

Christ-Centered Kabbalah

Sheila R. Vitale

Pastor, Teacher, Founder

PO Box 562

Port Jefferson Station, NY 11776 USA

TRANSCRIPT OF MESSAGE #572 - Part 3

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.

Praise the Lord brethren, I have been reading ahead in our notes, and we are starting today section two of chapter two, and this is just a great confusion, once again, this translation is a great confusion, once again, I do not know whether it is the translator that did not understand what Rabbi Luria was saying, or whether the confusion entered in with Rabbi Luria. It is not only very difficult, but it is impossible to understand the Scripture unless the spirit of revelation is shining on you as you do the work. The Scripture, even if you read the King James translation, it is so common to see pronouns used instead of actual names, and he said, and he did and he went, I have been teaching you for years that you have to pray and ask the Lord which person the he, which person the pronoun he is pointing to.

What most people do is they draw the conclusion that the subject matter of the previous paragraph for example said, and Peter went, and then the next paragraph says, and he said, most people assume that the he said is the Peter who went, do you understand what I am talking about? Very, very frequently, this is not the case. Even more frequently than that, I find that when the Scripture uses a pronoun instead of a personal noun, the personal noun is the name of a person, so we know specifically who is talking or who is doing. When

the Scripture uses a pronoun, and makes it ambiguous, the term is ambiguous, you have to guess who the person is, it is not clear who the subject is, when the Scripture does that, it very frequently, the subject is very simply a spiritual person, especially when the Lord Jesus would be giving this revelation to Rabbi Luria for example, let me start again.

I believe that Rabbi Luria heard from heaven with this revelation, but that his carnal mind could not comprehend it, so when it was put down on paper it came out twisted. What happens is that heaven, or the Lord Jesus, or the spirit of revelation, whatever was upon Isaac Luria, or could be upon somebody, is called, wisdom, you see you get this information from the level of Chokhmah, which is wisdom, if it comes without Binah which is the understanding, your carnal mind comes in and supplies the understanding, and the result is that you have confusion, which is what, so far this is what this teaching is, this is what this chapter is, it is complete confusion, and the confusion is in who is the person being spoken about.

Is it the individual, is it you or is it me, is it Adam who fell, is it the glorified Jesus Christ? When the wisdom was given to Rabbi Luria, there was no distinction between, because Rabbi Luria did not believe in the glorified Jesus Christ, he thought Jesus was a false Messiah. Even if the information would have come to Rabbi Luria in the terms of Eliyahu Hanavi, which is Elijah, if you are not thinking in terms of the glorified Jesus, you are thinking in terms of Elijah, even that, somehow, it did not, the whole revelation, the understanding of the revelation never, either never played out in his mind, or it did play out in his mind and he recorded, and when Chayyim Vital recorded it, he recorded it as a parable, and the translator cannot get it, or did not get it. It is one of those two things because there is a total confusion in this chapter two.

We touched on that originally in the first two parts of this message where I told you that this concept of your soul being added to you, your Nefesh being added to you, after you are born, that, that was what happened to Adam, and Adam was the one who fell, and we are Adam's Nefesh, which is reincarnating over and over and over again.

I think I am going to put on the board a couple of the areas of the confusion because there is two Nefeshes, you see, we are going to see in section two of chapter two, that this text is really speaking about, two Nefeshes, and I never understood until I was preparing for this message today, how much Paul's revelation of one new man, Paul tells us that of the twain was made one new man, of what twain? Of the perfected and glorified personality of Jesus of Nazareth, plus Christ Jesus the new inner man that was in the mortal man Jesus

of Nazareth, of those two spiritual men, was made one new man, there was a marriage.

We have two Nepheses, even, I see now that the Lord is showing me that this revelation of the two men, of the spiritual man indwelling the natural man, and of the necessity of that aspect of the natural man that can be converted being separated from the old man and marrying the new man, I do not believe the Jews have this revelation. That is where all of their confusion comes in, they cannot see that principle that there are two men, so they continuously confuse the two men, because in their mind it is just one man.

