a shard, like a broken piece of pottery, and I remember reading that years ago.

And here I'm being told that these ten Sefirot fell down, the shards, pieces of pottery that these vessels are signified by pieces of pottery, and the shards fell down and the shards are what Kabbalah calls the shells, the shards, the evil that is down here in this world. So that would mean that Job was scraping his sores from one of these evil ones and I don't know what that means. And I don't even know where that Scripture was, where I even read it, I don't even know where I read it, who said it, I know it was years ago. But I do know this, that if the Lord wants me to have the answer, I'll go right to that Scripture.

So, this is the story, the original configuration of the ten Sefirot, they couldn't relate to one another, they failed to pass the light down from one to another. So the upper Sefirot, held on to the light. I don't know whether it was the first one, the second one, maybe it all stayed in Keter, you know, so the vessels that couldn't pass on the light, exploded because they had too much light, and then I guess as each one exploded the light fell down to the next one, breaking each vessel because there was no safety valve, by which to discharge that energy.

Then we're told that most of energy was gathered up and reconfigured as the right side of the board with Adam Kadmon as a human, but that some of the sparks of light fell down into the world of action with the shells of the vessels and became the kings of Edom, and also the sparks of the Ayn Sof are in all of humanity, and we know that the spark to be whom? Who is that spark of the Ayn Sof that's in all of humanity?

COMMENT: Abel?

PASTOR VITALE: Yes, Abel, that's the doctrine of Christ, calls that spark Abel, amen. Okay, so my question that I put to you, my rhetorical question, that means I don't expect anyone here to answer it, that I put to the group before I went on tape, is that I would really like to ask one of the Rabbis, one of these Rabbis who are living today, who maintained, that it's idolatry to teach that Jesus was God in the flesh, that's it's idolatry to teach that Adam Kadmon manifested in the flesh. I would like to know what his answer would be to my question which was, well, if the original ten Sefirot manifested as the kings of Edom, physical kings of Edom, on what basis are you saying that Adam Kadmon could not be made flesh? But I really don't want to ask this Rabbi unless the Lord tells me to do it. You know we'll see, I would really like to hear his answer.

I've read this man's literature, and my understanding of his complaint is legitimate, he claims, or he calls missionaries, he calls them Jewish missionaries, Jews who have now believed that Jesus is Messiah, and Jesus is Adam Kadmon in the flesh, this is his words now, infiltrating synagogues, attending Sabbath services, wearing Yarmulkas and tallis, that's the prayer shawl, you putting on tefilin, that's all part of the Jewish ritual, and fellowshiping with the Jewish congregation, and saying I'm just like you, and then in that relationship taking advantage of the people by waiting for the right moment to spread this, what he believes is idolatrous lie. Now if that's what is going on, it is seductive, and you're coming into their synagogue and you're saying that you're something that you're not. I could see where he's complaining from. But that's not what I would do, you know. I would go right to his face, because Jesus Christ is in to confrontation, and I would say to him, look, I don't want to strive with you, but I really would appreciate it if you could explain this to me okay. I just would like to know your answer to this question. See, maybe God doesn't have to tell me to do it, maybe I'm just suppose to do it, we'll see. I just may do it.

Okay, let's get on with this short teaching here, because it is very late and can anybody not understand that Adam Kadmon reconfigured as a human, that in this configuration, all of the Sefirot relate to one another, because they're across from one another, see, and then we have the middle line which is the point that the two sides can relate to each other through the middle line, and they're all relating to each other in all different directions. And of course I didn't even draw all of the lines right, but I know that we have a couple of drawings from previous messages showing the lines connecting all of these Sefirot. And of course, how do we identify the line that connects the Sefirot, what are they? What is connecting the Sefirot here, what do these lines represent? Does anybody know? What connects the ten Sefirot and Adam Kadmon configured as a human? It's the Alef Bet, it's the letters of the Hebrew language. There are twenty two Hebrew letters, and ten Sefirot together, they're called the thirty two paths of wisdom.

We're talking about spiritual alchemy here, the mixing and the matching of different streams and degrees of energy for the specific purpose of accomplishing supernatural healings or supernatural feats. Okay, now this message is the revelation that the Lord gave me on the kings of Edom.

When I first saw this in a Kabbalistic, classical Kabbalistic book it blew my mind, and I didn't realize, I didn't remember that I had prayed for many years, who are these kings of Edom, these Dukes of Edom, and after a day of study, I

was in study for at least ten hours, and this revelation came down. So I'll read you Genesis 36:31-39,

31. And these are the kings that reigned in the land of Edom before there reigned any king over the children of Israel.

32. And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.

33. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34. And Jobab died, and Husham of the land of Temani reigned in his stead.

35. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

36. And Hadad died, and Samlah of Masrekah reigned in his stead.

37. And Samlah died, and Saul of Rehoboth by the river reigned in his stead.

38. And Saul died, and Baalhanan the son of Achbor reigned in his stead.

39. And Baalhanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

So we see that the first seven kings died and the eighth king, no one knows what happened to him. I don't know what the Kabbalistic Rabbis would say, but this message is about what God told me. Okay, first of all, now there's ten Sefirot and there's only eight kings. Can anybody explain to us why, there would be only eight kings when there's ten Sefirot? Why are there only eight kings? Okay, you have an answer, okay.

COMMENT: We learned that two fell down, would that be the answer to that?

PASTOR VITALE: Anybody else? Okay, the first three Sefirot are immortal, Keter Chokhmah and Binah cannot fall down, only the seven below can fall down, and be destroyed. But Sheila you just said, eight kings. Can anybody explain where the eighth king came from? Okay according to the Kabbalist that bring forth this doctrine, Da'at was included, now Da'at, can anybody tell us what Da'at is, this is Da'at right over here, it's right underneath Keter, can anybody tell us what Da'at is?

COMMENT: Knowledge?

PASTOR VITALE: Yes, one text that I read says that that is knowledge of the future, but I believe that the Lord told me that does not mean prediction about anyone's personal life, it means a knowledge of the future of the world according to God's plans. And we have Da'at, we have a knowledge of the future, we have some concept of the world to come, and what God's plan is and how he's going to bring the world to come to pass into this physical, or not physical, this visible plane. So the Kabbalist say that the lowest seven Sefirot fell down from Chesed through Malkhut, fell down but also Da'at fell down, and Da'at is called a semi Sefirot.

It's an expression of Keter on a level that human beings can relate to, because Keter is ineffable or unfathomable. We're told we cannot, there is no way we can understand Keter, we can not understand the Ayn Sof, we should not even study him, he's just too far beyond our ability, and so it is with Keter. But Keter does come down, come down to a position between Chokhmah and Binah, and that may be wrong, I may not have that right, Da'at is either between Chokhmah and Binah or after Binah, and I'm not really sure about that, but he's in one of two places. And Da'at is the revelation of Keter that is called knowledge. So that is our eighth Sefirot. Da'at plus Chesed, Gevurah, Tiferet, Netzach, Hod, Yesod, and Malkhut. Eight kings, eighth Sefirot manifested as human kings, supernatural though they were, seven died, so we know that they were capable of death. You can be supernaturally powerful and still die.

So I'm taking this from my teaching on the subject now, the kings of Edom, who are they? We just talked about who they are. The first seven kings died, but what happened to Hadar the last king. The eight kings of Edom are the eight Sefirot below Binah from Da'at through Yesod, each one of them, now this is what the Lord told me, I haven't read this in any Kabbalistic book, this is my first experience of receiving original revelation from the Lord concerning Kabbalah. The eight kings of Edom are the eight Sefirot below Binah from Da'at through Yesod, each one of them tried to bring forth the actualization of the creation in the physical plane. What is the actualization of the creation? Does anybody know what the word actualize means? Simply to cause it to manifest. The word we would use is manifest. The Kabbalistic word is actualization, to bring it into actuality, to cause it to manifest. So each one of these Sefirot manifested as a man.

