

# *Christ-Centered Kabbalah*

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## TRANSCRIPT OF MESSAGE #569 - Part 1

### **BALAAM**

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We are studying today about Balaam. We read about Balaam in Chapter 22 of the book of Numbers. But there is a lot more said about him in the Zohar, which is an exposition of the Scripture. Balaam is known as the most wicked and evil and the most powerful of enemies that Israel ever had. Balaam, we are told, was a sorcerer and a diviner. According to the Zohar, the difference between sorcery and divination is this. Sorcery has to do with acts that you do, specific acts, and divination has to do with cursing, words that you speak, and the discerning of times, which I think means it has to do with astrology. Balaam was both, but we are told he was more powerful. My information is coming basically from the Zohar. I will be reading the King James Version of the account of Balaam and we will be doing an alternate translation of part of the 22<sup>nd</sup> Chapter of Numbers. But I am trying to give you a background of Balaam that I have gleaned from the Zohar and from other reference books. The second reference book that I was looking at is called *The Pentateuch and the Havtorah* by the Soncino press. This is a commentary about Balaam and the ass on pages 670 and 671. Oh, this is about Balak also. Maybe I'll just read you some of this. Well let me give you what I have to say first and I think I'll read you some of this information about Balak and Balaam. Balak was the king of Moab, according to the commentary that I just named to you, *The Pentateuch and the Havtorah* by Soncino Press. I think it is a pretty wide spread belief in Jewry that Balak was a wicked king who sought to destroy Israel.

Now according to our reference book by the Soncino Press, Moab was not at all threatened by Israel. But Moab had seen the power of Israel that was demonstrated to bring them out of Egypt and Moab was terrified and Balak wanted to wipe out Israel before there was any possibility of Israel turning its face towards Moab. Now to me that is the ultimate guilty conscience. It does not even make any sense because the power of God against Pharaoh or the power of God was manifested against Pharaoh for the specific purpose of delivering the Hebrews from slavery and the Moabites were not enslaving the Hebrews. Why would the power of God be turned against them? But you see this is the basic mentality of someone steeped in witchcraft and illegal spiritual power. People who exercise illegal spiritual power are always getting into duels. They are always getting into gun battles. There is always somebody stronger than them coming to steal what they have. People who exercise a lot of power are always afraid. They are always afraid whether they exercise power in this world, whether you are a great business tycoon or even if you are a mafia head. This is the so called holiday season that I am preaching in and a lot of these TV stations are showing favorite classical movies. This one station has shown the whole Godfather series in consecutive increments. It's very obvious that the most ruthless of all the heads of this mafia family, the Cortolini Family, was terrified. He became a brutal, brutal leader, even killing his own brother and emotionally brutalizing his own wife, the mother of his children, because he was terrified of being overtaken by the other mafia heads.

I suggest to you that Balak was just afraid of the power of Israel and he did not want to even wait for the possibility of Israel turning towards Moab. But of course what we also see here is that Balak did not comprehend the power of God. See the power of God is mighty to deliver. The power of God is mighty in justice and in righteousness, but the power of God does not go out to capture people for the sake of capturing people. That is what witchcraft does. One who wields the power of witchcraft as Balak did, just assumed that it was just a matter of time until the Israelites came looking for him and for his kingdom. Also in some of the material that I read in preparation for this message, it suggested that Balak may not even have been a Moabite. He may have been a conquering king that now was ruling over Moab. Well then, surely he would be afraid that Israel was about to do the same thing that he had done. If he was now king of Moab, because he had conquered Moab, he would have every reason to believe that another powerful force would be wanting to conquer him to take over what he had conquered. That's what it's like in the world, dog eat dog. You live by the sword and you die by

the sword. But that is not the power of God. The power of God is a peace keeper. The power of God is unto righteousness and deliverance and protection of the widow and the orphan. But with people that practice sorcery and divination, they cannot comprehend this.

I had an experience where a voodoo high priestess that had been involved with someone, who is now associating themselves with this ministry, perceived in the spirit that there was some spiritual power here and she was stalking me to challenge me for this young lady that was now coming to this ministry. The Lord told me to deal with her by not fighting with her, but telling her this is not witchcraft. What you perceive is the Spirit of Christ and you can have it too, if you repent and serve the Lord Jesus. See, people only expect of other people what they, themselves, do and what they, themselves, have experienced. Balak, the king of Moab, was terrified of the Israelites because of what he, himself, had been and had done in his lifetime to date. Now we are also told that Balak was a mighty sorcerer. Balak was a mighty sorcerer. Why did he not curse Israel himself? Why did he have to go and hire Balaam to curse Israel? As a matter of fact, we do not really even have any reason to believe that Balaam was a more powerful sorcerer than Balak because in one of the verses in Numbers 22, Balak promises Balaam more honor. The Hebrew word translated honor could be translated spiritual power. We see Balak promising Balaam more spiritual power. Well how could Balak be promising Balaam more spiritual power than Balaam already had, if Balak did not have more spiritual power than Balaam? Why would Balak be seeking Balaam to curse Israel?

The answer, I suggest to you, is that Balaam was related to Israel. Balaam, the son of Beor, who was the son of Laban, Rachel's father, our ancestor, the ancestor of the Jew and the ancestor of the Christian by being grafted into the tree. We are told that Laban was a mighty sorcerer. He was known all over the world at that time for his powers. Men were afraid of him. You know, in the past I have read the King James Translation of the account of Jacob fleeing from Laban's household with his wives and his servants and his cattle and all of his children and Laban chasing after Jacob. The Lord said to Laban, you will neither speak good nor evil to Jacob. I could never understand that. Laban told Jacob, you know I have the power to hurt you. The Lord did not say to Jacob, do not touch a hair on his head, do not let any weapon befall Jacob or any member of his household. The word of the Lord to Laban was, you will speak neither good nor evil to Jacob. Well what does that mean? It means that Laban was a super sorcerer that had the power to

curse mightily and to do great damage with his mouth. Now another commentary that I read says that Laban could not even have overtaken Jacob physically, that Jacob had increased mightily, that he had servants and men and arms and cattle and Laban was not even considering a physical warfare. In fact why would anyone that has the power to curse, that has that kind of power in their mouth, why would you even subject yourself to a physical warfare?

When Laban said to Jacob, I have the power to hurt you, that power was in his mouth. Brethren, the ultimate power is the power of the mouth, spiritual power. Balaam was an offspring or a descendant of Laban, one of the greatest soothsayers of the time, yet Balak had power that he could offer to Balaam. I want to suggest to you that what Balaam had that Balak did not have, was a soul tie with Israel, that there was a relationship with Israel and that Balaam had a common ancestor with Israel through Rachel, Jacob's mother. Also, Balaam, through that soul tie, had the ability to see Israel's sins. Brethren, the nation of Israel is protected by the Shekinah and spiritual Israel today is protected by the Lord Jesus Christ. The only way you can harm God's people is by judging their sins. See, the only way you can harm God's people is when they have unconfessed sin in their lives. Balaam had the ability to see the sins of Israel to find out their weaknesses and to bring them down by causing them to sin. In fact, the Scripture tells us that even though the angel of the Lord prevented Balaam from cursing Israel, Balaam nevertheless gave counsel to the Midianites as to how to destroy Israel. That counsel was to bring Israel down by sending seducing women into the Israelite camp. We see that the weakness by which Israel suffered a mighty loss was by consorting with pagan women through sexual favors.

I do not know how far I am going to go with this message. We read about that account in subsequent paragraphs of Numbers after we read about Balaam in Chapter 22. So why do not I just go on and read you some of these notes here. Let me just give you this further information. Balaam is likened to Moses. The power of Balaam is likened to the power of Moses in the Zohar. I am not sure if that's in the Scripture or not, but it's in the Zohar. Now the power of Balaam was on the other side. It was not power that came from God. Moses had power that came from God. But one big lack that I find in the church today seems to be a very strong lack of understanding that there are people in the world today that are very spiritually powerful, and especially in this hour, there are people in the world who are more powerful than the Christians and their power is not of God. So Balaam was on the

level with Moses. What is that level? It's a level where you speak directly to the source of your power, where you have direct communication with the source of your power. Moses did not have a physical mediator. Balaam did not have a physical mediator. He practiced witchcraft and he related directly to the spirits, the spiritual chieftains and the spiritual powers that gave him his power. Now brethren, please bear with me as I struggle to bring this message forth. See, there are two major levels of relationship with the Lord. Of course, spiritual is spiritual.

What I am going to tell you now is also true of the people who serve gods other than the Lord Jesus Christ or the Jehovah of the Scripture. There are two levels of relationship. One level is where you are a person who needs a physical mediator as the people that Moses led. They stood in the wilderness because Moses stood in the wilderness. When Moses stood, they stood. When Moses sat down, they sat down. Spiritually speaking, they could not stand up in spiritual power unless Moses was standing. When Moses stood up, they stood up with him. That's what happens in these meetings, you know. When you come to these meetings, you come into a higher level of power than you are capable of ascending to on your own, in your own studies, because that's the way the Lord has set it up. There is a mediator here. Then there are the people who are taught directly by God or directly by the agencies of God. Now the Zohar says that these men, these spiritually ascended men, are taught by angels or they are taught by Elijah. There is so much that I am learning about Kabbalah that I really haven't fully dealt with it myself. But that's what they say, that they are taught by angels. Now in the Christian church, we are warned to beware of angels. We are told to not worship angels. But it does not really say anywhere that we can be taught by angels. John was given his great vision that is now the Book of Revelation, by an angel. But the angel warned John, do not worship me.

But I am not encouraging anybody to get revelation from angels because there are too many Christians being approached by spirit guides today. I do not know how to warn you or how to tell you to protect yourself. So my counsel to you is stay away from angels. My teacher is the Lord Jesus Christ. I do not believe I am taught by an angel. I am taught by the Lord Jesus Christ, Himself. So there are people who are taught directly by God and then people who are taught by a teacher, by a human teacher. You need a human mediator. Now you are not relegated to these categories forever. With God all things are possible. We are all called to come to the stature that Jesus Christ had attained to. So these categories exist only for a season in order

to accomplish God's purposes by teaching His people what He wants them to be taught. But we have to face the reality and that reality is that there are two levels of relationship with the Lord. One is those people who meet Him face to face and those who need a mediator. Now everybody in the church, everybody in the Pentecostal Church anyway, or whatever denomination you are (if the shoe fits, wear it) Christians have available to them a personal relationship with the Lord Jesus Christ. That is a relationship by which He comforts you and He directs you and He leads you, but there is something higher.

When it comes to studying deeper revelation, when it comes to going on to spiritual maturity and spiritual ascension, the Lord teaches us through anointed men. You see, a lot of Christians in the church today are confused about the Scripture that says you do not need any man to teach you because the Spirit of Truth will teach you. Well what that means is you do not need any carnal minded man to teach you, but the Spirit of Truth will raise up a teacher that the Lord will send you to, to teach you. You're looking for a teacher who is instructing you by the Spirit of Truth. That's a big misunderstanding in the church. So there is a place for your personal relationship with the Lord, but when it comes to the perfecting of the saints, the Lord ministers through mediators. The mediators, the teachers that He sends to teach the body of Christ, are collectively called Christ Jesus. We are the manifestation of Christ Jesus to you. Now you could be hearing this tape and you could walk out of here and the Lord could anoint you to go minister to somebody. In that instant you are a part of the body of Christ Jesus. But then at the same time, the Lord will turn you towards a teacher for you to get your sustenance, for you to be trained up and increased. So you have to try the spirit. Are you under a teacher or are you supposed to be under a teacher and you are refusing to go or is your spiritual maturation going forth directly under the anointing of the Lord Jesus Christ? There are two categories of people.

See, it's a misnomer in the church today. There is a misunderstanding that the primary function of the church is to go out and evangelize other people. The primary function of the members of the body of Christ are to ascend into the spiritual maturity that will be equal to the stature of the Lord Jesus Christ. Are you going forward every day? Are you growing? Is your understanding of Scripture growing? Are you getting revelation? Are you growing as a person? If you are not under a teacher, you should have students under you. You should be an active participant in the maturation of the church. So if you

are just sitting home doing nothing, the chances are like almost one hundred percent that you should be under a teacher and that you have misunderstood what the Lord is saying to you.

So these two categories are existing. One is a group of people that need a human teacher and two is the group of people that are instructed directly by the heavens, however you want to express that. Balaam was of the second kind. Balaam did not have a human teacher between him and the chieftains that he worshiped and sacrificed to. Balaam saw his gods face to face just like Moses spoke to the Lord, face to face. Now I've talked about this principle before many times, but I've said it a little differently. Over the years I've told you that there are two kinds of spiritual power that's exercised. The first kind of spiritual power that you see is in the Old Testament with blood sacrifice and the priests dressing up in uniforms and performing rituals. There is a spiritual power on the same level of the other side, where you see people in witchcraft sacrificing animals and drinking blood and doing whatever their rituals are. It's the same level of spiritual power, one on the side of God and one on the other side. Then there is another level of spiritual power where you do not have animal sacrifices, where you do not dress up in the garb that's decreed by your God or you do not really have any rituals. You have a face to face relationship with your God and His power pours through you as the fruit of that relationship. That exists both in the church and in witchcraft. The prime example that I gave of it years ago was the movie, Chaka Zulu, where you saw the two kinds of witchcraft power. One was the witch doctor that captured a man and took some of his skin and drank his blood and then used that ritual to spiritually transport himself and kill the man's father. Then there was the higher level of witchcraft of the female witch who was living. Maybe she was a hundred or two hundred years old. She was very old and no one knew how old she was. So she had the power to cause her life to be extended and she would just go out into the forest and raise her arms and invoke her gods and brought down the power. There was no ritual, no blood, no animal sacrifice. We see the two categories in Israel under the law and in the church today. There is no more animal sacrifices, no more rituals and no more garments. It's a face to face relationship with God and He gets inside of you and manifests His power through you. It's a higher level. Well Balaam was on this higher level. Balaam was very spiritually high on the other side and Balaam was a descendant of Laban.

I told you that Balak had great magic arts. I told you that. I told you that Balak designed to join forces with Balaam. Can you imagine that spiritual power of

two great sorcerers joining forces to destroy Israel? Let me read some of this information about Balak and Balaam. I am on page 668 of the Pentateuch and the Havtorah by Soncino Press. This is talking about the character of Balaam. Balaam's personality is an old enigma, which has baffled the skill of commentators. It seem probable that he had, from the first, learned some elements of pure and true religion in his home in Mesopotamia, the cradle of the ancestors of Israel. This is talking about Balaam now. He thus belongs with Melchisedec, Job and Jethro to the scattered worshipers of the true God, who are unconnected with Israel. Do you hear this? Balaam had something of the true God in him. He was a descendant of Laban who produced Rachel, one of the ancestors of Israel. There was something in these people of the true God. I want to suggest to you (and I know that God has told me this is true) that today there are people all over the world, some of whom are practicing Buddhism, some of them are practicing Hinduism, some of them are practicing all kinds of religions where they do not worship the true God. These people are very spiritually high. They are people that are in the higher category. They do not use any rituals. Their power is in their mouth. They have a face to face relationship with their God and the Lord knows who they are.

In the Lord's timing or at the will of the Lord, He will speak to these people, just like the Lord spoke to Abimelech, who had captured Sarah. God will speak to them and they will obey because, you see, these people are spiritual people. When the Lord of heaven, when the Lord of all the earth speaks to them, they will know that they are speaking to someone of authority and they will obey. You see, the Lord can relate to these people because they can hear Him. But the majority of people in the earth, including the church, they do not even hear the Lord when He speaks to them. So the only way the Lord can communicate with these other people is by a mediator, by raising up a teacher who will speak to the people in their own language. This way the Lord does all that He can to relate to the common man. You see, the Lord loves the common man. It's His intention to save the common man, the average person in this fallen world. God wants to save the most simplest of us and that's why He goes through all the trouble of raising up teachers. If the Lord was only interested in saving the spiritual people, probably it would have been all over a long time ago. He would just go to all these high spiritual people practicing all kinds of witchcraft and show them His power, which is what He did to Balaam.



He showed Balaam His power. At the end we'll find out the Lord showed Balaam His power and Balaam willingly chose to give up his witchcraft because he saw a better way. That's how God deals with the people who have spiritual power. But the majority of the world that are just eating and drinking and having no relationship with anything spiritual at all, that is the challenge for God to relate to those people. So one of the key aspects of this message is this, all human beings have the potential to manifest the life of Christ. Everyone has the potential to be good or evil. The more spiritual power you have, the more your potential to do evil. But everybody is two people. Everybody can turn from good to evil; everybody. Everybody can turn. Now it seems to be, now that we are studying Kabbalah (if I am wrong let the Lord correct me) but it seems to me that one of the major problems with the Jewish mentality today is (from what I can see) they do not seem to think they could turn to the other side. They seem to think that they know that man sins and they know that they have to repent, but I do not believe that they see this other side. What We are teaching in this ministry is that this carnal mind has to die, that there is a witch in all of us, that there is a super sorcerer in all of us and there can be only one side, you see. We have to go to one side or the other. The average person today is a two sided man, a two faced man, a double minded man as the Book of James says. But there can be only one.

In order for us to inherit our inheritance, we must ascend in spiritual power and you cannot ascend in spiritual power with a double mind. Only one of your two minds can ascend in spiritual power and the other one has to die. In order for us to become all that we are called to be, one side of us has to die. I do not know to what degree that, that is recognized, but I guess I won't get into that right now. Maybe the Jew does have that revelation. I do not know, but this is the issue with Balaam. Balaam was a super sorcerer and the angel of the Lord revealed Himself to Balaam and Balaam turned to the other side. Now not every historian believes that, but that's how it looks to me. But let me continue to read what I am reading here to you. So we are saying that Balaam is represented in the Scripture, at the same time, as a heathen sorcerer and a true prophet. Do you know that Balaam prophesied the coming of the Messiah? When the angel of the Lord was overshadowing Balaam, he prophesied the coming of the Messiah. That makes him a true prophet. How could you be a sorcerer and a prophet of Jehovah at the same time? This is a contradiction. It's a paradox. It's an oxymoron. This is our condition. Our fallen mortal condition is a paradox and so many people stumble when they see Christians, especially Christian leaders, doing evil.

How can you be a man of God and do evil? How could you be a man of God and fall? How could you be a man of God and be seduced? Well the answer is you can; you can. The truth is that there are spiritual powers, spiritual winds blowing across the earth continuously, seeking to seduce and cause to fall down every man that is seeking to follow the Lord God in holiness. So the Scripture clearly shows this contradiction. Balaam was a heathen sorcerer and a true prophet and the perverter who suggested a peculiarly abhorrent means of bringing about the ruin of Israel. Of course the means of ruining Israel was he told the Midianites to send their women in, their women who were prostitutes, to deliberately seduce the men of Israel into sexual sin. Because of these fundamental contradictions in character, Bible critics assume that the Scriptural account of Balaam is a combination of two or three varying traditions belonging to different periods. This is quite unconvincing. It is as if we were to maintain that the current life story of Francis Bacon, for example, was due to the combination of two or three traditions belonging to different periods in English history, since no one man could at the same time be an illustrious philosopher, a great statesman and the meanest of mankind. Such a view betrays a slight knowledge of the fearful complexity of the mind and soul of man.

