

Christ-Centered Kabbalah

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TRANSCRIPT OF MESSAGE #572 - Part 1

THE GATE OF REINCARNATIONS - CHAPTER 2

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

Let me give you the title of this chapter 2, and we are in chapter 2 section 1, and the title is *Concerning the entry of Nephesh, Ruach, and Neshamah*. Let me remind you that what we are talking about here in this work by Isaac Luria, is the literal building of the soul into the person. Just by way of review, there are five parts to the soul, and this work deals with the acquisition of the first three parts of the soul. I read ahead to the end of this section, which reads, that once a person has acquired his Nephesh, Ruach, and Neshamah, there is no longer any need to reincarnate. I do not understand what Rabbi Luria means by that, because there are 2 moral levels of soul.

Perhaps he believes that at this level, that the, and of course Rabbi Luria is talking about the Jew, we are relating everything he says about the Jew to the Christian, so there are 2 categories, the Jew and the nations, we are saying the Jew or the Christians, and the nations, and the teaching here is that the nations are not eligible to receive these higher levels of soul. Why you do not have to reincarnate to acquire the Chayyah and the Yechida levels, I do not know, perhaps that answer will come forth as we continue on with this study, which I believe has thirty eight chapters to it. We are teaching from these translations

as they are being translated, and as far as I know, the translator has only gotten through chapters, I do not even know if he has completed chapter 6.

We are just going through it, the Lord is bringing forth revelation and understanding as I preach it, and that is where we are coming from. Let us read the text. The text says, When a person is born, his Nephesh enters him. Let me remind you that the Nephesh is the lowest level of soul, Nephesh is animation, it is the life of the flesh that is in the blood, that is the Nephesh, you would have no animation, you would have no existence at all without a Nephesh. When a person is born, his Nephesh enters in to him, or you have a dead baby. If he is adequately rectified through his actions, his Ruach will enter him at the end of his thirteen year. Let me pull this apart.

If he is adequately rectified through his actions, and this is the problem that we have with Kabbalah and with many of the teachings of Judaism today, is that they believe you can be saved by works, by the works of the law, and they believe that you can receive additional and higher levels of soul by performing certain actions. What is interesting is that there is a truth to this, I remember once several years ago trying to make this point, I said in a meeting, your actions do not count, and what I was getting at was that it is your heart that counts. Someone in the congregation jumped down my throat and said, Oh, but your actions most certainly do count, and she was right, but the principle here is that there is no way that your actions that can be perfected before your heart is perfected, see, so I expressed myself in a manner that caused this woman alarm, and it came out wrong, of course your actions manner, you cannot go around hurting people, stealing, robbing, and killing, you cannot do that, what I meant to say was, if your heart is wicked, is desperately wicked and you are doing all of the right things, you cannot acquire a higher level of soul from the Lord. It is not your actions alone that count. Yet that is what I read in the Kabbalistic literature.

Let me tell you once again what we are doing here just in case this is the first message that somebody is reading or listening to, the Lord brought forth a system of based upon the Scripture called the doctrine of Christ, I spent thirteen years with the Lord bringing forth that doctrine of Christ which is a deep understanding of the Scripture. After thirteen years the Lord promoted me into Kabbalah, and I found a great deal of what the doctrine of Christ says in Kabbalah, but there is also additional information in Kabbalah. The Kabbalah has a lot of truth, but its foundational principles are carnal, that you can be saved, that you can overcome death by the works of the law, the Scripture clearly says that this is what the problem is with the Jewish tradition. This is the position that the Lord has put me in, I am not an expert on Kabbalah, but I am

an expert on the doctrine of Christ, and the doctrine of Christ has put us in a study of Kabbalah, and we are testing the Kabbalistic doctrine against the doctrine of Christ. We are discarding the teachings of Kabbalah that are anti-Christ teachings that oppose the truth of the Scripture which, and what is the truth of the Scripture? That you must enter in by the Spirit, you cannot enter in by the works of the law, salvation is through union with the son of God, and we enter in by spiritual labors, not by carnal works.

The Lord is weaving together the aspects of Kabbalah that enhance the doctrine of Christ, or actually I said that backwards. The Lord is weaving the doctrine of Christ together with Kabbalah, and the doctrine of Christ is enhancing Kabbalah. Kabbalah is a very deep knowledgeable study, most of which at this point, I could not even explain to you, but the Lord and the Lord can do this if He wants to, He is taking someone who is a novice in Kabbalah which is me, but what I do have is an intense knowledge of the doctrine of Christ, and He has given, not only given me the authority, but He has told me to weave the two doctrines together, recognizing and eliminating the anti-Christ aspect of Kabbalah, and weaving into Kabbalah the Christ aspect of it, which union is empowering Kabbalah to do what it is intended to do to bring forth spiritual ascension in men, in Christ Jesus. The Kabbalists have unhappy history, many people studying Kabbalah and ascending in their carnal and becoming super witches, or wizards, that is why a lot of Jewish clergymen today want nothing to do with Kabbalah, because of what happens, because of so many men who have studied it, having ascended in the wrong, on the other side, and been hurt and hurt a lot of people. There is a lot of fear of Kabbalah in the Jewish community because of this.

While we weave the doctrine of Christ together with Kabbalah, we expect to produce a spiritual ascension in Christ. I am not an expert in Kabbalah, I am taking Kabbalah a section at a time, as the Lord directs me to it, and weaving the doctrine of Christ together with it. That is how I can tell you that I am preaching from these notes or these translations of the Gate of Reincarnations, as I read the chapter I am preaching on it, and I am bouncing it off of the doctrine of Christ, and the spirit of revelation is joining in to tell us whatever the Lord intends to tell us. That is where I am coming from. When I read these notes, I have to give you my comments on it, and the translation of Rabbi Isaac Luria says, when a person is born, his Nephesh enters him, so we have a living child, if he is adequately rectified through his actions, which I must disagree with, you cannot be rectified through your actions, you have to be rectified by having your heart changed into the nature of Christ, and when your heart is changed, then your actions, then you are perfected by your actions, because when your

actions are in direct result of your heart, then right actions will rectify you. If your actions are a front, and they are not the product of the true nature of Christ in your heart, those actions will not do you any good at all. It is the same thing as saying, someone can preach the doctrine of Christ by a spirit other than the Spirit of Christ, and you will not have the same results, as when I preach the doctrine of Christ by the Spirit of Christ, because it is the spirit that counts.

