

Christ-Centered Kabbalah

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TRANSCRIPT OF MESSAGE #565 - Part 1

A RESPONSE TO THE JEWISH POSITION ON ATONEMENT

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

We are studying some concepts that appear in a book called ***Dybbuk, A Glimpse Of The Supernatural In Jewish Tradition***, written by Gershon Winkler, and the publisher (if anyone is interested) is the Judaic Press.

Dybbuk, I believe, is the Hebrew word for demon. I am dealing with some of the chapters in the back of the book called ***Death, Suffering and Infant Mortality*** (at least the first chapter we are dealing with is). Basically we are going to pick out the sections about suffering which lead into the Jewish position on atonement.

I never cease to be amazed, since the Lord brought this ministry into Jewish studies in Kabbalah two years ago, how Jewish the Church is. I really never had any idea how Jewish the Church is in its ideas, in its concepts. However, we deviate from Judaism in some basic principles, and one of the basic principles that we deviate from Judaism is the atonement.

The paradox here is that the Jewish objection to the atonement of Jesus Christ as it is preached in the Church today is legitimate because the message that is preached in the Church today is not accurate. However

the Jewish alternative to what is preached in the Church today is not accurate either.

I am asking the Lord to help me preach this message, because I am sort of preaching it out of this book. I am responding to passages of this book, and I am really just flying by the seat of my pants tonight, and it looks like the Lord is leading me to start with a synopsis of the Christian position on atonement.

The Christian position on atonement in the Church today is that Jehovah, the father sacrificed the man Jesus Christ to fulfil a need for shedding of blood for the remission of the sins of mankind. I have been disagreeing with this doctrine for as long as this ministry exists.

We have a book called **"Not Without Blood"**, which explains the position of the Doctrine of Christ, which is that the shedding of the blood of Jesus Christ, the sacrifice of Jesus Christ, was for the purpose of imparting the seed of Christ, which is the perfect righteous nature of the father.

The perfect righteous nature of the father in form of a seed is to be grafted to the many members of humanity, as our atonement for the sin nature. It is not just as our atonement for the sins that we did yesterday, for the sin of cheating on your wife, or the sin of lusting after a woman, for the sin of stealing a piece of bread, but for the atonement of our sin nature.

If we never act out a sin in our life, we are still guilty of sin because our sin nature sins through our thoughts and our emotions continuously. Jesus Christ the son of man was crucified for the specific purpose of spiritual ascension to a high plane of consciousness from where he is now presently pouring out of his spirit upon all flesh, and making that perfect nature available in seed form, to whosoever will ask for it.

Atonement is made for the sin nature of the person who receives the seed by faith, but the sin nature has to die. The seed that is delivered to humanity is the potential for the life of God or the new man to emerge in the individual, and when that new man emerges in the individual, the old man which is our sin nature must die.

When the only nature that we have is the perfect nature of the glorified Jesus Christ, we will live forever because there is no law against a perfect man. The only reason that Satan can kill us is because we have a sin nature and Satan is the enforcer of the sowing and reaping judgment. She therefore has a right to take our life after a season, because our sin nature

sins every second of every minute of every hour of every day. The essential existence of our sin nature is sin.

So we need a whole new man to be grafted to us, and then to swallow up our old man. Jesus Christ, the atonement for our sin nature, is our potential to overcome that sin nature. The seed of his life is given to us and then we must mature in his image and reject and crucify our own sin nature. This is the truth of the atonement.

What is taught in the Church today is that if you believe that Jesus Christ was crucified and rose from the dead, then when you physically die you go to a place called heaven where you live forever. That is not true. That is not true.

The truth is Jesus the Christ was crucified and rose from the dead, and the seed of his life is now available to you, and once you get it you have to give up everything of this world (as the Lord calls you to it, you do not do it all at once).

You have to die to your sin nature and embrace holiness and when that exchange is fully completed you enter into perfection. What exchange? It is the exchange of your old man for your new man, your sin nature for your new righteous nature.

When that exchange is completed you enter into perfection, and it is this perfection that the Jews are talking about. They are talking about perfection. They are talking about immortality. They are talking about eternal life, and they are talking about the atonement for sin that is necessary for you to enter into perfection.

They do not believe that God crucifies a man to pour out blood to atone for the sins of anyone. They do not believe that atonement is made in death. The Jewish concept is that atonement is made in suffering. However, you have to understand their definition of suffering, which I will try to explain to you.

This is their position. They believe that closeness to God is good, and separation from God is evil. Therefore if a man commits a sin that is worthy of death, that sin is atoned for (in the words of this book), through anguish. It is atoned for through the man who is worthy of death experiencing anguish.

Therefore God will bring into their life a tragedy, such as the death of a child, that will bring forth anguish in that man, and through that anguish

atonement is made, most of the time. If that anguish turns you from the path which is leading you away from God, and turns you back towards God, then the death of your child has brought you closer to God, and that anguish is your atonement.

Jewish philosophy says that in some cases even the anguish does not bring you closer to God, and therefore the death of the child is of no effect.

What am I telling you here? Let me say it again. Jewish philosophy says that atonement for sins is made through the experience of anguish. It is not suffering for suffering sake, but suffering which in most instances turns a person towards God. This is true of human nature, but listen to how they justify this.

They say that God is not a monster for taking a child's life, because God is the giver of life. He giveth and he taketh away. Also the Jew believes that life continues on after the death of the physical body. As a matter of fact the Jew believes that life apart from the physical body can be more pleasant than life in the physical body.

Therefore if God takes your infant or your young child, it is not such a terrible thing, because the true reality of the child, which is the soul, is taken back to the father. The physical body is not the true reality of any human being. The true reality of the child which is the soul is taken back to the father; therefore it is not such a bad thing that happened to the child.

All of the pain is in the parent; it is the parent and the relatives, the ones in the earth, who are experiencing the pain, and that anguish will bring them back to God. Therefore everything works for the good. Can you hear this? This is the philosophical rationale of suffering, at least according to this writer. He tells me this is the classic Jewish rationale for suffering. Suffering is a good thing, not for suffering sake, but that it tends to bring you closer to God, and God's motive is always to bring you closer to him.

The way it is expressed in this book is **to settle the account**. There is a Jewish belief that each human being has credits and debits marked up to their account. If you do a good work, you get a credit marked up to your account. If you do an evil deed you have a debit, and if you have more credits than you have debits, you may get into paradise.

So, if you have too many debits which will lock you out of paradise, the Lord might arrange for one of your children to die, so that you can experience anguish which will turn you back towards God which will settle the account.

God's original intention towards you was to bring you closer to him and to bring you into immortality, and into paradise. Therefore because God's motive towards you is good, the only problem with this procedure is that you feel a little pain temporarily when the child dies.

Jewish philosophy says the atonement for sins is in suffering. There are several points that this book makes and I would like to go through them, one at a time, as I locate them.

First of all the Jewish philosophy in this book is talking about relative reality and absolute reality. The only absolute reality is God. God is absolutely real; he is the only absolutely real thing in the universe. This whole world is temporal, and this we read in the New Testament. We read this in the Scripture. This world is temporal, it is temporary. It is an illusion.

The problem that men have is that when we are incarnated in the flesh in this world, it is very difficult to believe the absolute reality of God and the promises of God, when our whole existence is in this relative world. Relative means it is not absolute, it changes. One day you are happy, the next day you are sad. One minute you are happy, the next minute you are sad. God is permanent joy.

When the soul is incarnated in the flesh, it is very difficult to believe the absolute reality and reject what we see all around us. It is hard to reject what we feel. When a child dies the tendency of the parent is to grieve. However, according to Jewish philosophy the absolute reality of that loss is that the child has returned to its maker, and is in good hands.

The pain is in your emotions, and your emotions are part of the illusion of this world. The study that we are dealing with tonight talks about absolute reality. This means God is absolute truth, and the word of God is absolute truth and the promises of God are absolute truth, and what you see, feel, and experience in this world is relative truth.