I do know that although this has not happened recently, but in my earlier years as the Lord was teaching me very, very heavy, heavy revelation, and as the spirit of instruction was on me so strongly, as to how to understand the Scriptures, it was very obvious to me that I would receive a revelation in the form of, let us say by way of example, just one big blob, and then as the Lord quickened my understanding that big blob of understanding would separate into two concepts, and I would see it more clearly. Then maybe six months would go by, and out of those two concepts would come four more concepts, and what started out as this one revelation, would expand into a multifaceted revelation. That is what has happened over the years.

What I see here is that Rabbi Luria received a drop of wisdom from the level of Chokhmah having to do with the two men, and the reconciliation of the two men, and the joining of the two men for the purpose of saving the soul man, so Rabbi Luria, he got the whole big blob, but it never differentiated out into enough understanding to make this teaching accurate.

Either that is what happened to Rabbi Luria, he got the wisdom without the understanding, now remember Rabbi Luria did not write this Gate of Reincarnations, Rabbi Luria's student, Chayyim Vital wrote it, so I have a problem believing that Isaac Luria had the revelation and his student did not get it, so either Rabbi Luria and Rabbi Vital got the revelation without the understanding or they both got the revelation with the understanding and if they did get the revelation with the understanding, Rabbi Vital either wrote it in parable form, because it is considered a great mystery, or the translator did not get it, and I do not know which it was, but to be honest with you my inclination is to believe that Rabbi Luria got the revelation without the understanding. That is my inclination to believe, to believe that.

I do believe that I have the tools to weed this out and make some sense out of it, I am going to go very slowly, there was something else that I wanted to say to

you and it seems to be eluding me for the moment. Drawing #1, I have given you five examples of duplicity, five examples of a double, of terms that have a double meaning in this chapter two, section two of The Gate Of Reincarnations, and of course, this, what I am telling you now, goes across the board, I am applying it to section two of chapter two because I have not really read through the rest of chapter two, so I do not want to assume that we are going to find these terms in the rest of chapter two, but the terms I am giving you and the double meanings of them, are universal through our whole study, and through the whole study of the Scripture.

Brethren, there are two Nefeshat. Nefeshat is the plural of Nefesh, there is fallen Adam's personality, and there is the personality of Zeir Anpin who is the father of fallen Adam, and that personality of Zeir Anpin is the regenerated Adam in the form of the fruit of the spirit. If you want to understand what the Lord is telling us concerning The Gate Of Reincarnations, you must understand that there are two personalities, the fallen personality, and the renewed personality which is called the fruit of the spirit, that the woman of Proverbs who acts like an ostrich who neglects her children and is cruel to her children and buries her head in the sand, women like that in this world, they are under the curse of the ostrich, and of course you do not have to be a woman, you could be a physical man, manifesting that nature, because all physical people are female.

Then there is the godly woman of Proverbs who just labors in the spirit day or night ministering to God's people and serving God.

There are two woman, there are two personalities, there are two men, this is the divided creation, there are two of everything. There are two Nefeshat. When we read about the Nefesh in this study, we must stop and ask ourselves which Nefesh is being spoken about, but I do not see any such distinction being made in the translation that we have. Once again, I have to say I do not know whether it is in the translation or whether Rabbi Luria and Rabbi Vital did not have the revelation, or whether they had the revelation and did not put it in writing, because these notes are supposed to be taught by a Rabbi, you are not supposed to be doing this on your own, we are not doing this on our own, our teacher is the glorified Jesus Christ, because if you study a spiritual study by yourself, the chances are like 99% if not even 100% that you are going to get a carnal understanding of what you are reading, and that is what has happened in the church today.

