

Christ-Centered Kabbalah

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TRANSCRIPT OF MESSAGE #568 - Part 1

THE SERPENT IN THE VOID OF CREATION

This Message Has Been Transcribed and Edited For Clarity, Continuity Of Thought, And Punctuation By
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Praise the Lord. I'm looking at a writing that I have taken off of the Internet. It's called Rabbi Yitzach Luria Basic Kabbalist Teachings, by Rabbi Moshe Miller. In this article, well this man Moshe Miller, this Rabbi Moshe Miller, he's doing an original translation of the Zohar, and in this article he quotes a paragraph which I assume is from his translation. As I read it, the Lord just quickened to me that one of the sentences in this paragraph is....has at its root the same spiritual principle as Revelation Chapter 20:1. So I would like to speak to you about this a little bit tonight, and I'm going to read you the whole paragraph of this original translation.

Prior to creation, there was only the Infinite or Ayn Sof filling all existence when it arose in God's will to create worlds and emanate the emanated. He, the Ayn Sof, contracted, and the Hebrew word for that is Tzimtzum. He contracted himself in the point at the center. At the very center of his light, he restricted that light, distancing it to the sides surrounding the central point, so that there remained a void, a hollow empty space away from the central point.

Let me put that on the board for you. This is drawing #1, and this should be a review for you, okay. It's really....I'm challenging you to understand what I've done here because the empty space that I'm showing you is white, and the Ayn Sof is infinite, extends infinitely in all directions outside of the empty space and that should be black. I just didn't want to fill in the whole board with black marker, so I've drawn arrows reaching outward showing you that

this black circle around the empty space is the Ayn Sof. And I remind you that the spiritual application of the color black is that it contains all colors, and all things, and all potential colors, and all potentialities.

So from that point of view, the Ayn Sof is black. It contains everything in one homogeneous whole. Does anyone not know what I just said? These arrows extending outward are just showing you that the black circle around the empty space should be filling the whole board. I just didn't want to fill the whole board with black marker. So the Ayn Sof is in the midst of himself, from a center point, and here's the center point right over here, okay. He contracted himself, he.... instead of....well he just.... you know what a contraction is.

He contracted himself, and the Zohar tells us that the result of that contraction of him pulling in towards himself created a hollow, empty space with an area of this empty space extending out from the center point. And after that, the Ayn Sof extended a single straight line of light from himself, from the black light that was outside of himself, he extended that single line down into the empty space.

And the light came from the Ayn Sof which is all outside of the empty space. Okay, this is the basic teaching of the Zohar, and what we're going to look at tonight is two different opinions from two major Kabbalists as to.... well, actually whether or not the space is completely empty and, actually, what happened here. We're going to look at two different theories, okay. Everybody alright?

Okay. I'm going to start reading this paragraph again. Prior to creation, that means this is prior to Gen.1:1. Okay, prior to creation there was only the Infinite or the Ayn Sof filling all existence, there was nothing beyond him. That means the whole board of Drawing #1 is Ayn Sof with this empty space in the middle. I just couldn't fill in the whole board. When it arose in God's will to create worlds and emanate the emanated, he contracted (Tzimtzum), he contracted himself in the point at the center. And at the very center of his light, he restricted that light, distancing it to the sides surrounding the central point, so that there remained a void, a hollow, empty space away from the center point, or between....this is me saying this, between the central point and, he created this hollow, empty space over here between the center point and the rest of the light of the Ayn Sof.

After this Tzimtzum contraction, he drew down from the Or Ayn Sof a single straight line of light from the light that was surrounding the void, just a single straight line of light from the light that was surrounding the void, and it entered down into the void. From above to below, from outside of the empty space to inside of the empty space. Okay now here's the interesting sentence, from above to below into the void, and it chained down descending into that void.

Now I've been teaching you for years that to read the spiritual literature of God, there are frequently words missing. Frequently, the things that God says or the Scripture says are lacking personal names. You just have pronouns, and you have to fill in the dots. If you don't have the spirit of revelation, either you don't have a clue as to what's going on, or you get a false revelation. And the Lord told me clearly that this sentence, and it's not even a sentence it's a phrase, and it chained down descending into that void, that this is what Revelation chapter 20:1 is talking about. "And I saw an angel come down from heaven, that's the light outside of the empty space, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the Dragon, that old Serpent, which is the devil and Satan and bound him a thousand years, and cast him into the bottomless pit and shut him up, and set a seal on him that he should deceive the nations no more."

"And it chained down." I want to suggest to you the light chained down the Serpent. What does it say here? Chained down the Dragon, that old Serpent, which is the devil and Satan. And the light that descended into the empty space chained down that Dragon, the old Serpent, Satan and the devil. Now this the Lord told me by revelation. This is a radical thing that the Lord said to me, because what it's saying....can anybody, does anybody understand the implication, what is the implication here, what is the radical implication here? Does anybody know?

The implication is that the Dragon....that the Serpent was present in the empty space from the beginning. That single line of light coming down into the empty space came down. What does that say? To chain the Dragon, that old Serpent, it was there from the beginning, from before the beginning. The Serpent was there from the moment of contraction, and, once again, I really don't want to be arrogant. The truth is that I don't know what the chief Kabbalists in Israel know, and I am told that the true Kabbalah has never even been committed to pencil and paper or to pen and ink, even in Hebrew, that the true Kabbalah is transmitted orally.

So I don't know what these Kabbalists know, but I know that a lot of what the Lord is telling me is not available to the public. So the Hebrew tradition is that the only way you could possibly learn the true Kabbalah is to have one of these highly anointed men of God teach it to you, that it's a discipline that has been passed down from Rabbi to Rabbi throughout the ages, and you can only get it if one of these Rabbis gives it to you.

Now if there are Kabbalists that are aware of the doctrine that the Lord's bringing forth here, then let me say, at the very least, okay, if it's true that this truth that Jesus Christ is bringing forth here is in the possession of the Kabbalists of Israel, then the Lord Jesus Christ has broken the chain of command, and he has taken the authority to pass on this glorious word away from the chief Kabbalists because they're keeping it amongst themselves, and the Lord Jesus Christ has given it to us if, in fact, the Kabbalists have this level of revelation. I don't know whether they do or not. Is anyone not following me? Okay.

Now I want to expound on this a little bit. Well, I guess before I expound on it, we should go over the two theories of this Tzimtzum. Isaac Luria, when he came in with his doctrine, he more or less displaced the doctrine that was accepted at that time, which doctrine was taught by another famous Kabbalist, Cordovero. His first name is eluding me at the moment, let me see if I could find it. I think the Rabbi's name is Moshe Cordovero, and I'm going to read from this article because it's very clear, and then we'll just go into a discussion of the two concepts of what actually happened in the Tzimtzum, in that empty space.

Okay, it says here that the Arizal, that's Isaac Luria, was clearly an original thinker, although he also set out to explain the most abstruse parts of the Kabbalistic literature available at the time, in particular the Zohar. His analysis of those texts, and the innovations he subsequently taught his disciples were unparalleled and may, therefore, be regarded as an entirely new school of Kabbalistic thought.

Well okay, there are five areas of focus in the Arizal's teachings that may be regarded as the primary innovations of his system, the concept of Tzimtzum, God's self-contraction, and that's what we're just dealing with here tonight. So to speak, there were various stages, and I think I will not read the rest of the sentence. That's what we're dealing with here. Let me skip along here.

Okay, a question that puzzled Jewish philosophers and theologians alike is how a finite world came to exist within the infinite being of God. Okay, we know that God is infinite, and God is unchangeable, so how does a finite world, a finite world meaning a world that has a beginning and anything that has a beginning must have an end. How do you bring forth a finite world in the midst of infinity? Okay, this is the question. And now we're going to deal with two trains of thought, that thought which was accepted by all the Kabbalists or most of the Kabbalists when Isaac Luria appeared on the scene, and a thought that was taught by Moshe Cordovero, a very respected Kabbalists, and then Isaac Luria came with a completely different idea.

So let us see what these two ideas are.

Okay, prior to creation there was only God and his infinite revelation of himself. Now this writer calls God the Or Ayn Sof. I'm not really sure why he adds that Hebrew word Or before the Ayn Sof, but that's what he does. The Or Ayn Sof filling all existence. How did a finite being evolve from the Infinite? One cannot argue that creation always existed, one cannot argue that it always existed, nor that finite being is a mere illusion. It says....the Torah states explicitly in the beginning of God's creating the heavens and the earth. So he's saying you can't argue, you can't say that creation always existed because the Scripture clearly says, "in the beginning." That means the creation did not always exist.

Before the Arizal, the prevailing view of how the Creator brought the creation into being can be summed up as follows, and this is what Moshe Cordovero believes. In order for a finite world to come into existence within the revelation of the infinity of God, a process of self-contraction or self-limitation of the Infinite which is the Ayn Sof, was required. The Ayn Sof had to limit himself. Now remember I've taught you that all, everything that you see in creation was in the Ayn Sof before it appeared.

Creation literally rolled out of the Ayn Sof, but the attributes that we see in creation today were not visible in the Ayn Sof because they were so completely woven together that the only thing that was visible to anyone who would have been able to see it was this simple light. And the example we've given here is that when you bake a cake you start with several ingredients, flour, butter, eggs, sugar, vanilla, milk, and once you mix that cake batter up, you cannot see any of those individual ingredients. All that you have is one

simple cake batter. All the ingredients now have merged into one, and all you see is one thing, and it's the cake batter.