It is true now; it may not be true tomorrow. I know I have experienced this. I have talked to you about this a lot off the tape, how Satan tries to control us by manipulating our emotions and by making a way for us to experience pleasure or pain. That is how Satan controls us with pleasure or pain.

I have told you how one minute I could be filled with the joy that comes upon me from studying the Scripture and the next minute I am in torment in my emotions. It is a form of spiritual schizophrenia, as Satan tries to bring us out of the mind of God, back down into our carnal mind, into our

emotions. Satan moves to bring us out of the absolute reality up here into this relative subjective reality which is totally unreliable.

One minute I am tormented in my emotions and the next minute I am happy because I am back in God again, or maybe not even in God. One minute I am fighting off a depression or oppression, and the next minute the phone rings and I hear good news and I am jumping for joy.

This world is unreliable. The emotions and the realities of this world are unreliable. This is why no matter what is happening in this world, our salvation, our deliverance from the trial of the moment, is to, by the strength of our will and the strength of our mind, to focus on the absolute reality of God. Now this I believe. What I am telling you is right out of this book on Jewish philosophy, but I know this to be true and I have been telling all of you this for years.

When people call me with suffering and with torment of all kinds, I tell them the answer is to leave this world and enter into the mind of Christ. The answer is to transfer into the mind of Christ with whatever point of contact the Lord will give you to help you to do that. My point of contact is that I have to study.

No matter what kind of emotional torment I may be in, if I enter into a study, as soon as my mind focuses on Kabbalah (which is what I am studying these days, it is always Kabbalah), as soon as my mind focuses on the Kabbalah, all of the pain disappears, and frequently I experience the joy of studying. Now this joy is mentioned in this book.

Remember, I am comparing Jewish philosophy to the Christian experience, the Christian experience of those of us who have been invited by the Lord to study the Doctrine of Christ and Christ-centered Kabbalah. I am comparing the two philosophies and I am commenting on the differences.

Right now I am showing you how Jewish philosophy lines up with what I have been teaching you. ***The optimum level of joy***, that means the greatest joy you could hope to experience, ***is that which is inspired by the intellect.***

It is not emotional joy. Emotional joy is frivolous. One day somebody loves you and the next day maybe they do not love you anymore, or maybe the person loves you but they are hurting you. Emotional love is unreliable. ***The optimum level of joy is that which is inspired by the intellect, although experienced by the body and the emotions.***

What does that mean? When you acquire joy through your intellectual pursuits, it makes your emotions feel good, and it could make your body relax, it could make your body feel good too. **For physical joy and emotional joy are as temporary as the duration of their stimulation.** You eat that chocolate, it tastes good while it is in your mouth, and as soon as it is down, you do not feel good anymore. It tastes good and it makes you feel good when it is in your mouth, as soon as it is gone you do not feel good anymore.

That drink, if you are drinking, makes you feel good while you are drinking it and then you feel terrible, you get sick if you keep it up. That drug makes you feel good while you are taking it, and then it wears off and you do not feel good anymore.

Feeling good by stimulating the emotions or the body is an unreliable way to comfort your emotions which is your soul and your physical body. **But intellectual joy, a perception of life which transcends the superficial to grasp the real, is not passively subject to the fluctuating whims of the material.**

Let me break that down for you. **Intellectual joy is a perception of life which transcends the superficial....** What is the superficial? The surface, the superficial is the surface. What we see in this world is the surface. It is the surface joy. It is the joy of the outer shell. It is unreliable, but the joy that comes when you really believe the promises of God, that is a joy that will sustain you beyond all of the torments of this world.

We are talking about joy that comes from a knowledge that everything will work for your good because you love the Lord. A joy that comes from the knowledge that God loves you and that you are safe in his hands no matter what is happening in this world. The real you, which is the invisible spiritual aspect of yourself, is in the hands of God, and that his promises are true.

I will read it again. **But intellectual joy, a perception of life, the way you look at life, which transcends the superficial....**

The intellectual joy, a perception of life which transcends the superficial to grasp the real.... we have to use our intellect to study the word of God, to lay hold of the reality of the promises of God, and the reality of the kingdom of God, and the reality of the life that exists beyond the flesh.

Intellectual joy, a perception of life which transcends the superficial to grasp the real, is not passively subject to the fluctuating whims of the material.

Listen brethren, the reality of God and the truth of his promises are not subject to what happens in this world. The reality of God and the truth of his promises are not subject to your emotional pain, to your physical pain or to whatever trials or tribulations you are experiencing in your relationships or in your life situation in this world. Whatever is happening to you right now, God is still on his throne. He is still real, and his promises to you still stand.

I use to hear these things in the Church when I was a young believer in the Church. I use to hear people say to me, ***Oh Jesus is still on his throne***, but I did not know what people were talking about, and I do not know that many people in the Church know what they are talking about when they say that.

It is just like a slogan that they say, ***Jesus is on his throne***, and I would say, ***I am sick, I am in pain, I am having all these problems, I know Jesus is on his throne, what about me?*** I did not understand that what was being said to me is this.

No matter how bad it looks right now, Jesus is in control. Keep the faith, continue to serve God, and everything will straighten out. Hold on; do not yield to the pressure. Do what you have to do to be stable and continue the everyday assignments of life and everything will reconcile itself, because Jesus is fighting for you and nobody can stop that. Nobody and nothing can deter him from fighting for you and from resolving your problems.

I did not know that, that was what that meant. To me it was just a slogan, and probably to the people who told me that, they did not even know what it meant either, and because I did not understand what it meant, it did not comfort me.

The Lord started bringing me into that kind of faith a few years ago. Believe it or not, I am preaching for 14 years, and it was just a few years ago that the Lord started to bring me into that kind of faith, and right now, whatever anything looks like, if I could possibly do it, I am getting into my books, and that is the point of contact for me. That is the place where I meet the Lord.

So what are we talking about here? We are talking about Jewish philosophy and in particular the philosophy of atonement and how it compares to the philosophy for atonement in the Church. The philosophy of atonement in the Church is that Jesus Christ was crucified so that his blood would flow, so that Jehovah would be satisfied, because now a man was replacing the animal sacrifices.

Jesus Christ did not replace the animal sacrifices. The animals were not crucified; the animals were boiled or burnt. The animal sacrifice refers to our sin nature. Satan is the unconscious part of our carnal mind and Leviathan, the pride of man is the subconscious part of our carnal mind.

Satan will be boiled, and Leviathan is boiled also. I am not sure who is burnt right now. Whoever is thrown into the lake of fire is the one who is burnt. It is the sin nature within us that will replace the animal sacrifice. The sin nature within us is the true sacrifice.

Jewish philosophy is more or less saying that. If they are saying that the atonement is the anguish that draws you back towards God, then that is really just another way of saying that the true sacrifice is the sin nature. The punishment of the sin nature is the pain or anguish of losing a child which will draw you back to God, because the ultimate purpose of the atonement is to draw us back to God. All that the Lord wants from us is that we should be close to him.

Christianity teaches that we should be drawn back to God and that he wants us to be close to him, but I really do not hear it anywhere that the sin nature is the sacrifice.

Jesus Christ was crucified to give us the power to sacrifice our own sin nature. Therefore, through faith in Jesus Christ and the receiving of his seed, we are saved by faith, but we are not really saved until we kill our sin nature, the source of death. When our sin nature, the source of death in this world, dies in us, then we are saved, and it is no longer by faith but we are now saved in reality.

Jewish philosophy says that atonement is made because of suffering through the anguish that, that man experiences which draws him closer to God, but that the ultimate perfection is through multiple experiences of reincarnation which perfect the soul.

The Doctrine of Christ does not agree with that. We are saved through union with perfection. We are perfected.... the word that Jewish

philosophy uses is perfection. We are perfected when we are joined to perfection. I may have to put this on the board for you.

What I have on the board now is a comparison between Jewish philosophy and the Doctrine of Christ. Diagram #1, on the Jewish side is the atonement through emotional suffering which brings us closer to God, such as the loss of a child. The Doctrine of Christ says that atonement is made through emotional suffering which kills the sin nature by denying its expression.

