

Christ-Centered Kabbalah

Sheila R. Vitale

Pastor, Teacher, Founder

PO Box 562

Port Jefferson Station, NY 11776 USA

TRANSCRIPT OF MESSAGE #550 - Part 26

KABBALAH STUDY

(Lesson 8 - Final)

*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 are preparing to complete lesson 8. The Lord has given me some understanding. The reason it is taking us so long to get through these lessons apparently is that the Lord is waiting for me to understand it to a degree that is satisfactory to him. And as I prepare to finish up lesson 8, which I now believe I can do, the Lord has shown me some errors in the previous messages.

So let me remind you that I am a student teacher, and the method that the Lord Jesus Christ is employing -- well let me say it this way. The purpose of the Lord Jesus Christ, in this teaching of Kabbalah, is to contrast the existing, very popular so-called Lurianic Kabbalah with the truth, as the Lord sees it, which he is calling Christ-centered Kabbalah. And apparently the Lord's priorities are such that it really does not bother him all that much if I make mistakes concerning the Lurianic Kabbalah so long as I get out what he wants the people to hear concerning the truth of Christ-centered Kabbalah. Does anybody not understand what I just said?

So my pride has to be under my feet because I am making a lot of mistakes, you know, and I am learning. I am just teaching you as I learn. But once again the Lord's priority is his correction to Lurianic Kabbalah. So if he has me out here preaching Lurianic Kabbalah incorrectly, that is the least of the Lord's problems. His priority is to bring forth the truth through my imperfect vessel, OK. It would be much more expedient for the Lord to find an expert Kabbalist and give him the correction, but apparently there are no expert Kabbalists around that are willing to submit to -- to acknowledge or submit to the Lord Jesus Christ.

So this is the way we are going. I am sorry if it is confusing you. Try not to be confused. Remember that your primary pursuit is the stretching of your mind. Your efforts and your attempts to

understand will be rewarded by the Lord Jesus in the form of his building his life in you. So although we would all like to understand, the primary purpose of your submitting to these studies is the stretching of your mind.

And just try and roll with me, OK, because I am teaching as I learn, and I am doing the best I can. I believe the Lord is pleased with me. From where he is coming from, his word and his correction is getting out. Although I might be a nightmare to some expert Kabbalists, that is the way it goes, OK? Is everybody OK?

I was reading over the transcripts of lesson 21, and I see that in lesson 21, I was still confusing the World of Bound Lights with the World of Points, you see. This message, as with the doctrine of Christ, is a message that starts out in our mind as a whole. And it just keeps differentiating, differentiating, differentiating. It keeps -- more and more detail is imparted as we study. Does anyone not know what I am talking about?

You need to start with a basic hold that you think you have got the whole thing. And then the Lord just brings more detail out of it and more detail out of it. And this differentiation of the pulling out of the detail sometimes is incomplete, you see. And I had the World of Bound Lights and the World of Points together in one ball. I was confusing the characteristics of the two worlds back in part 21 of this message.

So I would like to correct that. In message -- in part 21 of this message, I do tell you that the World of Bound Lights -- the Sefirat [sic] -- or the Sefirot of the World of Bound Lights emanated as Keter, Chochmah, Binah, and the balance of the Sefirot emanated in a straight line. But that is not true of the World of Bound Lights. That is true of the World of Points.

In the world -- and actually I tell you in part 21 that the Lurianic Kabbalah says that the Sefirot of the World of Bound Lights, which is in the mouth of Adam Kadmon, came out in a straight line. But the Lord told me that is not true. You see, the Lord was telling me it is not true, but I thought that is what Lurianic Kabbalah was teaching. But I was wrong. Isaac Luria teaches that the Sefirot of the World of Bound Lights in Adam Kadmon's mouth came out in three columns. That is my main point here.

OK, just by way of review to you, initially the lights of the World of Bound Lights came out bound together. That is why the world in the mouth of Adam Kadmon is called the World of Bound Lights, because the 10 lights came out bound together in one vessel instead of 10 lights in 10 vessels. And you might recall that there was a reason [UNINTELLIGIBLE] that Adam Kadmon's solution to this problem was to inhale the 10 lights. And while these 10 lights were inhaled, the one vessel had the time and the wherewithal to differentiate into 10 vessels. Then Adam Kadmon retained the Keter of the lights inside of his skull and breathed out the other nine Sefirot.

Now I see already I have to make a correction on that drawing. He breathes out the other nine Sefirot, and the purpose of this was so that the lights of the vessels would be misaligned. In other words there was no -- the Keter of the light did not come out, so the Chochmah of the lights came out and filled the vessel of Keter. So the light inside the vessel was one grade weaker than the light that formed the vessel, the purpose being to keep the vessel from dissolving. Is everybody OK?

OK. Now I did not distinguish between the light in the vessel in this drawing, so I am going to leave it because it is -- the light, in comparison to the vessel, is not the main thrust of this message. So in Ka- -- Adam Kadmon's mouth, you see Keter, Chochmah, Binah, Hesed, Gevurah, Tiferet, Netzach, Hod, Yesod and Malkhut. And I am going to leave it like that. Those are the 10 vessels.

And you may recall that the light of Keter remains in Adam Kadmon's head, so it would be the Chochmah of the light that was in the vessel of Keter and the Binah of light that was in the vessel of Chochmah, et cetera, et cetera, et cetera. And then when we got down to Malkhut, there was no light to fill the vessel of Malkhut. Does anyone need me to say that again? Are you following me? OK.

So you cannot see that from this drawing, but that is the principle, OK? The Sefirot of the Bound Lights, they had it straight. They lined up in three columns. And the next light to emerge was the light from the eyes, and the light from Adam Kadmon's eyes forms the World of Points. The World of Points -- the location of the World of Points is from below Adam Kadmon's navel almost down to the end of his feet. And Adam Kadmon's navel is the lower third of the heart.

So I show you the Keter of the World of Points starting at the bottom of Adam Kadmon's heart. OK, so let me just repeat it again since I am correcting an error. The World of Bound Lights, according to Lurianic Kabbalah -- and the Lord has attested to this -- is that the 10 Sefirot of the World of Bound Lights did successfully line up in three columns.

Then the light came out of Adam Kadmon's eyes. And Lurianic Kabbalah tells us that first of all, the light coming out of Adam Kadmon's eyes was of a different quality than the light that came out of the ears, the nose and the mouth. The light that came out of the ears, nose and mouth -- does anybody remember where that light came forth from? I do not really think you would remember, so let me tell you. That light came forth from the AB of the SaG of Adam Kadmon. OK, and I am not going to do that whole thing over right now. But under Adam Kadmon, there is a SaG, and under that SaG of Adam Kadmon, there is another AB, SaG, MaH and BaN.

And the lights of the ears, nose and mouth came out of the AB of the SaG of Adam Kadmon. The light of th- -- that came out of the eyes came forth from the SaG of the SaG of Adam Kadmon. The light from the eyes is more powerful than the light that came out from the ears, the nose and the mouth.

The light that came out from the eyes came through a curtain. The pupils of the eyes are a curtain. If that light had come out as the light from the ears, the nose or the mouth unhindered, it would have probably destroyed the whole creation. That is how powerful or how much more powerful the light of the eyes was, OK?

Now I do not fully understand this, but this is what Lurianic Kabbalah says, and the Lord is going with it at this time. The light that looked out of Adam Kadmon's eyes was a Sefirot that comprised -- of the light that came out of -- that looked out of Adam Kadmon's eyes were conscious beings, conscious, thinking beings, OK? And they looked out, and they looked at the Sefirot of the World of Bound Lights.

And the first thing that looked out of Adam Kadmon's eyes was the Keter of the light that looked out of Kadmo- -- Adam Kadmon's eyes, which is the light of the World of Points. And the Keter that looked out of Adam Kadmon's eyes saw the Keter of the World of Bound Lights and said, oh, OK, I know I am supposed to line up as a center column down here at the bottom of the heart of Adam Kadmon.

This is what -- in mathematics this is called a given. Lurianic Kabbalah says it is true. The Lord says, at least for now, it is true, so it is a given. I cannot explain it to you, but it is a given.

OK, does everybody understand that, what a given is? It is a given piece of information. You are supposed to believe it. OK, it is just as if I am teaching you mathematics, and I put the number 4 on the board. And I say four fingers -- I hold up four fingers, and I say this is equal to the number four, to the symbol of the number 4 that I put on the board. You have to believe me because you have no way to disbelieve me or to tell me otherwise. It is a given, and you are supposed to believe it. And then you begin to learn your mathematics and work with it.

So then the Chochmah of the lights or the Chochmah of the World of Points looked out of Adam Kadmon's eyes. And remember each Sefirah is -- each Sefirah that comes out is less powerful than the one before it. And remember also that the first triad, Keter, Chochmah and Binah, are the most powerful of the 10 Sefirot. So the Chochmah looked out of Adam Kadmon's eyes and saw the Chochmah of the World of Bound Lights and said, ah, I can see the Chochmah of the World of Bound Lights. I know I am going to line up on the right column underneath the Keter. Then the Binah of Adam Kadmon's eye- -- of the light that came out of Adam Kadmon's eyes looked out and saw the Binah of the World of Bound Lights and said, oh, great. I know I am just going to line up in the left column.