It is only in the realm of the fable that men and women display, as it were in a single flash of light, some one aspect of human nature. We all have multiple aspects of our nature. The nicest person that you know, you do not know what they are like when they are in private. We are all a mixture. Everybody is a mixture. This is the fallen nature. It is otherwise in real life. The heart is deceitful above all things and it is exceedingly wicked and weak. Who can know it? The heart is wicked and weak. This is human psychology. In post Biblical times, most Jewish authorities represent Balaam in an unfavorable and often in a detestable light. Although his utterances are a rhapsody of praise of Israel, they pay regard to his intention which was to curse and not to bless. So what the book is saying is the authorities are not giving Balaam any credit because of the great things that he said about Israel because his heart was to curse Israel. He only blessed Israel because the angel of the Lord overshadowed him. So the historians are not giving any credit to Balaam. They are saying his heart was wicked and if he could have had his way, he would have completely destroyed Israel. So I do not care that he was a prophet and I do not care that he prophesied Messiah and I do not care that he did all of these good things. That's what we are being told here.

They therefore speak of Balaam as Balaam the wicked. He has an evil eye, a haughty mind and a proud spirit, they declare. With Amalek and Haman, he is a permanent type of the enmity of the impious against Israel. All the more noteworthy is the fact that some Jewish opinions are decidedly and emphatically favorable. Some Jewish historians and scholars seem to like Balaam. According to these opinions, he is as a prophet on a level with Moses. He prophesied the coming of Messiah and his story is of such importance that it is given in the law and in the prophets. We hear about Balaam in Micah and in the sacred writings we hear about Balaam in Nehemiah. There was even a suggestion that the utterances of Balaam should find a place in the Shemah (that's the holy prayer that the Jews sing.) Although this was not done, one noted saying of his (this is what Balaam said now) how goodly are thy tents oh Jacob, thy dwellings of Israel. That sentence that Balaam spoke out under the anointing forms the opening sentence of every synagogue service. So how could you do that and still say Balaam is the blight of Israel? Well you can if you believe that Balaam, the whole time he was saying this, was wanting to curse Israel. That's where these other scholars are coming from. In the early church, the view taken of Balaam is one of unrelieved blackness. He is the embodiment of avarice and unholy ambition.

Modern Christian theologians have depicted him as a warning example of self-deception which persuades man, in every case, that the sin which he commits may be brought within the rules of conscience and revelation, as the combination of the purest form of religious belief with a standard of conduct immeasurably below it. A violent reaction in Balaam's favor set in with these men called Lessing and Herder long before the rise of the critical school. Among these newer estimates we may mention that of Calash, who considers Balaam faultless in character and his utterances unsurpassed for poetic beauty in the whole of Scripture. Firm and inexorable like fate, he regards himself solely as an instrument of that omnipotence which guides the destinies of nations by its unerring wisdom. Free from all human passion; now I do not know why they would say this, that Balaam is free from all human passion. I do not know where they get that from, but that's what they say. Free from all human passion, he is like a mysterious spirit from a higher and nobler world. Careful reading of Chapters 22 thru 24, however, shows that those who approve of everything Balaam says or does are as far from a true estimate of him as those to whom he is a semi diabolical being. So what this is saying is that there is one camp of Jews that say Balaam is a semi

diabolical human being and then there is another camp that's saying he's a great man of God. But the truth is that he was both, you see.

Both of these camps are having a problem dealing with the fact that a man that evil could manifest the word of the Lord. But brethren, we see that all the time, in the Pentecostal Church anyway. We see it all the time in Christendom that men who have done great things for God also do great evil in their personal lives and to other people. It's a mystery. It's one of the mysteries of life. So who was Balaam? Balaam had a relationship with God. Now it's pointed out in the Zohar that Balaam did not have a relationship with Jehovah. Balaam had a relationship with Elohim and the angel of the Lord. I did check that out and I see that it's true that Jehovah never spoke directly to Balaam. So who is this angel of the Lord? I want to suggest to you that the angel of the Lord and Elohim being the spirit of that angel was Adam dwelling within Balaam. Balaam had both sides. He had Leviathan formed in him and he had Adam formed in him. He had both sides, you see. He had both sides. He was living mostly out of Leviathan, but Adam was in there with the potential to rise up and withstand Leviathan and therefore turn Balaam's whole nature towards the righteous side. This is the basic issue of our fallen humanity. It is the message of this ministry that if you have the seed of Christ grafted to you, you have both sides. You have Leviathan and you have Christ and there is a warfare going on and that is what Chapter 22 of Numbers is about.

We will do the alternate translation. It is that warfare that goes on to determine who you will primarily be. See, we are all good and evil, but we have to be primarily on one side. We are all Christ and Leviathan, but we have to be primarily one. Hopefully you are primarily Christ. But this is the warfare that's going on. Further to what I told you in this meeting, I think just last Thursday night, that if a character flaw is revealed in you, you cannot recover or heal that character flaw by attacking it at its height. You have to overcome it at its feet. In other words, if you are engaged in a behavior; okay, I am just give a way out example. Nobody here is doing this, but let's say you are a bank robber. If you really want to be healed from bank robbing (let's say you just have a compulsive disorder that causes you to rob banks) and you want to be healed from bank robbing. You have to start to be healed at the root of your problem. I believe that anybody who is a bank robber has a problem with rebellion and pride. That means if you want to get well, you need to submit yourself to a Godly discipline and start to do the little bitty things correctly and to take the correction for what you are doing wrong in

the simple things of life. If the authority wants you to shut the light off and you do not want to shut it off, you are not going to stop being a bank robber. This is an extreme example.

If you want to break that compulsion in you, obey the rules on the very simple foundational level. Well along those lines, we will see when we translate Numbers 22, that Adam, in order to rise up in Balaam and turn Balaam away from Leviathan towards the righteous lifestyle of Jehovah, what Adam did was he strengthened Abel to overcome Cain. See, the change has to be at your foundation. If you just change your behavior, you may stop doing that behavior, but that root, that damaged root, will produce other similar ungodly behavior. You must deal with the root in your heart of what is making you do this ungodly behavior. The bottom foundation of all sin is rebellion and pride. So submit yourself to a Godly program and determine to obey the rules no matter how silly they might be to you. Put yourself under authority and obey that authority even if that authority may be wrong at the moment. So do not fight with the authority even if they are having a bad day and maybe they've been a little too hard and maybe what they are telling you isn't even completely accurate. It's just pride that wants to straighten out the authority. Just say yes, you know. Just do not argue about it because it's going to break your rebellion. It's going to break your pride and when that rebellion and pride is broken, then you will find within you the power to stop robbing banks, if you can hear what I am saying. If you can hear what I am saying, you will be blessed. I am telling you the truth.

Okay, so we are talking about Balaam. We are still in this commentary here. For the unique incident of the speaking ass that has for centuries proved a source of merriment to the semi educated; it says see our notes. I guess we'll get to that eventually. Okay, now we have a comment on Balak, king of Moab. The Israelites, fresh from victory over the Amorites kings, were now settled on the border of Moab and filled both the king and the people of Moab with dread. I guess these are just footnotes here. Elders of Midian who conducted the general affairs of the desert tribes that has their origin in Midian, east of the gulf of Ochaba. There was no enmity on the part of Israel towards Moab. Neither did Israel in any way cross the path of the Midianites or harbor any ill will against them. Moses has spent many years in Midian and Jethro, the Midianite priest was an honored guest in Israel's tents. The plot of the Moabites and Midianites against Israel was thus the outcome of causeless hatred, a source of the most terrible cruelties in human relations. What I am doing here is reading you footnotes. It has caused the first

deportation to Balaam. They placed their hope in Balaam (that's the Moabites) far feigned throughout the east as a soothsayer whose curse is irresistible. Now that word irresistible itself has to do with seduction and witchcraft. Balak sends messengers to Balaam, inviting him to cast a baneful spell upon this rising people of the desert. In a vision God forbids Balaam to accompany them.

I am now reading the commentary on Balaam and the ass. This is page 671. We now come to the best known episode in the story of Balaam, the speaking ass. God makes the dumb animal rebuke the blindness and obstinacy of man. Balaam, like many and one before and after him, is saved from dishonor by unforeseen hindrance and brought to reason through means which human pride despises. You know, brethren, I do not believe that Balaam had a physical ass like a jack ass. You know, it's sort of like a horse, you know, a donkey. His ass was his personality. See, we are in parts. Balaam was the manifested Leviathan risen up as a great sorcerer in this person called Balaam. His ass was his Fiery Serpent. That's what his ass was. That's my opinion. Okay, now I read books like the Zohar which fully treat the issue as Balaam having a natural ass. Now I do not know whether there are Kabbalists that really believe this or whether there are Kabbalists that know that Balaam's ass was his animal or his bestial nature. I do not know, because I am told that the Kabbalistic books that have been translated into English are not even the real Kabbalah and that the real Kabbalah is not even in print in Hebrew. You have to get it by word of mouth.

So I do not know whether there are Kabbalists that have the revelation that we have here or not. But I know that when I read in the Zohar (I am very impressed with this book) I look and frequently see what the Doctrine of Christ has said in the Zohar. I realize that the Zohar is very much of a parable covering over spiritual truths because how do you state a spiritual truth? How do you state a spiritual reality or a spiritual experience? How do you put it down in words? I think the only way to put it down is in a parable. The only reason I recognize it for what it is, is that the Lord has already given me that experience. But I wouldn't know how to put my experience down in words, you see. So every time I read something in the Zohar that sounds a little fantastical to me, I understand that it is a shell that's covering a spiritual experience. But if I haven't had that spiritual experience, I just have no way of knowing what it could mean. Now the Zohar goes really far. There is a section in the Zohar where it says that Balaam actually had physical intercourse with his ass as a part of a witchcraft ritual. Now I do not believe

that. I am choosing to not believe that. But the strange part of the whole thing is, that when you get into spiritual writings like this, you find that incidences occur on all planes of consciousness or they occur on multiple planes of consciousness.

Now if I were to be told that there is some practitioner of witchcraft, somewhere, that acquires spiritual power by having intercourse with animals, I would have no problem believing that. As a matter of fact, I believe that it's true. I believe that I've actually heard about that and that it's true. That's how they acquire spiritual power. When they do these ungodly acts, spirits from the unclean side come down and give them the power. But I am having a problem believing that, that's what Balaam did because the Lord has shown me that this intercourse was an intercourse of mind. Whether or not this intercourse occurred both of mind and on a bestial nature with the man Balaam, I do not know. But I do know that it's probably true that there are witches somewhere engaging in ungodly sexual acts to acquire spiritual power. So I hope that you are all following me. I cannot literally take everything I read in the Zohar because I know from my personal experience that what I see written is just a parable covering the spiritual truth. I know that because the Lord has shown me my spiritual experiences in the paragraphs of the Zohar. So when I read something like that, that Balaam was having sex with his ass, I am choosing to believe that it was a spiritual experience and that his ass was his bestial nature. Unless the Lord tells me otherwise, that's what I am choosing to believe.

Now people reading the Zohar who do not have a revelation of mental spiritual sexual intercourse, the only way they may be able to get this concept is by reading about this foul event. I do not know. There is so much I do not know. But this is what I am telling you, at this point, I am perceiving Balaam to be a very high level spiritual sorcerer who had a face to face relationship with the spiritual chieftains that he served and that also he had a potential to manifest Adam. He was the descendant of Laban who was the father of Rachel, our ancestor, and I am choosing to believe that Balaam was not involved in this low level witchcraft. If I am wrong, I'll let the Lord correct me. I think part of the reason that I cannot believe it or that I am choosing to not believe it, is that the Scripture is clear that there are certain nations that the Lord would never join Himself to. We are told that the Lord would never join Himself to Moab. Then there is another nation, as well, the name of which is alluding me at the moment. The Lord would never join Himself to Moab. You never see even the angel of the Lord talking to a Moabite. The angel of the

Lord spoke to Pharaoh, the angel of the Lord spoke to Balaam, the angel of the Lord spoke to Jethro, a Midianite, but not a Moabite. Moabite means incest, you see. The Lord is not dealing with the product of incest.

So from that point of view, I am taking the position that the Lord would not manifest Himself to a sorcerer that's engaged in really filthy acts of bestiality and intercourse with animals and the cutting up of animals, which is in the Zohar. Cutting up animals and dissecting them and doing all these things, the practitioners of Satanism do, we know. This is what is in my spirit. I cannot prove it to you, but this is what's in my spirit, that Balaam was not on that low spiritual realm and that if he were, the angel of the Lord would not have had anything to do with him at all. I believe that Balaam was on a higher spiritual realm where he spoke face to face with the gods that he served and he was not engaged in rituals of that level. Let the Lord correct me if I am wrong. That's what's in my heart. There has to be a place where the Lord will not go. You have to reach a point where you are so filthy that the Lord won't go to overshadow you. If I am wrong, let the Lord correct me. To me that would be like saying the Lord went to a Satanist and overshadowed him and prophesied through him. Maybe that will happen someday, but this is me preaching today and I am just having a problem believing it. You see, I could see the Lord going to a Hindu and overshadowing him and preaching through him. I could see the Lord going to a Buddhist and overshadowing him and preaching to him, but I cannot see the Lord going to someone who's engaged in filthy acts of bestiality and illegally slaughtering animals and overshadowing them. So that's where I am coming from. You know, if I am wrong, let the Lord correct me.

Many expositors, both in ancient and modern times, take the account of the miracle in these verses literally. Nothing is impossible to omnipotence, they hold, and a speaking ass is no more marvelous than a speaking Serpent or any of the other miracles. Do you know anything about a speaking Serpent? I do not think the Scripture says anything about that. Oh, the speaking Serpent in the Garden, of course. (Laughter) But of course, we know that the Serpent was not a physical snake either. So that's just one more witness that I do not believe it was a physical ass. In the ethics of the fathers, the mouth of the earth that swallowed Korah, the mouth of the well and the mouth of Balaam's ass are classed among these strange and wonderful phenomena that have their origin in the interval between the close of the work of creation and the commencement of the Sabbath. In this way the rabbis gave expression to their conception of the miraculous in the scheme of things.



Miracles, they held, were not interruptions of nature's laws. The fathers of the mishnah who taught that Balaam's ass was created on the eve of the Sabbath in the twilight, were not fantastic fools, but subtle philosophers, discovering the reign of universal law through the exceptions, the miracles that had to be created specially and were still a part of the order of the world, bound to appear in due time, much as apparently erratic comets are.

Okay. Well, I do not know if I want to read this whole thing to you. Thus Balaam appears with but two attendants and traveling alone without the brilliant accompaniment of princes and honorable ambassadors. Again he does not show the least astonishment at the startling fact of the ass speaking. In the light of this interpretation, depict the continuance on the subconscious plane of the mental and moral conflict of Balaam's soul. The dream apparition of the angel and the speaking ass is but a further warning to Balaam against being misled through avarice to violate God's command. Another explanation holds that the text nowhere states that the ass gave utterance to human sounds. Its weird behavior in the presence of the angel and its wild cries at the cruel beatings were understood by Balaam to mean the words given in the text. In brief there is not in Judaism any one authoritative interpretation of the book of Balaam. In regard to its narrative, readers are free to think what they please. Therefore, those who do not deem any of the above interpretations acceptable, should feel too deeply the essential voracity of the story to be troubled over much with minute questions about its details. Whatever way we conceive the narrative, its representation of the strivings of conscience is of permanent human and spiritual value.

So we are being told, whether it happened, whether there really was an ass or there was not an ass, the main issue is of conscience. Okay, I think I gave you a general idea of what we are dealing with here. Sometimes it's very hard to tell where the reality ends. There is a lot of reality in the Scripture. There is a lot of history that is reality and the account of Balaam is, I believe, a reality. So where does the reality end and the parable pick up? The parable picks up when the message becomes spiritual. The parable begins where the message becomes spiritual. That's the rule that the Lord has shown me. If you are reading the Zohar or if you are reading any kind of spiritual literature and something sounds fantastical to you, the chances are like almost a hundred percent that what you are reading about is the description of a spiritual event cloaked in the words of a story. So what I would like to do is read you this alternate translation. Well maybe I'll just read you the King James first and then I'll read you the alternate translation. But I hope that I

made all my points, that Balaam was a very spiritually high man and the day is going to come when this war, this spiritual war, really revs up. The Lord is going to be gathering in all the highly spiritual people and they are going to transfer over immediately. They are going to grasp the Doctrine of Christ immediately. They are going to leave the other people in the dust and that's just going to happen.

So you have to just get your pride under control and tell the Lord you want to be a spiritual person and whoever you are at the time that the Lord enlists these highly powerful beings, wherever you are going to be you are going to be. Just hope that you are in a good place with the Lord. I tell the Lord all the time, I do not know, maybe someday someone will come in and have a higher position than me. I just want to be kept busy, that I shouldn't be left without anything to do. Whatever He's going to do, let it happen. But you need to know that there are spiritual characters. You know, Paul talks about it, the people that know what's right without reading a book. They have the law of God written on their heart. See, Balaam knew what the commandment of the Lord was. He was doing otherwise, but he knew what the commandment of the Lord was. He knew all about it. He was not an ignorant man. He was just given over to his evil side. This is a saying that we've heard in the church for years, that you are going to be surprised at who you find in heaven. You're going to find some of the biggest sinners that have repented in heaven. Some of the self-righteous Pharisees that never really did anything behavioral wrong in their life; they never fornicated, they never committed adultery, they never stole and they may not make it because their heart is desperately wicked with all the hidden sins of envy and pride and avarice.

So I see many lessons in this account. I see the lesson that God is everywhere. God is in the midst of evil. God is in the midst of evil men and He can rise up whenever He wants to and He can overshadow anyone that He wants to. Sometimes He kills the person. It depends. Yes, God kills people sometimes. So Balaam was very wicked. He gave the counsel to Balak as to how to destroy Israel through Israel's weakness for sex. That was what brought Solomon down. That was what caused David a problem. That was what caused thousands of Israelites to die when the Midianites sent their women in to seduce the Israelite men. Did I leave anything out Lord? Well, let me just say this. What's interesting is that this Balaam who knew the commandments of the Lord, but was serving Leviathan and Satan, he was higher in spiritual power than Israel. See, he had the power to curse

Israel. The only reason he couldn't curse Israel was because the Shekinah was protecting them. He was more powerful than the people that needed a mediator. He was on the same level as Moses. So the church, brethren, is not that high today. There are plenty of witches around today cursing the church that have the power to do it.

Why do you think the church is so deceived and so weak? The church and Israel have been the victim of continuous spiritual assaults to castrate them. The only way we are going to make it is by knowledge. We need to be educated as to the form of the attacks because the attacks come without perception. Just like the anointing of God comes without perception. The attacks of the enemy come without perception. The lies that seep into your mind to destroy you, to lay hold of your human weaknesses and make you long for things that you would never long for if you were running your own life. It's wicked, purely wicked, to look at somebody and scan them and find out what area is a potential for sin, but under the control of Christ, and to weaken that area, to join with that area, to stir it up, to weaken you, whether it be anger or any kind of lust to drink or to drug or to commit adultery or to lie or whatever your sin is, whatever your potential for sin is. How wicked for someone to come into your life and scan you to find your weaknesses to bring you down. That is pure evil. I saw a movie once. I know I talked about it on another tape. This con artist came into town and he came into this wealthy social set and he victimized almost everybody there. He found out what their weakness was and he blackmailed them. That is the epitome of evil.