I wonder if the Rabbi's answer would not be that these eight Sefirot manifested as men because they were fallen, and Adam Kadmon configured as a human is not fallen. I bet you that is the answer, the Lord just gave me the answer,

that's what he would say to me. They broke, the kings of Edom or manifestations or actualizations of the broken vessels, but Adam Kadmon configured as a human, he's not broken. So from that line of thought, to say that Adam Kadmon configured as a human was made flesh to the Kabbalistic mind is saying that Adam Kadmon configured as a human is fallen, and that is an abomination to them. So the Lord just answered the question. Did anybody not understand what I just said? Okay, this is the answer of the Kabbalist, what's my question? Can anybody tell me what my question is? What is my question, you don't know what my question is? Okay, my question is to the Kabbalistic mind, if you can say that the original configuration of the ten Sefirot manifested as the human beings called the Dukes of Edom, why are you saying that it is idolatry to say that Adam Kadmon configured as a human, if he manifests as a human, it's idolatry. Does anyone not understand the question?

And the Lord just gave me the answer. The kings of Edom are the actualization or the physical manifestation of the Sefirot that were destroyed. See, the physical result of the destruction of the Sefirot is manifestation as a human being. Therefore to say that Jesus is God, to say that Jesus is the manifestation of Adam Kadmon, is to say that the configuration of Adam Kadmon in the form of a human is to say, for him to manifest as a man, he would have had to be destroyed. Can you hear that? I'll try one more time. Listen, for the broken, for the original configuration of the ten Sefirot that broke, one of the results of their breaking, they fell apart and they fell down into the world of action and manifested as humans, do you understand that? Okay. So to say that the configuration of Adam Kadmon as a human, the right side of the board, to say that this configuration of Adam Kadmon appeared as a human, would be to say that he died, that he broke and he died.

Let's get this on the board, drawing #2, if the original configuration died, and if the original configuration manifested as physical men after death, then, if Adam Kadmon configured as a human manifest as a physical man, it must mean that Adam Kadmon configured as a human must have, what?

COMMENT: it must have been Jesus Christ.

PASTOR VITALE: No, use the words, use some word that's up there, stay in the problem, this is called a problem of logic, what is your answer?

COMMENT: He must have died.

PASTOR VITALE: He must have died, he must have died, you see. If the original configuration died, and the original configuration manifested as physical

men after death, then Adam Kadmon configured as a human manifesting as a physical man, must mean that Adam Kadmon died. What word do the two statements have in common. If the original configuration died, and if the original configuration manifested as physical men after death, that's really one idea, I didn't even have to write it twice, okay, then we're saying Adam Kadmon configured as a, if Adam Kadmon configured, then Adam Kadmon configured as a human manifests as a physical man, he must have died. What do the two statements have in common? I guess I have to do it over for you, it's really not clear.

Let me read this, this is drawing #3, if the original configuration died and manifested as physical men in the world of action, and if Adam Kadmon configured as a human manifested in the world of action, then Adam Kadmon configured as a human must have died. Which descriptive words appear in both of the if statements? Can anybody see that?

COMMENT: I would say the word "manifested".

PASTOR VITALE: Okay, anything else? They both manifested, okay, where did they manifest? Manifested as physical men in the world of action. Where did they manifest?

COMMENT: In the world of action.

PASTOR VITALE: Okay, both manifested in the world of action, anything else the two statements have in common? If Adam configured as a human manifested in the world of action, as a physical man. Okay you said it before xxxxxx, they manifested in the world of action, and they both manifested as a? As a physical, or as physical men. Okay, so we have two compatible statements there. Okay so we're told if the original configuration died and manifested as physical men in the world of action and if Adam Kadmon configured as a human manifested in the world of action as a physical man, then what's the only word that does not appear in both statements? Both manifested in the world of action as physical men. So what kind of a conclusion are we going to draw? Draw a conclusion. Yes?

COMMENT: The word die?

PASTOR VITALE: They both must have died, yes. They both manifested in the world of action as physical men and we know that one of the them died. I guess I should put that down. Both manifested in the world of action and we know, let's put it down as fact, fact - the original configuration died. Then draw a

conclusion, that's a pretty reasonable conclusion, they both manifested in the world of action as physical men and we know that the original configuration died, draw a conclusion. What?

That Adam Kadmon configured as a human died also, yes, right. Adam Kadmon configured as a human died. And this is the reason that the Kabbalist claimed it's idolatry to say that Adam Kadmon appeared in the flesh, because they believe that he would have had to have died to appear in the flesh, and they don't believe that he's dead, you know. So therefore they say, it's idolatry, see, that's their reasoning. That's very interesting. The only thing that I have in the spirit right now is this, that well obviously Adam Kadmon does not have to die to appear in the flesh, but the kings of Edom manifested as wicked men, they were wicked men. Okay Esau was a wicked man, and his offspring were spiritually powerful men who were wicked, but Jesus Christ manifested as a righteous good man, so we see that the issue is not do you have to die to manifest in the flesh, but how do you manifest in the flesh.

See we now know here, those of us who believe that Jesus Christ is Messiah, and that he rose from the dead and that he is God, we now know that it's possible for Adam Kadmon to manifest in the flesh whether he's dead, or whether he's alive. Now let me clarify something right here. The Sefirot that died and fell down to this world, it was not Keter, Chokhmah and Binah, okay, so it really wasn't Adam Kadmon who fell down and died, it was the lower Sefirot which we would know to be Zeir Anpin, the son, the offspring, the lower Sefirot or the offspring, they unfolded out of the head, which was Keter, Chokhmah, and Binah, that's the head and the lower Sefirot unfolded out of them. So it was the offspring that died, it wasn't Adam Kadmon himself who died. So I may not, I know that I didn't make that clear, it wasn't Adam Kadmon himself, it was the lower Sefirot that died. Adam Kadmon can't die.

So the Kabbalist drew a conclusion, you know that to come down to the physical plane you have to die, and Adam Kadmon is immortal and he cannot die. So to say that Jesus Christ is Adam Kadmon in the flesh just is not in their reasoning. See you draw one wrong conclusion and everything after that is wrong, and they have drawn this conclusion that you have to die to manifest in the flesh. But we know that nothing is impossible with God. And it wasn't just the eight Sefirot that came down in Jesus Christ, well maybe it was, maybe it was, maybe it was just the eight Sefirot that came down in Jesus Christ and his head remained in heaven, that's why he said, "I never do anything that the father doesn't tell me to do."

But the issue, the point that I'm trying to make is, I'm thinking that it wasn't Adam Kadmon in the flesh, Jesus Christ was not Adam Kadmon in the flesh, he was the son, isn't that what the New Testament says, he was the son. He was Zeir Anpin, the son manifested in the flesh, and the headship, Keter, Chokhmah, and Binah never came down, they stayed in heaven, and had a continuous relationship with him.

So it really is not correct that Jesus Christ was Adam Kadmon in the flesh. Jesus Christ was Zeir Anpin in the flesh, just as we are. And when Christ Jesus stands up in full stature in us, we will not be Adam Kadmon in the flesh, we will be Zeir Anpin, the offspring of Abba and Imma in the flesh, is anybody not following me? You should be following me with this. Are you following me with this?

So the Rabbis are right, it wasn't Adam Kadmon in the flesh, it was the son. This is my beloved son. So the issue is not whether or not, but I don't think that the Rabbis, well I don't know what they believe. They don't believe is Jesus Christ, but what I don't know is do they believe that it's possible for Zeir Anpin to manifest in the flesh. Lord, I need to know the answer to that question. Do they believe that Zeir Anpin could manifest in the flesh, and that's who Messiah will be, Zeir Anpin in the flesh.