Yet, I cannot say to you, it is not the words that are important, the words are important, but the words must be preached by the right spirit to produce the desired result. To say by your actions you are going to be rectified, I cannot agree with that. Praise the Lord. We are told, if he is adequately rectified through his actions, his Ruach will enter him at the end of this thirteenth year, when he becomes a completed person. The Scripture says we are completed in Christ, it has nothing to do with living for thirteen years or saying certain prayers, or engaging in certain rituals.

Let us say, those of us who are spiritual and in Christ, and are trying to learn something from this teaching, let us say, when a person is completed in Christ Jesus, he receives his Ruach. We have found a lot of truth in Kabbalah, but truth that has been misapplied. We are in a very interesting journey in Kabbalah, trying to root out what is wrong, and trying to add what is right that we know from the doctrine of Christ, and we are also being educated and learning as we go forward, it is an incredible thing that the Lord is doing here. I am going to try to relate this teaching, this section one of chapter 2, to the Christian because I simply must reject it as it is being, as I am reading it here, that one could be rectified, one could have experienced spiritual ascension because of one's actions.

Since I completely reject that concept, I am going to try to relate it to the spiritual Christian. When one becomes complete, a completed person, he will receive his Ruach, and the Ruach is the spiritual aspect of the soul. We are completed in Christ Jesus. What does that mean? When the personality marries Christ Jesus, we are complete in Him. When, well I think the Lord is telling me something otherwise, the Lord is telling me that when the seed of Christ is grafted to us, we are completed, we have, what does that mean?

It means that we have everything that we need to go ahead and develop in to the person that we are called to be. When the Lord first called me to the ministry, it was very difficult and this has been a very difficult walk because this is an apostolic ministry, we are cutting out ground and preaching messages that have never been preached before. We are going places that no one has ever gone before, and preaching messages that no one has ever preached, at least in this,

you know, maybe they were preached back two thousand years ago by the apostles, but no one has heard anything like this in my lifetime, that is be preached here. The Lord said to me, when the seed of Christ is grafted to you, you are complete in Him. The seed of Christ is the Yesod of Zeir Anpin of Atzilut, that is the male seed. We receive the female seed in the form of the Holy Spirit. The Holy Spirit is the Malkhut of Atzilut, and in order for us to be renewed in Christ Jesus or rectified which is the Kabbalistic terminology, we have to have both the male and the female seed to interact within us and produce new souls and the energy from the powers of God within us.

We receive the female seed through the Holy Spirit and we receive the male, and the female seed is the Malkhut of Atzilut, and we receive the male seed which is the Yesod of Zeir Anpin, which is the grafted seed.

We see that we are receiving two different seeds, from the glorified Jesus Christ. Let me say this before I go on, that the Holy Spirit, the female seed that we receive, is not, it comes in different forms. There are people who have faith in Jesus Christ, mainline Christians, Baptists, Lutherans, Methodists, that have a genuine relationship with Jesus Christ, and they do not speak in tongues. It is an impartation of faith which is the Malkhut of Atzilut. I do not know how to explain the difference between that experience, faith in Jesus Christ, and a level of faith in Jesus Christ that produces the, what we call the experience of receiving the Holy Spirit, it is the same, I do not want to say the wrong thing, it is two different experiences, this is what it is similar to, do you remember me teaching you about the old covenant and the new covenant? The teaching that came down is, that both the Jew and the church is under the old covenant. The new covenant is Christ in you, the new covenant is Christ, the spiritual law that is Christ controlling your life. If you are a Christian and you have faith in Jesus Christ, but you are still carnal, and you are still subject to your carnal mind, you are still under the old covenant, but you are experiencing the old covenant in a different way than the Jew experiences the old covenant.

The Jew under the old covenant is required to sacrifice and do all kinds of rituals, ritualistic behavior, and ritualistic prayers. The Christian that is under the old covenant has it a little easier because Jesus Christ has appeared and we have the faith in Jesus Christ and the law of the Holy Spirit that puts us in relationship with God, but unless you are controlled by the indwelling Christ, you are not under the new covenant.

It is possible to be under both the old covenant and the new covenant at the same time, in certain areas of your life you may be under the old covenant and in other areas of your life the Lord may be controlling you. The church today,

even myself, I am not completely in the new covenant and Christ is very powerful in my life. When Christ becomes your mind and you are unconscious behavior, the behavior that, not unconscious but your automatic behavior, behavior that you do not think about is controlled by Christ, you are moving into the new covenant.

I wake up in the morning, I could have it in my mind what I am going to do for that day, and I wind up doing something completely different because the Christ in me has other ideas. I am under the control of the Christ, and therefore under the new covenant, which is the world to come, the world to come is Binah, the glorified Jesus Christ is manifesting Himself to us today as Binah, understanding, and as wisdom. We see it is that same example that I am giving you. The example that I gave you is that the old covenant manifests itself in two different ways to two different groups of people, so I told you that to help you to understand that the female seed is imparted to one group of Christians as faith in Jesus Christ, and another group of Christians as what we know to be receiving the Holy Spirit with the evidence of speaking in tongues.

Both groups of people have received the female seed, different groups of people. What is the difference between the two groups of people, this is a hard word, you are not going to like to hear this if you have been in Pentecost. The receiving of the Holy Spirit as evidence by the speaking is an emergency measure from the Lord to bring the people who are dying from sin close to Him. The majority of people that enter into a relationship with the Lord through Pentecost are in trouble, they are either sick or dying or they have spiritual, some kind of spiritual problem, the Lord saved them from drugs, the Lord saved them from alcohol, the Lord saved them from disease, the Lord saved them from divorce. That is all of the testimonies you have in Pentecost, is that not true? Everybody has a testimony, most of us have a testimony. It is not so in a Baptist church, what is the testimony in the Baptist church? My father was a Baptist and my grandfather was a Baptist and my great grandfather was a Baptist, and I am a Baptist, and my parents had me in church, every Sunday for my whole life, and when I was twenty years old, I had a spiritual experience with the Lord, and I answered an altar call and I was saved. That is the testimony of the Baptist and the Methodist, am I not right? The category of people that are in Pentecost are troubled people that the Lord sent out a special dispensation to save them from destruction, by drawing them close to Him with a special measure that the Baptist and the Methodists and the Lutherans that were in church for three generations did not need. They both received the female seed in a different way.