We do see something in common there, there is a form or a measure of atonement that comes through suffering, but I do not believe that the.... I see where the Jewish philosophy is coming from, that anguish brings.... I see their argument, but I do not believe that it is God's plan.

Let me put it this way. They are saying that God will give you children, and then take one child away so that you will experience anguish, so that you will come closer to God, and nothing really bad has happened because the child belongs to God anyway.

It sounds good but I do not believe that this is the way God operates. I do not think he takes children away, that he causes children to die, even if it is harmless to the child, to draw people closer to him.

My personal experience is that the Lord talks to me and teaches me and instructs me and educates me. If I am not interested in what he has to say, he lets me go out to do my own thing, and reap what I sow. When I am hurt badly enough, because I do not know what I am doing out here in this world, I will turn towards him and ask him for help, at which time he will reveal himself to me and equip me to resist and reject and crucify my own sin nature.

The atonement is made by the crucifixion of my own sin nature which is done by the power of the resurrected Christ. Suffering alone, such as with the loss of a child.... it is true that it brings you closer to God, but for how long does it bring you closer to God? Even if it does bring you closer to God in this lifetime, there is no enduring atonement beyond this life, although the Jewish philosophy would say there is enduring atonement beyond this life, the soul would carry this atonement forward in its journey of many incarnations.

We see diagram #2 says that Jewish philosophy believes in perfection after death, after many incarnations which perfect the different aspects of the soul, and the Doctrine of Christ says, no, we are perfected through

union with the perfect one, Jesus Christ. Many incarnations are not needed. The Doctrine of Christ teaches that Satan or the Serpent is the one that instituted this program of reincarnation.

The truth is that we are the food of the entities on the astral plane. They feed off of our energy and that is why we die. The truth is very hard to take. Jesus said I have much to tell you but you cannot bear it now. We are the cattle that they raise for food, just as we raise herds of cattle for ourselves.

That is the hard truth that I do not see in any of the Jewish books. Maybe this is known in some of the highest circles of the Rabbis, but it is nothing that they put in the books. If God does not bring forth his revelation, the carnal mind fills in with her revelation.

This is a very hard word, and I have no problem believing the Lord did not give it to the masses. The Lord does not give this word to the masses. He does not tell the masses that we are the Serpent's meat, and that the Serpent or Satan is enforcing reincarnation so that the hordes of hell in the astral plane can feed off of us.

You cannot go around telling people that. Are you going to tell little children that? Therefore, there is this fantasy story. The Church talks about the rapture, the Church talks about paradise after death without the destruction of your sin nature. The Jewish philosophy has made up this complete fantasy, the same fantasy of which is found in Hinduism and Buddhism, or very similar versions of it.

I would like to go through this book and just read you a couple of the statements that I find so interesting here, and they probably would not be connected. One of the main points of the sections that we are reading is the recognition of the soul as being separate from the body.

This concept of existence after death is true; there is an aspect of human beings that goes on after the death of the body. The question is, what happens to it when it goes on, how and when and where is it perfected? There has to be an end to the journey of the soul, and the end will be when Jesus Christ puts an end to reincarnation by perfecting humanity through crucifixion of our sin nature.

Paul said that he was crucified with Christ, which means that the Christ that was grafted to Paul crucified his carnal mind and disabled it or rendered it non-functional. We do not have to be physically crucified, but

our sin nature must be crucified! I see this truth completely lacking from Jewish philosophy.

They have just woven a beautiful fantasy, a very beautiful involved fantasy of how the soul is perfected, and how it comes back. And it just sounds wonderful, except that I do not believe that it is true. I believe that what the Lord has taught us through the Doctrine of Christ is true.

The Lord has told us that there is consciousness after death. I am taking this very slowly because I know that... Let me put it this way, I am just taking it very slowly because I do not want to be repeating the doctrine of the carnal mind. I hope to be able to recognize when the Lord is not speaking and just tell you that I do not know. So far, I have pretty much been doing that.

If the Lord has not told me the truth in a particular area, I will tell you the Lord has not spoken to me about this yet. When I come across doctrine that is in the Church or in Kabbalah that does not sit right with me, but I do not have an alternative for you, I will tell you the Lord has not spoken to me about this yet. Sometimes I will tell you that what I am reading in Kabbalah does not sound right to me, but I do not have an alternative for you.

So I am taking this very slowly. The Lord has told us that there is consciousness after death. The Lord has told us that there is a place called **Abraham's bosom** where the souls go. In the Doctrine of Christ I do not use the word **soul**. I use the word **personality**, but we are talking about the same thing. There is a place called **Abraham's bosom** where souls or personalities that have cleaved to God to the extent that they are now protected against enforced reincarnation, go.

There is such a place for Jewish saints, and I believe that there are Christian saints there also, Christian people who have cleaved unto Jesus Christ enough in their lifetime. How do you cleave to Jesus Christ? If you are a Jew, how do you cleave to Jehovah? You cleave through studying his Word, through a personal relationship which comes through the study of his Word. If you spend hours in his Word, it means you are cleaving to him and to his nature.

I believe that there is a place that the soul goes to after the death of the body where that soul is protected from enforced reincarnation, and the souls which are not qualified to go into that place, are forced back into servitude. They are forced back into this world through reincarnation. Everyone that is incarnated here serves Satan. This is his world, and we

are his food. This whole planet and this whole universe is the expression of the Serpent. Now more than that, I do not know.

I do not know what consciousness after physical death is like. The only thing that I know is that it is not physical. It is spiritual, which means it is strictly mental. It is strictly in the form of thought. It is really hard for those of us who have spent our whole lives in the flesh to understand an existence of just thought. I am dealing with it better today than I ever have, but I do not know what existence would be like after physical death.

I read the Zohar, and I read Jewish spiritual books, and what I find is that the subject matter flows in and out of the different spiritual realms. The Lord is showing me that in these Jewish spiritual books which are such a blessing to me (the Zohar in particular).

Even in the Scripture, even in the King James translation, the Lord has been showing me how the writings, the subject matter in the Scripture flows in and out of the different spiritual realms without any warning. One paragraph could be referring to this material world, and the very next parable could be referring to something that is happening in the spirit and the subconscious part of your mind. The very next paragraph could be referring to something that is happening in the unconscious part of your mind.

The Kabbalists would express it this way, one paragraph is taking place in the world of action, the next paragraph is taking place in the world of formation, the next paragraph is taking place in the world of creation and there is no indication as you read. Even in the King James translation, you have to recognize the change, and if you cannot recognize the change, then most likely you are going to misunderstand the Scripture.

It is taking me a little while to get to it, but I do want to go through this book. There are passages in this book that are taken out of Jewish mysticism, and they are so much like certain situations in the New Testament that it really gives you food for thought. I will get to it eventually but one of these paragraphs sounds just like the scripture that says that Jesus was crucified between two thieves.

I know years ago Bill Britton had a revelation that the two thieves that Jesus was crucified between were Satan and, I forget who else he said it was, but I never really doubted that Jesus was physically crucified with two other physical men that were thieves. But I want to tell you after reading this quote from a Jewish.... I do not know what they are called.

They have all these books; they have all these different names. I do not know what to call them.

This quote from the book is just a Jewish parable, but it is so much like that scripture that it really got me thinking. Was Jesus really crucified with two other physical men? How could that be when it sounds so much like something right out of a Jewish book?

I am really thinking that the two thieves that Jesus was crucified with were Cain and Abel, and Abel was the one who repented, and Cain did not repent. Jesus said to Abel, ***you will be with me in paradise***, meaning that Abel was cleaving to the Christ within the man Jesus and he was going to be raised from the dead with the personality of Jesus. At this point, I believe the crucifixion was real, but I do not believe Jesus was crucified with two other physical men.

I am going to try to go through this book. I am having some problems getting there, but let us continue to try. I am just going to read you isolated paragraphs and comment on them briefly.

What I am going to read to you now is the establishment of the existence of the soul. In case anyone is interested, it is on page 268 of the book that we are reading, ***Dybbuk***, and of course this is a quote from somebody else.