So even if they believe that Messiah will be Zeir Anpin in the flesh, they're lacking the revelation of glorification and they're lacking the revelation of Adam Kadmon. You see, I have to put, I have to do another drawing. So it's not true that Adam Kadmon was made flesh, Adam Kadmon is Keter you see, and everything, everything else came out of him. Adam Kadmon is Keter, he is the father in heaven appearing through Chokhmah who is Abba. Keter, Abba, and Imma never came down, they just sent forth their light and their light manifested in the sixth Sefirot, Gevurah, Tiferet, Chesed, Hod, Yesod, and Netzach, Yesod representing the male organ of Adam Kadmon who came down and married the Malkhut of the man Jesus. And it was the son, Zeir Anpin appearing through his wife in the world of action, it was not Adam Kadmon himself. Because to say that Adam Kadmon came down and appeared in the world of action, would say that Adam Kadmon left heaven, and he didn't. Keter, he stayed up there, but he sent down emanations of himself. We've had this principle through the doctrine of Christ.

Jesus was the son, Zeir Anpin, it was not the father he was the son, the New Testament is clear about this. So of course the Scripture is so ambiguous, and I have told you this so many times, there is so many statements in the Scripture that just use a pronoun, they don't name who they're talking about. So the Scripture says and he was made flesh and dwelt among us, I'd have to look at

that in the Interlinear Text, but it doesn't say who, it was the son, it was Yesod that came down through union with Malkhut, dwelt amongst us. Is everybody okay with this? And Yesod is called foundation, he who to us is Christ Jesus, Yesod is Christ Jesus, the son Jesus Christ was the human man that manifested the son. Christ Jesus is the spiritual son that's in you and in me, and that is going to be in everybody that Christ grafts to and matures in. And Jesus said, I'm the son, I only do what my father tells me to do, and he said my father in heaven.

Now I think that the Kabbalist might be inclined to say that it's Zeir Anpin manifesting, that Messiah will be Zeir Anpin manifesting in a physical man, I don't know. But it seems to me they might be willing to say that, but they stopped short of the glorification and they stop short of calling that manifestation God. They believe that Messiah will be a very anointed highly brilliant man, but still a man. So they don't have the revelation of the spiritual or the glorified or the magnificent or the new creation man. I've read in one of their books that they know that the nature of mankind will be changed, so that the evil inclination will be completely gone. They believe that, the question is how is going to be accomplished.

So we sort of got off of the track, this message is the kings of Edom, but this question came forth just to review, because we're going to break tonight, we'll pick this up again on Thursday, it's too late. The question that came to my mind was, what were the Kabbalist saying to this question that the original configuration manifested in the earth as physical men. So why are they having a problem believing that Jesus Christ was a physical manifestation of the ten Sefirot. And the answer is that Adam Kadmon configured as a human didn't die. To say that Adam Kadmon configured even through his Yesod, to say that Adam Kadmon appeared in the earth through his son, Zeir Anpin.

They couldn't even say that because the belief is the false belief is that you have to die to manifest as a physical man. So we found out from this study that the Sefirot, the Sefirot, the lower Sefirot which is called the son, because even with the, it's wrong for me to be saying the original configuration died and fell down, because it was just the son, it was not the first three, the Sefirot was only the ones below, which is called the son, the son and the daughter, fell down and broke. So with Adam Kadmon configured as a human, he came down and manifested as a physical person without dying, and my point is the issue is not whether or not you have to die to manifest in the flesh, we know that you don't have to die to manifest in the flesh. The issue is what kind of man do you manifest as. Do you manifest as a cruel man, as the Dukes of Edom, or do you

manifest as a righteous man whose a benefit to mankind, as Jesus Christ did. So we're talking about nature, we're talking about nature.

Is everybody okay with this? The nature of God, we're looking for the manifestation of the son in the physical plane with the nature of God, which apparently is a very difficult feat to do, because you may remember that this physical plane is an extra orbit on the atom of creation, we are not suppose to be here, this is not God's plan that we should manifest as animals. Okay, so it was the son, Zeir Anpin who became flesh and dwelt among us, although I don't really think that would help, the Kabbalist Rabbis, this is for us. Is everybody okay? Well we're going to pick this up next Thursday because it's just too late to go on.

COMMENT: I think I read somewhere that there is, the Kabbalist say that there is higher Adam Kadmon, and a lower Adam Kadmon.

PASTOR VITALE: Actually what they say is, there's a lower Adam, there is only one Adam Kadmon, but there are lower Adams, and the lower Adam is Zeir Anpin, the son, that's who the lower Adam is, Zeir Anpin, the son, okay, not a lower Adam Kadmon, a lower Adam. Just like John Smith has a son and his son is also a Smith but it's not John Smith.

Okay, we're picking up on this message which I preached the beginning of which I preached back on Sunday evening, this the following Thursday, but we're staying with the same theme. I have drawing #5 on the board and that board is divided into two sides. The first side 5a shows you Adam Kadmon configured as a human, and I have tried to portray to you Jesus down at the bottom, in the earth or in the world of action, and this is what happened to Jesus. The whole, the power or the, of the whole ten Sefirot, the balance, the fully balanced emanations of all ten Sefirot were resident in Jesus Christ. Malkhut, the tenth Sefirot is the Sefirah that is resident in mankind, okay, and all of the other nine Sefirot, well let me put it this way, okay all of the other nine Sefirot through Yesod, Yesod is called foundation because Yesod collects the emanations of the eight Sefirot above him, and Yesod is Adam Kadmon's Yesod, Adam Kadmon's male organ by which he marries Malkhut which is resident in man, and in that union between Yesod and Malkhut that took place in Jesus of Nazareth, all of the emanations including Keter which is the highest was found resident in Jesus Christ.

Now this I believe is the Jewish definition of Messiah. They do not believe that Jesus was Messiah, but I believe that they would agree that this will be the condition of Messiah, or this was to be or would be the condition of Messiah,

see. It would be a human being that would be the recipient of all this glory. And we're told in Kabbalah that Adam in the earth, Adam down here in the world of action is called Adam Tahtone, that's Adam in the world of action.

Jesus was a, he was born a mortal man. He was capable of dying. But we're told that he was the son of God, and we heard a voice come out from heaven and say, This is my beloved son. So who was Jesus the son of? Who was saying that, "This is my beloved son", does anybody know who would be saying that?

COMMENT: Zeir Anpin.

PASTOR VITALE: I believe that Jesus was Zeir Anpin, okay, but who was the father. If Jesus was Zeir Anpin, he was the son, the son was resident in Jesus, okay. So who was the father that said, "This is my beloved son?" You want to try?

COMMENT: I'd say Ayn Sof.

PASTOR VITALE: Well that's a good guess but it's not correct.

COMMENT: Chokhmah?

PASTOR VITALE: Chokhmah okay. Now first of all why would it be Chokhmah, because Chokhmah's partzuf is?

COMMENT: Abba?

PASTOR VITALE: He's Abba, he's the father okay, but actually, well I'll get back to that in a minute, why would it not be Ayn Sof, why would it not be Ayn Sof? Because Ayn Sof does not relate to man, he's incomprehensible, there's basis of communication. The whole purpose for the ten Sefirot is so that Ayn Sof could communicate with us, and actually I have to take that back, I don't think it was, well some of these questions there's no simple answer. I think I would say primarily it was Binah, Binah who is Imma, is mother right? And why would I say Binah and not Chokhmah, because Binah is the one that interfaces with man, okay Chokhmah does not speak directly to men. Keter and Chokhmah do not speak directly to men. Binah is the spokesperson of the threefold head, the head is Keter, Chokhmah and Binah and Binah is the one that communicates with men, see.