So what we're being told here is sort of the explanation that I gave you a while back about how evil came into the world. Remember I told you that all, everything that exists today, was in the Ayn Sof but completely mingled together, and as the light began to travel away from the Ayn Sof....does anyone remember why the light was traveling away from the Ayn Sof? What is the purpose of the light traveling away from the Ayn Sof? Okay, the purpose of the light traveling away from the Ayn Sof is that the light when it's close to the Ayn Sof is too fine or too rare to be formed into a visible vessel or to be formed into a vessel that would contain the light. So the light traveled away from the Ayn Sof becoming more and more coarse as its distance from the Ayn Sof increased, until, ultimately, that light became coarse enough to be formed into a vessel.

Does anybody remember the location at which that light was first formed into a vessel? Anybody remember? Which world.

COMMENT: World of Points.

PASTOR VITALE: No, but you're close, there's only one other choice.

COMMENT: The World of Bound Lights?

PASTOR VITALE: Yes, the World of Bound Lights is the first place where the light became coarse enough to be formed into a vessel.

And who can tell us where the World of Bound Lights is? Is it in Adam Kadmon's belly button? Where is it? Okay.

COMMENT: In his mouth?

PASTOR VITALE: Yes, the World of Bound lights is in Adam Kadmon's mouth. It's the breath of his mouth.

Actually, the light of the World of Bound Lights extends from the mouth of Adam Kadmon down to his navel. That's the area of the World of Bound Lights, and this is the first place that the light of the Ayn Sof....first of all that it's separated into a vessel, and inner light, or force and form, and it's the first place that light appeared. Very good.

Okay, let us go on. So our writer is saying that we cannot argue that the creation is finite, that it had a beginning, and it will have an end because the Scripture clearly tells us that, that's so, okay.

Now before the Arizal, the prevailing view of how the Creator brought the creation into being can be summed up as follows. In order for a finite world to come into existence within the revelation of the infinity of God, a process of self-contraction or self-limitation of the infinite was required. Now the way I explained this to you in previous messages was, this is how evil came into the world. The Ayn Sof, everything known and unknown and still unknown existed in the Ayn Sof, but it was completely mingled together like that cake batter. As the light traveled away from the Ayn Sof for the purpose of becoming coarse enough to form into a vessel, this light, this homogeneous simple light, began to unravel. The elements that form this homogeneous simple light began to unravel.

Now, in the natural, that's impossible because what I'm suggesting to you is that, that cake batter began to revert to that stick of butter, that cup of flour, and those eggs. It's impossible in the natural, but that's what happened. The light of the Ayn Sof began to unravel, and this is how evil was revealed. That's how I explained it to you. You know, evil was always within the Ayn Sof, but it was so completely interwoven with the other elements of itself that the evil was incapable of doing evil deeds.

See, Jehovah clearly says, "I created the evil and I formed the light." He never denies that he created the evil, but I say as his spokesperson that Jehovah or the Ayn Sof never intended for evil deeds to be acted out or perpetrated upon God's people. The evil was created for a specific purpose, and it was destined....the evil was destined to be chained and bound under righteousness.

See, God is making a visible creation, a visible creation, and darkness as well as light is required to form a visible creation. So, therefore, the darkness or the evil was created, but as soon as it was created it was bound under the authority of that single straight line of light that entered into the empty space.

Now that is the Christ-centered Kabbalah. That is not what's being taught by the Kabbalists, or at least the Kabbalists on line that we're studying with, okay.

So let's just go on with this writing here. Well let me tell you about this first. This contraction of the Ayn Sof, what it was, it was a self-limitation. What does that mean? Okay, some Kabbalists say the Ayn Sof completely emptied himself out, that there was nothing left of himself in that empty space. Other teachers say there was a residue left in that empty space, okay. Now when I first heard that darkness was a grade of light, it really confused me. I really had a problem with it, but this is the thinking....I now agree with it.

This is the thinking. Everything that was made, was made out of the light of the Ayn Sof because there was nothing else other than the light of the Ayn Sof. But as the Ayn Sof contracted itself, limited itself, okay, the grade of that high grade of simple light began to descend, and there came into existence a lower, and lower, and lower grade of light because the Ayn Sof was restricting itself, and, ultimately, the grade of light called darkness appeared. And darkness is light because there is nothing else to be formed from other than the light. That's why Jesus says, "if your light be darkness." You see, if the grade of light that's manifesting in you is darkness, you have a problem.

And John also said everything that was made, was made by God, and the only substance that everything that's appearing could be made out of was light. So the lowest grade of light is called darkness. Is everybody okay?

So that's what our writer is saying over here. In order for a finite world to come into existence within the revelation of the infinity of God, a process of self-contraction or self-limitation of the Infinite was required. The Ayn Sof limited his light to such a degree that, that light became darkness, and that grade of light of the Ayn Sof, I want to suggest to you tonight, is what is called the Serpent, the Dragon that old Serpent.

The worlds came about according to the view by a series of emanations that proceeded in a sequence of cause and effect. Now this is the old teaching that's really been rejected today by most Kabbalists. The worlds then came into existence by a series of emanations, by a series of emanations of light that proceeded in a sequence of cause and effect, in which the Creator gradually reduced the intensity of the Ayn Sof and downgraded it from level to level until the worlds were created. Accordingly, the Ayn Sof was never actually removed from any given place. It was merely reduced in intensity, and that's what we're saying here, that the reduced intensity of the light of the Ayn Sof is the Dragon, that old Serpent.

So what we're really talking about here when we're told that a single, straight line of light from the Ayn Sof entered into the empty space, which we're now being told is the Dragon, what we're talking about is the formation of the Tree of Life.

You may recall from our studies in the Doctrine of Christ that the Tree of the Knowledge of Good and Evil was contained within the Tree of Life. The Tree of the Knowledge of Good and Evil was the partial tree that was bound under the authority of the Tree of Life. So that line of straight light came right into the empty space which was really not empty but contained a very low grade of the light of the Ayn Sof, and, immediately, the light from the outside of the empty space entered into the empty space and bound that darkness under its authority.

So what we see here is that what the Lord is saying is in full agreement with what Moshe Cordovero used to teach. Now let's see what the writer goes on to say. This view however is problematic. Okay, so our writer is disagreeing with the possibility that the Ayn Sof entered into this....brought forth a contraction in the midst of himself and, by this contraction, degraded his own light little by little, by little, until there was a very low grade of light left in the empty space. Accordingly, the Ayn Sof was never actually removed. It was merely reduced in intensity.

Okay, so now here's the opposing view. This view, however, is problematic. If God would have merely reduced the intensity of his infinite revelation in a quantitative manner; that is, in a gradual way from level to level by means of cause and effect, a finite world could not have come into being since, in a cause or process, the effect is encompassed by the cause.

Now let me explain to you what that's talking about here. There is a spiritual principle that every cause has within it the seed of the effect. Every cause has within it the seed of the effect of what it's doing. In other words, if we decide....to simplify this, let's say we have an evil thought. Within that evil thought already is the seed for the destruction that will come forth from it.

Okay, we have Drawing #2 on the board. Now let me just state again what we're doing here. Actually, I didn't expect to preach this tonight so I....initially, I did not have this message in the right order, okay, so I'm going to try and correct that right now.

We're dealing with two theories of the beginning of the world, and the basic issue is how physical matter, that's what a finite world means, how this finite world made up of physical matter came into existence. How could a world such as this finite and physical emerge out of an infinite spiritual beginning? That is the question that the Kabbalists and the philosophers were debating at the time that these theories came into existence.

Now before Isaac Luria came on the scene, the accepted theory which was taught by Moshe Cordovero, which was the authority of his day before Isaac Luria emerged, was this. The worlds came about by a series of emanations that proceeded in a sequence of cause and effect, in which the Creator gradually reduced the intensity of the light of the Ayn Sof in that empty space, and downgraded it from level to level until the finite worlds were created, until the world that looked like this was created, okay.

And I don't know how much my drawing is going to help you, but the principle behind the rebuttal, well let me just read the rebuttal for you, okay. The rebuttal, the people who don't agree with this theory say, a finite world cannot emerge as a result of a series of contractions because the cause and effect would never be completely separated. In other words, the cause is the infinite light of the Ayn Sof, and the effect is the finite physical world, okay.

So the people who don't believe this theory say the cause and effect could never be completely separated from each other, and that's what I'm trying to show you with this drawing. The initial cause....infinity, and the seed of the effect is in the midst of infinity. So the seed of the effect is the finite world. So if the finite world emerged out of infinity, it would still contain in it the seed of infinity because the two could never really be separated. It's just a question of which one is in predominance.

So the worlds could never be completely separated from each other because the cause and effect, whichever one was ascended, whether it was infinity that was ascended in the majority or finiteness that was in the majority, you could never....the essence of infinity could never be completely purged out of a finite world. Does anyone need me to say that again? The seed of infinity, no matter to what degree it was contracted and made small, you could never completely purge the finite world of all and every aspect of infinity. That simple seed of infinity would always exist, and we know that, that's true, because infinity exists in the form of....in humanity. Who is our potential to return to infinite life?