But then after that, the Da'at looked out. You pronoun- -- this is the Hebrew pronunciation, Da'at, D-A-APOSTROPHE-A-T. And the Da'at was not spiritually powerful enough to see because all of the lower Sefirot were blinded, temporarily blinded, by the lights that were shining from Adam Kadmon's eyes and Adam Kadmon's nose and Adam Kadmon's mouth. So this Da'at that came out of the eyes of Adam Kadmon was not high enough to see over these lights and line up properly. See, the Da'at could not recognize -- well, the Da'at came into the right place. I guess it started with the Hesed. I am sorry. Da'at came into the right place. And I will tell you know, I have a rev- -- an answer as to where the Da'at came from, but I will tell you in a little while.

So Da'at came into the right place. It is the Hesed that looked out of the eyes of Adam Kadmon and said, I do not know where to stand. I am -- the light is so bright I cannot see where the Hesed is in the mouth of Adam Kadmon. I cannot see it because not only was the light of the ears and the nose shining, but the very light of the mouth was shining. And as you can see, Hesed is under the Keter, Chochmah and Binah of the World of Bound Lights, which were giving off their own light.

So this Hesed that came out of the eyes of Adam Kadmon could not see the light of the Hesed in the World of Bound Lights. Is everybody OK? But she looked out, and she did see the Keter and the Da'at. And she wound up underneath the Da'at. She could not see the left and right column.

And so all the Sefirot of the light of Adam Kadmon's eyes that looked out, from Hesed through Malkhut, were blinded by the shining lights. And they all wound up one underneath the other in a straight line instead of in three columns.

Now we are told that it is another given that -- I did that wrong. Put that on hold for a minute. [AUDIO CUTS OUT]

And you will see that I have a circle around Netzach and Hod in the World of Points. And again this is a given, OK, that they shared one vessel. The lights of Netzach and Hod shared one vessel, OK. And there is an ex- -- there is a Kabbalistic explanation for it, which I really cannot repeat right now, but let me tell you this -- let me tell you what I perceive.

There is a footnote in the book, "The Tree of Life," which is the book that the Lord led me to study when he first directed me to Kabbalah. And this footnote says -- and this is by the translator now -- "that is a quasi-Sefirah, located between Binah and Hesed, that is invoked" -- it is invoked. Does anybody know what invoked means? It is called forth -- "in order to maintain the total of 10 revealed Sefirot when the Sefirah Keter remains hidden within the emanator."

So what does this mean? It means that the rule is that there always has to be 10 Sefirot. Who made the rule? That is the rule. How come every human being has two arms and two legs? That is the rule, OK. There is -- there are always 10 Sefirot.

Now back to the World of Bound Lights. In the World of Bound Lights, Adam Kadmon inhaled all of 10 lights and only exhaled nine lights for the specific purpose of misaligning the lights with the vessels. Adam Kadmon withheld the Keter of the lights of the World of Bound Lights within his skull so that the light in each of the vessels of the World of Bound Lights would be weaker than the quality of the light of the vessel. Therefore only nine lights came out of his mouth. Is everybody OK? Only nine lights came out of his mouth, but the rule says there is supposed to be 10 lights. There is supposed to be 10 Sefirot.

So our footnote tells us the Da'at was invoked just to satisfy that rule. The Da'at is not a Sefirah but a quasi-Sefirah. What does that mean? The Da'at acts like a Sefirah but is not a genuine Sefirah. And yet its -- and the pres- -- but yet the presence of the Da'at satisfies this rule that says Sefirot comes i- -- come -- Sefirot come in tens. Is everybody OK? OK.

So we see that there is now a Da'at in the World of Points. And to my way of thinking, thinking with a Kabbalist mind to whatever degree I have it [UNINTELLIGIBLE] to whatever degree I think with a Kabbalist mind, well, we now have an extra Sefirah called Da'at because in the World of Bound Lights, only nine Sefirot were exhaled, OK. But now down in the World of Points, we have 11, see. We have 11 Sefirot, so we have to do something with that.

So Kabbalah says that Netzach and Hod share one vessel. You see, they are very practical, the Kabbalists. They are very practical, OK. If you are short, they add one, or they subtract one. As I have told you many times, they do whatever needs to be done to justify the spiritual revelation.

In our world with the scientific system, the scientists do experiments, and they need visible proof before they will believe any theory or make any theory -- or elevate a theory into a reality. But in the Spirit, the Lord drops the revelation on the person that is receiving it. And then the Kabbalist has to just write whatever they have to write to make it match what comes out of the Spirit.

It is the exact opposite, see, so anybody seeking the proof of this material world concerning the spiritual things of God, you will be ashamed. Now that is not a worldly shame. What that means is you will be disappointed because you will never be able to satisfy a lust or a desire for the kind of proof which is very legitimate in this world concerning material things. It just will not work with spiritual realities. You will be ashamed. You will be disappointed. You will never be satisfied, you see. We are challenged to believe spiritual truth by the witness of the Lord Jesus Christ.

You see, somebody wrote to me from the internet just the other day, a young man. He is still in college. And he wants to know what denomination and [UNINTELLIGIBLE] what I believe. And he wants all of these written proofs of who I am, which can easily be counterfeited or forged or just incorrectly validated. And I said, young man, you must get your proof from the Lord Jesus Christ. That is the only way you can acquire spiritual truth, which is the lifeblood of the Christ within us.

You see, everybody that professes this great faith in Jesus Christ does not really have this great faith in Jesus Christ. They want tangible proof that they can see, that they can hear, that they can touch or that they can taste. But this kind of proof can deceive you. This kind of proof can be forged. This kind of proof can be an illusion.

There is only one reality. His name is the Lord Jesus Christ, and his witness is the only valid witness. So, you see, the most important pursuit of our life is to know the Lord Jesus Christ so that we could understand that it is he who is witnessing to the truth of his own words. That is the only proof you will ever have.

Jesus said to the Pharisees, "The only sign that you will see is Jonah three days and three nights in the belly of the whale." In other words you should know. You, who are in the Scripture day and night, who say that you have a personal relationship with Jehovah, you should be able to discern the Spirit on me. You should be able to recognize Jehovah, who is in the midst of me, behind this illusion of this physical body that I am in. And the only sign that you will get will be the end result of the presence of Jehovah in your midst.

I will come up out of this physical tomb. I, Jehovah -- Jesus is speaking for Jehovah. I will arise out of this spiritual fish that I am in and of this physical body. And I will ascend back to my father. And then you will be ashamed because you did not know it was me the whole time that I was hiding behind the illusion. So you are liars. You do not know the Father, and you are not his children because you do not have his life.

That is what he said to the Pharisees. Three days and three nights in the belly of the whale, that is the only sign you will get. You are not supposed to need a sign. You, who have the word of truth, you are supposed to go to your priests, to your prophets, to your personal relationship and call upon the Lord and say, Lord, is that you behind that illusion of a physical man?

That is the only answer. There is no answer in this world to witness to spiritual things. You will be ashamed every time you seek the proofs of this world to justify or to witness to the spiritual life of almighty God. [?This word?] is written.

OK, are there any questions about this confusion that had been here between the World of Bound Lights and the World of Points? Excuse me. The World of Bound Lights is in Adam Kadmon's mouth, and the 10 Sefirot line up in three columns, which is what they are supposed to do.

But there was an error with the light that came out of Adam Kadmon's eyes. This light that came out of his eyes were -- consisted of conscious beings. We know in this world that light consists of what we call photons. Well, if you want to use that as an example, each photon, spiritually speaking, was a conscious being and looked out of Adam Kadmon's eyes and was blinded by the light that was shining from Adam Kadmon's ears, nose and mouth and therefore lines up in a straight line instead of three columns.

Now this theory I do not believe in. I believe the Lord has told us that it is not true. But before we can bring a correction to establish doctrine, we must understand the established doctrine because we are -- what the Lord is doing here is raising up disciples who can reason and who can think. We are not indoctrinated.

We do not go out to people and say, your doctrine is wrong, and I do not care what you have to say. It is just wrong. You will never win the hearts of the people that way. We must know what they believe. We must understand what they believe even better than they understand it so that we can show them the truth. That is what the Sons of God do.

So this is Lurianic Kabbalah, and the Lord is bringing a correction to this theory because following this basic knowledge, Isaac Luria tells us that these vessels of the World of Points, from Da'at to Malkhut, shattered. The vessels broke; they died. They separated from the light that was contained in them.

And according to Isaac Luria, these shards or these pieces of the vessels that fell down into the World of Action are the source of all evil in this world. And in this theory, there is no mention of sin whatsoever. Isaac Luria teaches that God planned it this way. He planned that the vessels would fall, break and die because life can only come forth out of death. That is the teaching.

OK, the Lord Jesus Christ says, not so. Life can come out of life, you see. Life can come out of life. So this is a basic, foundational teaching of Isaac Luria that you really need to understand before you can understand the correction. And what we are in training here -- excuse me. What we are in training here for is to ultimately, as the Lord leads us, actually have a discussion with people who believe this without fighting with them, without having our ego involved in it but, coming from a position of knowledge, simply reason with them.

You know, I used to read in the Scripture where the Lord says, come, let us reason together. And I could never understand that because I was a carnal person. I said, Lord, why do you not just give them a shot in the head, and bring them in? That was really what I thought. What do you mean this

great God wants to reason with little, mortal man? That is why he is great. That is one of the signs of his greatness, you see.