The seed that is grafted to us is the male seed which is the Yesod of Zeir Anpin of Atzilut, and when we receive that grafted seed, the Lord is telling me the meaning of this transcript here, is that when we receive that grafted seed, we are complete in Him, in potential. We are complete, it is just like saying, if you take a one month old baby girl, that girl is capable of producing children, that baby girl, one month old is capable of producing children. Do you know that females are born with two ovaries filled with eggs, but the body of a one month old cannot conceive, carry, or produce the child; but in potential, she has the potential to produce children.

When we receive the grafted word, we receive that seed, that Yesod of Zeir Anpin of Atzilut, is the full ten Sefirot of Yesod, but they are infantile, they have to grow up in us, and that is what this teaching on the Gate of Reincarnations is all about, it is talking about the maturation of our potential in Christ, which maturation calls down, or draws down to us, higher levels of soul than we are born with, and we have to work for these levels of soul. The free gift is just the beginning, the free gift gives us the opportunity to study to show ourselves approved, and to work the works of God. No we are not saved by works, but works, faith without works is dead.

We are permitted into a relationship with God, and then He begins to teach us about His ways and His righteousness, and then we have to change, and we change by confessing that what we thought was right is filthy rags in relationship to what God says is right, and we have to stop doing it our way and start doing His way, and when we make that effort, because we are in a relationship with the Lord, and we recognize that He is right and we are wrong, and we make the effort to change, His power is present to change us. This is the truth of rectification, a changed nature, you must have a changed nature.

I do not know understand what kind of rectification you can have without a changed nature, but I tell you all of the time and I have told you right on this message that I am not an expert in Kabbalah, and many times I even experience frustration because I would really like to know what a Kabbalist would say to me.

We had one message not too long ago where the Lord actually answered me what the Kabbalist would say to me, although I do not hear that right now. What would a Kabbalist say to me, a dedicated Rabbi, what would he say to me when I say to him, ***How can you be saved by works? You have salvation or rectification is in the acquisition of the nature of God,*** and probably his answer to me would be, ***Well you do the work and God gives it to you.*** This is something that I was noticing in my studies just the other day, this is how I

understand the Kabbalistic teaching, you do and you get. You are a person who has a problem with rebellion, you stop rebelling, you do righteousness and you will acquire your higher levels of soul, but the problem with that is, maybe you do not have the power to stop being rebellious, that same message is in the church, but it is a wrong message.

The truth is, humble yourself before God, submit yourself to God, submit yourself to God, resist the ungodliness in your own heart and mind, and the devil of your own nature will flee from you and be replaced with the nature of God, but first the power of God must be present, you do an act of faith and the power of God changes you. Kabbalah says, No you do it in your own strength, and then God will bless you. It does not work that way, I myself who was dying when I came to the Lord, was condemned many times.

I was not healed right away, I continued to die for thirteen years in the church, I continued to die, I became sicker and sicker and sicker, and then when I reached the turning point, and I stopped dying and starting getting better, it was about ten years until I really started functioning in some measure of health. There are sick people in the church today who are condemned because they say, Well you are not healed, you have no faith. The power of God must be present to do the work. Your attitude has to be right. We can do nothing apart from God, and everyone who thinks that they could do it themselves will fail because God will never ever let you think that you received the healing or any kind of deliverance because of your behavior or because of your own power to be good.

Praise the Lord. This is a major crack in not only the teaching of Kabbalah but the whole doctrine of the Jewish nation, and this is why or it is the major reason why they are in (word inaudible) right now. I cannot tell you that there is no Jew that has a relationship with God, I cannot tell you that, because I do not know that, but I know that the Jew as a nation, the nation of Judah or the nation of Israel lost the commission to take the message of God to the world. Right now it has gone to the church. Jesus said, If you do not praise me, I will raise up these stones to praise me. The Jewish nation and the leaders of the Jewish nation refused the new move of God, and the Lord went to somebody else, that is why He does it. God does not punish you, if you do not do what He tells you to do, or if you do not do what He tells you to do, or if you do not receive His offer because you cannot comprehend it, He simply goes to somebody else. That does not mean that individual Jews cannot have a relationship with the Lord, why? Because God is merciful, He is merciful, but they lost their ministry to the world, at least for now anyway.

We are applying this teaching to the church. When a person is born his Nephesh enters into him, it is the aspect of soul which gives animation, enters into him, if he is adequately rectified through his actions. Of course Christ Centered Kabbalah says you are rectified through the changes in your personality, and we have several messages in Gate Of Reincarnations chapter one, where we wrote up the qualities that appear in a person as their soul is rectified. We have several exhibits on that if you want to go back into the Gate Of Reincarnations chapter one, you could find those message probably around part number 7, 8, and 9, around that, we have exhibits showing the behavior that you can look for, which will identify rectification of your soul in certain areas. He is adequately rectified through, I am going to change this, through humility and submission to God, and change, and genuine change. His Ruach, the spiritual aspect of his soul, will enter him at the end of his thirteenth year.

I want to suggest to you that when you humble yourself before God and you submit to a change of nature, you will become a spiritual person. I was never particularly a spiritual person, well I was a spiritual person, but I was spiritual in that I was interested in spiritual things but I meet people today that are so spiritual just by nature, that it blows me away, they are as spiritual as I am, and I have been working at this for twenty five years and they are just naturals. I had the potential, I was not a natural, I had the potential, but I had to work to become spiritual to the degree that I am spiritual right now. The way Kabbalah presents it is that, when you do certain deeds, a spirit, a Ruach enters into you, but a lot of what I preach and teach, I teach out of my own experience, and my experience is that you become spiritual. Maybe that is what that means, if you are adequately rectified, your Ruach will enter into you, maybe that is what Kabbalah means, that you become spiritual, but when I read this, your Ruach will enter into you, it sounds to me like this is an event that happens at a particular time, and indeed the end of the sentence is, his Ruach will enter into him at the end of his thirteenth year.