COMMENT: The Fiery Serpent as it gets...

PASTOR VITALE: Is it the whole Fiery Serpent?

COMMENT: Yeah.

PASTOR VITALE: It's not the whole Fiery Serpent. What part of the Fiery Serpent, what are the two elements of the Fiery Serpent?

COMMENT: Cain and Abel.

PASTOR VITALE: Okay, so which one is our potential to return to eternal life?

COMMENT: Cain.

PASTOR VITALE: No.

COMMENT: I meant Abel. I don't know why I said Cain.

PASTOR VITALE: Okay, I know that you meant Abel, okay.

So that seed of infinity within us, according to the Doctrine of Christ, is called Abel, okay. That's our potential to return to infinity. So this doctrine is saying, well, we came out of a place in God where we were completely infinite spiritual beings, and here we are down here in the physical earth being completely physical beings, but that seed of infinity is still in the midst of us okay. Now that's not exactly the way they're saying it here. The philosopher's principle is that, eventually, everything will return to infinity as long as that seed remains in it, okay.

That wasn't the best example because they're saying that we could never have arrived at the place that we're at now (we're in a physical world) by this process, you see, of a series of contractions in which the infinite light of God becomes weaker or dimmer, and dimmer, and dimmer until finally there appears a physical world.

See, the philosophers are saying that this could not possibly be the method by which this physical world came into existence. It couldn't be, because infinity would have always....because the whole world would have always

reverted to infinity as long as that seed of infinity was present. Is everybody okay?

Okay, now Isaac Luria came with a whole new idea and he.... no, this was the accepted theory, you know, for generations of Kabbalists, and Isaac Luria said, "No, this can't be, God just does not create this way. God does not create by contracting himself and making an area of himself weaker and weaker and weaker. It could never happen, God had to completely remove himself from this empty space." Okay, he completely.... "God doesn't create by gradation. God creates by what we've called quantum leap, he just does it in one fell swoop." Okay. So Isaac Luria said, "God just emptied himself out of this empty space. He made it a hollow, empty space, absolutely nothing in it and then he put the finite world in it."

Does everybody understand the two theories? It's important that you understand the two theories. If you need me to say it again, please ask me to say it again.

Want me to say it again? Okay, the accepted theory of how the world, how the physical world, came into existence before Isaac Luria came on the scene, was that the Ayn Sof, God in the midst of himself, started a series of contractions in the midst of himself, and, with each contraction, this area in the midst of himself, the light of the Ayn Sof, was dimmed with each contraction that the Ayn Sof contracted, this area in the midst of himself. The light that was in that area became dimmer, and dimmer, and dimmer until there was a very dim element of light which eventually became this physical world, okay.

So another way of saying that, is that infinity, spiritual infinity, out of spiritual infinity evolved physical finiteness, see. And the philosophers before Isaac Luria were saying, "this is what happened." Okay, that's what I just said to you. What is the spark of infinity in us? It's Abel, okay. That's what the philosophers were teaching before Isaac Luria came along. They said this is how we got this way, okay. Infinity just got smaller, and smaller, and smaller, and that part of us which is finite just got more, and more, and more powerful, and now here we are these finite beings with just a single drop of infinity in the midst of us.

Isaac Luria came and said, "No that can't be." Is everybody okay? Do you have it now? Isaac Luria said, "No, that would never happen, God does not

create by a gradual process," which is....that's what evolution is. He's saying, "God does not create by evolution, things do not happen slowly okay. When God creates, he does it suddenly, he just extracts that light in the midst of himself. He made an empty, completely empty, space and he just put the finite worlds in there." That's what Isaac Luria said. He says that is impossible for a finite, physical world to emerge out of infinity by a course of evolution. You know, a series of events. "God did it, he just did it in one fell swoop, he cleaned out that area. It was completely emptied and God put the creation in it," okay.

Now, this is very interesting except when I read that paragraph that I read to you at the beginning of this message. The Lord has now told us that the Dragon was in the empty space from the beginning. Now let me tell you one other thing first. In this ministry, we have been studying with a Rabbi. We've been taking his on-line course, and his teachings are not strictly from the Arizal. He also included some teachings from Rabbi Sarug, and the teaching that you have heard on other messages from this ministry is that there was a residue. It was not a completely hollow, empty space, but there was a residue in that empty space, and in that residue or out of that residue was formed the Hebrew letters, and the first word that the Hebrew letters formed was the Tetragrammaton, YHVH.

That's the teaching you've heard on other messages here, but that's not Isaac Luria's teaching. That's Rabbi Sarug's teaching. Isaac Luria said the space was absolutely empty, okay. And now as I'm just simply reading this translation, and the man who did this translation apparently believes Isaac Luria's teaching because his translation says, he calls it a hollow, a completely hollow, empty space. I'm just looking for those exact words, yeah. Distancing it to the sides surrounding the central point so that there remains a void, a hollow, empty space, see.

So the translator here or the writer here, he apparently agrees with Isaac Luria, but in his own translation which he did not understand, he says, and light came in, a straight line of light came into the void from the light surrounding the void and it chained down. What? Well, the light chained down descending into the void. What did it chain down? It chained down the residue of the light of the Ayn Sof. It has been degraded to a grade of light called darkness. The light came in and chained down the darkness that was in the empty space, because the creation, the Lord tells us, or Christ-

Centered Kabbalah tells us, is a creation of darkness and light, a mixture of darkness and light.

Now, what do we do with this rebuttal which really sounds legitimate? How could a finite, physical world come out of an infinite spiritual world? That rebuttal sounds right, how could that be? How does that happen? Does anybody know? What is the one key that the Kabbalists are overlooking because of their blindness? What is lacking in this picture? What caused this finite world to come into existence? Was it the will of God that the world should exist in this present condition? See that's where I believe they're stumbling. They believe that it was the will of God that this finite physical world should come into existence. I don't believe that, that was the will of God, that this is an extra orbit on the atom of creation. This world was never supposed to come into existence.

See, once you get a wrong thought in your mind, then the only direction you can go off in, is off, see. They're assuming that God wanted this finite world in this present condition, because the teachings of Isaac Luria tell us God was in control of everything, God controlled the breaking of the vessels, God controlled the fall, God wanted it because life can only come forth out of death. That's what the Arizal teaches. So they're presupposing that this world in the condition that it's in, is exactly what God wanted. And what's the fly in the ointment? What's the fly in the ointment? Let's think about that for a while. I've just been asking everybody, what is the fly in the ointment?

If God...I just said to everybody, do you believe that God intended for his creation to be in this present form? And everybody said, no God did not intend for the creation to be in this present form. See, in my opinion this is where the Kabbalists have gone off. They believe that it was God's will for the fall, that the fall should come to pass, but I don't believe that you see.

So what was it that brought forth this finite physical world? If God did not.... if the Ayn Sof did not intend for a finite physical world to come into existence, and if, in fact, the Ayn Sof brought his creation into existence by a series of degradations of his light, but he never intended for the worlds to become physical. What event....what controlling factor resulted in the world becoming physical? And who's going to put that answer on the tape? Okay.

COMMENT: Sin.

PASTOR VITALE: Sin. Sin came into the world, and the world became finite and physical because of sin, you see.

See, false doctrine it's so subtle because it just sounds so good, but you have to understand God's intentions. If you have any hope of recognizing false doctrine, you must know God's intentions, you see. God never intended for a physical finite world. The world was always supposed to be infinite, immortal. The Lord always intended his world to be immortal, he intended Adam to be immortal, he intended every one of the species that exists in the spiritual planes to be immortal. Isaac Luria and the Kabbalists that adhere to his doctrine do not have a Scriptural view of sin. That is my opinion. They do not have Scriptural view of sin.

I know they talk about sin, and they say that the lower Adam, Adam HaRishon sinned, okay. and I'm not really sure what the Arizal says about that, but I know that he really plays it down and he says it was just the lower Adam that sinned, but the World of Points didn't sin, you know, that was God's will that the vessels broke, you know, but the Christ-Centered Kabbalah does not agree with that.

So, I think I might like to read on here what this man says. Let me just read this on the tape. The exact nature of the Tzimtzum became the subject of disagreement among later Kabbalists, some view the Tzimtzum as a metaphorical act of self-limitation, that it means it's just a....it didn't really happen, in which the light of the Ayn Sof was merely concealed rather than removed, while the essence of God remained completely unchanged. Others maintained that the light of the Ayn Sof was actually removed, not merely concealed. Another opinion maintained that the Tzimtzum was the actual withdraw of God's essence as well as the removal of the light of the Ayn Sof. A fourth view held that the Tzimtzum consisted of a concealment, but not a withdrawal above God's essence and the light of the Ayn Sof.

The effect of the Tzimtzum, irrespective of which explanation is offered, is nevertheless clear. It established a radical distinction between Creator and the created. And then he says in parenthesis, from the viewpoint of the created although not from the viewpoint of the Creator.

The separation is felt completely at our end. The Ayn Sof is still whole. We're the ones that are separated, and so a distinction was created between cause and effect. The Ayn Sof is the cause, the creation is the effect, so that the

creation comes about by way of a quantum leap rather than by way of a development, developmental evolutionary order. Well it looks to me like the Lord is telling us that the creation did come into existence by way of a developmental evolutionary order. That's what it looks like the Lord is telling us, that the Dragon was in the empty space from the beginning.