Okay, let's read in the King James Translation, Chapter 22 of the Book of Numbers. And the children of Israel set forward and pitched in the plains of Moab on this side Jordan, by Jericho. And Balak, the son of Zippor, saw all that Israel had done to the Amorites. And Moab was sore afraid of the people because they were many and Moab was distressed because of the children of Israel and Moab said unto the elders of Midian, now shall this company lick up all that are round about us as the ox licked up the grass of the field. And Balak, the son of Zippor, was king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor, to Pethor, which is by the river of the land of the children of his people, to call him saying, behold there is a people come out of Egypt, behold they cover the face of the earth and they abide over against me. Come now therefore, I pray thee, curse me this people for they are too mighty for me, peradventure I shall prevail that we may smite them and that I may drive them out of the land for I want that

he whom thou bless is blessed and he whom thou curse is cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand and they came unto Balaam and spake unto him the words of Balak.

And he said unto them, lodge here this night and I will bring you word again as the Lord shall speak unto me and the princes of Moab abode with Balaam. And God came unto Balaam; see that word God is Elohim and the principle here is that this was the spirit of Adam that was in the man Balaam. And God came unto Balaam and said what men are these with you? Now the Zohar teaches that this was just an angel, that frequently angels take the name Elohim when they are on a mission. But the Lord has told me that this was Balaam's personal potential for God. He was Elohim, the spirit that was in Adam, within Balaam. And God came unto Balaam and said what men are these with you? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me saying, behold there is a people come out of Egypt which covereth the face of the earth. Come now, curse me them for peradventure I shall be able to overcome them and drive them out. And God said unto Balaam, you shall not go with them. You shall not curse the people for they are blessed. And Balaam rose up in the morning and said unto the princes of Balak, get you unto your land for the Lord refuseth to give me leave to go with you.

And the princes of Moab rose up and they went unto Balak and said, Balaam refused to come with us. And Balak sent yet again princes more and more honorable than they. Now how could he be sending honorable princes when he's asking these men to influence Balaam to curse Israel? How could they be honorable? This Hebrew word translated honorable, I looked it up, it could be translated as witchcraft. Balak sent men of spiritual power. Listen brethren, I want to tell you something. As I study this account, I believe that Balaam was the victim of witchcraft. Do not think that because somebody practices witchcraft that they cannot be victimized by witchcraft? Balaam's weakness was his avarice. He was greedy. He wanted the money, you see. But that does not mean that he did not become subject to spiritual influence. Balak sent men to tempt Balaam with money and Balaam resisted. So Balak sent men with more powers of persuasion. Now listen brethren, when somebody is a sorcerer, when somebody manifests spiritual power, that is the same thing as saying that person has a powerful mind. When you exercise spiritual power, you have a powerful mind. So Balak had a powerful mind.

Well Balak sent men that had powerful minds and together the powerful minds of the princes that Balak sent plus Balaam's real greed for the money was what was about to bring Balaam down. He could not stand. You see, he was being attacked from the outside and he was also being attacked from the inside. He was being attacked by his own greed and he was being attacked by witchcraft power. This very word, princes, this came up and I know it's not on a tape, but that issue did come up here, whether we are kings or princes. You know the Scripture says that we are kings because we have the power and authority over some form of land. The land that we have power over is our own bodies. This ministry is a kingdom. The pastor of a ministry raised up by God is a king. What makes you a prince is the degree of spiritual power that you have. The term prince signifies spiritual power. See, you could be a powerless king. King is natural authority and prince is spiritual authority. So these men were spiritually powerful men. They were princes and even more honorable than the others. They came to Balaam and said to him, thus saith Balak, the son of Zippor, let nothing, I pray thee, hinder thee from coming unto me, for I will promote you unto very great honor. Now what kind of honor was Balak going to give Balaam? They did not even live in the same area. They lived in other parts of the world. I see this as the same thing as Satan offering Jesus all the kingdoms of the world.

See, Balak was offering Balaam additional spiritual power. That's what he was offering him. For I will promote thee to very great honor and I will do whatsoever thou sayest unto me. And I will do whatever you ask me to do. Now Balak was a great sorcerer. So he's offering spiritual power to Balaam, plus the use of Balak's own services. Come therefore, I pray thee, curse me this people. In other words, we are both great sorcerers and you have authority over these people that I do not have. You do this for me and I'll do for you whatever it is that you need that I can do that you cannot do. Balaam answered and said unto the servants of Balak, if Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more. Balaam knew what the word of the Lord was. He knew what was right and what was wrong. He knew that he had, had a specific word from Adam within him, telling him do not do that. The man heard from God. Now he did not hear from Jehovah, but he heard from what we might say is the Christ within. So he wasn't just a miserable sorcerer. This was a very strange kind of man. He was a man who did evil, who had a relationship with the agent of the living God. Again, I really have a problem believing that any aspect of the living God would have been dwelling with a man who is

engaged in bestiality. I mean the Lord is going to have to help me if that's true. I just do not believe it.

Verse 19: Now therefore, I pray you, tarry you also here this night that I may know what the Lord will say unto me more. So most of us are familiar with this story. You know, you keep asking the Lord and you keep asking the Lord and tradition in the church tells us, well Balaam kept asking the Lord and he kept saying I am going to ask the Lord and finally the Lord said to him, well go do whatever you want to do. But that's not the way it comes out in the alternate translation, which we will get to shortly. And God came unto Balaam at night and said unto him, if the men come to call thee, rise up and go with them, but yet the word which I shall say unto you, you shall do. And Balaam rose up in the morning and saddled his ass and went with the princes of Moab and God's anger was kindled because he went. Well I always thought that wasn't fair. God said do what you want to do and then he did it and then God got mad. But that's not the way it plays out in the alternate translation. And God's anger was kindled because he went and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon an ass. Well that adversary that stood in the way, that was Adam that rose up and said, you are not going to walk after what Leviathan wants you to do. I am going to oppose you.

Now he was riding upon his ass and his two servants were with him and the ass saw the angel of the Lord standing in the way and his sword drawn in his hand, and the ass turned aside out of the way and went into the field and Balaam smote the ass to turn her into the way. Now the alternate translation plays out that it was Elohim that was smiting the ass, that the ass was the Fiery Serpent within Balaam and that Adam was attempting to turn Balaam away from Leviathan's mentality, because it was Leviathan in Balaam that wanted to do this. And Adam in his attempt to turn Balaam to the righteous side was not whipping Leviathan. He was whipping Cain down at Balaam's foundation. You've got to get your change at your foundation. Verse 24: But the angel of the Lord stood in a path of the vineyards, a wall being on this side and a wall on that side and when the ass saw the angel of the Lord, she thrust herself unto the wall and crushed Balaam's foot against the wall and he smote her again. Well I guess maybe I should be reading the alternate translation with it. It's all Elohim that's smiting the ass. The ass is Cain. The ass is Cain, Balaam's bestial personality. The beast, the ass, is Cain. The angel of the Lord went further and stood in a narrow place where there was no way to turn either to the right hand or to the left.

Now we all know what that means from Kabbalah. What does it mean to turn to the right or the left? It means to depart from the middle column. The angel of the Lord, which is Adam in Balaam, stood there, maintaining the middle column. Because to go to the left would mean harsh judgment. To go to the right would mean to let down your guard completely. I am going to read all the way through and then we'll go back to the beginning and I'll take one verse in the King James and one verse in the alternate translation. When the ass saw the angel of the Lord, she fell down under Balaam. No, no, Cain fell down under Abel's authority. See, why would an ass fall down? The Hebrew shows that she fell down flat, like her legs came out from under her. So the parable tells you she did that so that she did not have to walk forward. No, no, Cain collapsed under Abel's authority. Balaam's anger was kindled and he smote the ass with a staff. And the Lord opened the mouth of the ass and she said unto Balaam, what have I done unto you that thou hast smitten me these three times, but it's Elohim that has smitten Cain three times. Why did Elohim smite Cain? So that Cain would fall down under Abel so that Balaam would be turned towards Adam's righteous lifestyle. And Balaam said unto the ass, because thou hast mocked me, I would there were a sword in my hand for now would I kill thee.

And the ass said unto Balaam, am I not your ass upon which thou hast ridden ever since I was thine unto this day. Now what does that mean? What's being said here is that the Fiery Serpent is saying, we are your mortal foundation and we carry you in this world. You Balaam, representing the spiritual mind, the ascended spiritual mind of this man, you are only incarnated as a human being because of us. We are your mortal foundation that gives you your personality and your body. Then Balaam repents and he says, no. As soon as Balaam repents the next verse comes. Verse 31: The Lord opened the eyes of Balaam and he saw the angel of the Lord standing in the way and his sword drawn in his hand and he bowed down his head and fell flat on his face. Balaam submitted to Adam, the angel of the Lord within him. And the angel of the Lord said unto him, wherefore have you smitten thine ass these three times? Behold, I went out to withstand you because thy way is perverse before me. Well Adam is telling Balaam, I have smitten your ass these three times. It's me. I stopped Cain (okay) because your way is perverse before me and I was determined to turn you in another direction and the turn, the change, does not start at the top. It starts at the foundation with Cain and Abel.

And the ass saw me and turned from me these three times. Unless she had turned from me; what that really means is she turned in response to my correction. She turned towards me. It says here that she turned away from me, but it means the exact opposite. She turned towards me. Surely now I would have slain thee and saved her life. What he's saying is that if Cain, Balaam's bestial nature, had not obeyed Adam and fallen down under Abel's authority, the Lord would have separated Cain from Abel forcefully to save Balaam's life. Now this is a very interesting point; to save Balaam's life. You see, all God had to do was to kill Balaam to stop him from cursing Israel. Why is he trying to save Balaam's life? Balaam had a relationship with the living God through Adam that dwelt within him. This man was not one hundred percent monster. He was a mixture. He was a mixture. And Balaam said unto the angel of the Lord, I have sinned (he repented) for I knew not that thou stoodest in the way against me.

What he is saying here is I acknowledge that it was sin, that I was blinded to the reality that you were telling me not to do that. That was sin that deceived me. Therefore if it displease thee, I will get me back again. Well, that's really interesting in verse 34 because this is what Balaam is really saying. Listen to this. Now that I've repented, am I going to get my witchcraft power back? That's what he's saying. I want my power back. Am I going to get my power back now that I've repented? Balaam realized that he lost his power. He lost his power to do what he wanted to do. He was completely overshadowed and stopped in every way by the angel in the midst of him that served the living God. So he really liked his power. It made me think of Simon the sorcerer. Balaam was a wicked man. Of course, Adam ignores him and the angel of the Lord said unto Balaam, go with the men, but only the word that I shall speak unto you, you shall speak.

So Balaam went with the princes of Balak and when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast, and Balak said unto Balaam, did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed to promote you to honor? Are you denying my power to give you what I promised I would give you; increased power. And Balaam said unto Balak, lo, I am come unto you. Have I now any power at all to say anything? The word that God puts in my mouth, that shall I speak. And Balaam went with Balak and they came unto Kirjathhuzoth and Balak offered oxen and sheep and sent to Balaam and to the princes that were with him. And it came to pass on the morrow that Balak took Balaam and brought him



up to the high places of Baal that thence he might see the utmost part of the people. Okay, Balak made animal sacrifices, which would cause him to ascend spiritually in Baal, that Balaam might see into the hearts of the people and see how to trip them up and destroy them. So what Balaam had that Balak did not have (both of them sorcerers) was this ability to see into the hearts of the Israelites and find out their weaknesses. The Lord told me that the reason Balaam had that, was that they were distant relatives. Isn't that interesting?

And Balaam said unto Balak, build me here seven altars and prepare me here seven oxen and seven rams. So as we go down, as we enter into Chapter 23, we see that Balaam was present while Balak was giving all of these burnt offerings. Apparently, some evil did come out of these burnt offerings. I could not find it in the Scripture, but apparently Balaam did give the counsel to Balak as to how to bring down the Israelites through sexual sin. That's what both the Scripture and the Zohar says. That it was Balak's counsel to the Midianites to send in prostitutes of their women. According to an account in the Zohar (it's not in the regular Scripture) the instruction was to specifically bring down Moses and they picked up a princess called Cozbi, a princess of the Midianites, who was assigned specifically to bring down Moses through sexual sin. According to the Zohar, they did not have any pictures in those days. She said, how will I recognize Moses? She was told, well you just go there and you'll see when he comes into the congregation, everybody will stand up and you'll know who he is.

Well before Moses could get there, another prince of Israel called Zimri, came into the congregation and everybody stood up and she thought he was Moses. See, it wasn't just a prostitute sent in. These were women with spiritual power. Not only did they have spiritual power of their own, but they were sent forth with all kinds of curses and incantations and prayers to give these women the power to bring down the Israelites. This woman was a plant. So she went after Zimri and she got him. He sinned with her and the result is that Phinehas killed both of them. The reason Phinehas killed both of them was that because of their sin a plague came upon Israel and thousands of Israelites were dying. Let me see if I can find that account for you. You can read about that in Chapter 25 of the Book of Numbers. And Israel abode in Shittim and the people began to commit whoredom with the daughters of Moab and they called the people unto the sacrifices of their gods and the people did eat and bow down to their gods. And Israel joined himself unto Baal Peor and the anger of the Lord was kindled against Israel.

And the Lord said unto Moses, take all the heads of the people and hang them up before the Lord against the sun that the fierce anger of the Lord may be turned away from Israel.

Verse 5: And Moses said unto the judges of Israel, stay ye everyone his men that were joined unto Baal Peor and behold one of the children of Israel came and brought unto his brethren a Midianite woman in the sight of Moses and in the sight of all the congregation of the children of Israel who were weeping before the door of the tabernacle of the congregation. Why were they weeping? Because there was a big plague. You know this Scripture is highly abbreviated. If the Lord lets me, I have it in my heart right now, to just take out the Zohar after we finish with the King James and just read to you and comment on every account of the name Balaam in the Zohar. If the Lord lets me, I'll do it. That's what's on my heart right now and it would probably be in the evening service. See, there was a big plague in Israel because the Midianitish women came in with witchcraft and they seduced the men of Israel. When Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation and took a javelin in his hand and he went after the man of Israel into the tent and thrust both of them through, the man of Israel and the woman through her belly, so the plague was stayed from the children of Israel and those that died in the plague were twenty and four thousand.

You see it sounds very harsh that these two people were killed. I do not know whether it was adultery or fornication. See, when a group of people have ascended as high as the people under Moses had ascended, spiritual seduction can do great, great destruction and it could bring down the whole congregation. Thousands of people were killed. They died from the plague. They probably died spiritually. What was the plague? The plague was a plague of fornication and adultery that was killing the Christ in all of these people. So those of us that live in the world today, we may have a problem even relating to that, that there was a plague of fornication, so you had to kill people to save the day. Well brethren, isn't that what's happening in the country today? The whole Christian world and the United States and Great Britain, all of Europe, the whole Christian world is under a plague of fornication and adultery and incest, a plague of breaking every law. According to this account, it was the destruction, it was the death of this one couple (Zimri and Cozbi) that saved the day. To be honest with you, I do not know how to relate that to what's happening today, except that the Zohar

does say that this Zimri was a prince and this Cozbi was sent to seduce Moses. So she was like very high and she got Zimri instead.

What is God going to do today? All of Christendom, thousands and thousands of Christs are dying because the host that they are dwelling in, are in sin. So what is God's answer to stop this plague? I do not know. But I know that He has to do something. Something has to be done. Whatever is going to be done will be done by the sons of God when they stand up. But I do not have a comprehension, at the moment, of what it's going to be. See, the whole church world is waiting for revival. Brethren, There is not going to be any revival in Christendom until the church repents. It's not even enough for the church to stop fornicating. The church is carnal; carnal!!! They need to repent of their false doctrine. They need to repent of their pride and their envy and their sins against the way they relate to one another. So something has to die. Some error in the church has to die. What form it's going to take, I honestly do not know. I honestly do not know.

Okay, let's do this alternate translation. I think we'll do this alternate translation and then we'll stop for this morning and unless the Lord tells me otherwise, I am just going to take out my computer with my Zohar software and We are just going to comment on every occasion of the term, Balaam, appearing in the Zohar. We are on verse 20 of Numbers 22. There is a prefix. I see that my notes are not exactly the way they should have been. There is a prefix, Lamed, a Hebrew letter, Lamed, which from the Doctrine of Christ, we have learned means widow. And Elohim came to Balaam and said to him (and I am translating that Satan, Adam's widow) is calling to Cain. And Cain is a translation of the word, night. Night you could translate as carnal mind, but in this context I am translating it Cain. The Hebrew word translated come, can also be translated besiege. The Hebrew word translated if, we are translating hereafter. The word yet can be translated nevertheless. I am sorry, I do not have a note on the word that had the prefix Lamed, but it's there. It's probably either the word Cain or Seth. This is our alternate translation of verse 20; And Elohim came to Balaam and Elohim, of course, is a translation of the word God. We are translating God as Elohim and we are translating the angel of the Lord as Adam, Jehovah's righteousness. And Elohim came to Balaam and said to him, Satan, Adam's widow, is calling to Cain within you, to rise up and besiege the men of Israel.

But even though you go with them, the words that I say will nevertheless come forth from your mouth. So we see that Cain is the seductress. Now

Cain is a part of the mortal foundation of humanity and Satan is beyond the individual. Now you may recall that it's Satan who comes knocking at the door of your mind and the door that Satan enters into through is called Cain. So when Satan wants to hurt you, wants to hurt somebody, Satan calls to Cain and Cain carries forth the seduction into the mind of that man. Does anybody not understand that? You need to understand that because it's happening in your mind. When you, the Christ in you, do not control Cain and prevent her from opening the door, that's when Satan comes into your mind. Satan comes into your mind with a thought that arises out of the unconscious part of your carnal mind and Cain carries it forward and then it reaches Leviathan, the subconscious part of your mind and eventually (not all the time) but whether it manifests in your conscious mind or not, you are guilty of that sin if you do not cast it down. Even if you do not see it, you are guilty of that sin. That kind of a sin in your mind can open you to judgment, to illness, or accident or any kind of mishap. If you are serving God with all your heart, the only way you can get hurt is by unconfessed sin. So if you are having a problem in your life, do not be blaming this on Satan.

You need to know that you have to get before the Lord and find out where that open hole is in your hedge. Praise the Lord. And Elohim came to Balaam and said to him, Satan, Adam's widow, is calling to Cain within you to rise up and besiege the men of Israel, but even though you go with them, the words that I will say will nevertheless come forth from your mouth. Now I want to suggest to you that what Elohim is saying to Balaam is that I know that you are going to go with them. I do not believe that Elohim ever said to Balaam, oh it's alright, go ahead. You keep coming back to me, you keep coming back and asking me these questions, it's alright, go. No! Elohim never said that. Just as I have told you in the past, Jehovah was not cursing Adam, the Serpent and Eve in Genesis 3 where He told them all those things that were going to happen to them. Jehovah was merely educating Adam, Eve and the Serpent, saying, now you have done something and these are the consequences of your action. You can expect this to happen to you because this is the reaping of what you have sowed. So Elohim was prophesying to Balaam. He says, I can see your heart and I know that you are going to go. But I am telling you right now, I am not going to stop you from going, but when you go, you are going to speak my words, not your words.