The church is filled with false doctrine brought forth by well-meaning people who have studied this spiritual Scripture with their carnal mind. To understand the Scripture with your carnal mind is death. Only the Lord knows whether or

not Rabbi Luria and Rabbi Vital knew the truth of this, and just did not clarify it in writing, saying if you are going to study this, you have to study under a teacher and your teacher will explain this to you.

Praise the Lord, I do not know, only the Lord knows.

There are two Nefeshat, every time you see that word Nefesh in our study, you have to ask the Lord, which Nefesh it is, the Nefesh, the personality of the old man, or the personality of the new man. #2, there are two men, in this study, there are two men, there is the many membered fallen Adam which is us, mortal humanity, and I do not know about you, but when I read the notes here, what comes to my mind is that these notes are speaking about mortal men, you and me, which are members of the, we are all representatives or aspects or fragments of fallen Adam, but sometimes when I read in this study, about someone being reincarnated, it is obvious to me that the context of the sentence is referring to the regenerated Adam which is Christ Jesus.

You have not heard that yet because it is in section two, and we are going to hear about it today.

It is Christ Jesus who has left this world, and become the glorified Jesus Christ who is returning to this world as an Ibur, He is grafting Himself to converts. That is the seed of Christ being grafted to us, but that is not talking about some mortal fallen man who has passed out of this world, this is talking about the glorified Jesus Christ.

The glorified Jesus Christ in His ascended position is the Lord Jesus when He comes into the earth and takes the form of a man, He is Christ Jesus. The glorified Jesus Christ in the flesh is Christ Jesus.

I read in this study, what I see in this study is what is true about Christ Jesus being imputed to fallen mortal men like you and me. It is true when we apply it, when we apply what we read to Christ Jesus, but it is not true when we apply it to fallen mortal man. This chapter two so far is just a total confusion. As far as chapter one goes, I have to believe that chapter one was okay because you may recall that chapter one was all about the Sefirot and our positions in the Sefirot, and I did not know enough about that to correct it if it was wrong, but I must believe that the Lord was with me as we did that study, as we did the study in Gate of Reincarnations chapter one, which is message #570, and that a lot of good came out of that study.

How accurate if you want to measure it on a scale of one to ten, how accurate it is I do not know but I believe the Lord was in with us, and there is a lot of good in that study. Here is chapter two, I am now in a position because of my knowledge of the doctrine of Christ, to balance what I am reading in chapter two off of my knowledge of the doctrine of Christ, that it is a complete confusion for this reason.

Remember our commission in studying all Kabbalistic works, is twofold, and I do not know which one to put first, so I am not putting this in the order of importance, it is advanced study for those of us who are in Christ Jesus and maturing into, have the mind of Christ maturing in us, have Christ Jesus maturing into us, is all a work of the mind. That is why the Scripture says study to show yourself approved. Many Christians are put off by that because they think they are not smart or they do not have good study habits, but the truth of the matter is, is that if you submit yourself to the study, the Lord will give you what you need to learn and to go on.

Maturation in Christ, it is the maturation of the personality and your mind, and what is personality? It is behavior, it is social skills, and wisdom and knowledge. The maturation of the believer is not in your ability to cast out devils or to heal the sick, those are good things, but that is not an indication of maturity, that is a gift from God to help you get in a condition where you are prepared to start working on your personality. We did two men, now we are doing #3, there are two deaths spoken about. This study in The Gate Of Reincarnations, it does talk about a physical death, I do not know if physical is the right word, maybe an actual death meaning a, I will have to see, maybe I will change that, because I am applying to death, I am applying this term to Adam who was in a body of light, and he died to his immortality, and because he died to his immortality, Adam did experience a change of location.

He went from a high spiritual place, a world of light and safety to this material world, so it was a change of location. Maybe I am going to change that, I will see before we take the picture. There is also a death to sin consciousness. We die to our carnal mind in degrees. Every time we are presented with a thought that opposes a thought of our carnal mind, and we choose the thought of Christ, if we make a choice, if you hear something from me that opposes everything you believe and you have believed for seventy years, a hundred years, maybe a hundred and fifty years, however old you are, you believed it forever, but you have faith that I am the teacher that God has raised up and that if I am wrong the Lord will correct me, and you have a choice, if you choose to believe what I am telling you, and reject what you believe for seventy years, you have died, you have experienced death to the sin consciousness in your life.