Satan takes us against our will. That is a definition of witchcraft. The Lord Jesus Christ convinces us. He makes us an offer we cannot refuse. He convinces us so completely that we must agree with him because he is righteous, you see. He is righteous. He is right. He is correct. He is glorious.

And that is why those of us who seek the truth will always see it his way because he is right. And the people who cleave to the lie are the people whose deeds are evil. I think that is what the Scripture says, see. They rejected the light because their deeds were evil.

You can only believe this truth with the mind of Christ, and in order to think with the mind of Christ, the mind of Christ must be on top of your carnal mind. And in order for the car- -- mind of Christ to be on top of your carnal mind, you must be confessing your sins. You must be dealing with the powers and principalities that dwell in your vessel. You must be in -- out of agreement with them.

Therefore if you cannot see the truth, not as I say it but as the Lord witnesses it to you, it is because your deeds are evil. What does that mean? If your deeds are evil, your carnal mind is on top of your Christ mind, and you cannot see the truth. You see, you do not -- your deeds do not have to be evil specifically concerning the issue at hand. If you are holding onto your sins in any area, you should know that your Christ mind is under your carnal mind. Therefore you are confronted with the truth, and you say I cannot understand it.

Well, Shiela, cannot anybody not understand? Yes, you could not understand once; you could not understand twice. But if somebody is explaining it to you, breaking it down, into little, bitty crumbs of food, unless there is something wrong with you, and you are retarded, you should be able to understand it.

Why can you not understand it? Because your deeds are evil. What does that mean? You have a problem. Maybe you cannot admit that you are wrong. Maybe you have trouble changing. In God's eyes that is evil, you see. God -- evil to God is not the evil of men. Anything that resists God, in his mind, is evil.

Now we have some people, some mortal people, who go out and think that they know what is in God's mind and try to force other mortal people to agree with them. That is not what I am talking about. From God's point of view, when God comes to you with the truth, he is your ultimate judge.

If he sends a prophet or a teacher to you who explains it to you once and twice and three times and 10 times, and you just sit there. And you say, I just cannot understand it, it is because your deeds are evil. Your carnal mind is ruling in your life.

And your carnal mind could be ruling in your life in areas that have nothing to do with this doctrine, see. You could be believing a lie in an area that is completely different, but holding onto that lie with all your strength is causing your carnal mind to be ascended above Christ Jesus, you see.

Now it cou- -- you cou- -- someone could have this problem concerning doctrine, but you could also have this problem concerning the truth about people. Some people just cannot believe other people are evil. Some people do not want to believe their children have a problem.

So you could be into spiritual doctrine and be in denial concerning aspects of your life and of your relationships. Why can you not believe it when it has been explained to you over and over and over again? Your deeds are evil. All that means is you love the lies of your carnal mind more than you love the truth of the Lord Jesus Christ.

That is the truth. That is the truth in his Kingdom. His Kingdom is truth, you see. There is nothing higher than truth as the Lord sees it not as I see it. But if I see truth as the Lord Jesus sees truth, then there is nothing higher than that truth.

He is your ultimate judge, you see. He will speak his truth through a man. Your responsibility is to find out if that man is telling the truth or not. And if you love your lie more than you love the truth of the prophet that the Lord sent you, your deeds are evil.

And what happens? You do not go on. God is not up there throwing lightning bolts down at you, but he is promoting the people who are thirsting and hungering and panting after him.

OK, I am not going to go on with the correc- -- with the doctrine of the shattering right now because what we are doing right now is just correcting a couple of errors that I have made in previous messages in preparation to finish up lesson 8. So if there are no questions on this, I will do one more point. And then we will break for dinner.

Oh, we have a question over here. OK.

The bound lights came after the World of Points? Or the World of Points came first?

The World of Bound Lights came first. First the light came out of Adam Kadmon's ears. Then the light came out of his nose. Then the light came out of his mouth, which is the bound lights. And then the light came out of his eyes, which are down here below his navel. OK?

Now someone new just came into the meeting, so I just want to tell you again that the priorities of the Lord Jesus are to bring forth his correction to Lurianic Kabbalah. Therefore he is winking at my inability frequently to accurately portray Lurianic doctrine, and that is why I always have corrections. You should always take the latest revelation and the latest measure because the Lord will just teach me a little bit of Lurianic Kabbalah. And then he is bringing forth the correction.

So I am more adept at the correction than I am at Lurianic Kabbalah, and therefore I am making a lot of mistakes because the Lord will not waste one minute. And he is just not letting me become an expert at Lurianic Kabbalah before he brings the correction.

So the next correction we want to talk about is my confusion between Da'at and the new light, which is MaH. Let me just remind you -- well, why do you not turn that off [UNINTELLIGIBLE]? [AUDIO CUTS OUT]

Just to remind you that Jehovah, also called the tetragrammaton, the four Hebrew letters, yod, he, waw, he -- called the tetragrammaton, standing for the name of God, is called the general name of God. It has a numerical value of 26. And each one of the letters forming this word also is YHVH [sic].

Each name is spelled differently therefore creating a different numerical value, and this is how we differentiate between the general names and the name of God that each one of the four letters stands for. We spell them differently so that they have -- each of them has an unique -- has a unique numerical value. And the four names of God that are derived of or emanate out from the general name are called the specific names of God.

The name of God that emerges from the yod is AB. And these letters that signify the name, they are the letters that signify the numerical value. So the numerical value of this spelling of the specific name that comes out of the yod comes to 72. So these two Hebrew letters, the alef and the bet, equal 72. That is how they arrive at the name.

The way the specific name that emerges out of the h is spelled comes to a numerical value of 63. So the Hebrews, they take two letters from their language that, when you take the numerical values of the letters, would form 63. That is how they get the name [UNINTELLIGIBLE].

And the third letter, the waw, has a numerical value of 45 the way it is spelt. I am not going to go into that now. And the two Hebrew letters, the m and the he have a numerical value of 45. Now this is all review. And these are called the specific names. We are told that AB is known as father. SaG is known as mother. MaH is known as the son, and BaN is known as the daughter.

Now I was confused, OK, between MaH, which is the light that comes out of the forehead. At one point going all the way back, I was confused between the light that came out of the forehead and the light that came out of the eyes, OK?

I now know that MaH comes out of the forehead and that the World of Points comes out of the eyes. But I was confusing this light that comes out of the forehead. This is a very powerful light. He is the savior.

MaH is born from the union of AB and the fallen lights of the World of Points. MaH is the savior of those fallen lights, and he saves them by marrying them. And of course that is what Jesus is doing for us.

I remind you that this high and lofty doctrine is about what is happening to mankind. And I wa- - I have also told you the reason the Lord brings forth this doctrine in such an abstract form -- excuse me. There are two reasons.

First of all it is a point of contact by which our spirituality is developed because to be like God, we must have his mind. And in the church, that sounds wonderful. We think his mind is just a positive mind, but the mind of God is a genius. Oh, I could never be a genius, you say. If you follow after the Lord, as you follow him, you will become a genius.

It is his work in you, you see. We are not only going to do his miracles, we must have his brilliance. But the burden is his. So as we apply ourself to this difficult doctrine, he honors our efforts, and he increases himself in us. And the more we stretch ourselves, the more of him comes into us because our Lord and savior is all mind. He is a glorified mind. So how could we be like him walking around, knowing nothing? That is why we study this high and lofty doctrine.

And the second reason is that the mind of man resists the truth. Jesus said, "I have much to tell you now, but you could not bear it." The truth of our condition is unbearable to the carnal mind. So by teaching it in the form of this high and lofty doctrine, the truth of it is attacking our carnal mind, but because it is hidden behind intellect, the conscious part of our mind does not reject it.

This would be a diff- -- someone could not bear hearing that they had a demon. Yet the message behind this high and lofty doctrine is that every fallen man has demons. So the person could not deal with those words, you have a demon. They could not deal with it, but they can deal with this high and lofty doctrine. It is just a code. And when the truth is spoken, it goes right into the unconscious part of the mind and wars against it.

So those are the two reasons that we study this high and lofty doctrine. Do not worry if you do not understand the details. If you are stretching your mind, you are successful [?with?] this doctrine. If you understand something today that you did not understand yesterday, you are successful in this doctrine.

You are not getting a test. This is not to get you into college. This is to stretch you so that the Lord can come and dwell in us because he cannot put his life into the kinds of minds that we have. We would go insane. So we must be stretched little by little to prepare us for the infilling of his glory.

OK, so MaH comes out of the forehead, and he is born from the spiritual, sexual union of AB and the fallen lights of the World of Points. He saves the fallen lights by marrying them. OK, we will go into this in more detail as I told you earlier. I am just giving you the highlights of some corrections to [?factual?] mistakes that I have made.

And Da'at is knowledge. Da'at is not born. Da'at is merely a twisting together or an overlapping of the Yesod of ima and the Yesod of abba. It is not a birth. And for some reason, I was getting the two of them mixed up.

So we are going to stop for dinner now. When we come back, I am going to go into -- I believe it is -- part 23. And I am going to read you the passages from part 23 where I confuse Da'at with MaH, and we are -- hopefully we are going to straighten that out. And then I have a couple of other points. When we finish them, I am pr- -- I believe the Lord has prepared me to finish up lesson 8. I believe I understand all that I have to understand to get through it, and we will just do as much as we can today.