But Chokhmah and Binah are inseparable, so Binah really speaks for Chokhmah, therefore your answer isn't really wrong, it's just a technicality. And Jesus in fact, it was probably Abba and Imma speaking with one voice saying this is our son, father and mother, this is our son. And what made Jesus of Nazareth the son, the son of Chokhmah and Binah, and of course we are told he was the son of God, and God is the Ayn Sof, so, but Chokhmah and Binah are representatives of the Ayn Sof to man, you see. They carry the essence and the emanations of Ayn Sof. So we're told Jesus was and is in the days of his flesh, he was the son of God and is also the son of Chokhmah and Binah, you see. And he was also Adam Tahtone because he was a man of the flesh. Now I do not believe that in the days of his flesh, that Jesus was Adam Kadmon. In the days of his flesh, he was Adam Tahtone, the son of God, the son of Chokhmah and Binah.

But he was manifesting all of the qualities of Adam Kadmon because who was Adam Kadmon, Adam Kadmon is the ten Sefirot, and we've had other messages where it's been pointed out that many times in the Scripture that Jesus had compassion and compassion is an attribute of which Sefirah, does anybody remember? Keter, compassion is an attribute of Keter. So Jesus was manifesting that attributes of all of the ten Sefirot including the highest which is Keter.

But yet I do not believe that Jesus was Adam Kadmon in the days of his flesh, he was Adam Tahtone, and he was a man who had succeeded in drawing down, and this is Kabbalistic terminology, he was a man who had succeeded in drawing down all of the emanations including the highest into his mind. Jesus' mind and his brain were expressing the fully balanced ten Sefirot of Adam Kadmon, and this is our hope, Christ in you the hope of glory. And through this, well let me finish this and I'll tell you, well let me say it here, because sometimes I forget these things, I now have a much clearer concept of the difference between Christ and Abel, so let me get this on the tape here. Christ is a seed which contains the roots of all ten Sefirot. Christ is a seed that contains the roots or the potential to unfold into all ten Sefirot, in a fully balanced form, that's Christ, okay.

Abel is one of the original royal seeds of Jehovah going all the way back to before the fall, and you probably don't recall but I don't have the name of the message or the number of the message for you, but there was one night here when I must have put ten drawings on the board when we were still doing the doctrine of Christ and I showed you how Christ joins to Abel in the human being where Abel is dead, and then how Christ divides and a part of him stays with Abel, and a part of him ascends up to the heart center, does anybody have any

memory of this at all? Okay, well I now I understand in more depth what happened, okay. Christ cleaves unto Abel and the division is this, in that Christ seed, all ten, the roots of all ten Sefirot are present. Malkhut cleaves to Abel, and then Yesod to Keter ascend up to the heart center. Can you hear that?

Christ is a seed that has the roots of all ten Sefirot. In the Jew where it may be Shekinah is unconscious or dead, and in the Gentile that was not quickened when the Jew was quickened 5,000 years ago, Christ cleaves to Abel and divides into the nine Sefirot and Malkhut. Malkhut cleaves to Abel and now this Gentile has Malkhut. Malkhut the provision to receive everything from above. Christ in you the hope of glory. And the other nine Sefirot of that Christ seed ascend up to the heart center, and become Christ Jesus. Did you follow me? You didn't follow me, I'll put it on the board after I finish this one. Okay 5a, and now we're doing 5b, I've shown you the ascension of Jesus Christ. The material atoms of Jesus' physical body return to the dust of the etheric plane, when his consciousness and his personality entered permanently into the higher planes. And why do I say, why don't I say, he entered, he turned to the dust of the physical plane? Because there was no pile of dust after he ascended, there was no pile of dust that I know of after he ascended.

So he took his whole body into the etheric plane and apparently it dissolved at that point. Because brethren it's only the mind and the spirit and the spiritual essence that we are that holds this body together, that holds the atoms of the body together. So Jesus took his whole body into the etheric plane, and then as he continued to ascend, he shed the lower bodies and what those lower bodies were made of just dissolved into the substance or the essence of that world. And maybe there was a pile of dust out here in this world, I don't know. But his consciousness and his personality ascended we're told above all heavens, he ascended above the highest heavens. He went all the way up to Keter and became one with Keter, his consciousness, and his personality.

See, everything that he was down here in the flesh, okay, he took all the way up to, he just ascended with everything that he had received down here, he ascended all the way up shedding, the lower bodies as he ascended, he probably shed his astral body too, and whatever other bodies he had. And in this ascended condition, he is one with Keter, and he is Adam Kadmon, the glorified Jesus Christ, the spiritual man is Adam Kadmon. Jesus in the flesh was Zeir Anpin. Okay, and this way it can be said, we are the sons of God, we are the sons of Jesus Christ.

Because today he is Keter, Abba, and Imma. Keter, Abba, and Imma are inseparable. So today Jesus Christ is inseparable from Keter, Abba, and Imma,

and he is the one who is willing that we should have his experience. Jesus Christ ascended, it is his will, it his desire that we should be as he is, and therefore all of this is happening, we're learning Kabbalah, our mind isn't being enlarged, and hopefully we are in the process of receiving the emanations from above which will strengthen us. Is everybody okay here?

I learned something else today that our blood, our red and white blood cells, okay, the red blood cells are the blood cells that receive and the white blood cells are the blood cells that give a service, they fight off a disease. And if our mind is in such a condition that we do not give freely and we hold back and we're greedy. I don't know how many generations this takes to happen but the result of it is, an autoimmune system. If you have a problem with your immune system, you're suffering from a curse of greed and selfishness. Am I attacking you and accusing you? No, I'm giving you information that could set you free, if you take hold of it and use it honestly. A weak immune system is the physical expression of a mind that is greedy that takes and takes and takes and takes and doesn't give, or gives very little. Okay are there any questions on this drawing on the board right here?

COMMENT: Does the Lord Jesus have any kind of a spiritual body as a new creation man?

PASTOR VITALE: I don't really know, I'll have to take a guess, I don't really know for sure, my guess would be that a spiritual body is on the level of Tiferet, which is Christ Jesus to us. See, Adam Kadmon or Jesus, the Lord Jesus, he manifests himself to us through all of these attributes. He manifests himself to us through Christ Jesus. In the Old Testament he manifested himself to us as Jehovah. Jehovah was in the position of Tiferet, and now Christ Jesus is in the position of Tiferet. He's the one that is dealing with us, Christ Jesus, and that's where the spiritual body is. As far as I know there's no form in Keter, no form at all in Keter. Did I answer your question? Okay.

Okay if there are no other questions I'll put that other drawing on the board and then we'll try to finish this up.

COMMENT: Tiferet has a body?

PASTOR VITALE: Tiferet is Christ Jesus the spiritual man, I believe there's a form at that point. This is drawing #6, and I've drawn it in the old format of the doctrine of Christ before I ever saw a drawing of the ten circular Sefirot and the linear Sefirot of Adam Kadmon, and that's the way we were drawing it way back then was the seven centers of Leviathan's timeline in a circle, and the linear

timeline of what I called Christ penetrating into it, and I put an extra circle in here because I have to show you the division, so I said belly 1, and belly 2, there's only one belly center, but I've drawn it twice so that you can see the division there. Christ grafts to Abel in the belly. The Fiery Serpent is in the belly in most men, and the Fiery Serpent is Cain and Abel. So in belly one we see Christ penetrating through Cain and grafting to Abel. Now there's a practical application to this. As I reveal your sin nature, I'm penetrating through Cain in your minds, and my thoughts are spirit, and my thoughts are life, okay, and because I'm manifesting Christ to you. So as I expose your sin nature and I expose the thoughts of your carnal mind, what's happening to you is that Christ is grafting to Abel, you see.