So then who is the Dragon? The Dragon is that level of the light of the Ayn Sof that's called darkness. And you can even call it evil if you want, but the issue is this, that the Ayn Sof never intended for this evil one to have any form of authority at all. The Ayn Sof immediately sent the light into the empty space which was not....we know was not really empty. He immediately sent the Tree of Life in to bind the Tree of the Knowledge of Good and Evil underneath it, and the two together were the first day, see.

So it was the act of rebellion that caused the quantum leap. We know it was the big bang that brought the worlds as they presently exist into existence. It was a quantum leap. So we see that the Kabbalists that agree with Isaac Luria's doctrine, they do have a point there, you know. This world, as it exists today, was brought into existence by a quantum leap called sin, you see. Now at the present moment, I do...at the present moment and for this message unless the Lord, the spirit of revelation, falls on me right now, I cannot relate the doctrine that has come forth of Malkhut's rebellion against her husband to the fact that the Dragon is bound in the empty space. At the moment I can't do it. I trust at some point the Lord will give me an explanation.

But remember that we're talking about different planes of consciousness. So the Dragon was bound in the empty space immediately, but the empty space which was never empty because it was filled with what the Scripture calls evil. God said, I created the evil. How did he create the evil? By contracting his light lower and lower until his light revealed a level of light or a grade of light called darkness or called evil, and that is very close to the explanation that the Lord gave me concerning how evil came into this world, which I preached to you several months ago.

As the light of the Ayn Sof, well it's a little different. I said as the light of the Ayn Sof descended, its homogeneous aspect unraveled, and in this message we're saying, well the light of the Ayn Sof degraded because the Ayn Sof contracted itself. So it's similar but not exactly the same.

So try to understand that what happened in the so-called empty space was in a different plane of consciousness than what happened in the World of Points where Malkhut rebelled against her husband.

But there's still....I do admit to you that there is a piece of information missing that would reconcile the two acts because, well maybe not, you know. Well, I really don't want to go on if I don't really have it, but just remember that these events happened on different planes of consciousness, but that in....that, that Dragon who is bound under the authority....well, maybe this is it, that Dragon that was bound under the authority of Yesod, appeared as Malkhut in the World of Points. That Dragon that was bound under that line of light in the so-called empty space appeared in the World of Points as Malkhut bound under Yesod.

So there's our answer right there, the spirit of revelation dumped on me. There's our answer right there, and that Dragon that was bound under Yesod got loose and overturned the line of light, and with a quantum leap known as the "big bang" brought the physical, finite world into existence, but this world was never intended to be finite. You see Isaac Luria's doctrine says that the Lord intended this world to be finite because it's the purpose of man to reconcile the sparks of light that fell down here, the total justification of our condition, see.

So we see that both schools of thought are correct, okay. The early Kabbalists that said the creation came into existence by a series of contractions that degraded God's light to a low point, and the followers of Isaac Luria that said, no, this couldn't be correct because God creates by a quantum leap, that is true, you know. That is true, actually not of God, but that's true of the Serpent. God does create by a series of contractions, which is an evolutionary source, but it was the Serpent that creates by a quantum leap, see. Now in our present condition, we are being restored to our infinite state by an evolutionary process.

This is, those of us that are working at this. We've been working at this for years, for our whole lifetime, okay, and yet there must be, in my opinion, I believe that there must be a quantum leap to get us over this wall of this finite world. But the reason there's going to be a quantum leap is because the original quantum leap by which the Dragon catapulted us into this place has to be reversed. It is not the will of God to create by a quantum leap. Everything I've ever seen God do is gradual. I've never seen him do anything

suddenly, and I found that every time that it appears that he does something suddenly, he's working behind the scenes for years, and then it appears suddenly, you see.

So the quantum leap is the way the Serpent creates. The "big bang" came from the Serpent, and there will be a reversal quantum leap because that was how we got here by a quantum leap, and the Lord is going to take us out by a quantum leap. So we see both aspects of creation are present in this finite world. God is recreating us by a form of evolution through study and slowly changing us, revealing our sin nature and changing us, and, yet, there will also be a quantum leap to undo the quantum leap of the Serpent.

So I would like to just close this message by reading one more time that sentence in this man's own translation, and, apparently, this man agrees with the Arizal, because he says on another page, the existence of the finite world as we know it, and as God wanted it, etc, etc,. He believes that God wanted the world in this condition, and in his own translation of the Zohar, he says, and God drew down from the light of the Ayn Sof, a single straight line of light from his light surrounding the void from above to below into the void and it, the light, and it, the descending light, chained down, okay, that degraded light, or that descended light that was in the void.

Isn't that interesting, but we have the rest of the story in Revelation chapter 20. See, we know that, that Dragon or that, I don't know whether it's the Dragon or the Serpent at this point, to tell you the truth, that overthrew her husband, and now she's loose, and we know that an angel is coming down from heaven, and that's Christ in you. That's Christ Jesus in you coming down from heaven. First the Holy Spirit is coming into up, and the Holy Spirit is pointing you to Christ, and Christ Jesus is growing up in you. That is the light that is coming down from heaven for you, and he has the key to the bottomless pit and the great chain in his hand, and he laid hold of that Dragon, that old Serpent, which is the devil and Satan and bound him a thousand years.

Now that may be a natural thousand years or it may be that, that old Serpent which was up to the level of Chokhmah because when you count in the thousands you're talking about Chokhmah. That's the devilish wisdom that James talks about. Christ Jesus, that angel with the chain, put that devilish wisdom down in the bottomless pit. That's just another way of saying, Christ

Jesus is coming into you and putting all of the wisdom and reasoning of your carnal mind down under his feet and binding him there.

So what is happening, the situation that we're in now is being reverted back to the original condition that the Ayn Sof set up, because we are that void, you see, creation is happening in us, and our carnal mind is that degraded light of the Ayn Sof, and the Lord Jesus Christ is sending a light of himself, a stream of light from himself into each individual to bind the darkness in us under himself. Creation is happening to us today. We are the beginning. Is that exciting? That's very exciting to me, and I'm losing you all between the heavy anointing here and the hour. I think I'm losing you all so I'm going to say goodnight. Are there any questions before we go?

The Lord just told me that it was the Serpent in the empty space in the beginning and not the Dragon. What confused me was looking at Chapter 20:2 where it says "And he laid hold of the Dragon that old Serpent," so I wasn't sure it was the Serpent or the Dragon in the empty space at the beginning, and this is what the Lord told me. It was the Serpent, that ancient Serpent, in the empty space at the beginning, but by the time this finite world came into existence and the angel is coming into our void to deliver us, the Serpent has increased into the Dragon.

So it's the Dragon that Christ Jesus is coming to take captive. Christ Jesus is coming to capture the Dragon in us, and the name of the Dragon is Leviathan. But at the beginning okay, it was the Serpent. The name of the degraded light of the Ayn Sof, the evil that the Ayn Sof created by degrading its own light, is called the Serpent, but when the finite world came into existence, when the Serpent rebelled and overthrew her husband Yesod, she increased in this world into a Dragon, okay.

And Rev.22 says, And lay hold of the Dragon that old Serpent of old, that was in the so-called empty space of old, which is the devil and Satan in the individual. The Dragon....Leviathan is the....just like there's a body of Christ, there is a body of Leviathan okay, which is the collective subconscious mind of humanity and Satan. Well, Satan is collective also, the spirit of Satan, but Satan....there is a personal Satan. She is the unconscious part of the carnal mind. Amen.

So I guess there is a collective Satan and collective Leviathan and personal Satan, the unconscious part of the carnal mind, and a personal Leviathan, the subconscious part of the carnal mind.

Praise the Lord this is approximately two weeks after the last few words that you just heard on this message. We are adding a sequel to the same message, The Serpent In The Void Of Creation. The Lord has given me a little more information. We have Drawing #3 on the board. This is a very fine line that I'm going to try to describe to you, and I pray that the Lord helps me to do it. Now once again, we are comparing Lurianic Kabbalah to Christ-Centered Kabbalah. Christ-Centered Kabbalah is the teaching that the Lord is bringing forth through this ministry in this hour.

Now Lurianic Kabbalah tells us that the creation began when the Ayn Sof contracted itself at a center point, and that contraction resulted in an empty space. Now to the best of my understanding, and if anybody has another understanding here, I'd like to hear it. To the best of my understanding this contraction forced the light of the Ayn Sof out of that area. When you contract something, it's like a squeezing, it's like a pressure. You put a pressure on yourself and the result, at least in this fallen world, I'm sorry to be gross but the thought that just came into my mind is when you're having a bowel movement, or when you're having a baby. A contraction results in forcing something out of your body. Is that not correct?

Okay, now it's my understanding that what the Kabbalists are saying is that the Ayn Sof who is itself infinity, there is nothing greater beyond the Ayn Sof, and the Ayn Sof fills everything everywhere, so in order to have a creation, the Ayn Sof had to form an empty space in the midst of himself, and he said that by contracting himself at a center point, and this contraction forced the light of the Ayn Sof out of that empty space. Is that how it's been coming forth? Is that your understanding of the message of Lurianic Kabbalah? Nobody knows? Is that your understanding? Is that your understanding of it?