Are there any questions right now? OK.

Praise the Lord. We are back from dinner, and we are discussing the difference between MaH, which is the son, which is one of the specific names of Yahweh. The spec- -- I told you earlier in part 23 of this series, apparently I was still confusing Da'at and MaH, OK.

And as I told you before we went out to dinner, MaH is one of the specific names of God. It is associated with the waw of the tetragrammaton, and it has a numerical value of 45. Da'at is a quasi-Sefirah. It acts like a Sefirah, but it is not a Sefirah. And it comes into existence by the overlapping or the twisting together of the Yesod of abba and the Yesod of ima.

And we are told, as a footnote to "The Tree of Life," that Da'at came into existence because there was only -- there were only nine Sefirot that came out in the World of Points. There were only nine sefirotic lights that emerged in the World -- did I say the World of Points? -- in the World of Bound Lights. And the prototype of the Sefirot is that there should be 10. There has to be groups of 10 Sefirot.

One Sefirah was held within Adam Kadmon's head; therefore only nine came out. And the Kabbalists say that they brought forth Da'at to make the round number of 10. And that is what we call a given. That is what the Kabbalists say. The Lord has not corrected it, so we are going with it.

OK, now I am going to read -- well, I would like to go over the error that -- the issue where I made the error in part 23. In order to do that, let me first remind you about the primordial kings. The Kabbalists say that the dukes of Edom, which are listed in the Book of Genesis -- there are eight dukes of Edom. The Lord told me a long time ago that they were men of supernatural power, but I never really understood who or what they were. Excuse me. The Kabbalists say that the eight [INAUDIBLE] [AUDIO CUTS OUT]

OK. The eight entities that -- the eight vessels of the World of Points, from Da'at through Malhkut, that shattered and fell down into the World of Beriah, which is the world of creation, and eventually appeared in the World of Action are -- or manifested in the World of Action as these eight kings of Edom. OK, let me say that again for you. The Kabbalists say they have a spiritual revelation -- excuse me -- that the seven Sefirot, Hesed through Malkhut, plus the Da'at, which is a quasi-Sefirah -- it acts like a Sefirah, but it is not a Sefirah -- the vessels of these entities that broke or that shattered when the World of Points collapsed, more or less, appeared in the World of Action as eight humanoid kings that are named in the Book of Genesis. They are the offspring of Esau, and they are the only entities, in the whole King James Bible anyway, that are called dukes.

When I questioned the Lord about this years ago before I ever studied Kabbalah, the only answer I received was that they were very highly -- very great, powerful, highly anointed, spiritual men. And I knew that they must be spiritual on the wrong side because Esau is the other side. Jacob represents the life of God, and Esau represents the spiritual power of the other side. We had learned that through the doctrine of Christ.

When we started studying Kabbalah we found out that these, called eight kings, OK, are a very big issue in Kabbalistic circles. According to the Book of Genesis, seven of them died, and one of them, there -- has no record of his death. Hadar, Duke Hadar, H-A-D-A-R, is the only one of the

eight that does not have a record of his death in the Scripture. Also King Hadar -- the Kabbalists call him King Hadar. The King James translation calls him Duke Hadar. He is the only one of these kings that -- for which there is a record of a marriage.

OK, now I am going to go very slowly because if you cannot follow me, you are not going to understand anything I say afterwards. So if you do not understand me, if you need me to say it again, please, raise your hand. I will be glad to say it again.

OK, the Kabbalists are relating the World of Points and in particular, the destruction of the lowest Sefirot of the World of Points -- they are drawing a direct correlation between those entities, Da'at through Malkhut of the World of Points, to the eight dukes that appear in the Book of Genesis, seven of which have their deaths recorded, the eighth of which ha- -- does not have his death recorded, and the eighth of which had a wife. There is a record of a wife for the eighth one. The first seven have no record of a wife, but their death is recorded. And just for the purposes of this message, because I do have this -- I have preached on this in other messages, the Kabbalists say that King Hadar is the male and that he married the seven other kings that died.

Now if you are thinking about this with your natural mind, you are going to be -- your eyes are going to be crossing because it makes no sense at all. So if you do not understand it, try to just give it up to God. If you do not understand it, just try to just let it go and stand neutral.

When I first started studying this aspect of Kabbalah, it was really making me crazy, but apparently I have grown, and it makes sense to me. It actually makes sense to me. When I first started reading Kabbalistic writings, it completely blew my mind that these men were relating something as abstract as the World of Points to eight kings that were humanoid that actually were descendants of Esau and lived in the earth. And I thought it was crazy. And then I must have matured, and I started seeing these correlations.

When your mind becomes capable of seeing deeper into the Scripture, you start making correlations between different aspects of the Scripture that seem bizarre to the carnal mind. And as you may know, the Lord has started doing that with me in particular making correlations in the history books of the King James translation.

And I have already preached two messages, one on Abimelech and the other one, more recently, on King David -- have you receive that message on King David yet? -- which is really just mind-boggling what the Lord is showing in these history books. He is just going into the depth of the motives and the heart of the people. So in a similar way -- this is the best that I could do -- I have received in my spirit that these eight entities, Da'at through Malkhut of the World of Points, appeared in the World of Action as eight human men.

So the first principle that you need to understand or to ask the Lord to help you to understand is that everything that appears and everything that happens on the highest spiritual planes eventually filters down to this physical World of Action and appears. The challenge is to recognize that which appears in this world as the outcome of what happened in the high spiritual plane because what ha- -- what appears in this world looks radically different than what appeared in the spiritual plane.

So without a spiritual mind or without instruction, without being led by the Lord, you or I would never in a million years put what we are seeing down here in the spiritual plane together with what we are instructed happened -- I am sorry -- what appeared down here in the World of Action with what we are instructed happened in the high spiritual plane. If we were not told, OK, that what happened up there is now looking like this down here, we would never guess it in a million years. So you start out by believing it by faith, and ask the Lord to increase you. And eventually you will understand it.

But for this -- for the purpose of this message, we are going to say that the eight kings or the dukes of -- the eight dukes of Edom are the material outgrowth of these high spiritual entities, Da'at through Malkhut of the World of Points. We are going to call that a given. I am going to ask you to accept that, for the purpose of this message, so that we can go on.

OK, now I got -- does anybody have a question on that? Is everybody OK with that? OK, now for some reason, I got confused, and I thought that this Da'at was in the role of MaH. And I just want to read you what I wrote here because I challenged the teachings of the Kabbalists, and I was wrong. OK, so let us just get this straight. This is what I wrote or this is what I said in part 23 of this message.

OK, I am talking about the Da'at. Well, I will just start reading here. OK, so now we will go on to drawing number 5, which I have just put on the board. And this drawing does not show Da'at, and I have an explanation for that.

Here again we are disagreeing with Lurianic Kabbalah. Lurianic Kabbalah says there were eight vessels. Hesed through Malkhut are seven Sefirot, and then Da'at appeared also in the World of Points and was amongst the vessels that shattered. That is what Lurianic Kabbalah says. Da'at is not a Sefirah; it is a quasi-Sefirah. It acts like a Sefirah, but it is not a Sefirah. Christ-centered Kabbalah is saying, no, Da'at did not appear in the World of Points until the time of the reconfiguration. Da'at was not one of the vessels that fell down. And the reason I am saying that is because I am thinking that Da'at was MaH, the son, who comes forth after the shattering of the vessels to save the life of the shattered vessels. [?Is everybody?] following me?

OK, I am saying that the Kabbalists just stuck that in there, and it should not have been in there because Da'at did not come forth until after the fallen Da'at was the eighth king that saved the other vessels. OK, if somebody here is not understanding me, I am just going to ask the Lord to help me to go forth with this.

OK, could you put that on hold for a minute? [AUDIO CUTS OUT]

Further on in part 23 I say that -- we are talking about the Kabbalists. So they said, now what is the eighth vessel in the World of Points that could have formed the eighth king down on the earth? I am saying that the Kabbalists looked in Genesis, and they saw that there were eight kings of Edom, and there were only seven Sefirot, Hesed through Malkhut, that shattered.

So they had to equalize it, and therefore they brought forth Da'at. And the Kabbalists said, oh, OK. Here is the eighth king down here. We have the seven Sefirot, from Hesed to Malkhut, and Da'at.

And all of those eight fell, OK. The message is that one king survived, and he is the savior. And he married the other kings, OK.

We are going to try and go on. Put that on hold for a minute. [AUDIO CUTS OUT]

I have a question. You said the eight dukes of Edom were offsprings [sic] of Esau. And they are the manifestation of this seven Serifot plus one quasi-Sefirah, Da'at, that came down into the World of Action. Now my question is, what about Esau and everybody before Esau that we read about in Genesis?

Yes, that is a good question. It is my understanding at this time that Esau is -- the Kabbalists would say -- the reincarnation of Cain. OK, the doctrine of Christ would say that this is not a specific reincarnation of a man, Cain, but Esau is the representation of the Cain side of the -- of mortal man.