King James, Book of Numbers Chapter 22 Verse 21; And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. We are translating the word morning as Adam. We know that Jesus Christ is the

morning and in this context Adam, the emissary or the angel of God within this sorcerer is called Adam and that's how We are translating the word morning; rose up within Balaam and the Hebrew word translated saddled can also be translated compressed, to press down. The word ass, we are translating Balaam's bestial nature. Verse 21, alternate translation; And Adam rose up within Balaam and compressed Balaam's bestial nature and Balaam went with the princes of Moab. So Balaam went, but he went as the servant of Elohim. Now we must ask ourselves why would Elohim not stop him from going. Why did He let him go and then just change his words? Well the answer that I see is that the angel wanted to give Balaam the opportunity to repent. You see, it's the same old story in the church. People are always saying to God, well why do not you just heal me? You know, why did not you just stop me from doing that? Why did not you slam the door in my face and tie me up and not let me go? Because the Lord does not want a robot. He does not want a kingdom full of robots. He wants a kingdom full of people who are keeping the law because they are convinced that God's law is right.

He wants a kingdom of people who are following and who are obedient to the Lord because they have a revelation that their safety is in obedience. He does not want you to be a robot. He wants us to develop wisdom. So we see that it was Elohim's intention to educate Balaam with this opportunity to do evil that had presented itself. Verse 22; And God's anger was kindled because he went and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass and his two servants were with him. We are translating anger as judgment. The word kindled, we are translating to emanate from. That word can also mean glow, but I thought the word emanate was appropriate. Then we have two prefixes and again I did not know which word the prefixes came before, probably kindled. But we are translating that V'AV, YOD as King Adam. That goes back to the Doctrine of Christ. The angel of the Lord, We are translating Jehovah's righteousness. In this case I said Jehovah's righteous because angel of the Lord is followed by the Hebrew word translated way, which means lifestyle. So we are translating angel of the Lord as way, Adam, Jehovah's righteous lifestyle. The Hebrew word translated stood can be translated endured. Against can be translated became. Adversary can be translated opponent. Ass, again, is Balaam's bestial nature.

Alternate translation, verse 22; And Elohim's judgment emanated from King Adam within Balaam because Balaam went with the princes of Moab. But Adam, Jehovah's righteous lifestyle within Balaam endured and became the

opponent of Leviathan, Balaam's carnal mind, who was now riding upon Cain and Abel, her two servants, who are Balaam's bestial nature. Let's take that a little bit at a time. And Elohim's judgment emanated from King Adam within Balaam. Please note that in this verse I refer to King Adam and to Adam. Now this King Adam, that's the higher Adam. These are the only terms that I was able to come up with. In our case it would be Christ Jesus as opposed to Christ. And Elohim's judgment emanated from King Adam, the higher Adam within Balaam, because Balaam went with the princes of Moab. But Adam, the lower Adam within Balaam, Jehovah's righteous lifestyle within Balaam; you see the King Adam is beyond the Adam in Balaam. In other words the King Adam would be likened to the body of Christ, the collective Christ Jesus. The judgment came from a higher authority than the Adam that was simply within Balaam. And Elohim's judgment emanated from King Adam within Balaam because Balaam went with the princes of Moab.

But Adam, Jehovah's righteous lifestyle within Balaam endured. What does that mean? Well it means that when Balaam went with the princes of Moab, he was yielding to Leviathan. Now in most instances, to yield to Leviathan, you have to really crush Adam and frequently you kill him, you see. Or you have to crush Christ to live out of your carnal mind. But we see that even though Balaam was doing this evil thing, Adam still endured. He did not die. But Adam endured and he became the opponent. And why do you think he endured? Because of the judgment of King Adam, of the higher Adam, you see. He strengthened the Adam within Balaam. Why do you think King Adam even came into play? Because Jehovah had a higher purpose. Jehovah intended to save Israel and I think Jehovah was involved in saving Balaam's life, also. Jehovah wanted his life saved. But Adam, Jehovah's righteous lifestyle within Balaam endured and became the opponent of Leviathan, Balaam's carnal mind, who was now riding upon Cain and Abel, her two servants. See, whether it's Adam in the individual or Leviathan in the individual, this higher mind rides upon a lower mind and the lower mind is our spiritual foundation, Cain and Abel.

Every human being has a mortal foundation. It's Cain and Abel. The higher mind rides on that lower mind. What does that mean? The lower mind produces the physical body and the personality that carries the higher mind. That's what that means. So Adam endured and became the opponent of Leviathan, Balaam's carnal mind, who was now riding upon Cain and Abel, her two servants, who is now being fully supported by Balaam's mortal foundation, Cain and Abel, Leviathan's two servants, who are Balaam's

bestial nature. Now we need to understand that when Cain is in charge, when Abel has been slain by Cain and Abel is underneath Cain, Abel becomes as much of a criminal as Cain because Abel for all intents and purposes does not even exist. She's just a part of Cain. But then the Lord comes, Christ comes or in the Old Testament, Adam comes or Elohim comes and strengthens Abel and joins himself to Abel and Abel becomes righteous when he's joined to Adam. But when Abel is fully under the authority of Cain who is joined to Leviathan, Abel is just as much a servant of Leviathan and a criminal.

Verse 23, King James; And the ass saw the angel of the Lord standing in the way and his sword drawn in his hand and the ass turned aside out of the way and went into the fields and Balaam smote the ass to turn her into the way. We are translating ass as bestial nature. Angel of the Lord, We are translating Jehovah's righteousness. But in this case we have the English words, in the way, which represents a Hebrew word that can be translated character. So we are translating angel of the Lord in the way as Jehovah's righteous character. I guess that's it for verse 23. And Cain, Balaam's bestial nature, saw Adam, Jehovah's righteous character, standing with his drawn sword in his hand. What is the significance of the drawn sword? Does anybody know what the significance of the drawn sword is? The drawn sword is to separate, to slaughter Balaam. The Scriptural word is slaughter, to break up that ungodly configuration of Abel being under Cain and Leviathan sitting on top of the two of them, which is producing an evil personality and an evil mind in this man Balaam. That's a circumcising knife. That sword is a circumcising knife that has come to circumcise Leviathan and Cain off of Abel, Balaam's righteous potential. And Cain, Balaam's bestial nature saw Adam, Jehovah's righteous character, standing with his drawn sword in his hand and Abel, the righteous part of.... I guess I did not give you that one.

The English words in verse 23, out of, are a translation of a Hebrew word that can be translated part of. And Abel, the righteous part of Balaam's motivations and motivations is another translation of the Hebrew word translated in the way. And Abel, the righteous part of Balaam's motivations, walked into the field of Balaam's consciousness and struck Cain, Balaam's bestial nature, to turn Balaam towards Adam's righteous character. That phrase just really got me. And Abel walked into the field of Balaam's consciousness. Brethren, this is what happens, and as you get more and more spiritual, you can actually be aware that some character, that some entity, has literally walked into the field of your consciousness and is there

thinking through you or giving you ideas or talking to you. Being spiritual is a very interesting experience, but it requires you paying constant attention to what's going on inside of your mind. Entities literally walk into your field of consciousness and have something to say to you and that's what happened here.

Let me read it to you again. And Cain, Balaam's bestial nature, saw Adam, Jehovah's righteous character, standing with his circumcising knife drawn in his hand. That Godly threat, you see, restrained Cain. Cain, Balaam's bestial nature, saw Adam holding that knife and Cain gasped and Abel immediately got loose and came out from under Cain and appeared in the field of Balaam's consciousness. Can you hear that? Now remember what I told you when I was just reading the King James? At the very end of the chapter, the angel says to Balaam, if Cain did not get out of my way, those three times, I would have separated Cain from Abel forcibly. I would have cut them apart. But Cain yielded. Three times Cain yielded. The first time that Cain yielded was in verse 20 where it says, And Adam came to Balaam and said to him, Satan, Adam's widow, is calling to Cain within you. See, in order for Elohim to say that to Balaam, Cain had to be smitten. Cain had to be smitten under the authority of Elohim or Balaam would have never been able to hear that. So that was the first time that Cain was smitten. The second time that Cain was smitten is in verse 23. So the first time Elohim smote Cain. The second time Abel smote Cain. We'll get to the third time.

Let me just read this again. I just love this phrase. And Cain, Balaam's bestial nature, saw Adam, Jehovah's righteous character, standing with his drawn sword in his hand, saying if you do not get out of Abel's way, I am going to cut you away. Man, you better move now! And Abel, the righteous part of Balaam's motivations walked into the field of Balaam's consciousness and struck Cain, Balaam's bestial nature. The purpose for striking Cain was to turn Balaam towards Adam's righteous character. So the ass, Cain, knew what it meant, that the angel was standing there with that sword in his hand. Cain knew what it meant. You have slain Abel. You pierced Abel through and buried him under the ground. If you do not get out of the way, I am going to do the same thing to you. That's what that meant.

Verse 24, King James; But the angel of the Lord stood in the path of the vineyards, a wall being on this side and a wall on that side. The angel of the Lord is Jehovah's righteousness. This Hebrew word translated path means, more specifically, a narrow passage way. The Hebrew word translated



vineyards means gardens. A Garden is a symbol of the mind. Whatever we plant in our mind, that's what grows. I am translating that as the spiritual reproductive parts of Israel. I suggest to you that Jehovah's righteousness stood in the narrow passage way by which Balaam could have accessed the minds of the people of Israel, which tells us right here that this curse that was attempting to come forth was headed to be directly inputted into the mind of the people. This message is difficult, but we really have to get it, that Israel and the people of God (the Christians) there are curses coming at us continuously to strengthen our weaknesses, to tell us that what is really wrong is right, to justify sin and these are wicked, wicked curses, brought to us by wicked people with the specific intention of destroying God's people. This is how this seduction comes to you. Well the seduction does come in the form of a human being, but only after your mind has been prepared to receive the sin, you see.

Zimri came under Cozbi's seduction because witchcraft had weakened his resistance against fornication. See, Zimri was under the law. Fornication or adultery was wrong. He knew it was wrong, but his body was responding and his mind was not yet, apparently, so convinced of the utter destruction of the act that he was defended against it. He was under the law. This is how Satan destroys God's people. The curse or the thought comes through this narrow passage way that leads to the spiritual reproductive parts of the mind of Israel. The words on this side, we are translating to cover their sins and on that side, we are translating to block Balaam's curse. Because what this is saying is that the angel of the Lord created a wall that was protecting Israel from their own sins on the inside and protecting them from the curse on the outside. This wall was functioning on the inside and on the outside. It says in the King James, and a wall being on this side and a wall on that side. It was one wall. But on one side the wall was protecting Israel against the enemy within and on the other side, the wall was protecting Israel from the enemy without. But Adam, Jehovah's righteousness, stood in the narrow passage way. It's talking about the mind that led to the spiritual reproductive parts of Israel as a wall of separation that both covered their sins and blocked Balaam's curse.

You see, if that curse can get into that narrow place and make contact with your sin, what it does is it stirs up your sin to cause you to fall. So this wall that the angel of the Lord became, he stopped the contact. You see, what we are talking about here is a form of spiritual sexual intercourse. The male is the curse and the female is the potential to sin that we are resisting. If that

curse can get into that narrow place and make contact with our potential to sin, we have a problem. So the angel of the Lord was standing in between. He wasn't letting that contact be made. It's just like when you have a bunch of young people around. You stand between them. You do not let the boys and girls sleep in the same bedroom. The girls go in one bedroom and the boys go in another bedroom or even better yet, in another house. You have to keep young people apart. You do not just leave them alone and let them do whatever they want. You have to stand in the middle. You have to block them. That's what the angel of the Lord was doing. He was blocking the curse from contacting the potential to sin.

Verse 25; And when the ass saw the angel of the Lord, she thrust herself into the wall and crushed Balaam's foot against the wall and he smote her again. That's the third time now. And when Cain, Balaam's bestial nature (that's a translation of ass) saw that Adam, Jehovah's righteous wall was crushing her; that's a translation of thrust. The word unto, We are translating underneath. The word against, we are translating toward and the word, smote, we are translating again as killed. This is what we've got. And when Cain, Balaam's bestial nature, saw that Adam, Jehovah's righteous wall of separation, was crushing her underneath Abel, she thrust herself toward Leviathan's side of the wall that separated Balaam from Leviathan and killed Abel again. And when Cain, Balaam's bestial nature (you see Cain was fighting for Leviathan) and when Cain, Balaam's bestial nature, saw that Adam, Jehovah's righteous wall of separation, was crushing her underneath Abel, she thrust herself towards Leviathan's side of the wall.

See, she did not want to go down under Abel, so she was clinging to Leviathan's side of the wall that separated Balaam from Leviathan and killed Abel again. In other words, Cain would not go down under Abel. She would not yield to Adam, but she clung to Leviathan and stayed on top of Abel, which killed Abel again. Abel had gotten out and walked into the field of Balaam's consciousness. In other words, Abel was saying do not do that. Abel, walking into the field of Balaam's consciousness, was an influence that was directed to turn Balaam into the direction of righteousness. Because Abel appeared in Balaam's field of consciousness, Cain started going down under. See, they both cannot be conscious. It's one or the other. It's just a perverse period of time that both Cain and Abel or good and evil are present in our mind. So when Cain saw what was happening, she clung to Leviathan, got her strength from Leviathan, and killed Abel again, and forced Abel down under her authority, again.

I am sorry, but that was not the third time that Cain was struck. Verse 26; And the angel of the Lord went further and stood in a narrow place where there was no way to turn either to the left or to the right. In addition, Adam, Jehovah's righteousness, went and stood in the narrow place where one's nature turns from good to evil. That's the narrow place. We are translating where, so that. To the left, we are translating to the left side. That's Gevurah. That's judging Israel. And the right side, if you move to the right side, if you are in the middle column and you move to the left side, you become a harsh judge. If you move to the right side, what's happening is that your authority is being unraveled. The right side is too soft, you see. Continuing with verse 26; And in addition, Adam, Jehovah's righteous character went and stood in that narrow place where one's nature turns from good to evil, so that Balaam could neither judge Israel, that's turned to the left, nor unravel her authority, that's turning to the right. So what that means is Adam took the position in the middle column and he would not let Balaam budge to the left or to the right. Adam would not let Balaam judge Israel's sins, neither would he let Balaam's influence cause Israel to be susceptible to that sin, which is just what I had said earlier in the previous verse. That wall of separation protected Israel's potential from coming in contact with the curse, which would have stimulated that potential.

Verse 27; And when the ass saw the angel of the Lord, she fell down under Balaam and Balaam's anger was kindled and he smote her with a staff. That's the third time. Okay now, the King James makes it sound like Balaam is beating this animal, but the truth is that Elohim is smiting her for the purpose of turning Balaam in the direction of righteousness. Alternate translation, verse 27; And when Cain, Balaam's bestial nature, saw Adam, Jehovah's righteousness, she folded under Abel's authority. I guess that folded under is that, fell down. She folded under Abel's authority and anger poured out of (that's a translation of kindled) poured out of Balaam and Balaam struck (that's a translation of smote) Cain, Balaam's bestial nature, commanding her to generate divination rather than submit to Abel.

The three times that Elohim struck Cain are in verse 21 where it says and Adam rose up within Balaam and compressed Balaam's bestial nature, pressed down Balaam's bestial nature. That's the first time. On the notes that I gave you with the alternate translation, there is a mistake on those notes. So the first time, you'll see a number one at the end of 21A. That's what that means. That's the first time that Cain was stricken. The second time is verse 23 where Abel struck Cain. On your notes it says that verse 25 is the third

time, but that's wrong. Verse 27 is the third time. And when Cain, Balaam's bestial nature, saw Adam, Jehovah's righteous character, she collapsed under Abel's authority. That was the third time. And anger poured out of Balaam and Balaam struck Cain, Balaam's bestial nature, commanding her to use witchcraft against Abel. So we see that Balaam did strike her once. Let me take a look at that again.

I had to make some changes to the alternate translation of verse 27 in order to validate the statement further down, that Elohim had stricken Cain three times. I saw that I had mistranslated verse 27 because verse 27 is the third time that Cain was stricken and it could not have been Balaam that struck her. It had to be Elohim or someone from Elohim's household, which in this case is Abel. So the alternate translation of verse 27 reads, and when Cain, Balaam's bestial nature, saw Adam, Jehovah's righteous character, she collapsed under Abel's authority and anger poured out of Balaam because Abel had crushed Cain, Balaam's bestial nature, under Abel, even though Cain had used witchcraft against Abel.

Verse 28; King James; And the Lord opened the mouth of the ass and she said unto Balaam, what have I done unto you that you have smitten me these three times? The alternate translation is; And Jehovah opened the mouth of Balaam's bestial nature and Abel said to Balaam (We are translating what as Elohim because what is a cognomen for Elohim)

And Jehovah opened the mouth of Balaam's bestial nature and Abel said to Balaam, Elohim has smitten the bestial nature that belongs to you these three times. Let me just read you the last couple of verses so that you can get the drift of this because I am losing the drift myself. I'll read you verse 26, 27 and 28. And in addition, Adam, Jehovah's righteous character went and stood in that narrow place where one's nature turns from good to evil so that Balaam could neither judge Israel nor unravel his authority. And when Cain, Balaam's bestial nature, saw Adam, Jehovah's righteous character, she collapsed under Abel's authority and anger poured out of Balaam because Abel had crushed Cain, Balaam's bestial nature, under her foot even though Cain had used witchcraft against Abel.

So Jehovah opened the mouth of Balaam's dual bestial nature and Abel, the good side of Balaam's bestial nature, said to Balaam, Elohim has smitten Cain, your bestial nature, the bestial nature that belongs to you these three times. In other words, Balaam was enraged at Cain for submitting to Abel

and the Lord opened the mouth of Abel, the other side. Now the bestial nature is Cain and Abel. It's the Fiery Serpent. So the Lord opened the mouth of the bestial nature and Abel said, do not be mad at Cain. She just did this because Elohim has smitten her three times. Do not be enraged at her because, you know, that kind of anger is witchcraft. That's Balaam having a rage against his own self. That's how you make yourself sick. That's Balaam saying, why did I do that? Why did I do that, why did I do that? So the angel of the Lord said, in so many words, have mercy on yourself. Why did you do that? Because it's been me all the time inside of you, guiding you invisibly. See, we are talking about two parts of the same man. We are talking about the spiritual man, Balaam, who's under the influence of Satan and Leviathan and he did something that he did not intend to do.

Did you never do that? It happens to me all the time. I go to do something and I do the exact opposite because the Lord is controlling me. I cannot tell you how many times I think I am going to have one message and I sit down to study and I start doing exactly something else. Sometimes I am going one way and I wind up going another way because the Lord has controlled me. If I did not understand that, I'd be saying why did I do that? Why did I say that? Why did I say that to that person? Now they are mad at me. Well, the Lord said it to them. That's what's going on here. These are all internal aspects of one man. The bestial nature has two parts, Cain and Abel. When Cain is on top of Abel, the bestial nature is purely bestial. Now what is this bestial nature? It's our mortal foundation. It's every human being that appears in an animal body. That's what makes you a Homo sapien. You have an animal body. You have a mortal foundation called Cain and Abel. See, we've been given a new foundation, an incorruptible foundation, but that incorruptible foundation, which is in Jesus Christ, has not yet displaced our corruptible foundation except in one instance and that is in the case of the Lord Jesus Christ. Because as soon as our incorruptible foundation completely displaces our corruptible foundation, we will not be in an animal body anymore. That's because the foundation of the Lord Jesus Christ is not producing an animal body. It produces a body of light.