I've been preaching it from the books, and I believe that's what the books are preaching. That's what a contraction is. That's what Lurianic Kabbalah says, that the Ayn Sof contracted himself at a center point, and the result of that contraction was an empty space, and that the Ayn Sof did this deliberately in order to make room for a place for the worlds to be created. Okay now, and, of course, the Lurianic Kabbalah goes on to say that the empty space was not completely empty. There was a residue of the light that was withdrawn,

but my understanding of the intention of the Lurianic Kabbalah is that the Ayn Sof intended to empty out that area of his own light in order to form the worlds, but there just happened to be a residue left, and of that residue of the light of the Ayn Sof, that it was a good residue, that the light of the Ayn Sof is good. Okay, it was a good residue, and from that residue the Hebrew letters were formed.

Now, of course, the Hebrew letters represent spiritual powers, okay. The spiritual powers that have created and are creating the worlds were formed from the residue that was left in the empty space after the Ayn Sof forced his own light out of that empty space. Okay, now what the Lord just told me about Christ-Centered Kabbalah is just a hairline different. Do you understand the contraction? Because if you don't understand the contraction, you'll never understand what I'm going to say now, okay.

I just pray that the Lord helps me to bring this forth because I'm struggling with it myself. The Lord told me no, there was no contraction, no squeezing together, no force exerted to vacate an area and make it empty except for a residue so that the worlds could be formed. No, it was not that. What the Lord did, what the Lord did was, at a center point in the midst of himself, he started to inhale. Now we know that the Ayn Sof cannot inhale because he's not a man, but I can't think of any other word, and since it's the word that's applied to Adam Kadmon, because we know Adam Kadmon inhaled the breath of the mouth, and then he also inhaled the light that came forth from the eyes to form the World of Points.

Adam Kadmon inhaled twice that I know of. As far as my studies have gone in the Tree of Life, Adam Kadmon inhaled twice, so I'm using the word inhaled because I don't know what other word to use.

Okay, now a contraction is a squeezing together, a force that forces something that's inside of you outside of you, okay, that the contraction formed this empty space and forced the air or the light of the Ayn Sof outside. But what the Lord's telling me is no. In other words, the way I'm seeing it is that this empty space was formed, and it was filled with the light of God. First the empty space was sketched out, and then this force was exerted, and the air was like pumped out of it, extracted out of it, leaving the empty space remaining. The Lord said, no not so, okay.

If I could just explain to you what I'm seeing. Let me try it again. My understanding of Lurianic Kabbalah is that this large circle was sketched and then the light was forced out of it. The Lord's saying no. In the midst of himself, at a center point, he merely started inhaling aspects of the light because all of the light was not inhaled. He's just started breathing it, and this little area appeared in the midst of the Ayn Sof, that contained light which was a grade lower than the simple light of the Ayn Sof, and then he just inhaled again and that area expanded, just like....now remember everything that happens in this world is the exact opposite of the way things happen in the spirit.

Did you ever blow up a balloon? You put the balloon in your mouth, and you go whoo, and you catch your breath, and then go you go again, whoo, and then you catch your breath, and you go again whoo, and each time the balloon gets bigger and bigger and bigger. It was more like this, you see. The Ayn Sof just inhaled aspects of the light that was at his center, and every time the Ayn Sof inhaled, the light in his center became degraded, became a weaker light than his light, and every time he inhaled, that area just expanded, and he inhaled again, and the area expanded, and he inhaled again, and the area expanded. So what I'm saying is the exact opposite of a contraction.

Okay, the Ayn Sof inhaled and the area.... and the light in his center became of a different grade, then he inhaled again and that area of degraded light became larger. Does that make any sense to you at all? And then he inhaled again, and I think I see a vision of how to draw it. In one minute we're going to take a picture, and just let me finish what I'm saying and then I'll put it on the board for you. Every time he took a breath in, he didn't really inhale all of the light, but he inhaled aspects of that light in the midst of himself so that it came into existence a difference in gradation of the light of the Ayn Sof, and this area in the midst of himself where he inhaled.... let me put that on the board because I didn't have this vision before. Take this picture, and we'll talk about this later.

Okay, I've decided not to use that original Drawing #3. Those of you who are listening to the tape, as far as you're concerned Drawing #3 is what I'm talking about now. And I've broken this drawing #3 down into four sections, and I've tried to show you how....what the Ayn Sof did was he established in his midst an area of himself which contained a different grade of light than his infinite self. Now according to the dictionary, to contract, this is what the

Kabbalists say, to contract means to draw together especially by an internal force with a resultant reduction in size, extent, or volume. To contract means a change of form or shape. It means an abnormal, often permanent shortening, a distortion or a deformity, something in the midst of a human being that is considered a deformity.

But what the Lord is telling me is that he did not shorten himself, he did not change his form or shape, he did not reduce his size. What he did was bring into existence an opposite of himself. You see, let me explain it to you another way. If I had a dimmer on the lights in this room that we're sitting in. Does anybody not know what a dimmer is? I could turn that dimmer and these lights would get lighter, and lighter, and lighter, see, but there would not be any....technically speaking, there would not be any.... the photons that produce the light, the electricity that it required, I may not be saying this right, I'm not a physicist, there would still be the same amount of light in the room. If I had five light bulbs working on a dimmer, there would still be the light of five light bulbs in this room, but I would be....as I dim the light, I would be degrading the light, but it would still be the light. It would still be the light of five light bulbs. But before I dimmed it, it would have been a brighter light, and when I dimmed it, it would be a dimmer light, but the light would still be the light of five light bulbs, and that light would still fill this same room.

See it would be a different grade of light. This is a very fine line. I really am struggling with it myself, but this is what the Lord is telling me. Okay, there is a difference between bringing forth a deformity in the midst of yourself, of bringing forth something in the midst of yourself that is abnormal to you, which is what the Kabbalists are saying, compared to simply, in an area of yourself, dimming your light. It's still your light, it's still your light, it's still the light of the Ayn Sof, it's still the Ayn Sof, but he withdrew, he just dimmed in an area within himself. He dimmed his light to the point that there would be a distinction between his infinite light and the area where the light was dimmed.

And he didn't do so by contracting himself, and forcing the light out of himself. Every time he breathed in, he breathed in out of this circle here. See each circle with the lines in it? When the Ayn Sof....what he did was he breathed in photons or cells or atoms. Of course, none of these words are applying, I'm just trying to help you to understand. He breathed in aspects of the light of himself. He took photons, let's say of the light of himself in one area, and

he breathed into his infinite area. So the area that he breathed the photons out of, became dimmer. But the totality of the Ayn Sof remained the same.

Now the example that I'm giving you is a finite example, so it's not exact because God is infinite, but so that our pea brains can understand it, I'm giving you a finite example. God is infinite, okay, and it's like saying if you have a.... how do I say this? Whatever he breathed in from this area of himself that caused the light to degrade, whatever he breathed in just went to another part of himself. So the totality of the Ayn Sof which you can't even count because it's infinite, but, for our finite mind, I'm telling you that the totality of the Ayn Sof remained the same.

What he created was an opposite of himself, he created a contrast to his light, he created a contrast, a degraded light or a weaker light as opposed to his blinding light, and that is not the same thing. I had to sit here and really think about it for almost ten minutes before I started to preach this. It's a very, very subtle difference. I just ask the Lord to help you all to understand this. It is not the same thing to say that the Ayn Sof contracted himself and forced the light in an area of himself out and made the space empty, but there just happened to be a residue left. That is not the same thing as saying that the Lord didn't create any empty space within himself, but what did happen is that in a certain area of himself, the light became degraded, but it's still the Ayn Sof. You see, to say that the Ayn Sof created an empty space inside of himself is to say that he created, as our definitions say, he created a something that changed his form or shape, he created a distortion in the midst of himself, but he didn't create a.... he didn't create a distortion in the midst of himself. What he did do in the midst of himself was create a contrast between one part of his infinite self and the rest of his infinite self.

So he created, he formed within himself an area, he just changed an area of himself, he didn't change the shape of himself, he just shaded an area within himself, where the light is dimmer and that area becomes finite because it now has a border. See, the area within the infinite Ayn Sof where the light is dimmer than the rest of the eternal and infinite Ayn Sof. But it's still all the Ayn Sof, it was all him. And you may recall that the definition that the Lord gave us, the explanation that the Lord gave us of how evil came into existence and how this was a problem for us to understand how evil came into existence because if we believe that before the creation all that there was, was the Ayn Sof, who is perfect righteousness, how can evil come out of good?

The explanation that we were given is that everything that we see in the world today, good, bad, evil, great, horrible, everything that exists in the world today came out of the Ayn Sof. But all of these potentials, plus all of the potentials we cannot even imagine, were so completely homogenized, woven together under the righteous unktion of the Ayn Sof that there was no evil as we know it today. It is a differentiated aspect of the Ayn Sof. It was not evil in the Ayn Sof. Everything is woven together in the Ayn Sof. The Ayn Sof is a simple light, everything is woven together, there is no evil, there is no good, there's just the infinite Ayn Sof.

But as you may recall, as his light, according to Lurianic Kabbalah, anyway, as his light vibrated away from himself and towards the center of the empty space, the further the light of the Ayn Sof vibrated away from the Ayn Sof the more it differentiated, which is the purpose of the creation that the light of the Ayn Sof should become visible, and in order for it to become visible it had to depart from this high lofty place where the light of the Ayn Sof is.