And in the second stage, now let me repeat to you, what I said before I started drawing that Christ, and I think I said this incorrectly earlier, Christ contains the roots of all of the Sefirot from Chesed to Yesod. I think earlier I said Keter to Malkhut, and that was an error. Christ, the seed of Christ that's grafted to you contains the roots of the Sefirot from Chesed through Malkhut, and Christ grafts to Abel who is in the belly, Abel who is a part of the Fiery Serpent, the Fiery Serpent is Cain and Abel, Christ comes between Cain and Abel and grafts to Abel, and then Christ divides and that's interesting, in human reproduction we have cell division, but that cell divides equally in half, in this case Christ divides in Malkhut, and that's belly 2, Christ divides into Malkhut, and Yesod through Chesed, which is six Sefirot, and the Malkhut stays with Abel, and now the person that this is happening to now has received his potential for spiritual sexual intercourse with Adam Kadmon's Yesod. This is how the Lord Jesus is going to save the world.

Christ will be grafted to the dead Abel, Christ will divide, leaving Malkhut grafted to Abel, and that is that person's potential to receive everything. And Yesod through Chesed will ascend up into the heart center of the linear Sefirot and cleave to that heart center. Now this is how we taught in the doctrine of Christ I just didn't have the names of the Kabbalistic names, this was the message that came forth, only I didn't know exactly how the division would take place, I thought it was 50/50. And going along with the doctrine of Christ, we have Christ Jesus if you may recall is the ram in the heart center. Remember Christ Jesus the ram in the heart center, and of course there were two centers here because we have the heart center of Christ Jesus and the heart center of Leviathan's timeline. Christ Jesus establishes himself in the heart center of Christ Jesus' timeline and he is married, hopefully Lord willing, he has a marital relationship with the Malkhut that he left behind, and he's protecting her. Remember the heart center of Christ Jesus is dry land that is beyond the grasp of Satan.

So once Christ Jesus in you, or once, first Christ has to be grafted to you, then the division has to take place, then Chesed through Yesod, which is Christ Jesus, has to ascend has to get past Satan, has to fight his way past Satan, and once that happens to you and he's standing in your heart center, that's when you really start to have dominion over your life, and you are the protector of Malkhut in your own belly. And now look until that happens to you, you have a protector, that's me. You think that's pride that is your problem, it's the truth. Christ Jesus in me is very established in my heart center and he is strengthened by the Lord Jesus who is all the way up here in the crown center of the righteous timeline. And this is the plan of the Lord Jesus to get you up there or to get Christ Jesus in you up there. He holds Christ Jesus in me up and I hold Christ Jesus in you up.

So until Christ Jesus ascends to your to the heart center of the righteous timeline, I am in your heart center, my mind is in your heart center, doing for you what you cannot do for yourself, until you start to do it for yourself. And what are you suppose to be doing for yourself? You're suppose to be defending Malkhut, who is in your belly, because we don't want her to die you see. Malkhut is your belly and she is still under the influence of Leviathan's timeline and she's subject to Satan and Leviathan continuously.

See Christ Jesus who is in the heart center of the righteous timeline is above Leviathan's circular timeline and he is shining down on Malkhut, and if your Christ Jesus is not up there, my Christ Jesus or Christ Jesus in me is shining down on your Malkhut, telling you don't do that, but telling you do this, because if you don't, Satan and Leviathan are coming to get you. And if you want to choose to believe that I tell you things for my own benefit, well you believe that, you'll find out. Now over here in the right hand corner of the board, I've just done a, I've drawn a 6b and what that is, it's the same concept from the point of view of Kabbalah. So instead of drawing Leviathan's timeline underneath Christ Jesus' linear timeline which apparently was incorrect, but that was what I got by revelation, and I think that was close enough considering I got it by revelation. So down here on 6b I've done it according to our Kabbalistic books, the circular Sefirot with Christ Jesus penetrating into them. The linear Sefirot in the midst of the circular Sefirot. And it's pretty much the same thing, Adam Kadmon's heart center is Yesod through Chesed, which is Christ Jesus, and I've drawn like a dot, and of course it's not a single point, I didn't know how else to draw it, I just drew a single point and what would be the third or the belly energy center of the circular timeline and I've shown the linear timeline penetrating into it, and I have a little arrow here showing you that Abel/Malkhut is in the circular aspect of the drawing, and Christ Jesus or Yesod through Chesed, is in the linear

aspect of the drawing, and I've drawn an arrow showing that they're married. And the marriage of Christ Jesus and Malkhut joins Malkhut in the circular Sefirot, in the circular third Sefirah which is the belly, according to the doctrine of Christ, and she joins him to Christ Jesus in the linear Sefirot.

So you see, this line that draws the outline of the linear Sefirot, that is a barrier that is impregnable. See there are entities that exist in the circular Sefirot, and entities that exist in the linear Sefirot, and they can cross over, that's the great gulf in the parable of Lazarus and the rich man. You can't get from the circular Sefirot to the linear Sefirot. You see life is in the linear Sefirot, and death is in the circular Sefirot. But in the hour that life is joined to death, death dies to death and becomes a part of life. Isn't there something like that in the book of Revelation, I think there's something like that in the book of Revelation, the death of death. When death is separated from life, death has an independent existence, that's this world down here, when death is joined to life, death dies to death, and becomes a part of life. So up until now, every man that, well I don't want to say every man, I don't even know that, what I was going to say was every man with the exception of Jesus Christ, that is manifested the whole ten Sefirot has died, but that's not true, because we know Elijah went up in a chariot, and we now know that a chariot is the Kabbalistic symbol for Malkhut, he just ascended out of this body, he did what Jesus did.

Praise the Lord, any questions about this drawing that has absolutely nothing to do with the ten kings of Edom? Any questions. Okay we are Lord willing now going to finish this ten kings of Edom. Did I say ten kings of Edom, sorry eight kings of Edom. Let's finish this up. Now I lost my notes and I don't know where I stopped on Thursday, I'm going to pick up on page 1, the first seven kings died, so what happened to Hadar? The eight kings of Edom are the eight Sefirot below Binah, from Da'at through Yesod, and I believe I explained where Da'at came from on Thursday night. Da'at, can anyone tell us what Da'at is? Or where Da'at came from?

COMMENT: It is knowledge.

PASTOR VITALE: And where did it come from, it's not one of the original ten Sefirot. Okay, can anybody else say that? Okay, Da'at is a manifestation of the Keter in a form that man can understand it. Keter is incomprehensible, we cannot even try to understand it, we have nothing to relate him to at all. Keter sometimes descends below, I believe it's below Chokhmah and Binah, it's either below Chokhmah or below the two of them, and takes the form of what the Kabbalist call a semisefirot, Da'at, knowledge, it's really Keter in another form, so it's really not 11th Sefirot. But Keter comes into the realm where men can

understand it, and it's really a knowledge of the future, or prediction. So that means if you have the gift of prediction, it's a manifestation of the higher knowledge which is Keter. Now prediction is not prophecy, prediction is predicting the future, such and such will happen, it's not the same thing as prophecy. I'm not going to get into that now. Okay. So I said the eight kings of Edom are the eight Sefirot below Binah from Da'at through Yesod, each one of them tried to bring forth the actualization of the creation in the physical plane.

In other words each Sefirot tried to bring Malkhut into existence as a perfect reflection of the world above. All failed but one, Hadar. The clue is that each king or personification of the eighth Sefirot, see each of the eight Sefirot has a personification as king. You may recall the teaching in the archangels the household of God. We say that the archangels are the personal manifestation of a personality of each of the Sefirot, Keter has a personality, Metatron is the personality I believe is the personality of Yesod if I'm not mistaken. And Michael, I think was the personality, I better not talk if I'm not sure, but I think it was Keter, but I'm not sure.