That is one of the things that we do in this ministry, you have to give up the thoughts of your carnal mind and believe what God says, and you have to believe, if you believe that the Lord put you in this ministry, you have to believe that I have the word of the Lord to you, and that the Lord is responsible for every mistake that I make, because I am in complete submission to Him.

You have to give it up, and every time you do it, it is a thought at a time. You die to one more aspect of sin consciousness. So there are two different kinds of deaths spoken about in this study. #4, there are two concepts of reincarnation spoken about in this study, well not spoken about in this study. This study talks about reincarnation as a process of good works and multiple incarnations which results in deliverance from death, and although it is not in this study, it is not in the notes of the study, it is in our study, our message, #572, because I am telling you that the doctrine of Christ denies any form of deliverance from death or salvation through good works and multiple incarnations.

The reincarnation that the doctrine of Christ speaks about, the truth of the Scripture, is called in the Hebrew it is called Ibur, and we are going to get to that in this chapter. The seed of Christ being grafted to you is an Ibur. That is what it is. The two reincarnations is union with Christ Jesus through an Ibur, who joins, and once that Christ Jesus, the Christ joins to us and He matured into Christ Jesus in us, that Christ Jesus in us becomes our potential to be joined by the glorified Jesus Christ, because the glorified Jesus Christ is not joining to your carnal mind, neither is He joining to your sin nature or not joining to your physical body, the glorified Jesus Christ is joining to Christ Jesus in you.

Union with Christ Jesus, the one who joins with the glorified Jesus Christ delivers us from death. There are two concepts of reincarnation here, one is deliverance and salvation by good works, and multiple reincarnations, and the other is deliverance and salvation and safety and deliverance from death, through union with the Lord Jesus Christ. I have a note there. In this context, this is concerning #4 now, in this context death or the definition of death is reincarnation, which term reincarnation itself suggests that the saved ones are transported to some undefiled existence in an unseen world.

I know that is what is taught in the church, if the Kabbalists teach something different, I have not heard it, and I confess to you all of the time, I have not read barely a fraction, a drop of all of the Kabbalistic works that are available. I hear a lot in Kabbalistic terminology and Kabbalistic writings, about the world to come.

I do not know what the Kabbalists believe the world to come is. I do not know what they would say about that.

I know that any untrained person reading these notes would draw the conclusion that it is a different physical location, a different geographical location because the notes say, when you completely rectify your Nefesh, your Ruach, and your Neshamah, you do not have to reincarnate again.

What does that mean? What is the inference? The inference is, wherever you go when you die or before you reincarnate again, that is where you stay there, a different place than this world, that is what the church teaches. The doctrine of Christ says no. we are on #5 B, and I have, there is two different categories under B, the doctrine of Christ concerning the world to come, the world to come is a reconfiguration of the Sefirot that form our mind.

That is talking about getting a new righteous mind, the world to come is Christ in you the hope of glory, the question is, will you live in that new world after it comes to live in you. When you start to live in that new world which is the mind of Christ when it comes to live in you, your external world will change, it will change and it will line up with the world that you are living out of. It does not happen overnight, but if you are truly pursuing the thought patterns of Christ and dying to your carnal mind, by effort of your will, your life must change.

B2, is the world to come is, this present world renewed and made righteous and immortal. We are not going to another geographical location, the Lord is remaking this world. It is this very world that eventually will become spiritualized, this is it right here, there is cover on it right now, there is an extra layer on it right now, a physicality, because the world to come is spiritual, it is not gross like this where we are trapped in our bodies, but this is it. This is the visible world right here. It is going to be renewed and made in the image of Jesus Christ and brought into right order. We are not going someplace else.