So we see already that Balaam is confounded. He does not even know why he's doing what he's doing. He's all confused because there is a spiritual battle going on in his mind. He's all confused. So at this point, you see, Balaam's power is broken. He has utterly failed. Abel has prevailed over Cain. Balaam has utterly failed to perform his own will because at this point his own will is the will of Leviathan. He's utterly confounded and does not

even understand why, at which point Adam, the angel of the Lord in the midst of Balaam, decides to have mercy on Balaam, on the whole man. He says to him, look, do not be all upset. The reason you've lost your power and the reason you cannot do what you intend to do is because I have been controlling your bestial nature. I've taken authority over your control panel. I've taken authority over your mind and I've whipped Cain into shape, so that Abel, your righteous mind can come to the surface. Do not be upset, everything is cool. That's what that was all about. You see him saying, Balaam, you were under the influence of Leviathan. I couldn't even have talked to you. The only way I could have stopped you from doing this evil would have been to kill you and I did not want to do that. The Lord did not want to kill this man. Now see, the very fact is that the Scripture says that the angel says to Balaam, I did not want to kill you. I guess we did not get to that verse yet, but we will get to it.

Adam is saying to Balaam, see if this technique that I was using, of wounding Cain to turn you into the path of righteousness, if that did not work, if your witchcraft power was so high, if Leviathan had so much power over you that my efforts did not work, if Cain did not willingly go down under Abel because of the wounds that I gave her, which were not terrible wounds, I would have separated them on my own recognizance. I would have taken this sword and I would have cut them apart. What is the significance there of that judgment that would have separated? You see, Cain is on top of Abel. First they have to be separated before Abel can come on top of Cain. So for the angel of the Lord to have used his sword to separate Cain and Abel, if Cain had not cooperated, it would have been a much more painful judgment. We are reading about this judgment in parable form, but this was emotional and mental pain for the man Balaam. He was confronted with emotional and mental pain. Why? Brethren, let me tell you something. It is very painful to want to do something and to utterly fail to do it and to be utterly defeated within your mind and in your emotions. I've experienced this. It's devastating. I am still recovering from the wounds of the Lord that have brought me to the place where I am today, because I was a very rebellious person. I was a very rebellious proud person and the Lord had to wound me so that His righteous nature could appear in me.

You know, I was even thinking about it the other night because I am still struggling with what has happened to me. I was one tough person. Nothing bothered me. Nothing, nothing bothered me. What I struggle with today is so unlike me that it amazes me. I remember the pastor that I trained under. His

testimony was that he was a really tough business man. Nothing bothered him. From what I understand, he wasn't such an honest business man either. He was a real tough "wheeler and dealer." When he came into the church and began to be a pastor, it just ripped him to pieces. It's a whole different lifestyle. It's a spiritual lifestyle and we get stripes and wounds that are spiritual, that have an effect on us that we would never expect could ever happen to us in the world. So I have had many stripes and wounds at the hands of the Lord and that's with me doing the best I can. So the whole principle here is that if Cain had not submitted, the angel of the Lord would have separated them forcibly and the judgment, whatever it would have taken, would have been much, much harder than the emotional wounds and the mental wounds that you have from being restrained from doing what you want to do. What is a forcible separation? It could be a devastating illness, a devastating financial loss or the loss of a child or of a loved one. That's not the Lord's first choice, to separate Cain from Abel in you, so that Abel could prevail over Cain. That's not His first choice.

Going on with the King James, verse 29; And Balaam said unto the ass, because you have mocked me, I would there were a sword in my hand, so now I would kill you. Once again we see that, that's not Balaam speaking, according to the alternate translation. But that is actually Cain speaking in response to Abel. Now Cain is under the dominion of Abel. Cain has been crushed under Abel and Cain has just heard Abel speak to Balaam. Abel is now comforting Balaam by giving him truth. Abel has said, Elohim has smitten the bestial nature that belongs to you these three times. In verse 29; Cain, Balaam's bestial nature, said to Abel, so you are the source of my pain. If I had a sword in my hand, I would kill you right now. You see, Abel comes forth with truth and with information. The Spirit of God always comes forth with information and the ignorant beast, Cain, says, so it was you that caused me all this pain, that I wanted to do something and I couldn't do it. All this emotional chagrin and confusion. If I could do it, I'd kill you right now. If I could do it, I'd put you under me. I'd flip you over and kill you again and flip you over and put you under me again because that's Cain's nature.

Verse 30; And the ass said unto Balaam, am I not thine ass, upon which you have ridden ever since I was yours and unto this day? Was I ever want to do so unto you? And he said, nay. Our alternate translation is; And Able, the good side of Balaam's bestial nature, said to Balaam, we are your Fiery Serpent. That's a translation of "not." We are your fiery Serpent, the bestial nature, which has repeatedly (that's a translation of ever since I was thine

and we are translating it repeatedly) been your mortal foundation up to this very incarnation. Incarnation is a translation of the word "day." The words, was I ever, we are translating, is it customary. The word, sow, we are translating now. The word, won't, we are translating to do. Unto thee, we are translating belongs to you. This is what verse 30 says according to the alternate translation. And Abel, the good side of Balaam's bestial nature, said to Balaam, we are your fiery Serpent, the bestial nature which has been your mortal foundation repeatedly, up to this very incarnation. Is it customary to do these things to the one who belongs to you? And Balaam said no. So we see a deep spiritual truth coming here. Abel is telling Balaam, we are your mortal foundation that has been reincarnating for centuries. We are the real you. You're just a temporary personality here and you belong to us. Is it customary to do these things to the one who belongs to you? And Balaam said no. So Balaam was greatly humbled. Does anybody not understand that?

Let me say it again. Abel spoke out and said to Balaam, the one that you are punishing is yourself. When you are in a rage like that, you are making yourself sick. When you are not forgiving, you are not forgiving yourself. You're using witchcraft on yourself. We are your mortal foundation. We are the one that has been reincarnating all of these generations. So the truth is that you belong to us. You're just a product of this generation. Do you think that's right, that you should be treating us this way? We are your basic principles. That's what Abel was saying. We are the real you, you see. The average person does not know who the real you is. You do not know who the real you is. None of you. You do not know who the real you is. You're not familiar with your internal principles. You here and the whole world, you are living the life of the beast. You're living the life of Cain, who has come forth for just this one incarnation. But the real you has been around many times. The real you has a mission. Is the mission salvation by works? No! The mission of the real you, of your mortal foundation, is to resolve the eternal conflict between Cain and Abel and with the help of the Lord Jesus Christ, to equip Abel to prevail over Cain, so that incarnation can stop.

Through union, through Abel's union with the Lord Jesus Christ, reincarnation is coming to an end and We are entering into permanent eternal life through the union of the Lord Jesus Christ and Abel, that good element of our mortal foundation. The Fiery Serpent is going to be covered over by our true foundation, by our incorruptible foundation, which is the Lord Jesus Christ. In order for you or anybody in this world to have this



experience, you have to find out that the real you has to be uncovered. And who is the real you? Your potential for a relationship with the Lord Jesus, that's who the real you is, you see. Whoever you are called to be in Christ, that's who the real you is. Cain is not the real you, you see. If you are leading a carnal life, you are leading a lifestyle of Cain. But the real you is Abel, who needs to be rejoined to the Lord Jesus Christ, who needs to be rejoined to the world above through union with the Lord Jesus Christ. That's how you find out that the true you is in God. We all came out of God. We all were very high. There was a fall. So this isn't you. This carnal mind, this carnal lifestyle, this isn't you. That part of you that seeks for God, that's who you are.

Verse 31; Then the Lord opened the eyes of Balaam. Now you see that Balaam repented here. Abel is speaking to him. Abel is chastising him. Of course, Abel is strengthened by Adam, so Abel speaking to him is his own basic principle speaking the wisdom of God to him. And Abel, the good side of Balaam's bestial nature, said to Balaam, we are your fiery Serpent, the bestial nature that has been your mortal foundation repeatedly, up to this incarnation. Is it customary now to do these things to the one who belongs to you or to the one who you belong to? I am not sure what the right translation is. Which is the right translation, Lord? Is it customary to do these things to the one; I think it's the one you belong to. I think I am going to have to change that to the one you belong to. Continuing with verse 31; And of course Balaam says no. This is not the right thing to do. So in verse 30 Balaam has repented.

Now in verse 31, we read, then the Lord opened the eyes of Balaam and he saw the angel of the Lord standing in the way and his sword drawn in his hand and he bowed down his head and fell flat on his face. Now this is Balaam submitting to the internal principality called Adam, the angel of the Lord, the presence of Jehovah in the person of Balaam. Then Jehovah opened Balaam's eyes and Balaam saw Adam, Jehovah's righteous character (that's a translation of in the way) standing with his drawn sword in his hand and Balaam bowed his head and prostrated his personality. His personality is a translation of the Hebrew word translated face. Then Jehovah opened Balaam's eyes and Balaam saw Adam, Jehovah's righteous character, standing with his drawn sword in his hand and Balaam bowed his head and prostrated his personality. He recognized God. See, as soon as Abel came on top and Cain went underneath Abel, then Balaam saw the true authority of God. Rebellion exists in you because Cain is prevailing over Abel in you. If you cannot recognize true authority, it's because Cain is

on top of Abel in you. You've got to break Cain's power by submitting to a Godly authority.

Verse 32; And the angel of the Lord said unto him, wherefore has thou smitten thine ass these three times? Behold, I went out to withstand you because thy way is perverse before me. But of course, this is Elohim telling Balaam that he's the one that smote Balaam's personality. This is Elohim exalting Himself over Balaam, saying you may be the biggest sorcerer in the world, but I've got power over you. You're not such a hot shot, you see. And Adam, Jehovah's righteous character spoke to Balaam. The Hebrew word translated wherefore means what and we are translating that Elohim. Elohim has smitten Cain, your bestial nature, these three times. Look and understand (that's a translation of behold) that I went out and opposed (opposed is a translation of withstand) Leviathan, the lifestyle (that's a translation of way) which is opposite mine (that's a translation of before me) so that Abel could cast down and that's a translation of perverse (to cast down) Cain within you.

And Adam, Jehovah's righteous character said to Balaam, Elohim has smitten Cain, your bestial nature, these three times. Look and understand that I went out and opposed Leviathan, the lifestyle which is opposite mine, so that Abel could cast down Cain within you. Because you see, Adam could have given Balaam his lifestyle. Now he could just have overshadowed Leviathan and given Balaam his lifestyle, but the reason that Adam went forth to support Abel, so that Abel could overshadow Cain, is that there is no permanent change and there is no hope for immortality if we just change our behavior. You see, Adam could have overshadowed Leviathan and changed Balaam's behavior. But he wanted to do a deeper work than that. He wanted to change Balaam's mortal foundation and bring that mortal foundation into a place where Balaam would be eligible for eternal life.

Let me just read verse 32 again. And Adam, Jehovah's righteous character said to Balaam, Elohim has smitten Cain, your bestial nature, these three times. Look and understand that I went out and opposed Leviathan, the lifestyle which is opposite mine, so that Abel could cast down Cain within you. See, Adam did not have to oppose Leviathan. He could have just knocked him out. But all he did was oppose him so that Abel would stand a chance.

Verse 33; And the ass saw me and turned from me these three times. Unless she had turned from me, surely now also I had slain thee and saved her alive. This is the verse that I was talking about. The angel is really saying, if the ass had not submitted to me, I would have forcibly separated her from Abel and that would have been a lot more painful than what you have already experienced. Verse 33; And Cain, your bestial personality, saw me and turned towards Abel, my personality. My personality is a translation of from me. So we see the two translations are the exact opposite of the King James. She did not turn away from Adam. She turned towards Adam's personality, Abel, these three times. Unless Cain had turned towards Abel, my personality, now I would have forcibly separated and that's a translation of slain (which means slaughtered) I would have forcibly separated Abel from Cain to save your life. What does that mean, to save his life? It means that either Cain had to submit to Abel voluntarily or the angel had to come and cut them apart and force Cain into submission to Abel or that Abel would have had to kill Balaam. Those were the three choices.

Verse 34; And Balaam said unto the angel of the Lord, I have sinned, for I knew not that you stood in the way against me. Now therefore if it displease you, I will get me back again. And Balaam said to Adam, Jehovah's righteous character, it was sin for me to not know or to not understand that you were standing opposite me. That's a translation of against me. It was sin that I was blinded to the fact that you were opposing my lifestyle. But now will my evil eye be returned to me? Those words displease thee is a translation of two Hebrew words. One means eye and one means evil. That's not even an interpretation. That's what the word means, evil eye. Will my evil eye be returned to me? Now that I've repented, am I going to get my power back? (Laughter) I thought that was so funny. And Balaam said to Adam, Jehovah's righteous character, it was sin for me to not know that you stood opposite my lifestyle, but now will my evil eye be returned to me? Am I going to get my power back? I just jumped to verse 1 of Chapter 24 because I wanted to show you what the end of Balaam is from God's point of view. Physically, Balaam is killed by the Israelites, but let me tell you this first. We just came to the rest of Chapter 22 of the Book of Numbers, and it's the conversation between Balak and Balaam.

Apparently, Balaam just continued to have these conversations with Balak. I do not really understand that completely. But somewhere along the line, as I told you earlier, Balaam gave the secret of cursing Israel to Balak. The secret was that you have to get them to sin and their weakness is human

sexuality. The men of Israel had a weakness for pagan women. But I want to tell you something, it may very well be true that the weakness of Israel is adultery and fornication, but it's more than that. The weakness of Israel is that they fall into witchcraft, you see. It's true in the natural and it's true in the spiritual. Israel keeps falling into witchcraft. That's how they became enslaved in Egypt. They fell into the pagan religion, the mystery religion of Egypt. That's what they were delivered from. So only God knows. I do know this, that everything that happens in the spiritual also happens in the physical, but I am not exactly sure how it happened. Although in this account we have the names of two people that were murdered to stop the plague. So apparently this Zimri and Cozbi were in fornication in the natural. But over the generations, Israel has done both. They've fallen into physical fornication and they've fallen into spiritual fornication. Continuously, Israel has worshiped pagan gods; the pagan gods of money, the pagan gods of lust, the pagan gods of greed, the pagan gods of witchcraft.

Israel has just fallen into trouble over and over and over again and every time God moves to raise them up. See, Israel is a spiritual nation. We are called to be very high spiritually. So if you are not spiritual, then you fall down into the physical plane and you have some form of witchcraft in your life, some form of idolatry or paganism in your life because you are called to be a spiritual person. Then when Israel is called (and this is the church as well as Israel) when God starts raising them up again to that high spiritual place, then they go off into the spiritual fornication. Israel has just been flip flopping and slip sliding for thousands of years. What's more, they are not going to make it until they receive their Messiah. My understanding of what the Jews expect of Messiah is that they expect a physical man. Well we know that Jesus came and He was a physical man, but Jesus' whole purpose in appearing in the earth was to be crucified and resurrected so that He could become a glorified spiritual man, which would become our higher self, and save us from our weaknesses by joining Himself to us. I do not know, maybe they do have that revelation. I do not know. But I know that by and large, they are waiting for a physical Messiah. They are waiting for two Messiahs according to my understanding of reading Kabbalah. The Jews are waiting for two Messiahs, Messiah Ben David and Messiah Ben Joseph, which I believe are the two comings of Christ.

From what I've read, they think that Messiah Ben Joseph is coming first, but as I read it; I shouldn't even be talking because I do not have this straight in my head. I shouldn't give you the names because I do not have it straight in

my head. But one of these Messiahs is going to be killed and I think that they say that's Messiah Ben Joseph. But we know it was Messiah Ben David that was killed because Jesus Christ was killed. Of course, He rose from the dead. But that's what I believe the Lord told me, that these two Messiahs (that all Judah, all of Jewry, is waiting for) is the two comings of Christ and they do not understand that one coming has already transpired. I haven't read everything to date, so I do not know what they know. There is so much material that it could take my whole lifetime and plus to even know what I am talking about. But I haven't read anything that would indicate an understanding that the Messiah will become a glorified man who will then come back and inhabit the bodies of the people. Maybe they do believe that. I should stop talking about what they believe because I am really not qualified to do that. Maybe they do believe that. You know, they talk about Elijah being the higher mind of Moses and all that, so maybe they do have that revelation. They just say it in their own way. Let me just get on with this message and not be talking about what Israel believes because I do not know what they believe.

So the balance of Chapter 22 is Balaam going forth and trying to curse Israel, but prophesying glory over them instead. I am not going to take the time to put this on the tape. It's really late and I want to wind this up here. Anyone who's interested can read the balance of Chapter 22 themselves and read the prophecies that Balaam says over Israel and you can read Chapter 23 also and see that Balaam is still going with Balak. I guess the prophecies are coming forth in Chapter 23. The end of Chapter 23 is Balak still saying to Balaam that he should curse Israel. So Balak just did not get the message and Balaam is told in verse 29 of Chapter 23; And Balaam said to Balak, build me here seven altars and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said and offered a bullock and a ram on every altar. So what is this? Balaam is still fooling around with Balak. He's totally double minded. He's still telling Balak to build him altars. So he had to have some ungodly motive to be doing that. According to the Zohar, Balaam did not get what he was paid for. He was paid to curse Israel and he could not curse Israel, but he did sell Israel out by explaining to Balak what to do to make them fall.

As far as Balaam, himself, is concerned, verse 21 of Chapter 24 says, And when Balaam saw that it pleased the Lord to bless Israel, he went not as at other times to seek for enchantments, but he set his face toward the wilderness. Our translation of that is as follows. And when Balaam saw that

Jehovah had opened his good eye. That Hebrew word translated pleased means good eye as opposed to evil eye. When Balaam saw that Jehovah had opened his good eye to bless Israel, he no longer opposed Israel. That's a translation of to seek for. He no longer opposed Israel, Adam's footsteps. That's a translation of as at other times. The word toward, We are translating to draw near. The word wilderness, we are translating to draw near. The word wilderness, we are translating speech. The word set, we are translating root. The word face, we are translating personality. When Balaam saw that Jehovah had opened his good eye to bless Israel, he no longer opposed Israel, Adam's footsteps. From the Doctrine of Christ, we found so many times that the individual man is called a footstep of Adam. We are all footsteps of Christ. We are images of Christ. So he no longer opposed Adam's footsteps with incantations, but drew near to the speech of Abel, the root system of Adam's personality.

Now you may remember we had a message called The Lie About The Lice, in which it was revealed that Abel was Adam's root system. Every human being born of a woman has an Abel. Now Abel is dead in most people. He's dead and under the authority of Cain, but he can be raised from the dead and it's Christ that's grafting to that dead Abel and raising him from the dead. If you want Christ to appear in you, Abel in you has to be activated. He has to be raised from the dead. Abel is Adam's root system in you. So you see, if you have the Holy Spirit, no matter how powerful the Holy Spirit is in you, what you have is the branch of the tree. If Abel in you is not raised from the dead, your tree will never endure because the branch cannot endure without the root, you see. You have to get Christ grafted to you and There is only one way to get Christ grafted to you and that means you have to judge Cain because Abel is lying dead in the street under Cain and Cain is defended by Leviathan and Satan. The only way that you are going to get the root of the tree grafted to you, which is your only hope of eternal life, is to have your sin nature exposed. See, that's the way it goes. Nobody wants to hear it. Nobody likes it. It's not pleasant and it's painful, but it's worth it. Is it not worth it? Is it not worth it to come under the full protection of the Lord? Because His protection only goes as far as your righteousness. See, when you are openly in sin, you are not covered and you may not understand that you are in sin. Sin is in your mind. It's the way you think, you see. Praise the Lord.