And as the light departed from the Ayn Sof into the.... now this is the Lurianic....into the empty space, it began to unravel, and that which was perfect and a force for good, in it's homogenized, in its woven together state, when it differentiated into its different aspects, became good and evil.

Does anybody need me to say that again, does anybody not understand that? Okay, and this is how evil came out of the goodness of God, and, of course, the goodness of man is different than the goodness of God. That's how evil came out of good. It unraveled, and evil is going to be taken from the world in the same way. See, evil will never be stamped out or defeated as man thinks of those terms. Evil will be taken from the world through union with the righteousness of the Lord Jesus Christ. The world will be purged from evil by marrying that evil to righteousness. The marriage of the evil, Satan, the Serpent, the marriage of the evil to the righteous one, see, will purge the world of evil deeds.

Evil has always existed in a compound form. Compound means more than one ingredient or more than one element, and in its compound form the righteousness continuously controls the evil. This is the mystery of eternal judgment. It's not eternal torture in hell as it's taught. It is the eternal judgment of the evil one.

The righteous one will watch over and prevent the evil one from doing evil deeds for all of eternity, because evil always was. It's a part of the Ayn Sof. Does anybody not understand this? This is so important, the distinction between the evil one and evil deeds. Being evil is not a sin, doing evil deeds or thinking evil thoughts is sin. Evil is a part of the creation, evil is a part of the Ayn Sof, but evil is completely neutralized, in so far as evil deeds and doing evil, through marriage to the Almighty.

So how did I get into that? We were talking about the difference between the Ayn Sof contracting himself and forming a perversion inside of himself, something that is not of his nature. We're contrasting that which is what Lurianic Kabbalah says, and we're saying, no, that's not what happened. The shape of the Ayn Sof didn't change, just an area within himself, the light of that area within himself was dimmed, but it's still the Ayn Sof. It's still the Ayn Sof, his elements were dimmed. That's a very fine difference if you can't understand it, just pray about it, put it on the shelf, try not to be distressed if you can't understand it, because I'm struggling with it myself.

But this is what the Lord told me. It went right back to the same issue that the carnal mind sees things backwards see, and what the Lord has been showing me for a long time now, for almost two years now, is that frequently the Lurianic Kabbalah is a spiritual truth as seen by the carnal mind of man. It comes out backwards. It sees creation coming into existence as a result of the Ayn Sof purging himself, forcing something out of himself, you know, away from himself. But no, that's not what happened. He withdrew into himself, he inhaled certain aspects of the light so that the light was dimmed. There was no major within himself that a contraction would have produced, the forcing out, the vacating of an area of one's own life force.

Yet Lurianic Kabbalah says, but there had to be a residue left even after the Ayn Sof purged himself in that area of the light. There was a residue because if there was no residue, well to be honest with you I just got stumped on Lurianic Kabbalah, they say there was a residue, and then also Lurianic Kabbalah says that after the empty space was contracted the Ayn Sof sent a stream of his own light into the empty space to start to form Adam Kadmon, okay.

And at this point I may not even have the Lurianic Kabbalah straight. I'm stuck, to be perfectly honest with you, I'm stuck. I'm no expert on Lurianic Kabbalah as I have told you time and time again, student teacher. I seem to,

the Lord just gives me enough knowledge so that I can bring forth the truth that he wants the people to have, and you're all challenged to pray about this.

How am I stuck? Let me admit to you how I'm stuck. My recollection of Lurianic Kabbalah, at the moment, says there was a residue and out of that residue the letters, the Hebrew letters were formed, and then Lurianic Kabbalah also says that a beam of light from the Ayn Sof entered into the empty space, that Ayn Sof emptied himself out, created an empty space and then sent a controlled amount of light into that empty space to form Adam Kadmon and the other worlds.

So I'm going to leave it at that because I don't....that I'm passing out in the spirit here, okay I'm going to leave Lurianic Kabbalah at that. Let's get back to what Christ-Centered Kabbalah says.

Now Lurianic Kabbalah says that, that residue in the empty space, it was good, it was a residue of the Ayn Sof, it was the Hebrew letters and the first thing that they spelled was the Tetragrammaton, YHVH, but Christ-Centered Kabbalah says no, the residue was called the Serpent. The degraded light of the Ayn Sof is called....has a name. See it's now different, it's a different aspect. The Ayn Sof which was totally homogeneous, he was.... the Ayn Sof is an It, was completely the same, and you could go to any area of the Ayn Sof which is infinite, and he was the same, it was the same, but now there's an aspect of the Ayn Sof that's different, and, therefore, what's different has to have another name, and the name is the Serpent.

So what happened, what happened in the midst of the Ayn Sof? He inhaled certain aspects of himself, and what he left was the potential for evil. Remember everything that exists, exists in the Ayn Sof. When the Ayn Sof withdrew certain aspects of himself, whatever those aspects were, that which was left in this area of dimness was the potential for evil, that's in the Ayn Sof and what was removed was the restraints. If you have good and evil woven together, and you remove the brightness and the dimness is left, the potential for evil is left, but it was still just a potential for evil because the evil hadn't done any evil deed yet.

Another way of saying what the Ayn Sof did was he liberated the evil that was within itself, he liberated it. Can you hear this? He unbound, he unchained the evil that was in himself, and then what did he do? Then he

sent a stream of his righteous light into the area of dimness, and he said to the righteousness that he sent into this newly formed area, control the evil, keep it under your feet, stay in touch with me, do what I tell you, and the evil will not overtake you. And my intention for you is to build you into a visible creation and when that visible creation is formed, at the very end, if you just follow me every step of the way, I will secure this evil under you permanently. But in transition while this creation is...

As a matter of fact, the stream of light that the Ayn Sof directed into the dimmed area was the very light that he inhaled. So what are you talking about Sheila? Listen what the Ayn Sof did was that in an area in the midst of himself, he unwove, he unraveled, he separated the evil from the good that was his very self. Can you hear that? The Ayn Sof is good and evil, that Ayn Sof is darkness and light so completely homogenized and woven together that you can't recognize the good, and you can't recognize the evil. All that you see is this simple, ineffable light.

When the Ayn Sof decided to create or to form a visible creation, the first thing that he did was in the midst of himself, in a confined area of himself, he separated the good and evil that are a part of himself, and the Kabbalists say it's an It, but I keep saying him so I'm going to keep on saying him. Does anyone not understand what I'm just saying?

He withdrew the good aspects of his light, and he left a dimmed area, and that area is called the Serpent and then he sent the bright lights, the goodness, back in and he said to the bright lights, control the dimness, control the dimness.

And it's possible for you to control the dimness which is called the Serpent, it's possible for you to do it if you do what I tell you. If you do what I tell you, you will not be overtaken by the dimness or by the darkness, and I'm sending you on a journey and the end of this journey is that there will come into existence a visible creation manifesting my nature.

And you could walk on the head of the Serpent through the whole process, if you just do what I tell you. It's possible for you to make it through to the other end, and the end of the whole walk is that this Serpent will be permanently bound to you under your authority.

But in transition from the beginning through to the end of the process, the possibility will always exist of this Serpent overcoming you, who are the light.

It doesn't have to be that way, but it can be that way, but the end of the process is that you will be my creation and the darkness will be permanently bound under you, and that was the beginning, that was the darkness from the beginning.

And the Spirit of God hovered over the waters, that's just the Ayn Sof that was.... how do I say that? That phrase, "and the Spirit of God hovered over the waters of the deep." The waters of the deep is just another word for saying the darkness that came into existence when, in this one area, the Ayn Sof separated himself. He unraveled himself, and when he unraveled himself, there was present an abyss, which is the area within the Ayn Sof that was now dimmed, and the darkness took the form of water, and that's the water that was in the abyss. Does anyone not understand that?

I'll put it on the board for you. Let's take a picture here, and I'll put it on the board for you. Drawing #4 divided into a and b. The Ayn Sof is darkness and light, good and evil woven together to form a perfect peaceful unity.

You know there are people right now who would say this is blasphemy, me saying that there is evil and darkness in God. The religious crowd would throw me out of their church or their synagogue and call me a blasphemer. And the Scriptures that they would give me, I have it right here, or at least a couple of them I have right here. I John 1:5, "Then this is the message which we have heard of him and declare unto you that God is light and in him is no darkness at all." Well what do you say about that Sheila? You know, that God is light and in him is no darkness at all. Brethren, I want to suggest to you that what this Scripture is saying is that God is light, and that the darkness in him is nothing, the darkness in him has no power, the darkness in him has been ameliorated, the darkness in him is so completely woven and integrated with his righteousness, okay that the darkness is nothing.

I think it's John 1:1 says, "And a great light came into this world," and the King James says, "and the darkness comprehended it not," but another translation of those words is "the darkness couldn't swallow up the light." The light controlled the darkness in the man Jesus Christ, see.

We are a creation of light and darkness, the Ayn Sof is light and darkness, Jesus Christ is light and darkness, but the darkness is nothing. Not that there is no darkness, but the darkness has no power. And the second Scripture that would be thrown at you is "all good gifts come down from the Father of

lights, in whom there is no variableness neither shadow of turning." That's James 1:17.