And the foundation of mortal man is Cain and Abel, OK, the two mortal men that Adam degenerated to when he fell. And Cain and Abel is a spiritual -- is a symbiotic, collective, spiritual entity that is the foundation of every mortal man. It is our potential to either manifest the nature of Cain or manifest the righteous nature of God.

When Cain is ruling in our life, OK, that means we are manifesting the fallen nature. And Esau represents the manifestation of the fallen nature. If we are -- like us here, we are pursuing the Lord Jesus. We are pursuing at least in -- pointing in the direction of the righteous nature or manifesting the Abel nature. That is the way the doctrine of Christ presents it. The Kabbalists would say he is just an incarnation of Cain, you see.

So it does not really fit to the carnal mind with these kings other than to say Esau is the side that was manifesting the fallen nature. And the fallen kings manifested through Esau's line. And beyond that if there is more of an explanation, I do not know what it is because it really does not make any sense to the natural mind. OK?

I will just talk about it for another minute, and maybe I can help you get it. It does not seem to have to make sense to the natural mind, but the principle that I cleave to that has really helped me, once again, is that everything that takes place on the higher, abstract planes ultimately manifests as people and behavior down here in the plane of action. And it does not always make sense at least to me where I am now. Maybe to someone who is more -- a more advanced Kabbalist, it makes sense, but that is the way I am dealing with it, and I am comfortable with it at this time.

OK, so -- now somehow I have to straighten this out because what I am saying in part 23 is that there were only seven Sefirot that fell down, OK, and that actually the eighth king, which is still alive according to the Kabbalists and the savior of humanity, was not the light from the forehead that came down as the savior because, I said -- well, now the Kabbalists are saying that King Hadar, who did not die, who is the incarnation of Da'at -- that he is the savior. The reason he did not die is that he is the savior. So what the Kabbalists are saying is that the savior has always been in the earth. Well, if the savior has always been in the earth, why did Jesus have to come?

So, you see, we are doing something very, very difficult here. We are trying to learn Kabbalah without a human teacher, and at the same time, we are comparing it to what the Lord is calling the Christ-centered Kabbalah. And we are using the doctrine of Christ as the foundation.

We are revealing error in Kabbalah, which is, like, crazy except that the Lord has commissioned us to do it. And it is crazy because we do not know Kabbalah well enough to be critiquing it. Yet the Lord Jesus Christ is using this imperfect vessel, who has this imperfect knowledge of Kabbalah, who has a pretty good grasp of the doctrine of Christ, to bring forth and expose error in the foundation of Kabbalah. It makes no sense except that the Lord is doing it, and frequently what he does does not make sense to the carnal mind. So that is where we are.

Now it is an issue of logic. OK, this is the question -- this is the statement the Kabbalists say, eight kings fell down, eight vessels shattered from the World of Points. Seven -- and they incarnated in the flesh. Seven died. One is still alive, and he is the savior of the other seven, who represent all of mortal humanity.

And my question where I am coming from says, how could a vessel that is shattered be a savior, you see? Something is wrong here, OK. I am putting -- I am pitting my knowledge of the doctrine of Christ, just on a purely logical basis, against established Kabbalistic doctrine.

And this is how the Lord is bringing forth the error for the purpose of perfecting Kabbalah for those who would receive it, you see. Those of us who have studied the doctrine of Christ, that doctrine of Christ will be completed by the knowledge of Christ-centered Kabbalah. And we will -- we are hoping to ascend spiritually into immortality.

The doctrine of Christ is the gift of God for the Kabbalist, who, as far as I know today, have not embraced it if they even know that it exists. So therefore although the Kabbalists, the Jew- -- [?esp-?] -- the Jewish Kabbalists should be having as much as an opportunity as we have to enter into immortality because they are being offered the doctrine of Christ, and we are being offered Kabbalah -- we should both be entering into eternal life, but we the Christians are moving more quickly than the Jews because the Jews -- those -- I have reached out to some Kabbalists, and they have sent my books back to me without even reading them.

So we are going ahead because we are embracing the two doctrines. And as far as I know, the Kabbalists -- the few Kabbalists that I have reached out to have rejected the doctrine of Christ. But the Lord is making his offer to ascend spiritually to both groups of people, OK.

So I am -- it is my logic. My logic says, how could this King Hadar, be a savior of the world when he is down here because he broke? You see, that does not make sense to me. But apparently it makes sense to the Kabbalists because that is what they teach, OK.

So I went a little further in lesson 23, and I said, well, OK, there is a king that came down here that incarnated, and he is still alive, OK. He is the -- apparently he is the immortality of this world. And also the Kabbalists are saying he is the savior of the seven who died, representing all of mortal humanity.

Who can that be? And I came to the conclusion that it was Satan and Leviathan, the beast that died yet liveth. And we had a whole message on that, OK, that this is the manifestation of the beast that died yet liveth. And that is [UNINTELLIGIBLE].

I am trying -- you see, you know, la- -- the Lord showed me today because, you know, you cannot do anything for God with pride. And when I saw these couple of obvious mistakes that I am dealing with today, my pride did come up. I said, oh, my God. I mean, like, that was a real mistake that I mixed up Da'at with MaH. And I started to say, Lord, how could I be preaching this message? But the Lord showed me that through my mistakes, he is bringing forth new doctrine, OK, a new understanding through Christ-centered Kabbalah.

So we are going to pursue this a little bit if you could put that on hold for a minute. [AUDIO CUTS OUT]

OK, so I continue on in part 23, saying Da'at is the savior of the fallen light, OK, not that which fell down -- OK, what I am saying here is that it was not Da'at that shattered and broke. I was saying that it was the lower -- I do not want to get too technical here. I was saying that it was the -- well, let me say this. Let me remind you of this, in the World of Points, the Keter, the Chochmah and the Binah did not fall down. They -- the Kabbalists say that they were blemished. They got shaken a little bit, but they recovered, OK.

So in part 23, I am trying to say, well, if Da'at is the savior, Da'at must -- I was thinking Da'at was the light that came out of the forehead. So if Da'at was the savior that came later, who was the eighth king? Who fell down with Hesed through Malkhut?

And I came to the conclusion that it was the lower third -- let me put this on the board for you. First of all I have to tell you that I made another mistake here. These are not the dukes of Edom. These kings in the King James translation are called kings, and I am in Genesis 26:31 [sic]. It says, "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel." And the dukes of Edom are listed further down in verse 40, "And these are the names of the dukes that came of Esau," so the dukes are not the kings. They are two different groups of people.

OK, now I really feel I have heard from Lord. That means that I believe I am anointed to explain this complicated board to you. Now on this board, we have a combination of Lurianic and Christ-centered Kabbalah. Lurianic Kabbalah tells us that Da'at through Malkhut in the World of Points, the vessels of Da'at through Malkhut, shattered and fell down and apparent- -- and eventually appeared in the World of Action as these eight kings, King Bela, King Jobab, King Husham, King Hadad, King Samlah, King Saul, King Baal-hanan and King Hadar, and that the first seven of these kings died.

In verses -- in two- -- Genesis 26 [sic] between verses 31 and 39, we are told that the first seven kings died, but the eighth king has -- there is no record of the eighth king's death. The testimony of the eighth king is that his wife -- he was -- his wife was Mehetabel. There is no record of his death, OK.

Lurianic Kabbalah says that this king Hadar, who is married to Mehetabel, is the savior of the seven kings that died. The seven kings that died, according to the Kabbalists, exist in spiritual form in each human being. You see, what the Kabbalists are talking about here is salvation. What they are talking about is what the Lord Jesus Christ is doing for humanity, but they are imputing this salvation to King Hadar, who was associated with Da'at, which was a shattered vessel of the World of Points that fell down into the World of Action.

And I am saying that cannot be because we know that the Lord Jesus Christ is the savior and that he is perfect. Well, we know that the Lord Jesus Christ was born as a mortal man, and he overcame his sin nature. And in his perfection, he is saving humanity. Well, by faith humanity is saved.

But there is nothing that is said about King Hadar that indicates that he was fallen, and he was perfected. There is no evidence that he overcame death, just that he did not die, which unless I am really -- I have to go with what I see right now. Maybe there is some high explanation that I have not seen yet. But what this says to me is that a vessel up here in the World of Points, called Da'at, shattered, fell down into the World of Action and became the savior of mankind. Nothing about a resurrection, nothing about sin.

It does not make any sense to me. Now this is what I was preaching in part 23. So for some reason, as all of this was -- as Mary says -- marinating in my brain, OK, I got confused. And I thought -- and I -- you see, I knew that Lurianic Kabbalah says that the light of the forehead came forth and that he was the savior, that the light of the forehead came forth from Adam Kadmon and was designed to marry the World of Points and reconfigure the World of Points into the World of Emanation, which is the re- -- which is the highest realm that we can attain to in Christ Jesus, OK.

So I -- for some reason, as all this was going through my brain, I said, well, it cannot be -- Da'at cannot be the savior, OK, under these circumstances. Then I said, well, Da'at is the light that comes out of the forehead, and Da'at must be the savior. Then the Kabbalists must be wrong in saying that the vessel of Da'at shattered and fell down because Da'at did not fall down with the other seven. Da'at came forth from Adam Kadmon's forehead later on and was the savior. His vessel never broke. Does anyone not understand what I am saying? That is what I preached on part 23, OK.