So this has been an interesting message. It really hasn't been very Kabbalistic, but when we come back from dinner, I am going to take out my computer and we will go over every reference to Balaam in the Zohar. That

will bring us into the Kabbalistic aspect of the study. Are there any questions or comments before we break for dinner? Okay, God bless you.

Praise the Lord, We are back from dinner. I've been doing some thinking about Balaam over dinner and the more I think about him, the more I realize that when the angel of the Lord overshadowed him, he spoke beautiful prophesy. That was when the angel of the Lord repressed his sin nature. But as soon as Adam released him, he went right back to being evil again. He was meeting with Balak. He was offering sacrifices and he meets his death on the battlefield when Israel goes to war against Midian at the express instructions of the Lord. Balaam is one of the men who was killed. This is a real mystery to me. Apparently, Balaam was a real wicked sorcerer just as the Scriptures and the Zohar suggest. Yet Adam was present in him and Adam preferred to not kill him. So that is a great mystery.

But what it says to me is that this is the story of the human condition and that there are many, many people amongst the human race today who are very eligible to be overshadowed by Christ Jesus, but apparently it's just not time. Apparently it's just not time and the only word that I have on it is that the Lord is doing everything He can to save the simple people. I said that earlier. The people that are not particularly spiritual, they are the ones that the Lord is being long suffering with, that He's sending teachers to them and intercessors and priests and prophets to help them to get to a place where they too can be saved through union with the Lord Jesus Christ. So the highly spiritual people who would respond to the true living God, They are on hold and all of humanity is on hold until the plan of the Lord Jesus Christ is completely implemented. Are there any questions or comments on Balaam?

Okay, what I am going to do now is read the alternate translation and then I have my computer out here and We are going to start looking at all of the verses in the Zohar that mention Balaam. I will read them to you and I will comment on them and I do not know if we'll have time to do all of them. There seems to be quite a few, but we'll at least fill up another tape besides this tape. At that point we'll see what we do. Okay, let me read you the alternate translation of Numbers Chapter 22 verses 20 thru 34. Then I'll read you verse 1 of Chapter 24. There are some interspersions here, not too many, but there are a few. And Adam rose up within Balaam and compressed Balaam's bestial nature and Elohim came to Balaam and said to him, Satan, Adam's widow, is calling to Cain within you to rise up and besiege the men of Israel. But even though you go with them, the words that I say will nevertheless

come forth from your mouth. And Balaam went with the princes of Moab and Elohim's judgment emanated from King Adam within Balaam because Balaam went with the princes of Moab, but Adam, Jehovah's righteous lifestyle within Balaam opposed Leviathan, Balaam's carnal mind, who was now riding upon Cain and Abel, her two servants who are Balaam's bestial nature.

And when Adam endured, Cain, Balaam's bestial nature, saw Adam, Jehovah's righteous character standing with his drawn sword in his hand and Abel the righteous part of Balaam's motives walked into the field of Balaam's consciousness and struck Cain, Balaam's bestial nature, to turn Balaam towards Adam's righteous character. And Adam, Jehovah's righteous character, stood in the narrow passageway that leads to the spiritual reproductive parts of Israel as a wall of separation that covered their sins from the inside and blocked Balaam's curse from the outside. And when Cain, Balaam's bestial nature saw that Adam, Jehovah's righteous wall of separation, was crushing her underneath Abel, she thrust herself toward Leviathan's side of the wall that separated Balaam from Leviathan and killed Abel again. And in addition, Adam, Jehovah's righteous character, went and stood in that narrow place where one's nature turns from good to evil, so that Balaam could neither judge Israel nor unravel his authority. And when Cain, Balaam's bestial nature, saw Adam, Jehovah's righteous character, she collapsed under Abel's authority and anger poured out of Balaam because Abel had crushed Cain, Balaam's bestial nature, under her foot, even though Cain had used witchcraft against Abel.

So Cain, Balaam's bestial nature said to Abel, you are the source of my pain. If I had a sword in my hand, I would kill you right now. So Jehovah opened the mouth of Balaam's dual bestial nature and Abel, the good side of Balaam's bestial nature said to Balaam, we are your Fiery Serpent, the bestial nature which has been your mortal foundation repeatedly up to this incarnation. And Abel, the good side of Balaam, Balaam's bestial nature, said to Balaam, Elohim has smitten Cain, the bestial nature that belongs to you these three times. Is it customary now to subject the one who you belong to, to these things, and Balaam said no. Then when Balaam repented, Jehovah opened Balaam's eyes and Balaam saw Adam, Jehovah's righteous character, standing with his drawn sword in his hand and Abel and Cain, Balaam's righteous personality, prostrated itself and Balaam bowed his head and Adam, Jehovah's righteous character, said to Balaam, Elohim has smitten Cain, your bestial nature, these three times. Look and understand



that I went out and opposed Leviathan, the lifestyle which is opposite mine, so that Abel could cast down Cain within you. And Cain, your bestial personality, saw me and turned towards Abel, my righteous personality, these three times. And if Cain had not turned towards Abel, my righteous personality, this time I would have forcibly separated Abel from Cain to save your life.

And Balaam said to Adam, Jehovah's righteous character, it was sin for me to not know that you were opposing my lifestyle. But now that I have repented, will you return my evil eye to me? See, what that says to me is that Balaam did not truly repent. Balaam merely confessed that it was sin, that it was his sin nature that blinded him to the fact that Adam was trying to influence him. But there was no true repentance because he wanted his witchcraft power back. Then we did translate verse 1 of Chapter 24 which says, and when Balaam saw that Jehovah had opened his good eye to bless Israel, he no longer opposed Israel, Adam's footsteps, with incantations, but drew near to the speech of Abel, the root system of Adam's personality. Now that sounds to me that there is true repentance over here, when he saw that Jehovah had opened his good eye to bless Israel. Well, I guess the bottom line is that he was still under Adam's influence and when Adam released him, he went right back to his wicked ways.

The bottom line is you have to have righteousness in your inward parts. Christ Jesus can influence us from the outside or the Holy Spirit can influence us from the outside and it will never be our righteousness until the tree of life is planted in us and starts to grow in us and becomes our very nature. That's the bottom line. I believe that Balaam is a type of the people in the church. He's the type of anybody that has spiritual potential. We are all evil at our root. Even the psychiatrist will tell you that. The goodness that we manifest is because we are socialized. We are taught it by our parents. Nobody ever knows what they would do or what they would be like if they were subjected to any form of violence or deprivation in their childhood. I saw the latest Star Trek movie last week. It wasn't all that good, but the plot was very interesting because it turns out that Captain Picardy discovers that some wicked society has made a clone of him. In case you do not know what a clone is, it's another human being that was literally grown out of a hair follicle of Captain Picardy.

Somehow these people got a hold of his DNA and grew another Captain Picardy. Their intention was to control this clone and replace the true Captain Picardy with the clone. It was an evil plot and the clone was evil. Captain

Picardy was horrified to come face to face with an alter Ego of himself. Well first of all the clone told him how painful and hard his life was and how he had been abused in his growing up years and he told Captain Picardy, you do not know what you would have been like if you had been subjected to the cruelty that I was subjected to. Captain Picardy knew that what he was saying was true. You see, Captain Picardy's first reaction was, oh I could never be evil like you and the clone said you do not know what you would be if you were subjected to what I went through. The bottom line is that none of us know what we would be like if we were raised under other circumstances. Captain Picardy was just horrified looking at his evil alter Ego knowing that this could have been him.

We are all Balaam, especially those of us who are going on in Christ and developing spiritual potential. We are becoming very powerful. The word in our mouth is becoming very powerful. With our thoughts we can hurt people. You have to be very careful about what you think and it is very dangerous to go on with this program to become spiritual and to not have a relationship with your inner principles. It's very dangerous. You do not know what you are doing or who you are hurting. So it's really important that you seek the Lord judiciously for Him to open your eyes and establish a relationship between you and your inner principles so that you can police them. That is very, very important. Praise the Lord. Just one more comment on this Chapter 24 verse 1. I guess this just happened with Balaam, that he drew near to the speech of Abel. He just did it as long as his good eye was opened. We do not know how long his good eye stayed open. What is his good eye? What is our good eye? Our good eye is Abel. That's our good eye, you see. Balaam had two eyes and only one eye could be open at a time. That's what the Zohar tells us. Our two eyes are Cain and Abel. Either our evil eye is open or our good eye is open. So we see that Jehovah opened Balaam's good eye, but only for that season, while he blessed Israel. Then apparently, he went back to his evil ways. So that means Cain had to come back up on top again and his end was that he was murdered or executed by the Israelites.

Are there any questions before we start with the Zohar? Now I am taking these statements from the Zohar from my software. Unfortunately for those of you that have the books, at the beginning the references are accurate, but towards the end the references break down because I've looked for some of the references. I've seen something on my software that I would like to see in the book and the references are not accurate. So I'll give you the reference for those of you that have the books, but at some point the reference system

breaks down. Okay, we have here one hundred and seventy seven references to Balaam in the Soncino Zohar. We'll see how many we'll do. Okay, the first one is the reference number 68B. Now for those of you that have the books, there are five volumes to the Soncino Zohar. These numbers that I am giving you start in Volume 1 and they go all the way through Volume 5. These are not the regular page numbers of that book. You have to look at the top of the page in the corner. On the left hand page it's in the right hand corner and on the right hand page it's on the left hand corner. You'll see references. This is 68B. The pages that have an A or a B next to them, those are the references that I am giving you. Does anybody not know what I am talking about? Our first reference here is page 68B and this is what the Zohar has to say here. I am looking for the beginning of the sentence.

Now of course we are picking up in the middle of commentaries here, so I am going to try and make it as clear as I can. This accords with a remark of Arseman, that a man possessed of an evil eye carries with him the eye of the destroying angel. Hence he is called destroyer of the world and people should be on their guard against him and not come near him so that they should not be injured by him. It is actually forbidden to come near to him in the open. If therefore it is necessary to beware of a man with an evil eye, how much more should one beware of the angel of death? An example of a man with an evil eye was Balaam, of whom it is written, thus saith the man whose eye is closed and that is a quote from Numbers 24 verse 3. It's talking about his good eye being closed. His evil eye is open and his good eye is closed. This means that he was possessed of an evil eye and on whatsoever he fixed his gaze, he drew thereon the destroying spirit. Knowing this he sought to fix his gaze on Israel in order that he might destroy everything upon which his looks should fall. Thus it is written, and Balaam lifted up his eye indicating that he raised one eye and lowered the other so that his evil eye should fall upon Israel. Israel, however, was immune, and he saw Israel dwelling tribe by tribe. That is he, Balaam, saw the Shekinah hovering over Israel and kept in position by the twelve tribes underneath and his eye had no more power over them.

How he said, can I prevail against them seeing that the Holy Spirit from on high rests on them and shields them with her wings? So we see, according to this, that the Holy Spirit is the Shekinah. We also are told that the formation that the twelve tribes took when they traveled together in the wilderness, was a formation that (I do not know if encouraged is the right word) but I will say encouraged the Shekinah to descend upon them. The formation that the

twelve tribes took because they were all in a specific position. If you do not know that, that's true. When the twelve tribes camped, they set up their camp in a specific formation and that this formation is what drew down the Holy Spirit upon them. Let me see, There is a little bit more here. This is indicated in his words, he couched, he laid down as a lion. Who shall rouse him up? That is who shall raise him from over them? Who shall raise the Holy Spirit from over them so that they shall be exposed to the influence of the evil eye? The only way to hurt a Christian, the only way to hurt the church, the only way to hurt a Jew, is to cause them to sin.

If you are in right relationship with your God, you should be invulnerable. If we are not, it means there is something lacking in us and we should be petitioning the Lord to close up that hole in our hedge. Some holes in our hedge take time to close up. I am still seeking deliverance with my immune system. I was dying and I am not dying anymore, but I am not as healthy as I would like to be. We might be changing our attitude and changing our behavior and confessing our sins, but the hole does not get closed up overnight. But make sure you are not deceiving yourself. If you are getting sick or you are having a problem or there are accidents happening to you or your family, make sure that you are not deceiving yourself. Do not assume that you are right with God. If everything isn't straight, but the hole isn't completely healed up yet, but you think you are doing all that you could do, you should ask the Lord. Lord, is there anything, any un-dealt sin in my life? If you want the best of God's protection, that's what you need to do, to put yourself before Him and say, Lord, if There is any unconfessed sin in my life, anything that I do not understand, please help me to see it.

Help me to see it. Help me to understand it and help me to do my part in closing up the hole in this hedge. That should be your prayer. That should be the prayer of any person who is seriously desiring to walk under the fullness of the protection of Christ Jesus. We are supposed to be invulnerable. We are supposed to be indestructible. We are not supposed to get sick. We are not even supposed to die. We are not supposed to have any financial or emotional or spiritual lack whatsoever. We are supposed to be a greatly favored people. That means spiritually, intellectually, emotionally and materially. If your life does not line up with what I just described, you would be wise to get before God. Of course your health also is included in all that. If your life does not line up with that, if you do not have divine health, and no financial problems, no emotional problems, no spiritual problems, you need to get before the Lord. Ask Him to show you what needs to be exposed

and what needs to be dealt with and what needs to be changed in you, so that you can line up just like the twelve tribes of Israel lined up at a particular formation which encouraged the Holy Spirit to descend upon them and protect them. You need to know what you need to do that you are not doing that will encourage Christ Jesus to dwell with you and to cover you under His wings so that you will be completely indestructible, undefeatable and invulnerable.

We are told here, in the same manner, the Holy One, blessed be He, sought to shield Noah and to hide Noah from the evil eye so that the impure spirit should have no power over him and do him no harm. That's our desire, that the impure spirit that's in this world and that is in man should have no power over us to do us any harm. We are living in a polluted world and the pollution is permeating us as well as the world. But we can walk on top of this filth in victory through a right relationship with Jesus Christ. Brethren, the personal relationship with the Holy Spirit that's in the church today is not cutting it. Lots of people that speak in tongues are sick and are on chemotherapy and losing children and having financial problems. You see, the Holy Spirit of the Old Testament is not the Holy Spirit that's in the church today. The Holy Spirit of the Old Testament can be likened to the Spirit of Christ today. It's the Spirit that comes with Christ Jesus. The Holy Spirit that's in the church today is the gift that comes from the Lord Jesus Christ to encourage people to turn back to God. You know, it will deliver you. The Holy Spirit will heal you, will comfort you, but in order to get the kind of protection that we are talking about, you must have the Holy Spirit that dwells with you in depth. You know it's just a terminology of the Old Testament. What we are talking about is Christ Jesus grafted to you and the Spirit that arises out of that spiritual man literally possessing you.

That's what we are talking about to get the kind of protection that we would all hope to have. In order to do that you have to be living a holy life. We are talking about consecration. For that kind of protection, we are talking about giving your whole life over to the Lord. You cannot do it? Well that's okay. Do you want to do it? It's all in your attitude. The Lord will do it for you if your attitude is right. You just have to know without a shadow of a doubt that God is always righteous. Any problem in your life is because of sin. He is righteous. It is impossible for Him to fail us. It is impossible for him to let us down. It is impossible for Him to do evil to us with an evil motive. We are the ones that must line up with Him. The way you practice lining up with the Lord is by submitting to the ministry that He sends you to and practice lining up

with the head of the ministry and practice lining up with any supervisor or elder that's over you. Because there is no way that you will be lining up with the Lord, who is invisible to you, if you cannot line up in simple office or ministry procedure. That's just the truth. I am trying to let you see the truth. I am trying to open your eyes. Submission is the name of the game. Full protection from God to the point of invulnerability is in obedience. In order to be obedient, we must understand what the Lord requires of us. We must understand if we are not complying. Someone has to tell you, you see. Okay, any questions or comments about this commentary.

The next passage is page 91A. In this reflection, God stood over Abram and spoke with him although he was not circumcised. Maybe I'll go back one sentence so you know what I am talking about here. It says, until Abram was circumcised, he was addressed only by that grade. What this is saying is that Jehovah did not speak to Abram until he was circumcised. Until Abram was circumcised, he was addressed only by that grade, to which the other grades are not attached. The truth is that this grade or grade of the energy of God is indeed the reflection of all the higher grades and was rendered possible through the reflection. What it's saying is that the true Spirit of God did not speak to Abram before he was circumcised. It was just a reflection of the Spirit of God. In this reflection, God stood over Abram and spoke to him although he was not circumcised. God spoke to him through a reflection. Now it talks about Balaam. The whole point here is that the Zohar is saying that Jehovah did not speak directly to Balaam because Balaam was not circumcised. Of Balaam it is said that he saw the vision of Shaddai and that's Numbers 24:4. Balaam saw the vision of Shaddai. He did not have the direct contact with God.

The Elohim that spoke to Balaam was the spirit of the Adamic nature that was within him. He never had direct contact with the living God because he was unclean. This is the comparison here. Of Balaam it is said that he saw a vision of the Shaddai and of Abraham that God spoke to him in a vision. You see, we are told that God spoke to Abraham, but Balaam saw the vision. The whole point is God never spoke directly to Balaam. That's the whole point. Is everybody okay with that? The next passage, page 111B. And God came to Abimelech, etc. Can that be? Does then the Holy One, blessed be He, come to the wicked? The same question is raised by the words, and God came unto Balaam, Numbers 22:9. And again, God came to Laban, Genesis 31:24. In all these cases, however, it was in fact only a heavenly messenger who was dispatched to them and who in executing their message assumed

that divine name Elohim. God is a translation of Elohim. Since they assumed this divine name, Elohim; since they were emissaries of justice. Hence, God came to Abimelech in a dream of the night and said to him, behold thou shalt die because of the woman whom thou hast taken.

So this is the point. The Scripture says God came to Balaam and that God is a translation of the word Elohim. This is a teaching that's not really taught in the church, but the Kabbalists and the Jewish scholars say that Elohim is a name that sometimes angels take, that it's a generic name for heavenly presences. That's what the Jewish teaching is. I tend to receive that. So in the case of Balaam, that's the spirit that was of the Adamic nature that was already within Balaam that rose to the surface to stop him from cursing Israel. Any questions or comments? Next page is 119B. He's talking about the emissaries who perform God's behest and he says, they may all be from the side of mercy and not from the side of stern justice since there are messengers from the side of mercy and others from the side of justice. Those emissaries, like those Elohim, those angels, those belonging to the side of mercy, never execute a mission of punishment in the world. It may be asked, how can we reconcile with this the case of the angel who appeared to Balaam and of whom we have been taught that he was first a messenger of mercy and then was changed into one of severity? This angel of mercy that came to Balaam said, do not go. The angel of mercy came to Balaam to raise his consciousness to help him to understand that these men that were soliciting him were evil. That was an act of mercy.