The subjective phenomenon of consciousness, the sense of awareness that is more real to the individual than anything else, has qualitative attributes that render it completely incapable of being derived from or accounted for by any combination of physical principles known today. The soul is not made of flesh, it is spirit. It is not corporeal; it has no form or shape. It is not solid.

So this is the major point of Jewish philosophy and of course, there is a distinct part of us that goes on after the death of the physical body, so the Doctrine of Christ and Christianity in general agrees with the Jewish philosophy on that.

Now we are coming to some points here that the Doctrine of Christ addresses which Jewish philosophy does not agree with, or we do not agree with them. This is very interesting, the subject is.... I am on page 285 now and the heading is ***Resurrection***.

I know that over the years in teaching the Doctrine of Christ I have taught you many aspects of what I believe to be the legitimate reincarnation.

There is a legitimate reincarnation; it is not salvation by works. It is enforced spiritual servitude, as I just told you a few minutes ago.

I talked to you about the Fiery Serpent, which is the name in the Doctrine of Christ of our mortal foundation, the part of us that continues on after physical death. I told you that the Fiery Serpent is Cain and Abel, with Cain in the dominant role. This is the condition that every human being is born in.

I have talked to you about the possibility of one Fiery Serpent existing in many individuals, and here we see Jewish philosophy talking about sparks of the soul flying off and becoming individual people. So one soul can shed many sparks, and many people as we know people, or many souls, can be born from that one soul.

That is just another way of me saying that there is one Fiery Serpent and somehow that Fiery Serpent is incarnating as many people. You could have one Fiery Serpent, one mortal foundation bringing forth a whole family line. I did not fully understand it myself, but I really believe that was what God was telling me, and here we see this principle in Jewish philosophy.

Somehow it is easier for me to comprehend when it is couched this way, ***sparks of the soul flying off***. According to Jewish philosophy, it is not a multiple personality situation, and I never believed that it was a multiple personality situation; I just knew that one Fiery Serpent could be occupying the whole family line.

That is why we have this principle in the Scripture where you might find.... I know there is one Scripture, I cannot quote you where the Scripture is, but it says so and so had, for example, twelve sons and all twelve sons were killed, and ***he*** died.

This concept of carrying on the family name which is so important in Jewish circles (and it is important in Christian circles also), is based on a reality. There really is a reality to the existence of an extended family.

If a couple do not have children, or have children who do not give them grandchildren, for all intents and purposes, spiritually speaking, that man and woman have died. There is no one to carry on their family name, so they have died. That is what the Scripture says. Their presence in this world has been withdrawn.

Here comes the difference in the doctrine concerning the sparks of the soul, the doctrine that says a soul can manifest in many different personalities. Jewish philosophy says that when it comes to the resurrection, one must ask the question, which personality will be resurrected? Jewish philosophy says all the personalities will be resurrected because each of these sparks came off of one soul.

The one soul mutated you might say (that is my word), or has now differentiated (I guess that is a better word), has now differentiated into many sparks that have become their own soul, and they will all be resurrected in the resurrection.

What is interesting here is that, that is what the Christian Church says. They say that every physical human being ever born will be resurrected. However, the Doctrine of Christ does not agree with that.

Can you see how we are crossing back and forth over the lines here? The Doctrine of Christ does not believe in that. The Doctrine of Christ preaches about the spiritual life time.

It says that one soul will experience multiple incarnations (even a soul that is protected in Abraham's bosom can still be sent forth by the Lord to have an experience in the earth). For as many lifetimes as a soul has, each incarnation is like taking on a new garment.

This is just like the human being in our experience who has one body at one year old, and another body at five years old and another body at fifteen years old, and another body at twenty five years old. When that person is twenty five years old, what happened to the body and the personality of his infancy? It was swallowed up into the person that he is in his present state of maturity, and so it is with the incarnating soul.

Each incarnation clothes the soul as a garment, and when that incarnation comes to an end through physical death, there are some aspects of that personality (I do not think there would be anything of the physical body) that cleaves to that aspect of us that reincarnates, that we take with us.

Each incarnation is like putting on a new garment, or an additional garment. The soul is therefore known as and recognized by the last personality that it has incarnated as. It takes that identity. Of course we have a witness to that in the New Testament. I do not know what a Jewish philosopher would say to that, but we see Jesus on the Mount of transfiguration and we see Moses and Elijah are a part of his soul.

I have read in the Zohar that Jewish philosophy talks about the concept of multiple souls, but in this particular. . . . I guess they must have a different idea than what we are talking about here. I would like to have a Jewish scholar right here to ask him that question.

What is the difference between the sparks of the soul that fly off of the soul and become new souls for all intents and purposes, and this concept of multiple souls that we read about in the Zohar?

Their answer would probably be that, that is two different situations, but I do not have anyone to ask right now so, we will just make that a mute question. If I ever do have an opportunity to have a dialogue with a Kabbalist, I would like to ask him that. I should really make a list of questions just in case that day ever comes. That is one more thing for me to do. I will have to see if I can get around to doing it.

We teach in the Doctrine of Christ the concept of a spiritual lifetime, not that one soul produces all of these personalities and then they all becomes their own souls, and then in the resurrection every soul that ever produced a physical body is resurrected. No, no.

The original incarnating soul is the one that is resurrected, and all of the experiences that he has had through the sparks of himself become a part of him, just as our experiences become a part of us. I am convinced at this point that the Doctrine of Christ is correct in this area.

Let me tell you that at this time my position with Jewish philosophy concerning the atonement and everything to do with reincarnation is this.

I reject all of their final conclusions, which is salvation by works. I do find that they have a couple of interesting things to say, things that have really touched me, but I believe there is so much error in this aspect of Jewish philosophy concerning reincarnation and atonement that I am very careful.

I really am going to have to hear from the Lord on it, on anything that even sounds good to me, because I really believe that in this area they are off. I believe Jewish philosophy has some excellent revelation. I read the Zohar, and I read other books. I am very blessed by them, but in this area of reincarnation, I really think that they are off and I do have all issues that come before me before the Lord.

This is the way I deal with revelation. I either take a position that it sounds right and I will believe it until the Lord corrects me, or if I see too much deviation from the Doctrine of Christ I will take the position that I really

believe they are off in this area and I would not believe it unless the Lord corrects me. This is how the Lord has shown me to proceed forth.

Let us see what else we have here. We have a subheading called ***The fires of hell***. Now that is interesting because I find the Jewish philosophy on hell very close to Roman Catholic doctrine which is certainly not the Doctrine of Christ, neither is it the doctrine in the Protestant Church amongst which is the Pentecostal Church.

I really see the genesis of purgatory in Jewish philosophy, and hell (at least according to this book) is Gehenom. Gehenom is the judgment which purifies. So in Jewish philosophy, hell is a very positive thing. It is the purification which when accomplished equips you to enter into paradise. It is the cleansing. Yet there is a possibility of being locked out of Gehenom, which is a bad thing. If you are a very wicked person you will be locked out of Gehenom and relegated to roam the earth as a disembodied soul.

Now I have not heard from the Lord about this, and the position that I am taking is that there is just too much error here. I would not believe it unless the Lord witnesses it to me. But this is Jewish philosophy. They say that the very wicked soul that is refused Gehenom, the judgment which (although painful) cleanses and equips the person to go on to paradise, becomes a disembodied soul that roams the earth.

They are the ghosts you might say, of this world, if there are any. They are disembodied souls that roam the earth and try to find a human being who will be vulnerable to their possession. If they can do it (I guess sin has to be present), if possible this Dybbuk will enter into a human being and possess it.

Earlier in the book, there is a description of three different types of possession. The first type of possession is what we in the Church (or at least those of us in this ministry) have experienced in what we call deliverance ministry. I believe that what we experienced in deliverance ministry was deliverance from demons which were created from our own evil thoughts and evil deeds.

If you have any kind of a compulsive behaviour upon you, if you are a compulsive gambler for example, somewhere along the line your mind has generated a preponderance of spirits that are now so strong that they influence you to gamble to a degree that you cannot resist.