What happens to all of the people who sold out their life to Jesus and died? I do not have all of the answers, but at some point the root of that person, because it is just the root or the worm Jesus said of that person that goes on, that root will appear in this world again, when it is immortalized, when it is brought into order and immortalized. Any questions about this, because you will just never understand this, at least this chapter two, you will just never understand and probably the rest of the study, I am told there are forty two chapters, of this study, I do not know how far the Lord will let us go, the translator so far has only done five chapters, and I do not even know if he has completed five chapters, and he has not done anything in months. I go into the

website where we are getting this from, and they are still advertising it and they are still advertising the email list where you can get the weekly translations, but he had not done anything in months. We will just go through chapter five, which is taking us a long time to go through chapter five and even if the translator goes on, I do not know if the Lord will let us continue, because if he does, we will be on this study for a couple of years, but we will do whatever the Lord tells us to do.

So far I find this very interesting and very edifying to someone who wants to go on in Christ Jesus. Remember, I do not know if I finished my point, there are two purposes in our doing this, one is to build the Christ, to build Christ Jesus in the Christian who wants to go on, because Kabbalistic doctrine in the areas where it is accurate is advanced doctrine of Christ, why do I say advanced doctrine of Christ, it is the next level of teaching up, but also we are doing a great work for the day that the Lord breaks the heads of Leviathan in the Jew and opens them to this message, all of this material will be available to them.

I want to make a point to you here that is very interesting, because I say the Kabbalistic teaching is the next step up. Let me put it to you this way, that is the way the Lord, that is what the Lord did, He taught us the doctrine of Christ first and now He is teaching into Kabbalah, and Kabbalah is very difficult. There is a concept in the Zohar, there is a concept in the Zohar in Parashat Pinchas, the part of the Zohar called Pinchas, that is the Hebrew word for Phineas, and it talks about the lock and the key, I found this so interesting. Let us take this picture and I will put this other concept on the board for you.

Praise the Lord, this Drawing #2, it really does not have anything to do with the Gate Of Reincarnations, other than, the Lord has taught me this through my studies of the Zohar and the Lord sovereignly has introduced this concept into this lesson, and where I am coming from, well let me explain what is on the board, and I will relate it to the Gate Of Reincarnations. We sort of have a little complicated drawing here, this is the principle, Chokhmah and Binah which is wisdom and understanding are up here, and they, this is not on the board, but let me remind you, they are the brains of Zeir Anpin and Zeir Anpin represents man, the higher man, not fallen man, not mortal man, the higher man, Christ Jesus.

Malkhut represents mortal man, us down here. In order to, well right now our condition, the condition of mortal man in the person of Malkhut is that she is today the red Malkhut who is married to Leviathan, she is married to the one underneath her instead of the one above her. There are two women in Proverbs, the godly woman in Proverbs and the ungodly woman of proverbs,

even Kabbalah tells you Adam had two wives, that he had a wife before Eve called Lilith, who was an evil wife, Kabbalah will tell you that the Shekinah is captured down here in the fallen world.

The Shekinah according to the doctrine of Christ, we would say she is Abel, that this fallen Malkhut is Abel, who is married to Leviathan and Satan, and produced the whole world underneath which is hell and death. It is this very same Malkhut that has the potential to look up instead of looking down towards Satan and Leviathan, to look up and to marry Zeir Anpin, who is Christ Jesus to us. Does everybody understand that? It is just another way of saying, Cain and Abel, the good Malkhut is Abel, and the Malkhut that is married to Satan and Leviathan is Cain. There is a lot of different ways we could say the same thing. Cain and Abel are one entity, one inseparable entity, so the lower part of Malkhut which is Cain is married to Satan and Leviathan, and a whole world was built down underneath, hell and death were underneath the earth.