And then -- so then I went -- I came to the conclusion that there -- how did I put this here? Put that on hold for a minute. So as I was working this through in my mind -- and that is what we are doing here. We are literally working these problems through in our mind as Christ Jesus comes forth with the answers. So I said, well, if Da'at was the light that came out of Adam Kadmon's forehead later on, OK, it is true that in Genesis 26 [sic], eight kings are named. So who is the eighth king, OK?

And I prayed about it, and I got the revelation that this eighth ki- -- this eighth entity that fell down was not Da'at but that it was the blemished -- and there is a name for this, but at the moment, it is -- I think it is [?araiot?], but I may be pronouncing it correctly. The blemished tails of the three Sefirot that did not fall -- remember of the World of Points, Keter, Chochmah and Binah did not fall.

But also remember that each Sefirah has underneath it another 10 Sefirot. So when I say here Keter, arrow down, Netzach, Hod and Yesod, I just did not take the time to write in all of the names. But this one I am pointing at here, this Keter through Yesod, that is the 10 Sefirot under Keter. Now we are told from a [UINTELLIGIBLE] that the lowest three Sefirot, they are called the subjective Sefirot. And Netzach, Hod and Yesod of each of the Keter, the Chochmah and Binah, we are told that they were blemished. The Kabbalists say they did not fall, but they were blemished. But I have not found any explanation as to what this means or how this blemish manifested.

So as we work this through, this is what we had to work with. There are eight kings in Genesis 26 [sic]. There are seven Sefirot that fell down, Hesed through Malkhut. Da'at could not be one of the entities that fell down -- now this was my mistake -- because Da'at was the savior, the light of the forehead, that came forth later to help everybody. So what fell down that formed the eighth king? Is everybody following my reasoning? And I came to the conclusion that that which fell down, that which broke, that formed the eighth king was the Netzach, Hod and Yesod of Keter, Chochmah and Binah, which we are told were blemished. Is everybody following me? OK.

So I knew something was wrong with this teaching, you see, that a vessel that broke could not be the savior. And I solved the problem, for the moment, on part 23 by saying, no, Da'at did not fall down. The Kabbalists are wrong. Da'at came forth later on from the forehead of Adam Kadmon, and he was the savior. So the Sefirot that fell that formed the eighth king were the Netzach, Hod and Yesod that were blemished of Keter, Chochmah and Binah.

But we are told Hadar, King Hadar, he did not die. He was blemished, but he did not b- -- he did not die. And I came to the conclusion that this eighth king that is -- that fell down, because it was shattered but did not die, was Satan and Leviathan, the beast that died yet liveth, the immortal one of this fallen creation. Satan and Leviathan are the immortal aspects of this fallen world. Is everybody with me? You with me? OK.

So that is the conclusion that I came to in part 23. And now the Lord reveals to me that it is not -- that Da'at is not the light that comes forth from Adam Kadmon's forehead. I got that mixed up with MaH, OK.

So this is how I want to leave it with you before we go on. Da'at did shatter and fall down. I was wrong in part 23 when I said Da'at could not have shattered and fallen down because Da'at was the savior. That was wrong. Da'at did shatter and fall down.

Da'at is the eighth king, Hadar, who was still alive in the earth, the beast that died yet liveth. This is the immortality of this world, the immortality of our fallen mind, Satan and Leviathan. Or we might say Cain and Abel is another possibility. Cain and Abel are still existing in mortal humanity.

Actually Cain and Abel I think is a more likely answer than Satan and Leviathan although they are probably both the same. Cain and Abel, that symbiotic twin, is manifesting today as Satan and Leviathan. Do you remember that teaching from the doctrine of Christ? Abel is completely overcome by Cain. He is dead, buried under the ground. And Can is married to Leviathan, and Satan is the spirit of that unholy union.

So whether you say Da'at, the Cain that is still alive and that is married to the other seven kings, is in fact Satan and Leviathan, the savior of the creation is Satan and Leviathan. Well, Sheila, how could you say that? Because Leviathan is married to us, and that is what gives us our existence. God did not bring this present world into existence. We exist because we are married to Leviathan, and Satan is the spirit of that marriage. Does everybody understand that? Do you remember that from the doctrine of Christ?

We are just the skins. We must be filled with some form of spiritual life to exist. Either we are filled with Satan and Leviathan, or we are filled with the Lord Je- -- with Christ Jesus.

So in fact you see this is what happens with Kabbalah all the time. The Kabbalists, they lay hold of a spiritual truth, but they frequently misinterpret it. It is true that there is an entity in the earth that has not yet died. Even though he shattered and fell down, he did not die. And it is true that he married all of the other elements.

What is these seven kings collectively? That is Abel. So this is Cain married Abel, or you could say Cain is married to Leviathan, and they are one. Leviathan married the Abel aspect of the community, which is dead. Abel died. Did Abel not die? Cain killed him, right?

So these seven kings signify -- seven is a number of completion -- signify the collective Abel in mortal humanity, who still has an existence because Cain and Leviathan are married to him. OK, let us take a break, Mary. [AUDIO CUTS OUT]

I see at the end of Meta-able --

Mehetabel.

-- Mehetabel, the end of her name is Abel.

I think that is an excellent witness to what just came forth. So this is what Kabbalah is all about. It is a highly metaphorical philosophy that is covering up deep, spiritual truth. If we did not know the doctrine of Christ, I would never be able to make any sense out of this at all. Yet apparently this makes sense to the Kabbalists. However it is registering in their mind, it is making sense to me, and I hope it is making sense to you based on our knowledge of the doctrine of Christ.

But now we who are studying Christ-centered Kabbalah, we now see that this is true. There is an entity that fell down, called Cain, who married the other side of himself, Abel, and therefore they still have an existence. This is the [?whore?] that rides on the beast. It is the truth of our creation expressed in this highly metaphorical term.

But the way the Kabbalists preach it, it is just a hair off, you see, because the savior that is Hadar is the savior of this fallen world. And when the Lord Jesus Christ rectifies this fallen world, that savior will prove to be a false savior, see. Cain and Leviathan, they are now one. They are a false savior. They have saved us in a world that is filled with torment, death and destruction and

continuous loss. They have saved us for their own selfish purposes because they feed off of humanity.

And when the true savior appears, the counterfeit savior will be exposed for what they are. This whole creation is the beast that died yet liveth. I wondered about that Scripture for years. We have just had an explanation of that Scripture. They died when they fell down from the World of Points, but yet we live because somehow, the powers and principalities managed to manifest a high realm of spirituality on the other side. That is how the Kabbalists put it, on the other side, on the negative side, not of God.

The Kabbalists think this is of God, that this salvation is of God, you see. And this is a major flaw that I have found in Kabbalah, that a lot of what they teach is very accurate, but they impute it to the wrong -- either to the wrong time period or to the wrong place. I have seen the whole message of salvation in Kabbalistic doctrine, but it is applied incorrectly. And a lot of the truths that they bring forth about the creation are true of the fallen creation and not true of God's creation, which means that they have a revelation, but it is really coming out of their carnal mind, that there is a high spirit of revelation here coming out of their carnal mind.

And once again the only thing at this point that I could see that is of God, which is no small thing, is this awesome concept of Adam Kadmon and the 10 Sefirot that Isaac Luria brought forth. God definitely gave him that, but then he went off in other areas. And then again I do not know whether it was Isaac Luria that went off or the translators. I do not know.

I also would like to remind you that I read recently in a Kabbalistic writing by the rabbi that I am studying with that there are many Kabbalists today who disagree with Isaac Luria. Now Isaac Luria's teachings -- and that is what we are studying here, Isaac Luria's teachings. He is the most studied Kabbalist today in the modern world.

Yet I am told that there is a whole following of Kabbalists -- I do not know who they follow but another teacher. And they say that Isaac Luria completely changed the intention of everything that God was teaching. I would be very curious to read what these other Kabbalists study, you know. And it probably is something very close to what we believe. See, because Isaac Luria with all his revelation, the foundation of his message is salvation by works, that you do not have to truly repent. Even though the Jews talk about repentance -- teshuvah, that is the word for repentance.

Yet when I read Isaac Luria's works, what he is talking about is if you commit a crime, if you murder, you reincarnate in another life. You die or -- you are murdered or you die young. Th- -- as we said this morning, that is not repentance. That is not repentance, you see. Now according to this Jewish mentality, if you murder somebody in one lifetime, and you incarnate in another lifetime, you die early. Your sin is wiped out.

But that is not my understanding at all. My understanding is that the reaping and sowing judgment goes on and on and on ad infinitum. And the only thing that is going to stop the sowing and reaping judgment is the forgiveness of sins, which is in the blood of the Lord Jesus Christ. We cannot wipe out our sins by having the same thing happen to us that we did to others. It just keeps on going

because even if we incarnate as another person, and we die early, we have so much sin up to the point that we die early that you have to keep coming back and back and back and back.

So this is the error of reincarnation. This is why we have to be careful when we speak to unsophisticated people who they hear -- who -- and wh- -- how do I say they are unsophisticated? They are philosophically unsophisticated, especially Christians, that they hear the word reincarnation, and they do not listen to another word that you say.

See, I believe reincarnation is true but not the way it is taught by the Hebrews, not the way it is taught by the Hindus, not the way it is taught by the Buddhists. Reincarnation is a part of the curse. Satan forces human beings into reincarnation because she and her hordes feed off of us.