Yet, the question that's coming up in the Zohar is this very same angel became an angel of judgment to Balaam. But the rabbi in the Zohar is saying, an angel cannot be an angel of mercy and judgment at the same time. So how do we deal with this dilemma? In reality the Zohar says, the character of his mission, of the angel's mission, was not changed, as he was throughout a messenger of mercy on behalf of Israel, to protect them and plead for them. But this meant punishment to Balaam, for this is the way of the Holy One, that when He confers kindness on one, the same kindness may result in punishment for another. Do you understand what they are saying here? That this angel that came was an angel of mercy to Israel. It was an angel of mercy to save Israel. It was also an angel of mercy to Balaam to warn him. But this angel of mercy, in order to be what he was called to be, in order to be an angel of mercy, had to bring judgment upon Balaam.

Brethren, this is the exact principle behind righteous judgment. This is the very principle behind the righteousness of God in dealing with fallen mankind. Judgment, corrective judgment, is an act of mercy. If someone is being cursed, someone is being hurt, someone is about to become ill or die because of cursing that's coming towards them, the mercy of God towards that person whose husband and family and children are praying day and night, save our mother or save our father from this deadly disease, the act of mercy would be an act of judgment on the person that's doing the cursing. This is the very essence of righteous judgment. Judgment that is not done for punishment's sake, but judgment that is done so that mercy can be done. If you are called to be a son of God, that is the kind of judgment that you are called to, corrective judgment without condemnation. Then the person that's being corrected has the opportunity to confess that they are wrong and to ask God to help them to change. If not, then the judgment that comes upon you is what the angel said to Balaam, if Cain within you had not submitted to me, I would have separated Cain from Abel forcefully. Whatever pain you are experiencing because of me restricting your ability to do what you would like to do, the pain that you would experience, if I forcibly separated Cain from Abel, would be much, much worse. Any questions or comments?

Next is page 125B. I marvel at the wicked Balaam, how all his actions proceeded from the side of impurity. Now that's interesting. It says how all of his actions. Well I guess his prophesy was not an action, it was speech. I marvel at how all his actions proceeded from the side of impurity. We here learn the mystical lesson that all species of witchcraft are linked up with and proceed from the Primordial Serpent who is the foul and unclean spirit. Hence all sorceries are called hasheim, literally serpents. Whoever becomes addicted to them, to sorceries, pollutes himself. This really isn't about Balaam, but I am going to go on with this because it's interesting. It says that in order to attract unclean spirits to yourself, you must first be polluted; "whoever becomes addicted" to unclean spirits. Who becomes addicted to unclean spirits? I was addicted to tarot cards. I was addicted to palm readers and to tea leaf readers, when the Lord delivered me from that horrible bondage. So it says here in the Zohar, whoever becomes addicted to evil spirits pollutes himself. He has first to become polluted in order to attract to himself the side of the unclean spirit. So anybody that's addicted to witchcraft in any way, you must have a spirit of witchcraft before you can be addicted. Because if you do not have a spirit of witchcraft in yourself (well it's even more than "a" spirit) if you do not have witchcraft heritage in yourself, the unclean spirit will have nothing to latch on to.



It says here, for it is a dictum of our teachers that corresponding to the impulses of a man, here are the influences which he attracts to himself from above. Should his impulse be towards holiness, he attracts to himself holiness from on high and so he becomes holy. But if a man's tendency is towards the side of impurity, he draws down towards himself the unclean spirit and so becomes polluted. For this reason, in order to draw towards himself the unclean spirit from that supernal Serpent, the wicked Balaam besmirched himself nightly by bestial intercourse with his ass and he would then proceed to his divinations and sorceries. I am not going to read it here, but the Zohar at this point goes on to describe a ritual by which Balaam sacrifices and dissects animals. I mentioned this on the earlier part of this message. I do not know whether this is true or not. You heard what I said on the tape. I am choosing to not take this literally. If it is literal, then the Lord will have to deal with me. I do confess that there are forms of witchcraft practitioners in the world today who would do things like this. My problem is that I do not see how anyone could be involved in this kind of ritualistic dissection of animals and bestiality and have Christ (Adam is a form of the Christ in the Old Testament) arise in him and say to him, I prefer to spare your life and that's why I've come. I cannot understand that, so I am just going to leave it on the shelf at this point.

Page 126A. Many a time have I asked this question. Let me get back here and find the question. We are still talking about Balaam here. Okay all you women, get ready. This sounds very anti-female, but of course I do not believe that this is true in the natural although I do believe this is true in the spiritual. Nevertheless, a lot of people who take this work literally and I think most orthodox Jews do, do have this prejudice against women and this is what the Zohar says. Why is it that many kinds of magic and divination are only found in women? I think that's true, that most witches are women. Ari Isaac replied, thus have I learned, that when the Serpent had intercourse with Eve, he injected defilement into her, but not into her husband. Another rabbi said, many a time have I asked this question, but not until now have I received a real answer.

Well what would we say about that? Based on what we know about what happened at the time of the fall, the Serpent injected his defilement into the woman and not the man. But the Scripture says, and she ate and her husband ate with her. So I do not know what to say about that. I am just leaving this before the Lord. R. Jose further asked him, in which place and from whom did Balaam derive all his magical practices and knowledge?

Rabbi Isaac replied, he learned it first from his father, but it was in the mountains of the East, which are in an eastern country, that he obtained a mastery of all the arts of magic and divination. Of course I am not going to go into this now, but it says, for these mountains are the abode of the angels, Uzza and Ozzio, whom the Holy One cast down from heaven. Someday as the Lord anoints me, we'll have a message on Uzza and Ozzio, which I personally believe are Cain and Abel.

Well, why do not I just read it to you? I guess you all want to know what it's all about. If the Lord wants me to do all 177 references, we'll just have a Part 2 to this. I am going to finish out this 90 minute tape that we are working on now and I am going to call it quits for tonight. If the Lord lets me, we'll do a Part 2 of this to finish all these other verses. For those mountains are the abode of the angels, Uzza and Ozzio, whom the Holy One cast down from heaven and who were chained there in iron fetters. Now we know there is a reference to that in the New Testament in 1 Peter Chapter 2:4. It is they who impart to the sons of men a knowledge of magic. I believe that these two angels are Cain and Abel. That means that a knowledge of magic can arise from within us, from within our own Fiery Serpent and the Fiery Serpent is the witch within us. We know that, right? Hence the Scriptures say from Aram, Balak, bringeth me the king of Moab, from the mountains of the east. That's a quote from Numbers 23:7.

But said Rabbi Jose, it is not written and he went not as at the other times to meet with enchantments, but he set his face towards the wilderness. That's talking about Balaam. That's one of the Scriptures that we translated. That's Numbers 24:1. Said Rabbi Isaac to him, the lower side which comes from the unclean spirit above was the unclean spirit. Now the lower side, that's supposed to be Cain. It's supposed to be the lower side. It's supposed to be underneath Abel. The lower side which comes from the unclean spirit above was the unclean spirit prevailing in the wilderness when Israel made the calf in order to defile themselves. And Balaam tried every device of magic to uproot Israel, but without success. Okay, that's all that it says about Uzza and Ozzio. But if you want to learn more about it, you pray and ask the Lord if He'll give me the message. If He gives me the message, we'll preach it in its own place.

Next page is 133B. It's a commentary. We are looking up every reference to Balaam in the Soncino Zohar. It is written and Solomon's wisdom excelled the wisdom of all the children of the east. That is a quote of 1 Kings Chapter

5:10. Herein is an allusion to the descendants of the very children of Abraham's concubines who, as already said, inhabit the mountains of the east where they instruct the sons of men in the arts of magic and divination. It was this very land of the east from which came Laban and Beor and his son Balaam who were all magicians. So we are being told here that Balaam was a magician and he's the son of Beor, who's the son of Laban. I do not know if he's the son of Laban, but he's the descendant of Laban. We found out recently that Laban was a very wicked man who tried to cheat Jacob. He tried to cheat him several times and in several ways.

Okay, we are up to Page 166B. We are talking about Jacob here. I guess this is getting to Laban and Balaam. This is when Jacob had already left Laban and he's being confronted by Esau. It may sound to you in the Scripture that Jacob was afraid of Esau, but according to the Zohar and the Kabbalists, Jacob was really not afraid of Esau. He was really using psychology to deal with him and this is what the Zohar says. He began by representing himself as Esau's servant. Jacob saw the conflict coming and he humbled himself before Esau and he did that in order that Esau's thoughts might be diverted from the blessings which Jacob had received from his father and the enjoyment of which he was postponing for a future time. As already said, Rabbi Juda said, what was Jacob's object in saying to Esau, I have sojourned with Laban. What had this to do with the message to Esau? The reason was that Laban, the Armenian, was famous throughout the world as a master magician and a sorcerer, whose spell no man could escape.

He was, in fact, the father of Beor, who was the father of Balaam, mentioned in Scripture as Balaam, the son of Beor, the soothsayer. That is Joshua Chapter 13:22, Balaam, the son of Beor, the soothsayer. But for all Laban's skill and preeminence in sorcery and magic, he could not prevail over Jacob, though he employed all his arts to destroy him. This is quoting Deuteronomy 26:5; An Armenian designed to destroy my father. So apparently that's Moses talking about his father Jacob and that reference is to Laban. Rabbi Aiba said, all the world knew that Laban was the greatest of wizards and sorcerers and magicians and that no one whom he wished to destroy could escape from him and that it was from him that Balaam learned all his skill. Balaam, of whom it is written, for I know that he whom thou blest is blest and he whom thou cursest is cursed and that's Numbers 22:6. Thus Laban and his magic were universally feared. Hence Jacob's first intimation to Esau was, I have sojourned with Laban and less Esau should think that it was

merely a month or at most a year, he added, and I stayed until now, a space of twenty years.

Jacob survived twenty years with the great sorcerer, Laban. That's what he's telling Esau. Unless Esau should think that he had achieved nothing of consequence, Jacob said, not only did I survive twenty years with Laban, but I have come away from him with oxen and asses. The issue here is that Jacob was acting like he was submitting to Esau, but he was just using psychology and telling Esau in all his humble behavior, I have very great spiritual power. I survived twenty years with the super sorcerer, Laban, and I've come away with wealth. That means I am more powerful than this great sorcerer, so you better watch who you are starting up with. That's what Jacob was telling Esau. Of course the point here, as far as our study goes, is that we are being told that Laban is the grandfather of Balaam. I do not know about you, but I did not know that until I got into this study. You have to give it to these Hebrews. They really know these Scriptures. They really know them.

This is now Page 167A. It is written in regard to Balaam; And God came unto Balaam at night. That's Numbers 22:20. Similarly in regard to Laban, it is written, and God came to Laban, the Armenian, in a dream of the night and said unto him, take heed to thyself that thou speak not to Jacob good or bad. That is Genesis 31:24. See, I do not know about you, but I did not even remember the Scripture calling Laban the Armenian and to relate that to another Scripture in Deuteronomy with Moses saying, my father was deceived by an Armenian. I would have never put the two Scriptures together. These teachings are just wonderful and I thank God for them. So let's see what this is talking about. God came unto Balaam at night. That's what it starts out with and the whole account here seems to be about Jacob. But the truth is that Laban in his pursuit after Jacob did not intend to contend against him with armed force as he was well aware that Jacob and his sons were more than a match for him, but Laban designed to kill Jacob with the power of his mouth. Hence that thou speak not and not that thou do not. It is also written, it is in the power of my hand to do you hurt. Laban said that to Jacob in Genesis 31:29. Laban knew that from the warning given him as he, himself continued, but the God of your father spoke to me. The God of your father spoke to me. Of Balaam, it is further written, and he went not as at other times to meet. Well, it really does not say anything more about Balaam other than God came unto Balaam by night. It does not really explain it here.

This is still Page 167A. Of Balaam it is further written, and he went not as at other times to meet enchantments. That's Numbers 24:1. This being his wont since he was an adept in divinations. An adept means like a student. He was an adept in divinations. Laban also said, I have observed the signs. That's Genesis 30:27. That is to say Laban tested Jacob's fortune by means of his divinations. When he set out to destroy him, he also intended to accomplish his end by the same power of magic and sorcery, but God did not permit him. It was an allusion to this that Balaam, his grandson said, for there is no enchantment with Jacob, neither is there any divination with Israel. That's Numbers 23:23. What Balaam was really saying is, who can prevail against Israel seeing that when my grandfather, Laban, sought to destroy their ancestor, Jacob, by means of enchantments and sorceries, he did not succeed as he was not permitted to curse him. Laban, indeed, employed against Jacob all of the ten kinds of magic and divination of the flashing of the underworld crowns, but could do Jacob no hurt, as it is written in Genesis 31:7. This is Jacob speaking. And he changed my wages ten times, but God suffered him not to hurt me. So the Zohar is saying that this was ten different kinds of magic that Laban used against him.

These ten kinds of witchcraft are alluded to in the verse saying, there shall not be found among you one that useth divination, a soothsayer or an enchanter or a sorcerer or a charmer or one that consulteth a ghost or a familiar spirit or a necromancer. That is Deuteronomy 18: 10 thru 11. Rabbi Joh said, divination and enchantment are two different arts of the same potency. Balaam made use of divination against Israel as it says, with divinations in their hand. That's Numbers 22:7. Laban, on the other hand used enchantments against Jacob, but neither of them succeeded. Hence Balaam said, for there is no enchantment with Jacob, neither is there any divination with Israel. The first half of the verse alluding to the days of Laban and the other half to the time of Balaam, himself. Now listen to this. Balaam said in effect to Balak, how can anyone prevail against Israel since all the divinations and sorceries residing in our power derive their potency from the flashing of the supernal sovereignty which is attached to Israel.

In other words, if I had power to hurt you, how can I hurt you when the source of my power is attached to you? It's like attacking my own self. It's attacking the power that is my power. It would never work. That's what Balaam said. So what we see being said here is that Balaam is revealing that even witchcraft power arises out of the power of God. You see, this was a big issue when I first came to the church and it was being said around the church

that there is only one power and that's the power of God. Therefore there is no witchcraft and it's an illusion. That's what was going around the church. It's true, there is only one power, but that power as it descends from its supernal source branches out into many branches. Because of the fall, we have an unrestrained very low grade of power that is doing evil. But it does arise out of the supernal power of God. So what Balaam is saying is, how can you use this witchcraft power against a people that are protected by the original source? In other words, the power that's on them could swallow us up in a second. That's what he's saying.

Did anybody not understand what I just said? From a very high point of view, the fact that Satan has sovereign power that's apart from the power of God, is an illusion from the place where the Ayn Sof is right now. But the truth of the matter is that, that power has branched out and it is all from one source. It's just like a man and a woman have a family and you have ten children and then the ten children each have ten children each and an enmity rises up in that second or third generation and There is a feud going on between the great grandchildren that come through one child and the great grandchildren that come through another child. They are really killing the root. They are killing that family because even though there are enmities, they are destroying aspects of the same family. Does anyone not know what I am talking about? You know that's what we are talking about here. But to say that Satan is an illusion and has no power because it is derived out of the supernal power of God, that just shows a lack of understanding of the spiritual reality. Of course Satan's power is counterproductive. She's negative. It does not have to make sense. It's what happened. It's what is. It does not have to make sense to your carnal mind anyway.

Page 169B. Now well although Jacob was beloved by the Almighty, yet when he was left alone, a strange spirit immediately came and joined battle with him. Rabbi Simeon said, it is written of Balaam and he went (the Hebrew word is shefi) he went to a bare height and that's Numbers 23:3. The word shefi signifies alone and it is also akin to the term shefifon. In the phrase, it's a horned snake in the path. So Balaam went alone like a snake that goes alone and lurks in bypaths and lanes with the object of attracting to himself the unclean spirit. For he who walks alone at certain periods and in certain places, even in a town, attracts to himself the unclean spirit. Hence no one should ever go on a lonely road, even in a city, but only where people are about. Nor should a man go out in the nighttime when people are no longer about. It is for a similar reason that it is written, his body shall not remain all

night upon the tree and that is Deuteronomy 21:23. You know, that's so interesting to read this because on the surface it sounds like superstition. But as I have told you all many times when there is a major spiritual attack coming into the ministry, I am relieved when even one of you walks in here. You do not even have to talk to me. It used to happen with June. She would call me when she had more time before she had grandchildren.

She would just call me up once in awhile and say the Lord told me to come out and donate an extra day of work. It would always happen when there was a major attack here. She would just walk in the house and go into the office and start working. Just the fact that she was here helped and I would be amazed. The attack would lift. I tell all of you all the time that no matter how severe it is, when you come in for the meetings, your presence makes a difference. You do not have to do anything. You do not have to pray, it's just your presence being here that makes a difference. I always thought that was interesting, but to see that spiritual principle in the Zohar is very interesting to me. As I've told you many times, I am finding a lot of the spiritual experiences that I have had, that I do not know anybody else to share this with. I do not know anybody else that's having these spiritual experiences. I am finding them frequently described in the Zohar. So that is a great blessing to me. I know what my experience is. I know what I know what I know. But it's just a great blessing to see it written down, that somebody at some time has had these spiritual experiences and has this spiritual knowledge. It's a blessing to me. This was written over five hundred years ago, probably more than that. It was probably written seven or eight hundred years ago. The Zohar has been a great blessing to me in every way. Praise the Lord.

Page 170A. It is for a similar reason that it is written, his body shall not remain all night upon the tree, so as not to leave the dead body which is alone without the spirit above ground in the night. The wicked Balaam, however, for that very reason went alone like the Serpent as already explained and there wrestled a man with him. So this account of Balaam is being interwoven with the account of Jacob here. Rabbi Joshua, the son of Levi said, from the Hebrew word that is translated in his wrestling, we learn that they raised a dust with their feet, which reached the throne of glory, as this word finds a parallel in the phrase the dust of his feet and that's Nahum 1:3. The angel here mentioned was Samiel, the chieftain of Esau and it was right that his dust should rise to the throne of glory which is the seat of judgment. Rabbi Simeon said, this dust was not ordinary dust, but ashes, the residue of fire. It differs from dust proper in that it is sterile and unproductive, whereas dust

is that from which all fruit and vegetation spring and is common to the lower and higher existences.

Page 171B. Again we are talking about the verse that says, but kisses of an enemy are importunate, Proverbs 27:6. In this verse we are being told, but the kisses of an enemy are importunate. This verse has been applied by our teachers to Balaam, who although he blessed Israel, did it against his will. That's a very good point. He blessed Israel, but it was against his will. But Esau provides another illustration. Rabbi Jok said, it is written, for thou hast smitten all my enemies upon the cheek. Thou hath broken the teeth of the wicked and that is a quote from Psalms 3:8. And there is a tradition which reads here, thou hast lengthened instead of thou hast broken, to indicate that Esau's teeth were suddenly lengthened to prevent him from biting. Esau's teeth were suddenly lengthened to prevent him from biting? I do not know what to make out of that. It seems to me that if your teeth were lengthened, you would first be eligible to bite. I do not understand that. I'll just read you the next sentence.

We read further and they wept, both the one and the other with good cause. As the companions have expounded for Esau, was so evilly disposed to Jacob that even at that very time he was planning how to afflict him and how to bring accusations against him in the distant future. I still do not understand this, for thou hast smitten all my enemies on the cheek. The writer of the Zohar is saying they are going to change that translation. They are going to change it from thou hast smitten my enemies on the cheek to thou hast broken the teeth of the wicked. They are doing that because there is a tradition which reads, that instead of saying breaking the teeth, we are going to translate that word to lengthen. Instead of saying thou hast broken, we have an alternate translation. They are saying that we are going to change the translation from thou hast broken to thou hast lengthened to indicate that Esau's teeth were suddenly lengthened to prevent him from biting.