No matter what your sin is, if your sin is adultery, if your sin is lying, whatever your sin is, each time you sin with your mind, you produce a conscious entity that then becomes a part of you. If you have been involved in something ungodly for a long time, you will now have produced all of these conscious entities that want to continue doing the evil deed, and they will influence you or put pressure on you to continue to do it once you decide you do not want to do it anymore.

Now that is what we dealt with in deliverance ministry. According to Kabbalah (I guess it is Kabbalah), according to Jewish philosophy, there are two other kinds of possession. One is the Dybbuk, the soul whose body has died and is trying to ascend into Gehenom and ultimately paradise, but is not permitted into Gehenom and is therefore roaming the earth looking for a house to dwell in.

This might be true because Jesus talks about the spirit, after it is forced out of the house, and after the house is swept clean, coming back with seven more. I have known for a long time that, that scripture is not talking about demons, that it is talking about a different kind of entity.

So we really do see the concept of the Dybbuk in the New Testament but we do not have, at least I do not have enough information about it. I just know that it can be forced out, and then it can try to come back again. But demons die when they are forced out. The demons that are the fruit of our own imagination, when they are cast out, they die.

The Dybbuk according to Jewish philosophy is a whole incarnating soul, so when that is forced out it does not die. As I said, I see in the New Testament an account that lines up with this concept of Dybbuk, but I do not see (and I studied that account word by word in the Greek) anything that would indicate to me that this entity that Jesus is talking about in that circumstance is a whole incarnating soul.

But then again, I do not do nearly as well with the Greek as I do with the Hebrew. The Hebrew is a very rich language through which the Lord has given me tremendous revelation as I look up every word, but the Greek is very hard. It is very hard to get revelation from the Greek. Also we must remember that the original New Testament was written in Aramaic, translated into Latin, and from the Latin translated into Greek, and from the Greek translated into the English.

It is a very watered down translation. It is not really accurate. It is really not. It is a miracle that the King James New Testament has done the great work that it has done. It is simply because God has blessed it. But it is

really hard to get the truth out of it if you do not first know the truth. If you first know the truth and then go into the New Testament you might recognize it, but to dig the truth out like I did with the Old Testament, the language just would not sustain that.

The Lord has not directed me to any information in the New Testament (or if he has I have not recognized it) that would indicate that this entity that can be forced out and then come back with seven more would be a reincarnating soul. However, it is a real possibility. It is a real possibility.

The signs of possession of a Dybbuk (according to what I have read so far in this book), is that it attaches itself to the human being. It dwells in particular organs of the person's body, and the person could become ill if any particular organ is being occupied by a Dybbuk. If it is present, it could cause illness in that organ.

We do know from old order deliverance that if a Christian has a disease and they have received the prayer of faith and they are not healed, the chances are really great that the problem is a demon. So that lines up again. If it is an entity living in your diseased organ, that organ would not heal because the entity is present.

Whether or not that is a demon that is created by an evil thought or whether that is a Dybbuk which is a reincarnating soul, I do not know. During the five years that I was in deliverance, it never occurred to me that a demon that was preventing a healing could be anything other than the only kind of demons that I knew about, the kind that were born of evil thoughts.

Now according to this book if you have a Dybbuk, if someone is possessed by a Dybbuk, it dwells in them. Dybbuk is a reincarnating soul, a whole other personality living in the body of the existing personality, sometimes revealing itself, but sometimes not revealing itself. The word in this book that is used to describe that is ***impregnation***.

I think this is so interesting because the whole Church world is talking about impregnation these days. The Doctrine of Christ is talking about impregnation with Christ and we know that there is a false spirit in the Church that is going around and trying to impregnate the members of the Church with the Serpent's seed. And here we read about the impregnation by a Dybbuk.

However, the way it is expressed is really not the same thing as what I am teaching and hearing which is that we are impregnated with the seed of

Christ or we are impregnated with the Serpent's seed. Yet what we are teaching here is that when you are impregnated with the seed of Christ, that seed does grow up in to a conscious entity which from time to time at his will, will reveal himself through you.

Is that not what we teach about Christ, and is Christ not a reincarnating entity? Is Christ in you and Christ in me, not a spark of the magnificent glorified soul of the Lord Jesus Christ? Is he not reproducing himself in us? Is this whole concept not true of the Lord Jesus Christ, and is it not true of the Serpent?

I can tell you about the Lord Jesus Christ because a lot of what I teach is based on my own experience. I cannot tell you for sure what the Serpent is doing because that is not my experience, but I am inclined to believe that she is doing the same thing that the Lord Jesus is doing. I am inclined to believe that she is sowing her seed and that she is reproducing sparks of herself in many human beings.

This is so interesting. Listen to this now, we hear a theory about a Dybbuk, about a reincarnating soul in Kabbalah, and Kabbalah is saying it is the soul of an individual person, and I am saying I do not know about that. I know that Christ Jesus is doing that, and we are all sparks of him, and that I always thought the Serpent was doing the same thing.

Is it possible that the Jewish Rabbis had a revelation of what the Serpent does but as they worked it through their carnal mind they came to the conclusion that it was the ascending soul of a person whose body physically died that inhabits this person's body?

Maybe it is just a spark of the body of the Serpent. I do not know what it is, but I know that what they are talking about is happening in Christ Jesus, and let me tell you this, the Jewish philosophers talk about impregnation by a righteous spirit.

They say that this happens on both sides. They say that it happens on the evil side and it happens on the good side. They say that it is possible to be possessed by a good, I do not if they say angel, but a good spirit who comes to deliver a message to you from God.

So the way I see it, the presentation of Kabbalah that we are reading here tends to individualize the entities that will dwell in a human being. Whether it be an entity on the evil side, or an entity on the positive side, Kabbalah individualizes it.

It says a righteous soul will come and cleave to you, or a righteous angel will come and cleave to you. My revelation is that it is just Christ, and that he is sending off many millions of sparks of himself and reproducing himself in the Church and in the world. That is not the same thing as saying an angel is coming to live in you, and an angel is coming to live in me.

We are all becoming or being made in the image of Jesus Christ. I do not see us as being separate individuals. I see us as being many aspects of the glorified man. So is it possible that the Rabbis who brought forth this teaching were given that revelation, but they were limited by the ability of their carnal mind to comprehend it and it came out as this doctrine that we are talking about, the Doctrine of the Dybbuk. They think that it is the reincarnating soul of an individual person, when the whole time, it may just be a spark of the Serpent.

I am just asking these questions; these are all rhetorical questions. I am not asking you to answer me. I do not know what the answers are. I am just trying to draw some comparisons between Jewish philosophy and what the Lord has taught us in the Doctrine of Christ, and Christ centered Kabbalah.

I think I did not tell you this. The sign of a Dybbuk is that it will speak out of the person without their lips moving. We cast out demons that are the fruit of our evil thoughts. We saw those demons speaking through the people we were praying over, but they always spoke through the person's mouth and the person's voice box.

Although one time I did see what was to me a bizarre experience. A woman was being delivered from blood lust curses (there must have been someone on her family line that drank blood at some time) and I heard a cat meowing, and her lips did not move at all. I thought I was hearing things, but the Lord told me that the blood of that cat was in her.

According to Jewish philosophy, if a Dybbuk is in a person, that person's vocal chords are frozen, and you will hear a voice coming out of the person, but their lips would not move. As I just told you the only time I experienced something like that.... well I experienced something like that twice.

The first time was when I heard that cat meow out of that woman, and then I had an experience like that personally myself, but it was the Lord, and to be honest with you, it scared the living daylights out of me.

I was in this deliverance Church, and I was praying for somebody. I cannot remember whether my lips moved or not, but a voice came out of me and said to the person, ***it is I***. It was the Lord speaking to that person through me in the first person. I was not saying, ***Thus saith the Lord***. A voice spoke out of me and said to that person, ***It is I***. I think they said, ***Do not be afraid, it is I***. It scared the living daylights out of me, and that was the only time that ever happened.