The Lord Jesus Christ had come to put an end to reincarnation. There is no salvation by works; it is a curse. It will go on for eternity unless and until the Lord Jesus Christ puts a stop to it. You cannot work your way out of the fruit of your sin.

OK, so if we do not have any questions, I would like to go on to the next drawing and talk about the MaH, the true light that comes -- the light that comes out of the forehead of Adam Kadmon. Does everybody understand that I made a mistake in part 23, that I thought Da'at was the light that came out of the forehead? I do not know how I could have thought that, but however it worked through my mind, we came through that error. We came forth with this understanding that is on the board right now, so it all worked for the good.

OK, no questions from anybody? Yes?

Sheila, when I saw [UNINTELLIGIBLE] Baal, the Lord of the Flies. Would that be the same [?sign?]?

Yes. Baal that is -- those first letters are the spelling of Baal, yes. Yes, a good observation. Did y- -- I think we had another question over here. We need a microphone over here, please.

Is the King Saul here the same as the King Saul and David?

The same question crossed my mind. I honestly do not know. I am inclined to say no, but I honestly do not know. As a matter of fact, I could check that out if you would put that on -- put the tape on hold. [AUDIO CUTS OUT]

Verse 37 of Genesis 36 says, "And Samlah died, and Saul of Rehoboth by the river reigned in his stead." And of course in verse 40, it says, "And these are the names of the dukes that came out [sic] of Esau," so it sounds to me like this Saul lived before Esau. So therefore the answer would be no.

This is drawing number 4. This is a review of what we spent a lot of time studying. And the reason I put this in now is because we are going to do an explanation of the light that comes out of the forehead, so I just thought it would be good to put this reminder in right now.

We have the tetragrammaton, the general name of Jehovah, YHWH. That is level 1. Each of these four letters I am calling level 1. Then we have sublevels. Out of the yod of Jehovah is Adam Kadmon, also called the Keter. And out of the yod, we have level two. Out of this yod, we have another underneath the yod, another yod and a he. This is level two. This is the yod of the yod. This is the he of the yod. Is everybody OK? OK.

The light that eventually comes out of the ears, nose and mouth of Adam Kadmon comes from a third level. The yod of the yod, which are the te'amim or the cantillation marks, the marks over the letters that indicate the tone that you should sing that letter at, have underneath it a third level, a third tetragrammaton.

So the light of the ears, nose and mouth come from this third level of Adam Kadmon. But the light that eventually arises and comes out of the eyes comes out of the he of the second level. So the light of the eyes is much more powerful than the light of the ears, nose and mouth because it comes from the second level, from the he of the yod. Or in other words, you say it is from the SaG of the AB. And the light of the ears, nose and mouth comes from the he of the AB of the yod -- or of the AB. The he -- or the SaG of the yod of the yod. It is the third level.

The light of the ears, nose and mouth comes from the third level. It is farther away. It is light that comes from a farther distance. It has to travel a farther distance so that the -- by the time it comes out of the ears, the nose and the mouth, it has travelled that extra distance. It is weakened.

The light that ultimately comes out of the eyes comes from the second level, so when it comes out of the eyes, it is stronger, OK. The light of the eyes of Adam Kadmon is more powerful than the light of the ears, nose and mouth because it is one level closer to Adam Kadmon than the light of the ears, nose and mouth.

Now what we are talking about here are the inner aspects of Adam Kadmon. This -- well, these lights that eventually emanated from the ears, nose and mouth, they were inside of Adam Kadmon. And they rose up within him and came out of his ears, his nose and his mouth. The light that eventually emanated from Adam Kadmon's eyes was on the inside of Adam Kadmon -- this is all on the inside of him -- rose up and eventually came to the outside of Adam Kadmon through his eyes.

And why is all this happening? Why is this light rising up and emanating -- [AUDIO CUTS OUT]

Adam Kadmon is the foundation of the creation of God, OK. According to Lurianic Kabbalah, Adam Kadmon is in the empty space. It is part of the work of the Ein Sof in the empty space. A stream of light from the Ein Sof enters into Adam Kadmon and then arises out of -- arises up in Adam Kadmon and comes out of his orifices. Adam Kadmon is controlling the emanation or the release of the light from within him that the Ein Sof has put into him for the purpose of forming a visible creation [surrounding him?]. He is the foundation of him. We are told in the Book of Acts that in him we live and move and breathe. He is in every aspect of the creation.

That is what is happening. That is what this is all about. Everything that we study is about the creation of a visible world, which is a container for the energy of God, a creation of force and form. That is what this is all about, everything that we study.

OK? Any questions? All right. We will take a picture, and then we will explain where the light from -- that comes out of the forehead comes from.

Drawing number 5. This is an explanation of where the light that emanates from Adam Kadmon's forehead comes from, OK. The light that emanates from Adam Kadmon's forehead is a light -- is a compound light. It is born from a spiritual, sexual union of AB, which is hidden inside Adam Kadmon's head. AB is the brains of Adam Kadmon, hidden within the skull behind the forehead.

And that is the male aspect, which joins with the spirit that rises up from the people through the cries of those people seeking deliverance. And the name of this essence that goes forward, which is the spirit of the people, their moanings and groanings, is called the Mayim Nokbin, the -- which means the feminine waters. And it is literally referring to the emanations that come from the female during sexual arousal. So what we are really being told here is that the woman joins the man.

And this is the way it is in our world too. Frequently the woman -- a woman has to be interested. It is very rare that a man will pursue a woman that is not interested in men. The -- men know when women are interested, and they follow after. It has been that way from the beginning of time.

And apparently in this case -- at least this is the teaching of Isaac Luria. If it was true -- now this is after the fall, so I guess it can be likened to human nature. The fallen [?people?] -- now remember there are seven kings down here in the World of Action. They typify fallen humanity, and they are dead, you see.

Remember the conversation that the serpent had with the woman in the garden, OK. He said to her, "You can eat of the fruit of this tree, and you will surely not die." The Hebrew word translated die is the Hebrew word that means cease to exist. You will surely not cease to exist, see.

But Elohim never told the woman that she would cease to exist because she ate of the tree. When God said to the woman and to the man, you shall not eat of this tree, or you shall surely die, that was a different Hebrew word that meant you will die to your immortality, you see.

So these seven kings, they did -- I suggest to you they did not cease to exist, but they died to their immortality, you see. And [?in?] the mortal world is a very painful world. I have two Scriptures here for you. Exodus 3:7 through 8, which tells us about the -- that Jehovah hearing the cries of the people that were in bondage to Pharaoh. And Romans 8:19, saying the whole creation moans and groans waiting for the manifestation of the Sons of God.

The very con- -- the very spiritual, emotional and mental condition of mortal people are that, whether we know it or not, OK, we are moaning and groaning for -- to be returned to our state of immortality. And I say whether we know it or not because there are people in this fallen world who would tell you that they are very happy here. But the truth is that they are out doing all kinds of activities, trying to fill up the emptiness in themselves. They are happy because they have the

things of this world, which gratify them for an hour, a day, a week. And then they have to go out and do it over again and do it over again and do it over again because in our mortality, we are unsatisfied, OK.

So we have the -- first of all let me remind you that the spiritual aspect of the fallen kings is SaG, OK. Why? Because the light that came out of the eyes is SaG. That is a given. That is what we are told, OK. And I had it on the board for you before. The light that comes out of the eyes is the SaG of Adam Kadmon's SaG. And SaG is a female Sefirah, OK.

So the emotions of the fallen kings that are spiritually dead are rising up. They rise up, and they are called feminine waters. And they stir a response from AB, which is the masculine element within Adam Kadmon's head usually under his skull. And there is a union, a spiritual, sexual union, between AB and the fallen female lights of the World of Points, which is SaG. And that union takes place inside of Adam Kadmon's head. And the light that emanates -- and the result of that union is a light that emanates from Adam Kadmon's forehead as the desire to save his people.

And therefore Adam Kadmon's forehead is called the forehead of desire because the light that comes forth from that forehead is a light that is the will of Adam Kadmon. It goes forth with a purpose and an intention to save his people. And that light manifests itself basically in the same place where the light of the World of Points manifested itself, from Adam Kadmon's navel almost down to the bottom of his feet. The light from Adam Kadmon's forehead -- well, I just told you that -- extends from Adam Kadmon's navel almost to the end of his feet in the same place where the World of Points is located.

MaH is the light of Adam Kadmon's forehead, which is also called the new light. Now as I put this on the board for you, I see where my confusion came in concerning Da'at. Because Hayyim Vital himself, which is the student of Isaac Luria who wrote up Isaac Luria's teachings, tells us this, "Know then that the light of the new MaH, which emanated from the forehead of Adam Kadmon, is the secret of the eighth king, called Hadar, of whom no death is spoken. He is the rectifier and the giver of life to the seven" -- not eight -- "to the seven kings who preceded him and died. Immediately when he emanate--" -- well, OK. I will talk about that later.

Now this is where my confusion came in. If there is an answer to the question I am about to put to you, I have not seen it anywhere in what I have read, and I could just work with what I have got. We were told that eight kings fell down from Da'at to Malkhut. That is eight. Now Hayyim Vital talks about the seven kings that fell down and the light from Adam Kadmon's forehead being the secret of Hadar. I -- there is a contradiction here, and maybe there is a Kabbalistic answer, but I do not know what it is.