The upper part of Malkhut which is Abel was cut off from Zeir Anpin and therefore was cut off from Binah and Chokhmah, they were cut off from wisdom, and knowledge, and from our life. Zeir Anpin is called the life of the world, the life of the world, and Malkhut is the land of the living. When she is attached to the life of the world, she is the land of the living, when she is disconnected from the life of the world and she is connected to Leviathan and Satan, she is hell and death. Malkhut is that pivotal aspect which makes the creation which is the second generation of Adam either positive, godly, and immortal, or negative, ungodly, and mortal. Are you following me? Okay.

My whole purpose of showing you this board, is that I was so excited when discovered what the key is because Jesus talks about having, He says in Matthew 16:19, I will give you the key, well the King James says, keys, but it is one key, I will give you the key that unlocks the wisdom and understanding of heaven. I added that in, Jesus said, I am going to give you the keys to the kingdom, I am going to give you the keys to the kingdom of heaven. Jesus said I give you the keys to the kingdom of heaven. What does that mean?

I had it figured out that the keys to the kingdom was Christ, because I knew that Christ was being added to us, but I never really understood what was being unlocked, what did we need a key for? I said, well we are getting a key to return to immortality, but that was only half of it, this is just so exciting, this concept of lock and key is a Kabbalistic principle that appears in the Zohar in the section called Pinchas, which is Hebrew for Phineas, and according to Kabbalah, the lock is the wisdom and knowledge up here, Chokhmah and Binah, that is what is locked up, it is secret. If it is not revealed to you, you will never understand

what it means, you may think you understand what it means because your carnal mind comes up with an understanding, but this is locked, the wisdom and understanding of God.

The key to the lock is Malkhut. In this context anyway, Kabbalah talks about the godly Malkhut, that Malkhut is the key to the lock. How does that happen? Binah and Malkhut have a special relationship, Binah is the world to come, and called the upper mother, and Malkhut is called the land of the living and she is the lower mother. You see, the whole concept here is that God's intention is to manifest His highest nature, wisdom, understanding, righteousness, knowledge, everything that He is, He intends to manifest through us, through us.

There is a special relationship that we now in Christ have the opportunity to develop with Binah, and Binah is the glorified Jesus Christ in His role of mother, to the Christians that are coming up. The glorified Jesus Christ who is Binah to us is developing a relationship with Malkhut, with the full intention of making us everything that He is, and then when we receive His life, we become the key that opens the lock to the higher wisdom. Look, that is what happened to me, I mean, I am no different than you are, I was dying because of sin, and the Lord Jesus gave me of His Holy Spirit, and I started to develop the fruit of the spirit and then Christ was grafted to me, the fruit of the spirit, it was the Nefesh, I received the Nefesh, I received a new soul, and then Christ was grafted to me, I received a Ruach, and then that union of the Ruach which is Zeir Anpin and the fruit of the spirit, grew into Christ Jesus in me, who has the mind of Christ and I became a key that is unlocking the wisdom and understanding, the higher wisdom and understanding, which higher wisdom and understanding has the power to deliver you and me from hell and death.

Who is hell and death? Hell and death is the Malkhut that is married to Leviathan and Satan, my other side. I am my own worst enemy, you are your own worst enemy, you are your only enemy. The Christ in me that has now become the key to unlock the higher wisdom which is happening right here, also has another side that is still married to Satan and Leviathan. Satan and Leviathan are hell and death, my fallen nature.

The key, Jesus said in Revelation 1:18, I have the key that opens the lock that chains you to hell and death. Jesus has the key it is called, Christ, He gave it to me, the key is inside of me, that will open the lock of the lower Malkhut that is locked up with Leviathan and Satan, and escape into the higher Malkhut, which is marrying Christ Jesus.

We see brethren very clearly that the answer that is going to deliver us from hell and death is through wisdom, we are not going to escape from hell and death by the spirit alone, the spirit is the beginning, faith in Jesus Christ, the fruit of the spirit, all of this important because that is like telling a child if you ever have any hope of going to college, you have to go to grade school and learn how to read and write. You have to join the church, you have to get the spirit, you have to learn the basics of the gospel, and of course this all your ability to read and write, but in 2000 years no one has escaped from hell and death that I know of, besides Jesus.