When I prayed about it, and researched it in books that the Lord led me to, I found out that this is not an uncommon practice, or not an uncommon phenomenon, and that it occurs amongst prophets. Most of the people in the Church have the gift of prophecy. With the gift of prophecy you are just channelling the Holy Spirit, but a true prophet, speaks the word of the Lord and sometimes speaks in the first person. So that only happened to me once.

According to this book, if you are possessed of a Dybbuk (not a demon that is the fruit of your evil thoughts, but a reincarnating soul), that entity will speak through the host and the host's lips will not move. So it is really possible that, that is what Jesus was talking about in the account of the unclean spirit in Luke.

Luke11:24-26

²⁴ WHEN THE UNCLEAN SPIRIT IS GONE OUT OF A MAN, HE WALKETH THROUGH DRY PLACES, SEEKING REST; AND FINDING NONE, HE SAITH, I WILL RETURN UNTO MY HOUSE WHENCE I CAME OUT.

²⁵ AND WHEN HE COMETH, HE FINDETH IT SWEEPED AND GARNISHED.

²⁶ THEN GOETH HE, AND TAKETH TO HIM SEVEN OTHER SPIRITS MORE WICKED THAN HIMSELF; AND THEY ENTER IN, AND DWELL THERE: AND THE LAST STATE OF THAT MAN IS WORSE THAN THE FIRST. KJV

The account in this Jewish book is that they forced it out (you cannot cast it out), and then the Dybbuk came back, although according to this book it did not come back any stronger, it just came back and they had to force it out again.

The third kind of possession according to this book is called ***gilgul***, which is the Hebrew word for reincarnation, and this is talking about a soul that descends and enters into the body of an existing person.

Let me just review for you. The Dybbuk is a soul that is trying to ascend into Gehenom and paradise and is locked out. In this particular account this soul was given a sentence of wandering the earth for twelve years before it could get into Gehenom, which is the account of purgatory. I am telling you I do not receive any of this unless the Lord witnesses it to me, and he has not really spoken to me about any of it yet.

Then the third kind of possession is ***gilgul***, where the reincarnating soul comes down and enters into the body of an existing person. It does not enter into the body of an infant (fetus).

I remind you that this is what Jesus Christ is doing to some degree. This is what he is doing when he is grafting himself to us as full grown adults. He is not being born as a generation of infants (i.e. as a result of babies being impregnated in their mother's womb). He is grafting the sparks of himself to existing adults.

Of course the gilgul is talking about an evil soul that is coming down. I have not really read anything about the gilgul yet, so I am not equipped to go on with that exhortation. But we are going through this book and I am just trying to pick out some of the comments.

The reason I got into this whole exhortation was I am reading ***The fires of hell*** on page 285. The fires of hell of Gehenom are not physical flames. They are not like Dante's inferno. It is talking about the purification process. There is really no talk of eternal hell in Jewish philosophy, although a very wicked person could be assigned to wander the earth, being locked out of the purification process, for a long time.

This book also talks about atonement being made for Dybbuks. Again it would be an interesting question for a Kabbalist, because my understanding is that the Scripture clearly says we are not to pray for the dead. Yet I read in this book about a Rabbi who prayed for this Dybbuk, a Dybbuk who entered into a young woman and was forced out by the Rabbi. The Rabbi prayed for this Dybbuk for years until his soul was purified and he made it into Gehenom.

To me that is the theory of purgatory. I am standing neutral, but I am telling you now that I do not receive this until I hear from the Lord. So I guess I am not standing neutral. I am admitting to you that I do not believe it and I would not believe it until the Lord witnesses it to me, because it is against everything that I have believed all the years that I am in the Church. It sounds like the story of purgatory, praying the dead souls into a place where they can have rest. So I must reject that.

Let us see what else I can find in this book for you. I do not think I made it clear that, according to Jewish philosophy, there is atonement for Dybbuks. Atonement can be made for a disembodied soul that is roaming the earth.

Once again, you know the only atonement is union with Jesus Christ which union crucifies the sin nature and destroys it. I do not know anything about atonement for disembodied souls. The only thing that I know is the parable of Lazarus and the rich man which tells us that there is a great gulf that cannot be passed, of course except in Jesus Christ.

Again I am reporting to you on this philosophy, and hopefully the Lord will speak to me about it, either to confirm it or deny it. I would like to be able to tell you what the Lord has to say about this. But right now we are pretty much disagreeing with almost everything that we have here.

There is a chapter on transmigration where we are told.... now this is talking about a gilgul.

Kabbalah recognizes yet another form of soul possession which borders somewhat on gilgul, and that is the reincarnation of a rejected soul in an inanimate object, such as a rock or a vegetative object such as a plant, or a higher form of animal such as a bird or a beast.

Having neglected all opportunities for perfection while alive, the soul must now suffer the frustration of being unable to seek such opportunities.

They are living inside of a rock and cannot to take advantage of them for a specific period of time.

Inside a rock it is completely at the mercy of circumstances unless someone deserving comes along and sits on it or uses it for a worthwhile purpose.

I cannot receive this, I just really cannot.

This is what I see in it. I can see a person who has been very hard-hearted and cruel and wicked incarnated as a person with a stony heart, with a very hard heart. I can see that. I can see a person who has been a very wicked person incarnating in a vegetative lifestyle. Did you never hear anybody say, ***he is just a vegetable; he just sits on that couch all the time.*** I can see a person incarnating with a vegetative personality.

I do not know what I would say about a bird, but here they are saying a man can be a soul that can be incarnated as a blade of grass. I cannot receive it, I cannot receive. It is a misinterpretation. Either it is a misinterpretation of what Isaac Luria said, or it is just a wrong revelation that has come down.

If I am incorrect, I am publicly asking the Lord to correct me, but I reject this whole teaching. You have to realize that I am rejecting all of whatever I am telling you that is just not sitting right with me. It is all associated with this theory of atonement and reincarnation.

The Doctrine of Christ teaches that reincarnation is real but there is no atonement in the reincarnation. According to the Doctrine of Christ, reincarnation is a part of the curse. It is a part of the Serpent's world. According to Jewish philosophy there is atonement in reincarnation. Therefore if you are very wicked, you are incarnated as a rock. I cannot receive that.

I had a lot of curses on me and I had a lot of evil that came down on my family line, and I did a lot myself. I had a lot to work out with the Lord. I had a lot to be cleansed from when the Lord received me, and one of the curses that was on me was that my mind did not have an opportunity to work.

I always had this mind you know, I have a very hungry mind. I have to be doing something with my mind and for years I would only find jobs where they would pay me to sit there and do nothing. They would pay me top salary to sit there and do nothing, and this started when I was 18 years old.

I was paid top dollar by the first job that I had for an engineering firm, and I just sat there all day with nothing to do. I vegetated. I could not bear it. It is like being incarnated inside of a plant. My mind did not have an opportunity to work.

So I see a lot of these teachings as potential truths but expressed in the wrong way. Let us see what else we have here.

I see a principle here that I have spoken to some of you about but I do not think that I have it on a tape. I do believe it is true. This is Kabbalah and I do believe it is true.

It says here in this book on page 288, ***The forces of tragedy in a world of free will are authorized to run their course at random sometimes striking anyone who happens to be in the way, innocent or guilty.***

Now the Lord pointed that teaching out to me from the Zohar.

I told you all how important it is to clear it with the Lord before we go to any spiritual event, and just pretty much to keep our whole life under the auspices of the Lord, because if we walk into an area where Satan has been given free reign to destroy in that general area, we will get hurt.

No matter how we are walking with God to the best of our ability, no matter how much we think we are covered by the blood, if we are in a place where we should not be, we will get hurt. So you really have to seek the Lord about everything that you are doing, in particular concerning spiritual events.

Moving on with this book, we are talking about suffering again, the purpose of suffering. I talked about that earlier. I want to just read you this paragraph.

Suffering therefore serves to decrease a person's dependence upon the material world for ultimate fulfilment, by reminding him of the superficiality of his present existence.