Let me -- I want you to understand the question. Let me tell it to you again. In one place we are told that eight entities, seven Sefirot and one quasi-Sefirah, shattered and fell down into the World of Action. That means one of those eight is a shattered vessel that fell down. Then we are told that the light that comes forth from Adam Kadmon's forehead is the secret of the king that does not die. So what does that say? You see, if I did not know the doctrine of Christ, I would be totally

confused. But what this says to me is that the light that comes out of Adam Kadmon's forehead overshadows one of the entities that fell down. And that entity is called Hadar.

Let me say it again. Seven kings died, and one king did not die because the light from Adam Kadmon's forehead came down, overshadowed that one entity, which we are saying is Da'at, and gave it eternal life. Do you hear this? But of course they do not tell you that. At least in these writings, they do not tell you that. I am just coming from the doctrine of Christ, see.

So this is where I got confused in part 23, and I started imputing the qualities of the light from the forehead to Da'at because I did not have the understanding that I have right now. But in my confusion, the Lord brought forth this [?reality?], which I do not believe may -- well, I believe may not be known to the Kabbalists. At least they do not publish it. But commonly they -- it is not a common part of the writings that I have read that the fallen kings represent Cain and Abel and that before the light from the forehead comes down and overshadows the entity that is King Hadar, that entity, for maybe trillions of years, has been married to Satan and Leviathan and has been the false savior to the other seven.

Do you hear that? Do you need me to say that again? I am going to say that again, OK?

You know, this is very common in Kabbalah that they do not give you -- Hayyim Vital does not give you details, OK. Now whether or not Hayyim Vital had this revelation I do not know. I am told that the amount of Kabbalah that is given -- that is in print, that is even printed in Hebrew let alone in English, is only a fr- -- it is not the real Kabbalah, that the real secrets of Kabbalah have not been written. Or they are written down, and they are locked away in vaults. They are not given out to the public.

So whether or not the chief Kabbalist of Israel has this revelation I do not know. But the chief of the chief Kabbalist of Israel is the Lord Jesus Christ, and this is the revelation that he is giving us here today. OK?

Now this is really important that you get this. Let me try again. Before the light came out of the forehead of Adam Kadmon, it could have been hundreds of thousands if not trillions of years. We do not know how long humanity has existed. We are told 6,000 years, but we do not know really how long each period called year is. And the scientists say we have been around for trillions of years, and they are probably right, OK.

So between the time that the eight entities fell, seven Sefirot and one quasi-Sefirah -- between that time and the time that the light came out of Adam Kadmon's forehead, it could have been thousands or hundreds of thousands or millions or billions of years. I do not know how long we have been around. And during that time period before -- that time period from the time of the fall until the time that the savior came forth from Adam Kadmon's forehead, this king called Hadar was not married to the light from the forehead, but this King Hadar was married to Satan and Leviathan.

And Satan and Leviathan, joined to Hadar, were married to the seven kings that died yet lived. They died; yet they have an existence. This is talking about mortal humanity.

So when the light from the forehead of Adam Kadmon, which Hayyim Vital tells us is the secret of King Hadar -- it is the secret of the -- I suggest to you that Christ-centered Kabbalah says this light coming from the forehead that is -- that Lurianic Kabbalah says is the secret of King Hadar means this is the deliverance of King Hadar, who has given immortality to mortal man from the power of the other side.

And you say, well, mortal m- -- how could mortal man be immortal, Sheila? Mortal man is immortal through many births and deaths. Through reincarnation the human race as a whole continues to exist. So the human race, which died when it fell yet still has an existence, is immortal in that it will continue on ad infinitum until the Lord Jesus Christ puts an end to this fallen world.

Elohim made a covenant with Noah and his sons. He said, "So long as there is harvest time, this world will continue." He said, "I will not wipe this world out with a flood anymore." So this world is immortal within the immortality of the Lord Jesus Christ. This world will continue on indefinitely. We will not self-destruct.

Why will we not self-destruct? Does anyone know why we cannot self-destruct to the point of nonexistence? Because this whole mortal world is a manifestation of Cain. And when Jehovah sent Cain out of the Garden, which represents immortality, Cain said, "Do not do this to me because everyone that finds me will slay me." And Jehovah put a mark on the forehead of Cain and said, "Anyone that tries to kill Cain will be punished." We cannot die.

We are in eternal hell. The whole human race is bound here, writhing in the pain of eternal damnation. But it is an eternal damnation that will come to an end when the Lord Jesus Christ puts an end to this fallen world.

You see, the -- Jehovah gave laws to the Hebrew children concerning the feasts. For example, you will keep these feasts forever. What it means is until the end of the age, until God comes and institutes a new law. So the law that has been imputed to this world, which can be called eternal damnation -- it is more hell for some people than for others, but it is hell -- will come to an end when the Lord Jesus Christ rolls up this whole world system, like a scroll, and shuts out the lights. And why would the Lord Jesus Christ do that? Because he is bringing in a whole new order of righteousness and peace and joy and the Holy Ghost under the laws of Christ Jesus.

So I think that is just so interesting. I would like to know if the Kabbalists know this. Maybe they do; maybe they do not. Maybe they have a revelation that the light that comes out of Adam Kadmon's forehead is what they would call Messiah, who is the secret of King Hadar. I do not know what they teach, but I know that we have heard from the Lord Jesus Christ tonight and that this is the truth of the revelation that is coming forth from Kabbalistic circles concerning these eight kings.

And I d- -- we will not continue on tonight, but the next principle that I have to tell you comes from -- well, maybe I will not do it tonight. Maybe I will not do it next -- the next information that comes forth in this sequence is how this MaH, which is also the son -- how he relates to these

seven kings when he gets down here. And it is the process of salvation. It is what we are going through now.

Hayyim Vital says he sifts them. Well, what does that mean? He is separating Cain and Abel. He is separating the righteousness from the sin for the purpose of -- the Kabbalistic term is rectification. It is the message of salvation except if you do not -- if you are not experiencing what you are experiencing, that the Lord is challenging you to look inward and see the activities of your fallen mind so that you can reject them and live out of Christ -- if you are not experiencing that, how would you ever relate that experience to this high, metaphorical language that the light of the forehead, named MaH, came down and sifted these seven kings?

It is a high-level parable that it is literally impossible to -- from which it is literally impossible to even comprehend how it will play out in the World of Action unless you are either experiencing it yourself or you receive a high-level spirit -- revelation from the spirit of revelation, it is literally impossible. It is as impossible to understand how this metaphor will manifest in the lives of human beings as it is to understand how the story of the World of Points -- how eight -- how seven Sefirot and one quasi-Sefirah can fall down and manifest as human beings that are kings. It is just -- it -- I do not see how the fallen mind is capable of it. And I think that it is a miracle that we can even understand this when it is given to us, when the Lord explains it to us and shows us that actions, that activity on a high spiritual plane, when reflected in this World of Action, which is the mirror, look so radically different that unless you are really keyed into it, you would never recognize it in a million years.

And the most obvious example of this is that the glorified Jesus Christ is actually speaking and teaching today through some fallen human beings that have all kinds of character flaws and problems and weaknesses. And, you see, other human beings that say they are Christians just simply cannot cope with this truth that that which is glorious on the spiritual planes, that glorious Jesus Christ, is appearing in the earth today in the form of an imperfect vessel that makes all kinds of mistakes in their teaching, in their relationships with human beings, that could be sick, that could be socially inept, that might not even be that smart. See, people just cannot cope with this reality.

But there is no possible way we, with fallen minds, can recognize high-level spiritual entities when they appear in this earth. Angels walk amongst us all the time. We do not have a clue as to who they are. I do not think we are capable of it. Only the mind of Christ is capable of recognizing a heavenly visitor in -- behind a human mask, and our personality is a mask.

So without the Lord Jesus Christ to guide us, without the mind of Christ, without Christ Jesus in the midst of us to receive instruction from the Lord Jesus Christ, we would be down here forever and ever and ever. We would never get out.

So what is the moral here? The moral is humble yourself before God, and recognize that you and me too, we are incapable of dealing with high spiritual levels and maybe not even high spiritual levels -- we are incapable of dealing with mediocre spiritual levels -- without the intervention and the counsel and even the control of Christ Jesus in our lives because we are blind. We are deaf. We are dumb. And we are crippled concerning spiritual things on the most elementary level.

Therefore we must reject our carnal minds and the reasoning of this world and lend ourselves to prayer, trusting the Lord Jesus Christ to be our eyes, ears and nose and mouth, guiding us in the darkness of our mind into the light. Praise the Lord.

So are there any questions about what I have said here so far? OK, I have corrected an error that was on part 23 of this message, and some new revelation came forth. It has been a good evening, but it is 11 of the clock at night. So we are going to break, and, Lord willing, we will pick up -- well, we will pick up with this next Thursday. Well, maybe I will do one more point. Could you put that on hold for a minute? [AUDIO CUTS OUT]

Well, we are going to end this tonight, and we will pick up with this, Lord willing, but it will be a new part. We will pick up with this on Thursday night. God bless you all.

09/07/16 Transcribed By Verbalfusion

09/20/16 1st Edit/Format sp