This was not my experience brethren, my Ruach entered into me, not at a point in time, but as a process of time over a period of time, and it certainly, I was certainly a lot older than thirteen years old. I was a woman when I first had my first experience with the Lord, I was, I was in my thirties when I had my first experience with the Lord. I do not know what the Jew experiences at his thirteenth birthday, but he becomes completed person when he has his Bar Mitzvah, I know a lot of Jewish young men that have been Bar Mitzvahed, and they are not completed people, and they are not spiritual people and they walk away from their Bar Mitzvah, and some of them even walk away from God.

Again, I do not know what a Rabbi would say to me if he was sitting right here, but what he would probably say to me is, well, someone who does that is not a Jew. I had a Rabbi say something like that to me once. At the time I was working in Manhattan, and there was someone dressed like a Jew with the black hat and the long beard, and he was walking through the crowds of people on lunch hour trying to pick up women. I mentioned this to a Rabbi that I had a relationship with at the time, and his response to me was, that man is not a Jew.

In other words, where the Rabbi was coming from was, any man who could do something like that, he does not have the heart of a Jew, but he was a Jew, he was dressed like a Jew, he was dressed like a Jew with the black hat and beard, I do not want to say orthodox, because some orthodox people dress in a western style without a beard and in a business suit, so it's like ultra-orthodox where they wear the black hats, and long coats and the long beard, and he must have gone home at night to his family, which was an ultra-orthodox family who was probably in synagogue on Saturday. Is that the answer that you give me, because you see a Jew straying and doing something that you would not expect from someone who is in ultra-orthodox Jew, your answer is he is not a Jew?

I understand also that Jehovah's witnesses do similar things, that they said to one person, we do not have any problem with teenagers in our congregation, and then we found out that all of the troubled teenagers that were rebelling, they brought out of the congregation, so they had no trouble in the congregation. I am not saying it is wrong to put them out, but that is not an accurate statement to say, ***We do not have any problem with teenagers***, when the reason you do not have any problems with teenagers is that you threw them all out. There is something wrong with that reasoning, you see, and this is not the reasoning of Jesus Christ. The reasoning of Jesus Christ is that your heart must change, that before your heart must change is that you must repent, and before you repent you must be convinced that you are wrong and God is right, and if you can be convinced that you are wrong and God is right, by hearing the preaching of the word, well God bless you, but if you cannot be convinced of it, then you will go your own way, God is not punishing you, but you will go your own way, in a world that is founded on a universal law which says, that you will reap what you sow, and you will experience the fruits of your own wrong behavior and wrong attitudes and wrong hearts. That is way, that is what this world is founded upon. If you recognize wisdom when you hear it, you can save yourself a lot of grief, if you do not recognize wisdom when you hear it, you will learn another way, if you learn at all before you die, because everybody dies in this world, because of sin.

I am at a lost, personally, I do not, it is never my intention to knock anybody or put anybody down, but I am at a lost that anybody could believe that because you reach thirteen years of age and you engage in a ceremony called the Bar Mitzvah, that you are now completed in God, that just blows, I am much too logical a person to believe that because there is no evidence to show it. I am not so logical that I am scientific, because I believe in healing, I believe in supernatural signs and wonders and supernatural moves of God, I believe in all of these things, so it is not that I need a scientific evidence but I need to see something, if you tell me that you are completed, you have received your Ruach and you are completed at thirteen years old, what? What?

I have personally been to Bar Mitzvahs, and there has been no change in the young man at all, other than the natural course of maturation as he grows older, but nothing that would make me say that he has now become a spiritual young man. I do not mean to knock anybody but it just makes no sense to me at all that this could even be written down here. The way I would say this, and again I do not know whether it is the translation or Rabbi Luria really said this, the way I would say it is, well at thirteen years old, you have the opportunity to be completed and receive your Ruach and become a spiritual person, if at that time, when you make your Bar Mitzvah, you submit yourself to God, and humble yourself before God and enter into service, and pursue a spiritual life course, you have the opportunity to become a spiritual person, I could receive that.

To say to me that you reach thirteen, when you reach thirteen you are completed, and you are a spiritual person, I am sorry, that is ridiculous, that is just completely ridiculous. We have very similar thinking in the church, and that similar thinking says, well you answer an altar call and you are saved, and there is nothing more for you to do except to go out and try to convert other people and you are going to go to heaven after you die, and live happily ever after, that is nonsense.

Today is the day of salvation, you do not get your reward after death, you get reward every day, every day you get reward, some evil and some good, every day we reap what we have sown. Once again, maybe this is how Isaac Luria meant it, and maybe the translator did not understand what he was saying. What the church knows to be salvation is really an opportunity, the free gift is an opportunity, the same opportunity that I just described, that I just said probably this is what the Lord meant when He gave this teaching to Rabbi Luria, that at thirteen, if you do everything that is required of you, if you show faith through obedience, you now have the opportunity to be completed, to become spiritual, and to be completed. It is the same thing with water baptism. What could being dunked under the water, what good could that do you? It is an act

of obedience to the word of God, it is an act of humble submission and obedience, and when you do that, God will honor you with an opportunity to become spiritual and go on, if you do the necessary works, study to show yourself approved, and do whatever you have to do, immerse yourself in the word, but to say that it is accomplished makes no sense at all.

Brethren, we have to think, the Lord has not called us to be automated, we are supposed to be thinking intelligent beings, but the people of God need to be instructed as to how to think independently, without going beyond, how do I say this, we have to be taught this independently with our Christ mind, and we have to be taught to think independently while still respecting the teachers and elders that the Lord has raised up. We cannot have everybody coming into the church or into Jewry making up any doctrine that they want to make up that comes out of their carnal mind. This is very difficult to be taught to stay in the mind of Christ and be creative within the mind of Christ, that is very difficult.

For a season, you just submit yourself to the teaching until the mind of Christ appears in you and starts functioning on that level. We have a plague in the church of people in their carnal mind thinking that they are equal to the teachers who may or may not be in Christ. The point is they think that they are equal to the teachers, and a thought comes into their mind and they never stop to think whether it came from their carnal mind or their Christ mind and they think they have something to say. They will never learn that way.

Praise the Lord. I think that was a very interesting exhortation that the Lord just gave us on this first sentence here of section one of chapter two. If he has adequately rectified his actions, if you are submitted to your parents, spiritual or natural, you will have an opportunity to become spiritual, at the end of your thirteenth year. The thirteenth year for a Jewish child, for orthodox Jews it is just for the boys, that is the beginning of manhood, so we can say, if you have adequately rectified through your actions at the time that you enter into spiritual manhood, you will become spiritual.