Now that is true, that is true. There is a lot of suffering in the carnal aspect of my life, and it drives me to the Lord, and to the study of the word. Suffering therefore serves to decrease a person's dependence upon the material world. I know that everything I need is in that spirit. All of my comfort is in the spirit; all of my needs are met in the spirit.

In other words if our needs are not being met in this world we are suffering because our needs are not met in this world, and it will drive us to the Lord. Therefore, this book says, suffering can be considered an act of compassion. It says that suffering is imputed to us in this world as an act of compassion because it drives us to the Lord.

That is an interesting thought but I do not think the Lord.... According to this theory the Lord gives us the suffering so that it will drive us to him, but I do not think so. I think we suffer because of our sins and we sin because we are fallen.

But of course you know another way to look at this is, that the suffering that is given to us, even if Satan is responsible for it, still comes from Jehovah because the sowing and reaping judgment is God's law.

But the sowing and reaping judgment is righteous justice in the world. It is not given to draw us to God. It is given to maintain order in a criminal world.

Let me say this again. Jewish philosophy says that bad things happen to people whose only crime is that they are traveling away from God instead of towards him. Therefore God will give suffering so the person will turn towards God and therefore suffering is an act of compassion.

To me this is a justification of sin. My understanding of the suffering that comes to man in this world (even though it is ultimately from Jehovah through the sowing and reaping judgment) is that it does not come as an act of compassion to draw man closer to God.

The suffering comes because of the righteous justice that is administered in this criminal world. Every action shall have a just recompense. Every sin shall have a just recompense. It is the justice of God without mercy in this world.

One thing that I do find (especially when it comes to judgment and atonement in Jewish philosophy, and of course it is in the Church philosophy right now), is that a lot of what is said is true but it is a completely perverse concept of God's motives. That is how I see it, a completely perverse concept of God's motives.

It looks like this tape is coming to an end and I do not intend to go to a second tape tonight, so maybe we will pick this up on a part two. Is that tape about to go off?

I am on page 305 and I would like to bring this point to you because it has really been something very close to my heart for years. I did not really know it was a Jewish attitude. It was just something that came out of my own heart, and we read.

Judaism therefore does not agree with the common western practice of trying to change the subject when consoling someone who is mourning.

It is so common for people to change the subject and not talk about things and for years it drove me crazy, and I thought that it was just me. People

seem to think that the way to deal with problems is to just change the subject and not talk about it.

We teach in this ministry that, that is not what God wants. God wants us to talk about it. We have to be trained to talk about problems in a godly manner, and to bring in the spirit of reconciliation. However, it seems like the whole world thinks the answer is to not talk about anything, and then nobody has any closure.

We are reading here that this is a common western practice of changing the subject, but it is not a Jewish practice. ***Rather Jewish law demands that the mourner be allowed to dwell on his loss and talk about it during the period set aside for mourning, for here is a rare opportunity to heighten someone's self-reflection and God consciousness.***

The more the mourner deals with his loss the more relative is the material realm of his existence perceived, and the more absolute his perception of the spiritual plane of existence and its reality.

That means you deal with your problem and realize how temporal this world is and how real the world of God is. Deal with the problem, talk about it and let the good that comes out of it be that you understand that all comfort and everything that is good and final and permanent is in God.

It goes on to say that this talking about your loss or your problem should have a limited amount of time because if you continue mourning or talking about it too long what you are doing is yielding to your emotions. You are submitting your intellect to your emotions. So there should be a period of mourning.

If you have a problem, as I have been telling you here for years, you should be able to discuss it. If you want to discuss it with me you should be able to get it off your chest. You should be able to open yourself to any opinion that I might have. It does not have to be me, but you should be talking to someone who is anointed to counsel you, not just anybody.

There is nothing wrong with talking about something that is hurting you, but you talk about it, you get it out and you get it over with. If you continue on, you are subjecting your intellect to your emotions and that is not healthy. But neither is it healthy to never talk about your problems, especially if something is hurting you.

So I really have to put that in, because I have been vindicated. I have been saying that for years.

On page 309 we have an account that to me sounds very similar to Jesus hanging on the cross. I do not know whether this is supposed to be a parable or a true account, but it is a quotation, and it is talking about a famous Rabbi who was burned at the stake and his crime was teaching the Torah.

A Roman soldier was assigned to continuously drench the Rabbi's chest with water in order to delay his death and prolong his agony. Whilst he was being burnt alive his disciples asked him, ***our teacher, what do you see?***

Does that sound right to you that the man is being burnt at the stake and in agony, and his disciples are asking him what he is seeing? It sounds to me like it is a parable. It does not sound very realistic to me.

Said he to them, ***I see parchment burning*** (because they had wrapped him in the Torah when they burnt him), ***and the letters of the Torah are soaring upwards.***

Here is the man, his flesh is being burnt and he is having this conversation with his disciples.

Said they to him, ***You too should soar upwards with the letters. Open your mouth wide so that the flames will enter and end your misery.***

Said he to them, ***it is better that he who gives life should also take it back, than a person should take his own life.***

So the Rabbi is saying he is not going to make his death any faster by opening his mouth and taking the flames in (I do not even know if that is a reality), but he would leave it to God to be the one to choose when his soul would separate from his body.

The Roman soldier says, ***If I increase the flames and remove the sponges of water from your chest, will you bring me to the world to come?***

Is that not what the thief said to Jesus on the cross? ***Will I be with you in paradise tomorrow?***

The Rabbi says to the Roman soldier, **Yes. Swear it, said the Roman soldier and the Rabbi swore it. He increased the flames and removed the sponges causing Rabbi Haninah ben Teradion's soul to depart quickly. The soldier too leaped into the flames where upon a heavenly voice proclaimed, Rabbi Haninah ben Teradion and his executioner had been designated for the world to come.**

That is just like the thief on the cross saying to Jesus, **will I be with you in paradise?** And who is our executioner? There were two thieves on the cross. That means that Abel has been as much of a criminal in this world as Cain, and that is the truth. Cain has been under the influence of Abel, and he has done all the evil that Cain has done, they have been in it together.

We see the Rabbi's executioner jumping into the flames. That is the false prophet going into the lake of fire. It is the destruction of the carnal mind that ascended with the righteous one that he was attached to, and that is Christ Jesus ascending.

When I read this, and I see that this is a Jewish parable, it really made me wonder about the account of the cross. I believe at this point that Jesus was physically crucified, but that passage that says he was crucified between two criminals.... I do not believe that they were physical criminals. It is also very interesting that Jesus.... of course he was crucified and this Rabbi was being burned at the stake, but it is just too similar. It is just too similar for me.

Upon hearing this, the Rabbi wept and said, there are those who acquire the world to come in a single moment while there are those who acquire their world only after many years.

I do not know if I can receive that. I know that Jesus said there will be those who enter into the Garden at midnight even though there are many that have been labouring for many years.

But the principle here is that the Roman guard received what the Church would call salvation, because he recognized the righteous man and jumped into the fire and committed suicide. It is just a parable; you have to die if you are to be elevated. Is that not interesting though?

This I believe to be true. Remember the whole topic here is atonement. We are talking about what the Church calls salvation, what the Jews are calling perfection. They are talking about atonement for the sins of the soul. The book says, **By the mere association with the person who has**

achieved concrete levels of God consciousness one can thereby attain to a status of readiness for the world to come....

That is true. That is what we are doing in this ministry.***and even achieve varying degrees of soul perfection.*** That is pretty much what I have taught you. I have taught you that Christ Jesus in a teacher can hold Christ in the disciple up in their heart centre. So this is a truth.

The Jewish philosophy has a tremendous amount of truth, but it is a mixture and the mixture is deadly. The one major truth that they are lacking is that perfection comes through being nailed to a perfect glorified man. The Jewish philosophy says that Messiah is just a man; they do not believe that God comes in the flesh.

They keep thinking that they are going to be perfected by their works or by the ascension of their soul as a result of their own works. So they are studying, studying, studying and they never enter in.