The Greek word translated variableness means transmutation. Okay, transmute means to change from one form, nature, or substance into another. It means to transform. You have to understand the Ayn Sof, he did not transform himself, he did not go from one entity to another entity, and he did not go from one substance to another. He merely unraveled himself for the purpose of reintegrating himself, in a designated....within himself, he unraveled himself for the specific purpose of reweaving himself together into a visible form. He didn't change into something else. Can you hear that? He didn't become another being, he reshaped himself, if reshape is even the right word. It's still hidden.

We are him see. And "shadow of turning," the word "turning" means, the word "turning" means revolution. Let me see, I printed out that definition for you. Revolution, it means "to orbit," orbital motion around a point. In geology it means a crustal deformation. It's talking about deformity in government. In government, it's called rebellion, replacing one government with another.

See, he doesn't change. He's the Father of lights, he doesn't change from darkness to light. That's what man does. One day you're in the pulpit preaching the high word of God, and the next day you're running off with your secretary. That's what fallen man does. God doesn't do that, but it doesn't mean that darkness is not present. It means the darkness is powerless within him, okay. The one Scripture says the darkness is powerless within him, and this Scripture, James 1:17, says that even though the darkness is present he doesn't change from darkness to light.

The darkness is present, bound underneath his righteousness. He never changes from light to darkness in his nature, in his purpose, in his behavior, in his intention, in his communication with you, he never changes. That doesn't mean the darkness isn't there. So the Ayn Sof has within Itself darkness and light, good and evil, woven together to form a peaceful unity.

And Drawing #b, we see that....well even in Drawing #a, we see in the midst of itself Ayn Sof just withdrew, withdrew out of this area in the midst of itself. In the midst of itself, it unraveled its light and withdrew the light and left the darkness. Does anybody not understand that? So we see when Adam Kadmon inhaled the lights of the mouth, and Adam Kadmon inhaled the lights

of the eyes, okay, he wasn't doing anything that had not already been previously done by the Ayn Sof. We see that inhalation of lights is something that was established from the beginning.

There was a purpose for Ayn Sof to inhale aspects of his life. That means he separated the light in the midst of himself, and then on side b, we see the motive, or at least we see the general motive for the Ayn Sof unraveling himself in this one area, because he puts the light, he breathes or he exhales the light back into the empty space. So we see that in this area in the midst of Ayn Sof, he's still light and darkness. It's still him. He didn't bring any grey area, it's still light and darkness.

I don't want to give any bad examples here, I'm really very drunk in the spirit. It's still him. Everything in the field of creation is made up of the same components that the Ayn Sof is made up of. But we see that the Ayn Sof is bringing forth a visible representation of himself. He's not bringing forth a robot. He's bringing forth a son, an entity, a being, who was made of the same substance that the Ayn Sof is made of. And the Ayn Sof is giving him his wisdom, he's willing to give him everything that he has, but the formation of the creature is a process and, during this process, the light had to be separated from the darkness for the purpose of the formation of the light and the darkness into this new thing.

That's a new thing; yet, we say the Ayn Sof never changes. Well, he never changes because even though with a new thing, it's still him.

So the Ayn Sof unravels an area of its light, that it separates the light which is good from the darkness which is evil within itself and then brings the light back into the darkness commanding the light to rule over the darkness. And I call to your attention again, this evil that's present in the Ayn Sof, this evil that was present in the field of creation from the beginning, it is essential that we distinguish it from evil deeds. The evil that was present at the beginning, the evil that is present in the Ayn Sof, has never sinned.

You see, if your carnal mind is telling you that Sheila's saying that evil is in the Ayn Sof, therefore God has sinned, you're mistaken. God never sinned and never will sin, because he rules over the darkness. The darkness never expresses itself in the Ayn Sof, and, brethren, this is the promise of our inheritance, that we will come into the image of our Father. We will always be darkness and light, but that the light in us will be strengthened to the point

that we will rule over the darkness in ourselves. That is the doctrine of eternal judgment. It's one of the foundations of the faith, that Christ in you will rule over the darkness in you. That's the message of the New Testament.

Rise and shine, the light has come. You do not have to sin anymore. But you have to rise up and lay hold of the righteousness of Jesus Christ, and fight yourself. The weapon is given unto you, the power is given unto you, but you have to do it, and you will never do it if you're not willing to face the fact that you are the darkness.

I think it was Paul who said, you were darkness, but now you're light. Well, the darkness is still in you, but as soon as Christ comes to you, the Lord Jesus, or God, he no longer identifies you with the darkness. You see, what we are, brethren, is we are the field of creation. Each human being, we are the field of creation. We are creation, it's happening right now.

We are the darkness from whom the light has been removed, and those of us who are hearing a message like this, we are the darkness in whom the light, we are the light of the Ayn Sof from whom the.... and please note that I spelled light with a small l. We are the Light, capital l, of the Ayn Sof, from whom the light, little l, has been removed. And if Christ is grafted to you, that light is now given back to you, and the war begins. Let the light rule over the darkness, that you be the image of the Ayn Sof, with the light ruling.

When I first heard in a Kabbalist teaching that Malkhut is equal to the Keter, it just really confused me. How can you say Malkhut is equal to the Keter? Malkhut is the lower Sefirot and the Keter is the higher Sefirot. I said, these Kabbalists, they're driving me crazy, but I've gotten to the point that I don't let anything drive me crazy anymore. I just ask the Lord to explain it to me, and I leave it alone until I understand it.

You see, this straight line that the Kabbalists show you, Adam Kadmon in three columns, these three straight lines, they really represent circuits. Let me show it to you, let's take a picture of this and I'll show you what I'm talking about.

See these Sefirot, they're not flat. See on this board I'm drawing them in two dimensions. They're spheres, each one of them is a sphere and each one of them moves. They orbit and they circulate, just as the planets go around the sun. So this is an orbit from Keter to Malkhut, and Malkhut winds up where Keter is, and Keter winds up where Malkhut is, and I hear you saying, "Oh

Sheila, I thought you said Keter never goes down, never goes down." Okay, well Keter doesn't go down, but it sends an aspect of itself.

See when Malkhut who's in the earth is moving in righteousness and in power, aspects of the Keter are filling her, see, and likewise Malkhut ascends up to Keter, and Keter becomes the crownlets on the head of Malkhut. That's our end, you see. We are Malkhut, we came out of the highest level of God, and we have come down to the lowest level. We've become the earth, but when we're filled with the glory of God, we will be in the earth and in heaven at the same time. That was the testimony of Jesus, the Christ. And, likewise, Binah and Chokhmah are spheres and they circulate, you see.

When I first read an aspect of the Zohar I bought....that was an advanced book of the Zohar, and I can't remember the name of it at the moment, okay. And it talked about Chokhmah being on the left side, and I was all confused because I had been taught that Chokhmah is on the right side, but now I know there's a Chokhmah of the left side, and there's a Binah of the right side. How could that be? It's because there's a constant orbiting going on, a constant orbiting going on, and Binah is never left without Chokhmah and Chokhmah is never left without Binah. So sometimes Binah is acting as Chokhmah, and sometimes Chokhmah is acting as Binah. It gets very confused but they're all one.

You see it's the same principle as saying a man has both male and female aspects with the male aspects predominant, and a woman has both male and female aspects with the female aspects predominant. All of the Sefirot have all of the Sefirot within them, but there is only one aspect that's predominant, but that doesn't mean that from time-to-time the aspects of the other Sefirot will not shine through. So sometimes Chokhmah shines through Binah, sometimes Binah shines through Chokhmah, sometimes Gevurah shines through Chesed, and, of course, the balance of Gevurah and Chesed is Tiferet. And Tiferet is known to the Christian world and to the world as Jehovah, and in the midst of Tiferet are all the other Sefirot, Keter, Chokhmah, Binah, Chesed, Gevurah. They're all inside of Tiferet, they're all inside of Jehovah.

When I first started studying I thought Jehovah was a lesser God than Aha the name of God associated with Keter. No, Aha is inside of Jehovah. Jehovah is all of them. They're all inside one another. Any questions about this?

I don't even remember why I started telling you this, but we're talking about darkness being in God. God is light and darkness, he's good and evil, but the darkness and evil are nothing because his righteousness is so great that the evil cannot manifest its potential, but yet it's a part of him. Look, brethren, everything that exists came out of the Ayn Sof. There is nothing beyond him, so that means evil had to be in him, but not in an active form, in a latent form, in an inactive form, it's nothing, nothing in comparison to the righteousness of God, you see. The only reason we're having the problems we have we, being humanity, is that we are the beginning of creation. We are the abyss from which the light has been removed.

So we have all of these problems, and the answer to every problem you have is marriage to Christ Jesus, and then ultimately to the Lord Jesus Christ. That's the answer to every problem you have, to get the seed of Christ grafted to you and to marry your personality to him and to turn with a vicious enmity against your own carnal mind. That is the only answer to every problem known to mankind, and then, ultimately, for Christ Jesus in you to marry the Lord Jesus Christ. Satan's not going to be slain. What is going to happen to her is that she's going to be forced down into the bottomless pit, and she's going to be forced into a condition of powerlessness, but she's never going away, and, ultimately, when we come out of the body, she will be completely woven together with the light that has been restored to us. And there will be no more, even a chance of her unraveling.