That is interesting because when do you enter into manhood? According to the teaching that has come down here, you do not become a spiritual, well there are different stages of spiritual manhood, so let us put it this way. If you have adequately rectified your actions, at the time that your manhood is grafted to you, at the time that you receive the seed of Yesod, of Zeir Anpin of Atzilut, that will be your thirteenth year, and you will have the opportunity, you will completed and you will have the opportunity to be spiritual. When the male seed is grafted to you, that is your thirteenth year, and you now have the seed of your manhood, the beginning of your manhood, and you become a completed person, and you

now have the opportunity to humble yourself before God and to submit yourself to instruction and become a spiritual person in Christ.

His Neshamah will enter him only when he completes his twentieth year, as it says in the Zohar. The Neshamah is the mind of Christ. We see that we have seven years, from your thirteenth year to your twentieth year for that male seed that was grafted to you to mature into wisdom, the wisdom of the Mohin the mind of Christ. When you receive the female seed, that is usually an emotional seed, if you are receiving it through the Holy Spirit, it is a very emotional seed, if you receive the female seed through faith, if you are a Baptist or a Lutheran and a Methodist, and you have faith in Jesus Christ, it is still an emotional seed, it is a personal relationship with Jesus Christ, that is based upon love. That love can only go so far, and if you want to go on with God, you have to receive your Mohin, you have to start receiving the wisdom of manhood, you cannot become a man without wisdom, because wisdom is one of the characteristics of manhood, praise the Lord.

Our translator has a comment here. First of all he asked the question, What happens if one does not completely rectify his Nephesh in the first Gilgul, and let me remind you that Gilgul is the Hebrew word for reincarnation. What happens if one does not completely rectify his Nephesh in the first Gilgul? If he does rectify it, he has the opportunity to become spiritual, and receive the mind of Christ.

The translator's comment here is, what we just discussed, that if a person rectifies his actions, his Ruach enters him at thirteen and he is completed at thirteen, and he receives his Neshamah, the mind of Christ, at his twentieth year, seven years later. The translator says, this is talking about the ideal situation during a person's first Gilgul, as we will soon see. How does anybody know whether this is their first incarnation or not. I do not have any information on that at all. Personally I find it hard to believe that humanity at this stage is producing new souls. Kabbalah teaches us that when Zeir Anpin and Malkhut, or when Zeir Anpin and Nukvah married, new souls are created, or new souls are born, I do not know if they say new souls are born, but I believe that the new souls that are born is the soul of Christ that is born in the individual, it is not that a brand new soul is born and incarnates in a baby and you find a baby being born which is the product of a soul that never existed in the flesh before.

Again, I do not know what the Kabbalists would say if they were sitting right here, but my understanding of new souls being born, when Zeir Anpin and Nukvah mate, because that is called the Sabbath when Zeir Anpin and Nukvah mate, it is called the Sabbath, my understanding is the new soul that is born, it

is the soul of God that is born, it is the personality of God that is born in you. The Scripture in the New Testament calls it your new man, it is the birth of your new man, when those two mate. Of course, Zeir Anpin to the New Testament Christian is Christ Jesus, and Nukvah is the personality of the individual that Christ Jesus is appearing in, and the new soul that is born or that is conceived and birthed is your new man, and it is in you. It is not a soul that is coming forth in a new baby, that you should say there is a whole new crop of human beings coming forth, that is my understanding and I believe that it is accurate.

What are we talking about, if this happens during a person's first Gilgul? My understanding is that all of the Abels, all of the seeds that were in a particular configuration called Adam, you know, that they all incarnated thousands of years ago. I do not believe that humanity is only 6,000 years old, and I do not believe that the Scripture teaches that. To any spiritually sophisticated person, the Kabbalists do not believe that, the Christians believe that, but the Kabbalists do not believe that. The Scripture says that God created man in 6 days, but He did not tell us that they were twenty four hour days, and the Scripture does not tell us how long each day was, and we do not have any reason to believe that each day was even the same length of time.

On the contrary, science would lead us to believe that each day was progressively longer. What is this first Gilgul? This first incarnation? If humanity is already billions of years old, what are we talking about a first incarnation? I would like to know what a Rabbi would say if he was sitting right here. I read a Kabbalistic paper on a Rabbi's website, where this man quoted some well-known sage who has been dead for a long time, who did all of these mathematical calculations and came to a conclusion about the age of the earth being, and his calculations lined right up with what the scientists were saying, that the earth is billions of years old. What are you talking about, your first incarnation? I would like to hear what a Rabbi would have to say to me about that.

Remember, that these Kabbalistic Rabbis will tell you that no one should be studying Kabbalah without a teacher, and that these notes that we study from and that we preach from, they are textbook notes and it is very possible that someone studying under a Rabbi would be getting some very similar input to what I am giving you. This is just the textbook, and then the Rabbi gives you the application of the textbook to your own life. But I do not know what the Rabbis are saying in private to their students, I just know what the Lord is giving me, and unless I am being very spiritually naive at this time, I do not see how there could be any first time Gilgul, even at the time that Rabbi Luria was writing this paper.

What are we talking about? This is what I believe the Lord is talking about. I believe that these Kabbalistic teachings, that they come from God, but the man who put them down on paper, had the teaching pass through his carnal mind, and when a teaching passes through your carnal mind, it frequently gets a little twisted or reversed.

That is part of what we are doing, by bouncing this kabbalistic doctrine off of the doctrine of Christ, and trying to get everything that is the truth of God that is in it, trying to get it out and make it available in the right perspective. This is what this means to me, the first time Gilgul, the first incarnation, I am going to relate it to what I told you about the new souls that are born on the Sabbath, when Zeir Anpin mates with Nukvah, and the new man is conceived in an individual, that is your first incarnation.