See each of the Sefirot has a personality or a Partzuf okay, and when these Partzuf or when these Sefirot broke, the vessels broke we're told by the Kabbalist, and the shards or the pieces of pottery, the pieces of the vessels that fell down into the world of action, manifested as human kings, the kings of Edom. And all of them ruled they were kings in the earth, they ruled and they died except Hadar, Hadar never died okay. Thus each of the seven kings died after manifesting themselves in the physical plane, and their world died with them because every human being is a world, we're all worlds.

The Scripture does not say that Hadar, the eighth king died because he is still alive. Our world as we know it today is the actualization or the expression of King Hadar. I said earlier we're all worlds, but also in this case, let me say this again. How do I say this to you? Every king brings forth a kingdom, see. In the world that exists today is the world that is the descendant of King Hadar, okay I'm not really sure who king Hadar is, maybe he's Noah, I think that's what I say in this teaching, that he's Noah actually. I wrote a few weeks ago, and I haven't read it. I think I came to the conclusion that Hadar is Noah because we've had other teachings how this is Noah's world. This is the world that emanated forth on this side of the flood from Noah, Shem, Ham, and Japheth. Okay here it is my next paragraph.

This is very interesting because I have preached that our present world is the surviving expression of Noah. Very interesting. Is Noah King Hadar? I asked the question. Noah is one of King Hadar's three attempts to fulfill Keter's

commission to actualize the creation and to save Malkhut kingship and himself from death. Noah is one of King Hadar's three attempts to fulfill Keter or Adam Kadmon's commission to actualize the creation, to bring forth the creation, a visible expression, to bring it into actuality, in Malkhut. Because see the creation started out as a thought. So to actualize the creation means to bring that thought into a reality, and Noah is one of the king Hadar's three attempts to save Malkhut kingship, and to save himself from death.

So Noah is one of King Hadar's three attempts to save this world from death. And we taught this in the doctrine of Christ, Adam died, Cain and Abel came forth. Adam was the first one, then came Seth, okay, and then came Noah. That's my recollection of the doctrine of Christ. Hadar means beauty, Hadar means beauty which is Tiferet, beauty is the name for Tiferet, and Hadar his wife, the name Mehetabel, coming from Gen.36:39 means the one who is made better, which signifies the redeemed.

Out of all the eight Sefirot of the lower world, Tiferet is the only one that will succeed in actualizing or imparting eternal life to Malkhut kingship, the world of action, our world. He will do this by braiding himself together with the other nine Sefirot in the spiritual planes and judging the evil inclinations, that's the carnal mind, within us. The manifestation of himself in Malkhut kingship, the visible plane. Let me give you that again. Out of all the eight Sefirot, the lower world, Tiferet is the only one that will succeed in actualizing or imparting eternal life to this world of action. Each of the other Sefirot cannot do it alone.

See Tiferet, he is a combination of all the higher Sefirot, he's in the middle line. Tiferet or Christ Jesus, he is in the middle line, he brings all the emanations of the all of the Sefirot above him, to Yesod who gives them to Malkhut. So it has to be Tiferet, and he is going to save the world by braiding himself together with the other nine Sefirot in the spiritual planes. He braids himself together with Malkhut beneath him, and with the other eight Sefirot above him. He's the mediator, Christ Jesus is the mediator. And once he does this, when he braids himself together with all of the eight Sefirot above and with Malkhut underneath, he will judge the evil inclination in man. We have an evil inclination.

See, in the Lord's prayer in John 17, when the Lord says, Take us not out of this world but deliver us from evil. I've known for a long time, that the true translation is deliver us from the evil, but I always thought it meant the evil one outside of me. Now I believe it means the evil inclination inside of me. Save us from our evil inclination, which is the cause of our death and of all disease. So he will judge the evil inclination within us. We within us, we who are the

manifestation of himself, in Malkhut kingship, this visible plane, is going to judge our evil inclination.

So we see that King Hadar is a manifestation of Noah, and I believed for years that Noah is a manifestation of Job. I've always believed that, and the question is who is Job? Job is probably Adam who died, the first Adam who died. So we see that no single Sefirah could actualize the will of Keter, but the conglomeration of the balanced whole, was the eternal judgment of the physical plane, that's our world, where the attributes of God unravel by default, will effect the actualization of Malkhut kingship, which means she will be a perfect and authentic reflection of the world above.

Look Malkhut and the world of action is called to be a perfect and authentic reflection of the world above. It takes the whole balance, the balanced whole of all the Sefirot above, plus the eternal or never ending judgment of this world to deliver us. This is drawing #7, now this is probably the most exciting revelation for me that I have gotten out of all of my studies in Kabbalah, which we're studying here less than a year, and this is an understanding of where the evil came from and why the evil is in the world, and what God is doing about it.

Now, brethren before the beginning there was and there still is Ayn Sof, a simple undifferentiated light, simple undifferentiated light, perfect calm, perfect peace. Now within this light are the unmanifested roots of positive and negative attributes, but they're so completely balanced in Ayn Sof and so completely merged with one another that Ayn Sof is called a simple whole. It's as if to say, if I take these glasses, this is a simple pair of glasses, but if you put them under a microscope, you would see a whole other world of what's in these glasses, or if you take the atom, and you split the atom, there's all kinds of subatomic particles in it, and for years, for generations it was thought the atom couldn't, was the smallest sized element.

Now we know all about subatomic particles that single simple atom has now been revealed to have a multiplicity of subatomic particles. Well this simple whole undifferentiated light existed, well it doesn't exist, I'm sorry, I have to watch my language, okay. Ayn Sof is called non-being nonexistent because he's so far beyond our comprehension that he's nonexistent as far as we're concerned. What you cannot understand does not exist for you. You know the Lord told me today that for a lot of people I don't exist. The reality of who I am in Christ Jesus is not a reality to the majority of people who know me. They cannot comprehend me, they cannot believe what Jesus is doing for me, and who I am in Christ.

So either they think I'm something that I'm not, or they just don't think about me. They just can't deal with it, it's beyond their ability to comprehend what has happened to me. Because I wasn't born like this, I was not born like this, believe me. I came to the Lord twenty three years ago, he pulled me out of the garbage heap. So I am incomprehensible to most people, and people, simple people that I meet in the course of my life, I have to hide from them who I am. I don't say anything that would indicate who I am because they flee from me, they cannot deal with it. So I come down to their level and I relate to them on their level. See everyone that is manifesting Christ Jesus on any significant level, will have this same testimony. People can't comprehend you, it's either that they ignore you or they hate you, and they think that you're making yourself something that you're not, because you're totally beyond their ability to recognize who you are. That is Ayn Sof.

And that was Jesus, and he said that we're going to have the same testimony that he has. Now Ayn Sof at some point, will rose up in Ayn Sof. Are we using the right words, will what did he will? He willed it's not a he it's an it, Ayn Sof, willed something, what did he will? The will to bring forth an actualized visible creation arose in the Ayn Sof, and will comes before thought. First the will to do it arose and then it manifested as a thought, Keter unconscious, and what's happening today is still the wake of that original will that rose up in Ayn Sof.

Do you know what I mean by wake? When you throw a pebble in a pool of water, all the ripples go out, all of those ripples are still rolling out. Everything that you see in this world, and as time goes and time is moving forward, it received it's momentum from that original will that arose within the Ayn Sof. The universe is out there that are eternally expanding.

It's all a part of what we're set in motion, when the will rose up in the Ayn Sof to bring forth a visible creation, which would be an accurate visible expression of his nature, the visible creation was to be in a different form because the Ayn Sof has no form. So we don't look like it, but we are to have its nature. And this simple, and out of what would this world of action appear?