The entire purpose of the creation of God was for him to manifest himself through the Keter. I understand that there are disagreements in Kabbalistic circles whether Keter is God or not. I've read in Kabbalistic books where they say Keter is not God, but the Lord told me they're wrong. Keter is God. Keter is so high that Keter is the Ayn Sof Itself inside of a border.

And what is that border? That border is man. You see this is where the Jews are stumbling. When I read in the Kabbalistic books that they believe Keter is not God, I said to the Lord, what, if I ever had an opportunity to talk to a Jew, what do I tell them if I can't tell them that Jesus Christ is God because he was Keter in the flesh, how can I tell them that if they don't even believe that Keter is God? And I haven't had an answer as to how to minister to them yet, but the Lord told me it's not true. Keter is God, Keter is God.

Who is it that said for God to communicate with you, you have to talk to the infinite God. Who can talk to the infinite God? He sends an aspect of himself

and the aspect of himself, that word of the Lord, that comes to you, that's God to you. If I send my finger to you, is that not me? If I want to make a deal with you and extend my arm to shake your hand and you touch my hand, is that not me that you're touching? Of course, the Keter is God, and the whole purpose of the creation is to fill the Malkhut with the light of God and let the light of God prevail.

I don't understand how they can't get it, you know, but that's just me. I understand it and have a problem understanding that people don't get it. Just because I get it, it's so obvious to me, how could you miss this, and they're missing it.

And most likely the reason that they're missing it is that they've got their own doctrine in their mind, and in order to get the truth of God, you have to be willing to give up what you have believed for a life-time.

We've just had a whole teaching on that this morning in this ministry. You've got to give up what you believe is right, or you're going to go the way of the Pharisees. Any questions on this? I'd like to take a look at Gen.1. Would you take a picture of that please?

Drawing #6, we have an alternate translation according to Christ-Centered Kabbalah of Gen.1:1-5, "In the beginning God divided the light from the darkness, and God called the light day, and the darkness he called night, and God saw the light that it was good, but the personality of the field of creation which was empty because the light had been withdrawn from it was dark and disorderly. So God said, let there be light and Imma, the Spirit of God, moved upon Abba, the personality of the waters, which is Chokhmah. The waters is Chokhmah, and they created heaven which is Ze'ir Anpin, and the earth, Malkhut, and the evening is Nok, the personality of Malkhut, and the morning which is the married Ze'ir Anpin, or the first day.

And you may recall that the spiritual Shabbat is the union between Ze'ir Anpin and Nok, and that's when souls are created, and all blessings come forth. That was the beginning of creation. And all that I did was, I took the English translation of the King James, and I just put it in a different sequence. I hope that you all know that when translations are brought forth, the translator has to make some sense in the language that he's translating to.

You know, the first words of Gen.1:1-5, they were just, they weren't even words, they were all letters initially, and the translators made some sense

out of it, and that's what you see in the King James. That doesn't mean that was the original intent of the Lord. That's the way it came forth when we looked at all the letters, and that's what came to him. It doesn't mean that it's wrong, because you can't be giving a translation like this to the man in the street, you can't be giving a translation like this to the children. So it's not a bad thing to say, in the beginning God created the heaven and the earth. It's not wrong. It all depends who you are, where you are, and what you're ready for.

The word of God in any form is good, but the older you get and the more mature you get, the more....I don't even know what the right word is, the more corrected it gets, or the more accurate it gets. How about that? The more accurate it gets. The more you are able to understand the truth of what God's trying to tell you, the more accurate the translation becomes. The less you are able to embrace the truth as God sees it, the more distorted, or the more in parable form the truth is hidden, more and more is in a parable form because you can't receive the truth.

So I don't even know if distorted is the right word. I'm going to change that. The less you are able to comprehend the truth of God, the more the word of God is hidden in a parable form that's palatable, that's tolerable to the mind, that it won't burn you. You can't show this to the man in the street. Although, honestly it might not be that bad.

In the beginning, God divided the light from the darkness and called light day and the darkness he called night, and God saw that the light was good, but the personality of the field of creation which was empty because the light had been withdrawn from it, they wouldn't know what you're talking about you see.

Praise the Lord. The first day, I don't know about you, but I never thought of it that way, that in Gen.1 it's talking about the first day. He's talking....well, the first day is Saturday, that it's talking about the spiritual Shabbat that we learned about in Kabbalah, which is the union of Ze'ir Anpin and Malkhut. The beginning of all of the souls of creation came forth from the union of Malkhut and Ze'ir Anpin.

We are the offspring of Malkhut and Ze'ir Anpin, who were the offspring of Abba and Imma. All the souls that ultimately formed what we call Adam came forth from Ze'ir Anpin and Malkhut. Is everybody okay? Everybody is passing

out, I'm passing out myself. I would like to....I do have a couple of more notes here that I would like to at least touch on before we finish tonight. Everybody's getting slain in the spirit here. Let's take a picture of that, okay?

I didn't make it clear on that Drawing #6, but let me make it clear to you that the light is Malkhut that is married to Ze'ir Anpin. She is the enlightened one. When the Scripture says, let there be light, what that is saying is, let Malkhut come forth, and let her be married to Ze'ir Anpin, and let this enlightened one, Malkhut, appear in the field of creation. Jesus said, I am the light of the world. Jesus, in the days of his flesh, was Malkhut. In the days of his flesh, Jesus was the married Malkhut. That's what we have every reason to hope to attain to, who and what he was in the days of his flesh.

Remember, what I told you about....well, he was a married Malkhut that was married to Ze'ir Anpin, and I'm not going to go any further right now as I'm being slain in the spirit. That's what it meant when darkness was in the void of creation, and God said, let there be light. What that meant was, and then the next sentence was that Imma and Abba created Ze'ir Anpin, but the "let there be light," the light that was prophesied, okay, was that Malkhut, the earth, would come into existence, be married to Ze'ir Anpin, and be an example of the enlightened earth.

The married earth, remember your land shall be called Beulah, your land shall be married. Do you all know that Scripture? It's one of the promises of the Old Testament prophets. Your land shall be married, it shall be called Beulah, prosperous, completed, blessed land.

Okay this is the....well, let me just get this on the tape, okay. This is what the Lord told me. The vessels of fallen humanity, okay, well the vessels, now look we....this whole explanation of creation of the vessels and the force and the form is happening on multiple planes of consciousness, and down here in the world of action, it's the very beginning. We are, each one of us, is a field of creation. There are many fields of creation within the field of creation, just like there are many cells in a body.

Each one of us is a field of creation from which the light has been degraded, and the Serpent is left, the darkness is left. That's what man without the Lord is. The man without the Lord is the Serpent. That's why Jesus came and told the Pharisees, you're all serpents. You know, he wasn't even telling them they were bad. He was just telling them the truth of their existence, and by

saying to them, you're the Serpent, he said the light has not entered into you, even though you have the word of truth, you have not experienced the reality of the light being restored to you, see.

So creation is taking place right here. We're at the very beginning, and those of us that have Christ grafted to us, Gen.1:1-5 is taking place in us. Ze'ir Anpin is being birthed in us if Christ is being formed in you, and Malkhut is being formed in you because, you know, I won't get into that now. Ze'ir Anpin and Malkhut are being formed in you, and in the day that they're both formed in you and they marry, all kinds of miracles start happening in your life. I'm already experiencing that, that Christ Jesus is married to Malkhut in me, and wonderful things are happening in my life. I look forward to the rest of the wedding which is Christ Jesus in me marrying the Lord Jesus.

That will be ascension into immortality. I'm not immortal yet, but I've become the chariot of the living God, and my life just gets better everyday. Satan goes crazy in the natural aspect of my life and tries to hurt me, but there's nothing she can do to me that cannot be overcome and completely neutralized by the glory that's dwelling within me. So I am living Gen.1:1-5 right now. I'm the first day, I'm experiencing the first day of creation. Christ Jesus in me is married to Malkhut, and I looked ahead at the following verses with the firmaments and all that, and the Lord did not anoint me to translate those verses.

So for now, I'm all excited because I know that the first day is manifesting in me. And the rest of humanity, you're the void of creation with the light withdrawn, you see. Even if Christ is grafted to you, if Christ Jesus hasn't come forth and married Malkhut in you, your first day is not even completed. So I don't know what that means. I don't have the interpretation yet of the other six days, but I know that the sixth day...and the sixth day of creation we become a full spiritual man, okay, but that's not our message tonight.

Let me finish this up here, this is what the Lord told me. The vessels of fallen humanity....okay, what I'm talking about here is what happens on another plane of consciousness, okay. A fall took place on another plane of consciousness, and we know that, that fall took place in the world called the World of Points, and the Lord told me the vessels of the World of Points failed to hold the light because of sin. Well, that's not what I'm trying to tell you here. Okay, the fall that's manifesting in humanity, this is true about fallen humanity. The vessels of fallen humanity have failed. Now, that's not talking

about those of us who are being restored. It's talking about the rest of humanity, they have failed to hold the light because of sin.

So Adam Kadmon inhaled us, the vessels that were formed back into the midst of himself. I don't....everybody's passing out here tonight. Maybe I should just let this go. I think I'm just going to let this go. I think maybe we'll make this a Part 1. I won't hold the tape back another week. We'll just make this a Part 1, and we'll pick this up on Part 2 next Thursday night. God bless you all.

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