Everybody that has this experience, that has experience with the Lord, and the new man is conceived in them, you are a new creature, and this is first Gilgul, it is your first incarnation. If in your first incarnation, if with your first experience with God, the newly conceived you, the new soul that you are, if you get up and run with the ball, like I did, and I am not exalting myself, I cannot even take the glory for myself, I do not even know how it happened to me, but I am just giving you myself as an example, I was thirty eight years old when I came to the Lord, and I had not been able to find where I belonged in this world for thirty eight years, but the Lord touched me and pointed me in the right direction, and I started running that race and I have not stopped yet. Let us put it this way, I had a Nephesh that I was born with, I had existence in this body, I submitted myself to the church that the Lord sent me to, started reading the Bible when I could not understand anything, spent some time casting out demons, did everything that was being taught in the church, I became spiritual.

I started having dreams and visions, and then I continued to serve in the church that I was attached to, and pursue God to the best of my ability in every way that I knew how, and somewhere along the line, the mind of Christ appeared in me and I started receiving wisdom and revelation in the Scripture.

Ever since that time, my spirituality has been continuously expanding and increasing, and the wisdom through the mind of Christ that I received has been continuously expanding, and increasing since that time, and I believe that they will expand and increase infinitely. There is no limit, you can go as far as you as you can go, as long as the Lord will take you there.

You are not limited by the intelligence that you are born with, because if the Lord sees that, and considers you fit, He will increase your intelligence. As you

should know, every child is born with a certain limit for intelligence, no one's intelligence is increased as they grow older, but in Christ your intelligence can be increased, your body can be healed, your youth can be renewed and you can become much more intelligent than the level of intelligence that you were born with, if the Lord chooses to grant you that grace. Why would He grant you that grace? Because He would only do it when you are using what you have to your utmost ability, and are hungering and thirsting for more, that those are the conditions that are likely to convince Him to let you go beyond the limit that you were born with.

I believe that same thing can happen physically.

Is this not what we are talking about when we hear testimonies about people with no talent at all becoming great musicians? There was a man like that in the church that I grew up in. His testimony was that he was the only son, the only child of parents, and they wanted him to be a man of God, they wanted very much for him to be a musician. They paid for lessons, and he was so lacking in talent that the music teacher said, I cannot take your money, I am robbing you, this boy has no potential to be a musician at all. Broken hearted, they withdrew him from his instruction, and shortly thereafter, see, they had a word in their heart that he was going to be a musician, someone came into the church, laid hands on the young man, prophesied over him, and at the time that I heard this testimony, he played something like four instruments excellently and sang, he was a tremendous musician in the church.

God has the ability to go beyond the abilities that you were born with. Praise the Lord. This is what I am suggesting you the first Gilgul is, the first incarnation is, it is when the new you is born through the marriage of the Zeir Anpin and Nukvah, or through the marriage of Christ Jesus to your personality, when your new man is conceived, that is your first incarnation. Everybody does not have the same reaction to that first incarnation. If you run through it, if you pursue God with all of your strength, and you become spiritual, and you continue to pursue God with all of your strength, and you become intellectual in Christ, then I believe the Scripture says, you do not have to incarnate again, you do not have to incarnate again. If you have an experience with God and you do not acquire your Ruach, if you are content to sing and dance and go to socialize, and I am not putting you down, if this is what happens to you, and you never pursue the spiritual life in Christ, and you never become spiritual, but maybe you will become spiritual, but you never become intellectual. I think there are quite a few Christians who have become spiritual in Christ, they prophesy, they speak in tongues, they have dreams, they see visions, there are quite a few Christians that I have met that have had that experience.

I really do not know anybody except myself and the few that study with me that have become intellectual in Christ. There are a lot of Christians that have become intellectual, they do a lot of studying, but it is in their carnal mind. We are told now, if you do not attain to these three levels in your first Gilgul, in this lifetime, in this new lifetime that you have, concerning the new man that is born in you, if you do not make it, and become spiritual and become intellectual in Christ, you are going to have to reincarnate again.

Let us see if we can figure out what that means. However, if he does completely rectify his Ruach, if you do not become spiritual, then the Neshamah, your intellectual mind in Christ, will not enter him, and he will remain with only his Nephesh and Ruach. You can be a spiritual Christian, but you will not be an intellectual Christian in Christ. Likewise, if he does not completely rectify his Nephesh, then he will remain only with his Nephesh lacking both his Ruach and his Neshamah. To me, you know what that says to me? That is the parable of the talents, that is what that says to me, that is the parable of the talents. Depending upon the degree to which you use what you are given, that is who you are going to be in the kingdom, and if you do not anything with what you have received, you are going to remain a carnal person, you will only have the Nephesh aspect of soul, you will be a carnal person. That is what that says to me.

If this happens, that you are lacking both your Ruach and your Neshamah, the Ruach and the Neshamah will remain in a place known to the holy one, blessed be he, and there a place will be prepared for each one. That is interesting because what this teaching is saying, is that, if your new man is conceived in you, but you remain carnal, and you do not become spiritual or intellectual in Christ, that potential or that aspect of soul that would make you spiritual or make you intellectual in Christ exists on some level with God. It was that Jesus had it waiting to give it to you as you pursued it wholeheartedly, but because you have not pursued it wholeheartedly, that spirituality and intellectuality in Christ exist and is kept in a safe place for you.

I do not know what to say about that, I do not know whether it is true or whether it is not true, at this moment, I do not feel, I do not perceive the Lord telling me anything about that, I know that Jesus said I go to prepare a place for you, but this says, a place will be prepared to retain your Ruach, your spirituality and your Neshamah, your intellectual potential in the form of the mind of Christ. I have a problem with that. I think it would be very carnal to think that there is some safe deposit box somewhere, where your Ruach and your Neshamah is waiting for you, I would have no problem with saying, well in the collective Christ Jesus, the subconscious mind of the church, or the body of Christ, which is the

body of Christ exists on the subjective and subconscious level, that yes, a spiritual soul, your Ruach, and your intellectual soul, your Neshamah, exists in the collective Christ Jesus, and when you pursue adequately, when the right attitudes come forth in you, you can partake of them, but it is not that there is a soul and a mind of Christ with your name on it sitting in a safe deposit box. The whole body of Christ, the glorified Jesus Christ has a presence in the earth, and that potential for you to become spiritual and or intellectual in Christ Jesus, exists in the body of Christ that is in the flesh in the earth at the time of your existence, that is the place that it is kept for you. You have to go and take it.