It is really most unfortunate that the doctrine in the Church is such an error, because these Jewish Rabbis are great intellects, and they will never believe the doctrine in the Church; I have been saying that for years. The orthodox Jews that know Kabbalah will never ever believe the doctrine in the Church.

What I get after reading this book is that when the day should come that the Lord does give me an opportunity to speak to a Kabbalist or to a Rabbi or a Jew that knows Kabbalah, the only thing that I could say to these people is to confirm the aspects of their doctrine that is true. But I would deny salvation by works, and tell them that is the only thing that they could never convince me about, because nobody can take my experience away from me.

I would tell them that many aspects of their doctrine is correct, that their criticism of the doctrine in the Church is correct, and that God would never crucify a man to bring forth perfection.

I guess either I skipped it or I did not get to the passage where Jewish philosophy does say that the death of a righteous man can bring atonement for that generation. Let me see if I can find that.

Yes I am on page 302 now at the bottom of the page.

The possibility of one person affecting atonement for another is a very difficult concept and an extremely dangerous one for Judaism

since it borders on the foundations of Christianity. Moreover the Talmud teaches the death of the righteous atones for sin, or in times where there are righteous ones, they are taken away because of the sins of the generation.

The paradox disappears easily when one examines the correct context in which these statements were made. It has been a distortion of context that has armed missionaries for so many years with so called proofs.

He does not say it here but he means proofs of Jesus' resurrection, and then he goes on to say that **no one is as authorized to interpret the word as the people to whom the word was given.** So he is saying then that Judaism is the final authority and that Christianity is wrong. That is what he is saying.

Judaism teaches that indeed a righteous person may be removed from the world because of the sins of a generation, but he does not absolve his constituents of their sins by his death alone.

This is what the Doctrine of Christ teaches, and they have got this part right. They have got this part right. Listen I will read it again. **Judaism teaches that indeed a righteous person may be removed from the world because of the sins of a generation,** but that righteous man and his removal does not absolve the people of their sins by his death alone.

Our sin nature is not removed from us because Jesus the Christ died. What we got because Jesus the Christ died is the seed of his life, which is our potential to overcome our sin nature. The Jewish philosophy says you are not absolved of your sins because of his death alone. We are not absolved of our sins by Jesus' death alone. We are absolved in this lifetime, which means we are given a period of grace and the power to do the deed. The deed is to slay the Dragon in the sea. Who is that? It is Leviathan in your own mind.

There is no perfection after death because you answered an altar call. The perfected life is in the flesh, after you kill the Dragon in your personal sea, and Jesus Christ's death gives you the power to do it, but it does not do it for you.

Rather the passing of the righteous one evokes in the mourning masses a mood of self-contemplation and penance. The anguish over the death becomes thereby transformed into reality consciousness. What does that mean? It means that the righteous one

is now in heaven and happy. Death is an illusion. Death is not a bad thing. It is an illusion because it is passing on to a better life.

The atonement is the process of drawing near to God, across the gap that has been created by transgression. That is true. How do we draw near to God? We draw near to God by dying to our sin nature. But this very issue of what I read here is the key to the Jewish rejection of salvation through union with Jesus Christ.

They have got this revelation that sins cannot be atoned for because one man has died. And they also say it is the one generation only, but we are clearly told that everyone who is in Christ is a member of the 42nd generation. So it is a spiritual generation.

They have got so much information that it is a combination of all the information and knowledge that the Jewish intellects have, combined with the errors in the Church. It is just a mess and the Jewish people are having a lot of problems entering in because of this messed up combination.

So It is going to be very exciting to see what Jesus is going to do to straighten this messed up situation so that the Jews can find their Messiah, and enter into the perfection (which is in the flesh and not after the death of the body) and receive their true inheritance that the Lord Jesus wants to give them.

He wants reconciliation with them, and ultimately with the whole world. It is going to take an outstanding miracle if not an outstanding series of miracles to bring this off; because it is very hard to teach people that have this kind of knowledge.

It is very hard to tell people that will look you right in the face and say, ***why are you teaching me? We are the ones to whom the word was given. Do you not think we understand our own language? Do you not think we understand our own contract that God made with us? Who are you to come and to teach us the correct interpretation of what God said to us?***

My answer is my experience cannot be denied. A lot of the information that I have and that I teach comes out of my own experience. A lot of my understanding of the Scripture or the Zohar which is in parable form comes out of my own understanding.

I see my experience in the words, and I then understand that it is a parable, and the words that I am reading are not talking about physical

experiences but they are talking about mental, intellectual, spiritual experiences.

I guess what is going to happen (and I have been saying this for a while) is that in the Lord's perfect timing, there are going to be many Jews receiving understanding through spiritual experiences by which the Lord Jesus Christ reveals himself to them. They will come to the Lord in his perfect timing. It will be very exciting to see how it is going to be done.

I think we have pretty much covered almost everything that I had marked off here. Does anybody have any questions or comments about this message?

Let me see if there is anything else. I have a little more room on the tape; maybe I will just put this in for you, just as a point of information.

Talking about reincarnation, there is a comment here on mentally retarded children, and we are told how on occasion they have been known to burst out with unexpected abilities under altered awareness (that is talking about hypnotism).

It is saying that the soul, when it is joined to the body is subjected to the body, and that retardation is a problem that comes when the soul is kept captive under the body during the formation of the body. If the soul could just break out of the conscious mind (which is what we are all trying to do, we are trying to break free of the conscious mind), it would be brilliant.

The soul is very intelligent and the subconscious aspect of its mind. The soul is not dependent on the physical body, theoretically then could not be damaged by the obstetrical forceps or cannot be damaged by any physical problem that has caused the child to be retarded.

If only the soul could break through the physical problems, it would be brilliant. Is this not what we are teaching here? If only the Christ mind could break through the carnal mind which is holding it down, we would be geniuses. We would have all knowledge. I read that in another place too.

I could not find what I was looking for, so I will just comment on this which I happened to come across. It is this principle that Jewish philosophy is saying that everybody can be saved. It says by association with a person who has concrete levels of God consciousness, we can thereby attain to a status of readiness of the world to come.

It sounds to me like they are saying the world to come is not this physical plane. But Christ-Centered Kabbalah tells me that Binah is the world to come and that Binah who is manifesting towards us through the Lord Jesus Christ today is coming to this world in us. The Lord Jesus Christ is coming again in his people.

So the world to come is coming here, but Jewish philosophy says that the world to come is in another place (at least the way I read it in all the books that I have read), and it is after the death of this physical body. No, it is after the death of the carnal mind.

The new world is that beautiful city coming down out of heaven adorned like a bride for her husband. It is the new man that is coming to dwell in us here in the earth.

So Jewish philosophy does talk about soul perfection, and it talks about being made ready for the world to come. It is suggesting here in this paragraph that some people enter with tribulation; other people enter in without tribulation.

We are told that it is (quoting a Scripture here)***a tree of life for all who hold on to it.*** That is, it is not only for those who study and observe it, but also for those ***whose only association with Torah is its support.***

In other words you can enter into life by supporting Rabbis who are teaching Rabbis. Then it goes on to say ***it is possible for a person to benefit his own perfection process by participating in that of others.*** It is all good works. It is all good works.

It says ***even a Canaanite maid servant in the land of Israel, or anyone who walks 4 cubits in the land of Israel, is guaranteed a share in the world to come.***

We know that this is not true. Only Christ Jesus will inherit the world to come, and only the personalities that are occupied by Christ Jesus will have a portion in the world to come. Praise the Lord.

Are there any questions or comments on this interesting study?

We see that there is a lot of highly intellectual material out there in the Jewish community. I had no idea. It sounds very good. They have a lot of good stuff, but their doctrine on reincarnation and atonement for the sin nature (as far as I am concerned), has been acquired from their carnal mind.

I just pray that the Doctrine of Christ and Christ-Centered Kabbalah should go forth in the spirit of truth and touch whoever the Lord Jesus directs it to. I continue to pray for any correction of any misunderstanding or error that I have concerning doctrine.

It seems no one has any questions or comments. God bless you.

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