Tape 2

What are we made out of? What is this world made out of, we are made out of the essence, or the substance of the very Ayn Sof, that's all there is. Ayn Sof is all there is, there's nothing beyond him. So we exists within him, and we are its essence in another form, we are the essence of the Ayn Sof in another form. So as this process, this will turned into a process which might be described as the descending of that essence or of a portion of the essence of the Ayn Sof,

and it started to be lowered, because spiritually speaking, the more you lower the essence, the more thicker it becomes. Ayn Sof has no form, Keter has no form, just essence, light, just light.

You know for years, I read that Scripture that Jesus is the father of lights. I always wondered why the father of lights, what does that mean? The whole New Testament is Kabbalah, I'm going to tell you, you can't understand it if you don't know Kabbalah. Keter is of the same essence of the Ayn Sof, and Keter, the higher aspect of Keter literally flow into Ayn Sof. Keter also was incomprehensible to us. Therefore both Ayn Sof and Keter, well Ayn Sof is called nothing, then Keter is called nothing too, nothing to us. We wouldn't recognize it if it would staring us in the face. We can't relate to it. So now as this essence starts to descend as a natural result of the descending, this simple whole that contains the roots of positive and negative attributes, even though they're completely bound to the Ayn Sof, start to break apart into positive and negative.

Just like that sweater that xxxx is wearing, it could start to unravel, this Ayn Sof is, I'll tell sometimes I'm at a loss for words. I know this Scripture talks about, I better not say that, it's probably wrong, okay. As the essence of the Any Sof descends, at some point, it appears as a woven garment, and that woven garment starts to unravel, and the threads of the garment, are the Sefirot below Keter. And they divide into left which is negative and right which is positive, Binah is judgment, she's on the left, Gevurah is judgment on the left, Hod is either the mind of Christ or the carnal mind, depending on who wins the war, Hod is continuously battling with Netzach. These two sides of the ten Sefirot when they are configured as human, are continuously battling against one another, and according to me studies, they battle with one another viciously, viciously! And it's Tiferet in the center who is Christ Jesus to us, whose strength pulls them into himself in that balanced whole. Any of these Sefirot on the left are deadly to humans, if they're not balanced with their counterpart on the right. The judgment, the Binah, Gevurah, and Hod will kill us, and don't we all die? All of mankind is dying.

Now what's interesting is that this is who Satan and Leviathan are and the Dragon are. There's a left side of the ten Sefirot that are unbalanced, they're raging in their negative strength because Chokhmah, Chesed, and Netzach has failed to limit them. You know when I first heard this, that the Sefirot on the right are suppose to be limiting the Sefirot on the left, it just didn't make any sense, what do you mean they're limiting each other, it didn't make any sense to me at all, until Jesus told me this. I want to tell you, I didn't read this in any book, what

I'm telling you right now, maybe all the Kabbalist know it, but I didn't read it in any book, Jesus told me this, see.

So the Sefirot come down and they break their wholeness breaks apart and the left become very strong, because evil is stronger than good, and I'm also told that even here on the right side, Chokhmah being wisdom, who is never separated from Binah/understanding, really there is a Chokhmah on the left and a Chokhmah on the right. And it's not at all uncommon for Chokhmah to join this left side with judgment. The left side is stronger than the right side. That's why we need a savior, that's why we have to be trained to be good, because if we're not trained to be good, we become evil. The evil is stronger.

Does everybody understand me, this is where evil came from. How did evil come out of good, I could never understand it. This is where evil came from, the unfolding or the unraveling of the portion of the essence of the Ayn Sof that was poured into Adam Kadmon for the specific purpose of forming the world. The left is set against the right, and it's the job of the right to limit the left because if the left is not limited, it kills us. I was a person with an overactive left side, and it almost killed me at a very young age.

If you have an overactive right side, the world steps on you and maybe you'll wind up mentally ill, or whatever you can't cope with the world, your mind breaks that is what happens. So there is a constant battle going on, we will know about human nature, it use to be a joke, the devil on one shoulder and the angel on the other shoulder. This, what I'm showing you here right now is human nature, and what Jesus Christ came to do is to tie your two natures together, which joining produces a third, it's not really a third nature, but it's that balanced whole that appears to be a third nature, because it's so radically different from the left side and the right side. And this warfare between the two sides is so intense that, it's my understanding that there were Jews at some time that did manage to weave these elements together within themselves, but they can never do it permanently, you see.

They study this Scripture, their meditation and relationship with God produced very strong minds in Israel, and there were men who were in the Scriptures day and night, who had the ability to weave these elements together within themselves, and thereby, and when these elements, when these Sefirot are woven together within us, we become supernatural men, with supernatural power. This is the receiving primordial power. What does that mean? Well, when all ten Sefirot are woven together within us, we are, the power of the Ayn Sof, of the differentiated Ayn Sof is within us.

But the only man that wove these elements together within himself permanently is Jesus of Nazareth. Well that's not true, maybe Elijah before him, Elijah went up in a chariot. And maybe that's not even true, I don't know, Jesus Christ wove them together permanently, was glorified, and is now pouring out of his spirit upon all flesh. Maybe they were of this before them, but they were not given the honor of pouring out of their spirit upon all flesh. We've been through this in the doctrine of Christ, I'm going to repeat that whole thing. So Ayn Sof is a perfect peace, isn't that the promise of the Scripture, didn't I read that in the New Testament somewhere? And you shall have perfect peace. The perfect peace comes from the tying together of the two natures, with the Christ nature on top, and then ultimately the two natures so completely co-mingled that the separated sides no longer exist.

Now I believe Jesus of Nazareth, in the days of his flesh, he had the perfect balance, but they were not made permanent, that balance was not made permanent until he was glorified. I think as long as we're in the flesh, we're always endangered of the left side breaking free. There is a song that says, Why do the heathen rage? This is our condition, and the reason that Jesus doesn't wipe out our condition is because the whole purpose of the creation is to reproduce the perfect peace of the Ayn Sof, which is formless down here in the world of action, where we are formed, and there's a process that we have to go through to bring the substance of the creation from its formless stage, down to its stage where it's formed, there is a period of disengagement.

And for us down here it's been a long time. There's no other way, there's no going back, the creation has to be reintegrated. The elements of the creation have to be reintegrated. There's no point in wiping us out and starting all over again, the same thing will happen.

So as the essence of the Ayn Sof descends, the attributes unfold, separate into camps which war against each other, that is two camps which war against each other, and this is how evil came out of good. Evil is a temporary stage, the creation is not finished yet. We do not have a finished creation that fell and is being rebuilt, the creation is not finished yet, and evil is a stage.

Adam Kadmon's commission is to reintegrate and of course that was Jesus Christ commission, was to reintegrate the divided attributes into a balanced whole in the world of action. And the men who contained the balanced whole are called woven baskets. In many of my studies in the New Testament, as I looked up alternate words, I saw Jesus woven together, Jesus wove them together with himself, but I really didn't understand. I knew that somehow he

was strengthening them, but I didn't understand until I learned this doctrine of the Sefirot.

The attributes of the whole are constantly fighting to separate and will only stay permanently woven together when the head, that's Keter, Chokhmah, and Binah, or the Lord Jesus is permanently joined to the body, Chesed through Malkhut, through the mediator which is Tiferet or Christ Jesus. So this is our goal brethren, and every negative quality in us has to be limited by the corresponding, positive qualities. So if you deny the negative qualities, you're completely defeating the Lord Jesus' purposes in your life. Do you hear me, if you deny your negative qualities, your sins, your faults, your character flaws, whatever you want to call them, if you just push them down, if you make believe they're not there, you're defeating the purpose of the Lord in you.