This is the translator's comment. In other words, until a person is able to receive all parts of his soul, the parts he has yet to receive remain hidden away by God until the person is ready for them. I suggest to you the place that these aspects of soul are hidden away is in the collective Christ Jesus, the ascended glorified Jesus Christ. That is where they are hidden away. I see right now, I see this whole body of Christ on this high level, almost if you want, let me say this by way of explanation, I see it as a cloud or as cotton candy, and when the person is ready to receive their spirituality, they just reach up and touch that cloud which represents the body of Christ, and draw down unto themselves that aspect of soul. That is the place where it is hidden away, it is in Christ Jesus, it is in the glorified man, it is in the one who has already overcome, and can never die again. Praise the Lord.

Reading from the translation now. If a person does not completely rectify his Nephesh, the first time, and dies, then his Nephesh will have to reincarnate, perhaps even many times until it is sufficiently rectified. I do not know what the Lord wants me to do with this, maybe it is true, that if you do not completely rectify your Nephesh, and what is the Nephesh, let me talk about that, what do you mean to completely rectify your Nephesh? Through the doctrine of Christ, years ago the Lord gave us the instruction that Cain as well as Abel must be educated or rectified or completed or taught the correct behavior. The Nephesh is like the human soul, it is the animation of this body, it is Cain, the Nephesh is Cain, and Cain has to be socialized. As I have explained to you many times in this ministry, we are called to be ambassadors for Christ. We must learn correct manners, we must be extremely polite people because, when you mix with people of other cultures, you never know when you might be doing something that is offensive in their culture. The way we guard against it, is by becoming extremely polite people. That is the best that we could do, extremely polite, extremely communicative, we have to learn the correct social behavior, and to do it, that is the rectification of the Nephesh, it is the education, it is the socialization of Cain.

What we are being told here, is if your Nephesh is not completely rectified the first time around, then you cannot become spiritual, but we know that this is not true in Christ. Is this true for the Jew? I do not know. All I know, I am telling, I preach a lot from my own experience, and every aspect of soul is being worked on in me simultaneously, from the very beginning, the Lord was working on my Nephesh, He was working on the personality problems that I had, and everybody has personality problems, some a little more, some a little less, He was working on making me spiritual. He was teaching me in the word to be intellectual in Christ. We will find out as we go on, with this teaching, but what I am reading here is after you receive your Neshamah, you do not have to reincarnate, but I know that there is a higher level of soul, which I have read in some of my kabbalistic studies, has to do with the development of morality.

Maybe Rabbi Luria will touch on that further on in this series, we will see as we read on, but I know the Lord was working from the beginning with me on the level too. He was training, He was correcting problems in my personality which were a problem in social situations, that is Cain, he was working on Abel in me which was developing spirituality in Christ in me. A lot of people come to the Lord and they are spiritual, but it is not in Christ. The Lord was developing spirituality in Christ in me. Then the Lord started to develop the mind of Christ in me, and all of this was really happening from the very beginning within the first year. All three of these aspects, the program to improve me in all three of these aspects, were launched within the first year if not sooner, if not the first six months in God.

We see that this rectification is not linear, everything is happening at once, it is a whole holistic program of self-improvement and maturation in Christ that I have been and still am experiencing. It is not linear, everything is happening together. I also, I do not think it happened in the first year, but the Lord started to instruct me in ethics and morality. I was never a person that would steal, I did not have that problem, I knew stealing was wrong, and I knew murder was wrong, and I will never forget the day that I had agreed to participate in a I really do not want to go into the details, I had agreed to participate to take a product from a company and use it, and answer questions so that they could have a, do their survey or whatever they were doing, and I took their product, and I did not have time to do what I said I would do, and they sent me several letters asking for the information, and I did not use the product so I could not answer the information, and I just forgot about it.

Then a couple of months later, when that was all over, I decided, now I have time to use the product, and I went to use it and the Lord stopped me dead in my tracks, and said, that does not belong to you, you took that under a particular

agreement, and you did not do what you said what you would do, and it is too late to answer their questions because their survey is already done, and you better return that product. I was shocked. I returned it immediately, I did not know I was doing anything wrong. The Lord was working with me on the level of Chaya, the level of morality in my soul, our ethical soul.

I have not read that in Kabbalah yet, but this is what the Lord is telling me, we have an animated soul that gives us existence, we have a spiritual soul that is the Ruach, that makes us spiritual, we have a Neshamah level of soul which makes us intellectual in Christ, and spiritual in Christ.

The only thing that is not in Christ is the Nephesh, that is just the animation of this body, it is Cain, the animal body, but our spirituality has to be in Christ, our intellect has to be in Christ, and then, there is a level of morals and ethics that comes forth in Christ, what does that mean? It is like the difference between tithing and alms deeds. There are a lot of people in this world that do what is right because they were taught that by their parents, or they were afraid of going to jail or because they want to keep their job, or they want people to like them so they do what is right. But the Chaya level of soul, the moral aspect of soul brings forth a desire from their innermost being to treat people moral and ethically, not because you are afraid of the consequences or not because you want anyone to like you, but because you want to be like Jesus Christ and you want to be a righteous person and you want to good to people, that is the Chaya level of soul, and that differs from the most moral man in the world who does it because he was trained that way under the law but his heart if given the opportunity would not do that.

This is very hard to understand you know something like this happened to me. I was raised in a certain way, I was raised in a middle class home, I was taught not to steal, I took some money from my mother's pocket book once, and she beat the ever living daylights out of me, I never did it again. I was raised with middle class morals, but I was under the law, and something happened to my life at one point, where because of circumstances, I started associating with people that did not have middle class morals, and I found myself coming under the influence of just throwing aside everything that I had learned. I do not want you to think I became a thief or anything like that, I am just giving you this, I do not want to go into details, this is the best way I could tell it to you, I felt all of my convictions draining away from me, because the people that I was hanging out with, did not have those convictions.

The Lord had to take me and build the Chaya level of soul in me. Today, no matter who I hang out with, I am a moral person in Christ. Does anyone not

know what I am talking about, do you know what I am talking about? I am not happy to tell you that I faced that test, and that, that was what happened to me, but I am telling you the truth, that was what happened to me, and this is not an unusual thing.

Years ago when the mission field was new and there were a lot of people coming out of England and the United States, the civilized nations going into the third world nations where the people that they went to minister to were still savages, we have a situation called going native, you would find someone that went native, a priest, or a minister, or a missionary, or a soldier that was over there, where they became, they started acting like the natives.