Does anyone understand that, how your teeth being lengthened could stop you from biting? Now what just popped into my mind was the message that we had about Stephen. Remember that message about Stephen in the light of Kabbalah? In the King James Translation it says that when Stephen was martyred that the Pharisees charged him and they gnashed on him with their teeth. But when we translated that we found out that it was Cain that was biting Abel on the neck. By the look of you all, you do not remember that teaching. That was the teaching that it wasn't the physical Pharisees biting



with their physical teeth, but that it was Cain that was biting Abel in the neck. I told you at that time, when I did that message, that I had, had a spiritual experience once where I had come under the power of someone who was actually in this ministry. I was very weak because of sin. I had been involved in something that I shouldn't be involved in and I had gotten weak and this person had taken advantage of me.

I was walking around with a vision for days of a Serpent with its teeth in my neck. I knew that it was this person that was exercising authority over me and I couldn't get free of her. At the time there were a couple of people praying for me in the ministry and they couldn't get me free. I had to go to someone outside of the ministry that the Lord directed me to, to get free. Concerning that very person who had taken ungodly authority over me, the Lord had told me many times that this person was Cain, that I was Abel and that this person was Cain in our relationship. That person was biting me in the neck and in the spirit they were a Serpent. So I could relate to that account in the account of Stephen. Of course, I repented and the Lord restored me and I went forward with my life in God. But this is interesting to say that this means that Esau's teeth were lengthened to prevent him from biting. So that's just saying that Esau is Cain to Jacob's Abel and I guess if your teeth are lengthened; I just do not know and I am going to give up on that. We'll see if the Lord will explain that to me. (Laughter) Praise the Lord.

I just want to talk to you another couple of minutes about me getting into sin. I had done something that I shouldn't have done, you see. My motive was not right. I did not ask the Lord and I got myself messed up a little bit, but I want to tell you that when you have authority in God and you make yourself vulnerable like that, you are in very great danger. It's very dangerous to sin. The higher you ascend, the more dangerous it is to sin, to get involved in a business deal that you shouldn't be involved in or to agree to some kind of money exchange that you shouldn't be involved in. It's very dangerous. The higher you are, the more dangerous it is. You may think it's harmless, you know, to take something when somebody gives it to you and says keep it and you really shouldn't keep it because you should owe no man anything. All of these simple little things that seem so simple to you, the higher you are, the more dangerous it is for you to get involved in something like that. I had agreed to some money exchange that I should not have agreed to and the truth of the matter is I was in a lot of poverty in those days and I wanted the money.

But you have to wait for God to bless you. You have to wait for God to give you the money. But what I am trying to tell you here is that once you get weakened because you take a misstep, once you get weakened because you take a misstep, there is always somebody waiting to take authority over you and then you try to get free from them, you just try to get free from them. I am telling you that was a pretty scary time. It was a pretty scary time. So I am walking in that revelation now. I do the best I can to not do anything that I should not be doing. I do the best I can to have the Lord meet all of my needs and to cry out to Him if I have a need. I am very aware that any misstep could put me in a very, very dangerous position. The Lord must really love me and I think that He did not justify what I did but He understood because He restored me, like immediately, after I repented. So I learned a very hard lesson. You have to wait for God to give you things. You cannot be making your own business deals that He would not agree with. Just in case anybody is wondering what kind of sin it was, that's what it was. So let's go on with this here.

We know what a Serpent is, but what is an adder? He answered, this word alludes to the practices of sorcerers. Since it is written of Balaam, that he went alone. It is said that this was not properly the grade of Dan. In cast you do not know what Dan means. It means an adder in the way. That is true, but he was appointed over the grade to be the last side of the Israelites' host. This isn't making much sense. I guess we picked up in the middle. I am going to just let this go because it's not making any sense.

Page 21B. Blessed is the man to whom his master testifies thus, said Rabbi Demi. But according to Rabbi Joshua Ben Levi, the words no prophet arose in Israel like unto Moses, suggests that among the nations of the world, there was one like unto him, namely Balaam. The other replied, truly thou art right and said no more. I guess that's all. That's the whole comment here that Balaam, and I think I mentioned this earlier on this message, that Balaam had a spiritual power that was in the same realm as Moses. Only Balaam was on the other side. Moses' power came from God. Well here's some more here. It's still 21B. How can you compare Balaam with Moses? It is however true that Balaam was the counterpart of Moses, as the works of the one were from above, so were the others from below. Moses wrought his works by means of the holy crownlets of the all highest king and Balaam, by means of the unholy crowns from below. Hence, the children of Israel slew Balaam, the son of Beor, the soothsayer. That is in Joshua 13:22. The children of Israel slew Balaam, the son of Beor, the soothsayer. If thou desirest to know

more, ask his ass. (Laughter) Okay, here's some wisdom now. Rabbi Jok came and kissed his hand and said, the desire of my heart has been fulfilled, for I see that there is a duality in the universe of upper and lower beings, right and left, love and justice, Israel and the heathen. Israel uses the upper holy crowns and the pagans use the lower unholy ones. Israel draws her life substance from the right and the heathen nations from the left. Thus the superior prophets are separated from the inferior prophets, the prophets of holiness from the prophets of evil, said Rabbi Judah. So Balaam was a very powerful man.

Page 22A. As Moses excelled all prophets in Israel in respect of the superior holy prophesy, so Balaam excelled all other pagan prophets and soothsayers in respect of the inferior unholy prophesy. In any case Moses was above, Balaam was below, and there were numerous stages in between them. Praise the Lord. It all speaks for itself, spiritual power. You know you do not hear very much about spiritual power in this country. We haven't really heard very much about it. You do not hear very much about spiritual power in the church. You hear about being raptured. You hear about getting healed. You hear about getting delivered. But you do not really hear about Christians aspiring to spiritual power. Do you hear this in the church? Well some very well meaning husband went and said to his wife recently, are you sure sister Sheila is not in witchcraft. I guess he heard one of my tapes or he read one of my transcripts. He heard those words and me talking about spiritual power and the only other times he had heard talk of spiritual power had to do with witchcraft. You do not hear that in Christian churches. You do not hear that in the Baptist Church. Do you hear this? You do not hear that.

If anything, the Christian is crying and moaning and groaning, begging God for a healing or begging God for overtime so that they can get more money or begging God to get their kid off of drugs. Then the average Christian, if they have a good job and they have a happy home life, that's all that they want. They are waiting to be raptured. Nobody is looking for power. I do not even see people looking for power to go out and heal people. All they want to do is hand out tracts and get people converted in their mind. Do any of you hear people aspiring to going out to heal people? They want to evangelize. They want to get them saved. They want to tell them all about Jesus and get them up to answer an altar call and they want to put a notch in their belt that they got somebody saved. That's what they want or they want to be telling people what to do. They want to be counseling them. I do not see anybody wanting to go out in spiritual power. So of course this lady

had to tell her husband, no, sister Sheila is not into witchcraft. There is spiritual power in Christ, but it is only given to those who are walking a holy walk with the Lord. You cannot have one foot in the kingdom and another foot out of the kingdom and be manifesting the spiritual power of Jesus Christ. You will be killed.

You know, I met a man a few years ago at a minister's convention and he was not a young, young man. He was already a pastor and I would say he was in his forties if not in his fifties already. He said his heart's desire was to be a deliverance minister and to have a deliverance ministry. So I came back from the convention and I sent him several books that I had from Win Worley and I sent him all the information on where to get the rest of the books. I heard from the man and he sent me a couple of his singing tapes. He was a really good singer. Then I did not hear from him anymore. When I went to that minister's convention the next year, he had, had a stroke and Satan completely shut him down. I've been to that convention several years in a row ever since and he seems to be doing a little better, but I do not think he's working. He walks with a cane and for the first few years he did not even remember me. His wife remembered me. I went up to him and I said do you remember me? He just stared at me and he did not know me from Adam, but his wife remembered me. Satan completely creamed him. To be honest with you, I felt a little bad about that. I asked the Lord, was I not supposed to send him those books. But the truth of the matter is that I do not know what he did with that information. I do not see how sending him that information could have done that to him. I do not know what he did with the information. See, you cannot be wielding spiritual power and not be walking holy. You really cannot.

Page 69A. Pharaoh had as his counselors three sages, Jethro, Balaam, and Job. That's interesting. Jethro as already set forth was the minister of worship. Of Pharaoh? And there was no celestial chieftain or star of which he did not know the appropriate cult. Balaam was an arch sorcerer in word and act. Job displayed preeminently the sense of religious awe and fear in the sphere of super mundane relationships. Brethren, the region of holiness or unholiness (unholiness is just another word for the other side) man cannot draw down the spirit from above and unite himself with it without a sense of fear and awe. It's the consecration of heart and mind and self-effacement. Well this is very interesting. Pharaoh had as his counselors' three sages, Jethro, Balaam and Job. What did they have to do with Egypt? Does anybody know anything about those three? Have they anything to do with Egypt?

What comes to my mind immediately is that this is a witness as to what I've been preaching, that the Pharaoh that the Israelites were delivered from, was a high level of Satan and Leviathan manifesting in their minds and that they had ascended spiritually to the level of Pharaoh through their union with the gods of Egyptian mystery religion. Remember that teaching from the Doctrine of Christ? That Pharaoh is a spiritual entity, a very highly developed spiritual entity, that I think at the time we were teaching, appears in an individual when Satan in them ascends up high enough to marry the Serpent. Then Pharaoh comes to dwell in the individual. It's just another way.

This is what is happening on the other side. The way we would say it on the holy side is that Christ Jesus appears in me and matures and stands up in the left side of my heart center and marries the Lord Jesus Christ. A higher level of Christ Jesus appears in me, a supernal level of Christ Jesus, that we would call King Christ (I did not know what to call Him) would appear in the individual. Well this is what happens on the other side. When Leviathan becomes mature enough in the individual to stand up and possess the left side of his heart center, the next step of spiritual maturity on the other side is that Leviathan marries the supernal Serpent and Pharaoh appears in the individual. So what this passage in the Zohar is saying to me is that Jethro (Jethro of course is Moses' father-in-law, the Midianite high priest) was a manifestation of Pharaoh and that Balaam was a manifestation of Pharaoh and that Job was a manifestation of Pharaoh. Apparently Job had some very high spiritual power. Jethro as already set forth was the minister of worship. That means that this is spoken about in another section of the Zohar. There was no celestial chieftain or star of which he did not know the appropriate cult. Very interesting.

Balaam was an arch sorcerer in word and act. I am not really sure what that means. I did tell you earlier that divination was described as witchcraft of the mouth, the pronouncing of curses, and that sorcery is witchcraft of action. We are told here that Balaam was both, but I am not really sure what an act of witchcraft would be. Maybe it's turning into an animal or something like that. I am not really sure. But apparently Balaam was both. Job displayed preeminently the sense of religious awe and fear for in the sphere of super mundane relationships whether in the region of holiness or unholiness man cannot draw down the spirit from above and unite himself with it. See, what this is saying is to manifest this kind of spiritual power, to manifest great spiritual power, you have to draw down the spirit from above and unite with it. That's what the Kabbalists are all into. They talk about the unification of

God, that you have to join with God. This is the major theme of Kabbalah. It's the major purpose for meditation, of reaching up being the miaknbin, the female waters that stir up the male spirit from above to come down and join with you.

In our reality, this is Christ Jesus ascended to the heart center reaching out for union with the glorified Jesus Christ. So what the Zohar is saying here, is that to wield true spiritual power, that spiritual power has to enter into you. It enters into you through a unification of the power that dwells in you and a power that's beyond you, a power on high. The Zohar is saying, whether you do this with the Spirit of God or you do this with the spirit of the other side, this is what has to happen for a man to really manifest high level spiritual power. You may recall that in the Book of Daniel, when he describes the visions that he gets, the angel entered into him and spoke to him. There has to be a unification. This is what the shumar is, when the Israelites or when the Hebrews today, sound the shamar. I do not know whether it works or not. They believe that the prayer that they say is, Hear O Israel, the Lord your God is one God. The unification of all the Sefirot are all branches of the one God. They are all one and when that God becomes one with the man, he manifests that glory that has entered into him.

This is a major principle of acquiring spiritual power. Now sometimes it happens in the church through the gift of the Holy Spirit. There are some evangelists, although there are not as many today as there used to be, but there are some evangelists that wield an incredible spiritual power. They go out and have a meeting and people get healed and delivered when they just preach and the anointing falls down. All kinds of miracles occur. But the power is not theirs. They do not walk down the street like Peter and Paul did and see people just get healed because of their shadow. I do not know if Paul did that, but Peter did that. That's when the power is resident in you, that you walk down the street and people that you pass by get healed. These evangelists that manifest this great power, They are vehicles for the Lord who manifests His Holy Spirit upon them at a particular time and place of the Lord's choosing. But the anointing is not resident in the man. But there were rabbis in Israel that had this anointing resident in them. This is what we are talking about in this ministry.

This is what we are talking about when we talk about the manifestation of the sons of God. This is what Jesus had. This power was resident in Him. He did not have to wait for the anointing to fall on Him to heal somebody or

to deliver somebody. The anointing abode with Him continuously. Supernatural power of the highest order was a part of His being. That's how He could just speak the word and the man in a different location was healed. That's how He could say to the crowds when He came to raise Lazarus from the dead, Father, I know you even heard me before I spoke. That was because there was a perfect unhindered communication between Jesus and His Father. Jesus desired that Lazarus should be raised from the dead and that was the will of the Father. Jesus knew that all He had to do was stand there and Lazarus would rise. He just said the words for the people around. It's the unification of the spirit in man with the glorified Spirit. That's what it's all about and we are not talking about the Holy Spirit here because there are thousands of people that have the Holy Spirit that cannot do miracles. I mentioned this earlier on the message, the Holy Spirit that's in the church today is a personal gift, an aspect sent from the Lord Jesus Christ to point you to the true source of spiritual power, the Spirit of Christ which is in Christ Jesus.

So this is what we are talking about here. Man cannot draw down the spirit from above and unite himself with it without a sense of fear and awe. You have to have respect and reverence and awe of the very fact that God exists, of the very fact that He would actually consider coming down into your vessel and joining with you. In addition to that, fear of God which is a respect in honor of God, an absolute awe of His power and of the fact that He would even bother with us. In addition to that, you must have a concentration of heart and mind and I have been trying to teach you this here for years now. Many of you are working on transcribing and I have given many of you a very hard time. When I am talking and your mind is wandering and you are not paying attention to what I am talking about, I am all over you. But the truth of the matter is, if you want to become a spiritual person, you must develop concentration. You must develop the ability to concentrate, to focus on something to the degree that no matter what happens outside of you, you will not be distracted. Most people in the average church, when the pastor is preaching, if someone gets up to go to the restroom, all eyes follow the person to the restroom.

Any preacher will tell you that. I've heard Joyce Meyers say it on TV. That's why I am rebuking you all, all over the place. If one of you does something out of order, the rest of you are supposed to not budge. You're not there yet, but you'll never get there if I do not give you this example. In order to enter into a unity with God, you must develop this ability to concentrate and that's

why I am all over you. Your ability to do what I ask you to do is a part of concentration. If I tell you to put something over here and you put it over there, you have not concentrated on what I've asked you to do. This is why I am all over you because I am trying to get you into this place where you are eligible for ascension. That's what this is all about. If this tape goes off, I am not going to another tape. So you have to have fear of God, a respect of God and an awe of God that He would even talk to us, let alone come and live in us. It's a concentration of heart and mind, a concentration of mind and heart, having to do with the emotions. You have to be able to focus your emotions and believe me, brethren, I've been working on this for a couple of years and it is a real challenge to be able to cause your emotions to concentrate, to cause your emotions to come in subjection to your mind.

You must also have self-effacement. To be honest with you, I am not sure what that means, but I think that it's a form of humility. You have to be able to recognize that you are not a great one and that it is not you. If you have any tendency at all to believe that the power flowing through you is you, you will be destroyed. You must know that it's not you. You must know that of yourself you can do nothing and that it is a great honor to have the power of God reside in you and manifest His glory through you. As soon as you start thinking it's you, you have become illegible to be what Kabbalah would call a chariot for the living God, a human being who carries the anointing and who is a servant of the anointing. I am really glad that we got to this. This is an excellent point. Let's see if there is another sentence here before the tape goes off. Without this fear; that's respect of God. The worshiper, even if he be an idolater; because remember this is true of the other side as well as the people of God. Without this fear, the worshiper, even if he is an idolater, cannot properly link his will to the power above. He will only be able to attain to some small sparks of that power and even these require concentration of will and a sense of fear. That's a sense of respect.

Jethro's religious activity had to be continuous and independent of the needs of the worshipers, for in order that he might be able to use the power. When he needed to do so, he had always to be connected with it. Wow! If this tape goes off, we will pick up on this paragraph next Thursday, Lord willing. This is saying that Jethro had this power on him continuously. According to what I've read, there were Kabbalists and rabbis that (I do not know about today) who had this power continuously, just like I have the power to speak in tongues whenever I want. (Tongues demonstrated) When I am praying in tongues under the anointing, it sounds just like that because tongues are



mine. They belong to me. I do not have the power to heal. Well I do have the power to heal a couple of little things, but even so, when I pray for people for healing, it's not guaranteed you are going to be healed. I mean there are a couple of little things like an infection on your hand, infection in a cut, but I have never yet prayed for an infected cut that did not get healed. It's that kind of a thing which is really minor. I do not walk around with an anointing that can heal anybody. I do have an intercessory healing ministry where frequently God will honor my prayers, but it's not me, you see.

My prayer is intercessory. If God honors it, you are healed. If God does not honor it, you are not healed. I do not have the power to heal you. Jesus Christ had the inherent power to heal, to deliver, to do everything. He was God in the flesh and it was His power. Now we are told that Jethro was that high. Jethro was that high. Wow, he was a pretty high witch, but Jethro was not converted until later. Let me see, I think I missed a sentence here. He was always connected with it. Balaam clung to his mediums of sorcery as we have stated and Job because of that overpowering sense of awe which was in him, when he saw the mighty works of God of Israel in Egypt, turned to worship the God of Israel with the same amount of fear and awe. But Jethro was not converted until later. Only when the Israelites had actually left Egypt, when he realized that all the bonds by which the Egyptian magicians had attempted to retain Israel in their power were futile (this is talking about Jethro now) and when he saw that the Egyptians themselves, had all perished in the Red Sea, only then did he turn to worship the Holy One, blessed be He. So we are being told that Jethro had to see signs and wonders before he repented.

But Job turned to the living God because of an overpowering sense of awe when he saw the mighty works of the God of Israel in Egypt. But Jethro had to see more than that. He had to see the Egyptians perish in the Red Sea and other miracles. Balaam, again, was not converted at all, for the impurity of the other side clung to him. Yet even he saw something of the divine and the holy, although from a distance through the mist of his impurity, an attachment to the other side. For in the other side there is a mixture or outer ring of light which surrounds the darkness. As it is written, a whirlwind came out of the north, a great cloud and a brightness was about it. And he, Balaam, saw the brightness from a distance, but as it were through a partition or through a glass darkly, we might say. Therefore, although Balaam prophesied, he knew not what he prophesied. He looked at the light with a closed eye. That is Numbers

4:4. For there is no sphere of the other side that entirely lacks some streak of light from the side of holiness, as even in a field of straw there are some grains of wheat, save only certain minor powers.

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