They must be recognized, they must be exposed, recognized, and woven together with the corresponding righteous quality, you have to deal with them. You have to admit that they're there, find out what the corresponding positive quality is, and fight with yourself, I fight with myself everyday.

Okay back to that paragraph that brought forth this drawing. So we see that no single Sefirot could actualize the will of Keter. But the conglomeration of the balanced whole, see, can cause the actualization of that original will to bring forth a visible representation of the nature of the Ayn Sof in a different form. Okay, now we also have written here the eternal judgment, the balanced whole plus the eternal judgment is necessary in this world where these attributes unravel by default. That means it's their nature to unravel down in this plane.

See up where the Ayn Sof is, it's not their nature to unravel, but down in these lower planes, it is the nature of the divided attributes to unravel. They have to be forced to be permanently woven together. They will never help you, Satan will never help you. And the concept of eternal judgment is this conflict between the righteous side and the negative side, but we're not strong enough to do it ourselves, but when the Lord Jesus joins himself to Christ Jesus in us, we're strong enough to bring the left side into submission and to force her to marry us. Did you ever see a male cat go after a female cat? Brethren the left side is not coming in willingly. Okay.

I'll just read the rest of this to you, it's just my comments, I call it comparative religion, and I'm basically dealing with theosophy here. Madam Levatski the founder of theosophy says that there are destined to be seven worlds, and that we are presently in the fifth world, or the fifth age. This would line up with this

present revelation, except for the eighth world, the kingdom of God, which is the conglomeration of the whole.

The seven worlds woven together produces an eighth, which understandably Madam Levatski knew nothing about, because the kingdom of God is a secret. You can only find out about that through Christ. However according to the doctrine of Christ, Adam fell out into male and female physical bodies in the fifth generation after Shem, in the days of Peleg, that's Gen.10:25.

Up until now, I thought that modern humanity were the descendants of Peleg, but now I see that Terah, Abraham's father is the eighth generation after Shem, Gen.11:26, which could mean that Madam Levatski is off and that we are as Madam Levatski would say, in the eighth root race. How did Madam Levatski lose three root races? How did the previous seven root races manifest? I know of only five. Adam before the fall, Adam after the fall, which is Cain and Abel, Seth, Noah, and the world to come which is really Christ Jesus.

That's seven, where are the other two races? The thought that comes to mind is that the restoration or the rectification or the world to come as the Kabbalist say, will be in three stages, 1- the present mortal imperfect transitional stage, 2 - the stage of perfection as exhibited by Jesus Christ, in the days of his flesh, and 3 - glorification. Departure from this extraneous gross physical plane as exhibited by Jesus Christ. This physical plane is not a part of the will of God. This physical plane was brought into existence by the will of the negative side, which at this time is somewhat out of control.

We know that God has the ultimate control, but it's taking time to manifest the will of God in this world of action. If Madam Levatski has any perception of who or what the future races, after this next expective new age will be like, I have not seen it in print.

That's the end of our message on the kings of Edom. I'm going to make some comments on the mini teaching that I sent you concerning to the two Messiahs, first of all I was surprised to find out that Kabbalah teaches that there are two Messiahs, and one from the house of David and one from the house of Joseph.

You might say Messiah on the left, and a Messiah on the right, and this is what Kabbalah teaches and the Zohar teaches, that, and I've known about it for a while because I had a conversation with a Jewish Christian about it, and he told me that this Messianic Jew that he is believes that Jesus Christ was the first Messiah.

They don't believe in a second coming, they think that a second Messiah is coming. And I found this information in the Zohar that I thought would bless you, I'm just going to read you my notes here. I found some more information about the two Messiahs, there is a Messiah of the left, Joseph, and Messiah of the right, David.

The redemption, according to Kabbalah now, the redemption cannot be complete until Moses is revealed with the two Messiahs, and that I took out of the Zohar, Parashat Pinhas, Volume 3, and that's paragraph 651, and 652, I must have the wrong numbers here, and commentary to 252, I don't know which is right, it must be the commentary to 652.

Now this is really interesting, with every Jew that I've ever spoken to about this, says that Elijah is not Messiah, yet Matt. 17:1-3 says, "And after six days Jesus taketh Peter James and John his brother and bringeth them up into a high mountain apart, and was transfigured before them, and his face did shine as the sun, and his raiment was white as the light, and behold there appeared unto them, Moses and Elias, talking with him, see this is the New Testament Scripture placing Jesus, Elijah, and Moses together on the Mount of Transfiguration.

And the Zohar says, that the redemption cannot be complete until Moses is revealed with the two Messiahs.

So it looks to me that Elijah is being called Messiah. Also now, the Zohar Parashat Pinhas, again volume two, says that Phinehas is Elijah. Now Phinehas is the one who took vengeance on Zimri, and Cosby, so that Phinehas would be the Messiah of the left side, that's not why he took vengeance on them, I read that wrong. Phinehas is the one who took vengeance on Zimri and Cozbi because they, Cosby was the heathen woman, I think she was a Midianite, but I'm not sure what nation she was. Zimri was the Jew who was involved supposedly in a physical liaison, with this non-Jewish woman, and it was the act and the relationship was polluting Israel, and bringing judgment on Israel. So Phinehas rose up in a religious zeal, and killed them. And I'm also told in the Zohar that Phinehas is Elijah. So I'm, I have this before the Lord, I have a problem with Phinehas being Elijah. I definitely have that before the Lord because I have a problem with it, but that's what the Zohar says, Phinehas would be Messiah on the left side, Binah, Gevruah, Hod, which are harsh judgments, now Phinehas is Levite, but the Messiahs from two sides, David and Joseph, could merely symbolize the left and right side of one Messiah as Abraham and Isaac symbolize the right and left side, of Adam Kadmon, and my question is any comments?

So, I just thought that would be interesting to you, it's just some information about why Elijah and Moses appeared on the Mount of configuration with Jesus. I've said that many times, why Elijah and Moses. I knew that Elijah was the one that incarnated Jesus, but why Moses and this is what Zohar says, redemption cannot be completed until Moses is revealed with the two Messiahs. As I taught in the doctrine of Christ, it came forth that it was the angel Michael who incarnated Moses and Elijah, and then incarnated Jesus as Elijah, the same manifestation of the Godhead incarnating in all three.

And Jesus Christ is the sum total of Elijah, Moses, and Jesus is the sum total of the spiritual essence, is the sum total of their experience. And as the doctrine of Christ taught it, Michael is an angel, who we now know would be the personification of one of the Sefirot, and again I think it's Yesod, but I would have to check my records I'm not sure. Michael is an angel that incarnated as Moses, and acquired elements of Moses' personality because that absorption of the personality Moses into the heavenly sphere was not complete, Moses could not overcome his pride, but there were large elements of Moses' personality that were incorporated into the increasing manifestation of this angel and then Michael incarnated as Elijah, another personality, or you might say he married that personality. Elijah was glorified and went up in a chariot, and then Elijah who is the conglomeration of elements of Michael, and elements of Moses, and now Elijah was a glorified man incarnated Jesus, and they formed a spiritual family line that exist now in the glorified Jesus Christ, who is pouring out of his genetic heritage upon all of humanity.

So everyone that has Christ Jesus in them, you are now a relative of Michael, the angel that incarnated Moses and you have elements of Moses' personality in you. You have elements of Elijah's personality in you, and you have elements of Jesus' personality in you. If you have Christ Jesus, you will have elements of all three plus whatever you are bringing to this present generation through all of your experiences of learning.

Are there any comments? Look at this congregation here, everyone is slain in the spirit. Any comments or questions? Okay, goodnight, God bless you all.

10/27/01rs