Their civilization, the degree of civilization in that man from the civilized world, was something that was put upon him by his parents, it was not something that was internalized within him, and when he found himself associating with people that did not share his civilized ideas, he did not change the savages to be civilized, he became a savage.

Nobody hearing this message or reading this message, or nobody in this world knows who they are in this kind of circumstance until they are tested by being placed with people that have a different moral code than they have, you do not know who you are until you uprooted from the life that you were raised in and placed with people that have a different moral code, then you will find out whether that moral code was internalized in you or put upon you by your parents.

I am not proud to tell you that I found out that, that moral code was internalized in me, but today it is, and that is the good news, today it is, I found out the truth about myself, and today it is. That morality is internalized in me. Relating this to our reincarnation, if a person does not completely rectify his Nephesh, my whole point here is that I do not see how anybody completely rectifies their Nephesh, their Nephesh is Cain, their animal nature. What this teaching of the Gate of Reincarnations is saying, is you have to completely deal with Cain, you have to become perfectly socialized, perfect in your communication, perfect control over your animal lust and greed and envy, before you can even begin to become spiritual. Who is going to ever be able to become spiritual? It cannot even be done.

Once again, I do not know if this is the textbook, because Kabbalah talks a lot about hidden teaching and because this is secret wisdom that they really do not want to be given out to the layman, I do not know what a Rabbi Kabbalist would be telling his student, all I know is what I have here on the paper, and I am

telling you that this is not reasonable, it is simply not reasonable, unless you are under this deception which says if you do a, b, c, and d, then and you do this, and say these words and do this behavior, a, b, c, and d, that means now that you are rectified, but it is a lie, you are not rectified. I am under a complete program of regeneration, under the instruction of Christ Jesus. He is changing me from glory to glory on every level of my mind, of my spirit, of my intellect, and of my physical body.

Where does it end? It ends if I do not attain to immortality before this body dies, that is when it ends. I believe that if this body does die, my mortal foundation which is the Fiery Serpent, which goes on, takes with it, at least some of what I have required in this lifetime, I do not know to what degree, I have a problem believing that it takes all that I have acquired in this lifetime, but I will not go any further with that, because I do not really know. Let us go with these notes, I am not going to go to a second message today, so I want to just finish up this paragraph.

This is the translation now, If a person does not completely rectify his Nephesh the first time and dies..., see this is so interesting because the doctrine of Christ says, listen to this, the doctrine of Christ says, if a person has a relationship, enters into a relationship with Jesus Christ and his new man is conceived in him, but that man dies before Christ Jesus mature enough to sustain his life, the life of his body, look it is exactly backwards, let me put this on the board for you.

Drawing #1, this is very exciting to me, once again, because what is happening we are correcting the translation of this passage of the Gate of Reincarnations chapter 2. Once again, the error could be in the translator, it could be that Rabbi Luria who taught this message knew the truth of it and the people translating do not, you see you cannot translate unless you understand what you are translating, you just cannot, so I do not know where the error came in, but I know that we are talking about a truth of God's word, that is presented incorrectly, it is corrupted, it is reversed, it is inside out, and this is what we have read in our notes. If a person does not completely rectify his Nephesh the first time and dies, then his Nephesh will have to reincarnate perhaps many times. I put that on the board, on the left side of the board and on the right side of the board, I wrote down the Christ Centered Kabbalah philosophy, or actually this comes out of the doctrine of Christ, Christ Centered Kabbalah is the marriage of the doctrine of Christ and Lurianic Kabbalah. This is what in my mind I saw as the parallel statement from the doctrine of Christ, which I believe to be the truth. If Christ is not mature enough to sustain the life of the flesh of a man, to sustain the life of a man when the Nephesh loses its ability to sustain that man's

existence, that man will die, and Christ within the man will die, and then the immortal aspect of that man will have to start over again in a new Gilgul, which is a new reincarnation, and I sat here and I looked at the two statements on the board, and the Lord Jesus gave me a correction of the statement that I took right out of the translation of Gate of Reincarnations chapter 2. I am going to read to you the statement of the translator of Gate of Reincarnations chapter 2, and then I am going to read you the correction that the Lord gave me.

This is what should be said. #1, this is what we read in our notes. If the Nephesh is not rectified during the first Gilgul and dies, this person will have to reincarnate perhaps many times. But the Lord tells me that the correct statement is, the man that Christ is conceived in must die to the nature of his Nephesh many times, or he will have to reincarnate and try again in another lifetime. The Scripture from the New Testament is, Romans 8:36.

Romans 8:36 For thy sake we are killed all the day long. KJV

We are killed in our carnality all the day long, so that Christ can be exalted through our person. Praise the Lord. Right away we see a major correction in this teaching on reincarnation. We may not have to reincarnate many times, the many times, the words many times are in the wrong place. All that is said is, this is the message, once Christ is conceived in you, you now have the potential, the opportunity to so completely die to your human nature, to your carnal mind, to the nature of your Nephesh, that Christ will become strong enough to sustain the life of your body when the Nephesh can no longer do it, did I make that clear, do you understand what I said? That is the potential that everybody has when Christ is grafted to them. If you do not make it in this lifetime, God is not mad at you, see, but if you do not make it in this lifetime, the consequence of your failure to pursue Christ with all of your strength to the point where Christ will mature to that degree where He will sustain the life of your body when the Nephesh can no longer do it, if you do not attain to that goal in this lifetime, the consequence is, you are going to have die and try again, no punishment, it is the natural consequence of your failure to pursue Christ with enough strength to enter into immortality, just information, God is not punishing you, it is just information.

This teaching is not saying, if you do not make it the first time, the consequence is, you will have to reincarnate many times, no. Is that not what happened to Moses? Did not Moses fail to attain to his potential? And what did Jehovah say to him? You will get another chance Moses, in the person of Jesus, and Moses made it in the person of Jesus. Jehovah did not say, ***You failed Moses and now you are going to have to incarnate many times to succeed***, no, ***You***

will have to try again, you have to die, and you will have to try again. Praise the Lord, I love it, I love it, I love it, I love it. Are there any questions? I think we are at the end of this message, I am not going to another message tonight? Are there any questions? God bless you all, see you next time.

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