What does that mean, in order to become immortal and never have to reincarnate as a fallen man again, we do this through the wisdom and knowledge and understanding that comes through Christ Jesus, and what does that wisdom, understanding and knowledge do for us? It equips us to identify and war against our sin nature.

Deliverance from hell and death comes about when we are given the weapons of our warfare which we are given in Christ Jesus, and we use those weapons to war against our sin nature, and you have to know how to do it, without the wisdom and understanding, even if you have the power, you will never accomplish it if you do not know how to use your weapon.

The weapon has been imparted to humanity, that is what Jesus did 2,000 years ago, He made available to us the weapon or the weapons by which we can overcome our lower Malkhut who is married to Satan and Leviathan, the power is available. Jesus did it, the power is available, it is in the earth, no one can take it away. What the church is lacking today is the wisdom as to how to use the weapons.

We see that Malkhut is the key, that is going to unlock the wisdom and understanding of heaven, I show you down here, malkhut is called the kingdom, in Kabbalah Malkhut is called the kingdom, and Zeir Anpin is the heaven. The kingdom of heaven is the married Malkhut and Zeir Anpin, which union produces the new soul or the new personality in Christ, which is the fruit of the spirit. The key to the kingdom of heaven, when Jesus said, behold, I will give you the key to the kingdom of heaven, I will give you a reentry into the kingdom of heaven, because all of humanity was cut off from God. Jesus said, By my glorified spirit being imparted to you, I will give you the ability to unlock what Zeir Anpin has for you, and what does Zeir Anpin have for you?

Zeir Anpin has for you your new nature, the beginning of your new nature in Christ, and the ultimate ability to access Zeir Anpin's brains through Binah and

Chokhmah. Binah is the world to come and also called the upper mother, Binah manifests her understanding and judgment through Malkhut.

Malkhut is called the land of the living and also the lower mother, or Malkhut is called hell and death in her fallen state. Mortal humanity is Lilith, we are the wicked woman, and we are the good woman, depending on who we are married to. Malkhut unlocks the higher wisdom, that is Chokhmah, and wisdom and understanding unlock the prison of hell and death in the mind, in experience, and in surroundings.

You have to be delivered in your mind before your life is going to change, and if you are sick and you are looking for a healing, the deliverance comes first in your mind, and then your body changes. The only exception to that is when you are healed from a disease without repentance by the Holy Ghost, but if you have a renaissance in your mind after you are healed by the Holy Spirit, you will just get another disease or even if you do not get another disease, you will die. The promise of Jesus Christ is immortality, so something is lacking in the church, because the church is not immortal, and immortality does not come after death, in the flesh in this world, which world has to come into the image of the nature of Jesus Christ.

We see that Malkhut has two faces, you heard about the two faces of Eve, Malkhut has two faces, she can be Christ or she can be Leviathan, and there is a kingdom attached to her on both sides. Her lower side is married to Leviathan and hell and death is underneath her, and her upper side is attached, hopefully reattached to Zeir Anpin which is Christ Jesus and when that happens, when her upper side is reattached to Christ Jesus, the kingdom of heaven is built in her.

Each one of us is Malkhut, some manifestation of Malkhut, but you see those of us that have the kingdom of heaven built in us, it is a perversion to have both the kingdom of heaven and hell and death existing in our world. Only one will survive. You cannot serve God and mammon, only one kingdom will survive, and there is a period of grace where the warfare goes on, and you are both, you are a mixture of both, but ultimately, the point will come where you have to go one way or the other.

This is the message to the church today, it is the message that I never hear preached. Brethren the message is not go out and evangelize the world, the word is evangelize yourself, know yourself, and study to show yourself approved and ask the Lord to open your mind to higher wisdom, ask the Lord for you to become a key, or for the key to be imparted to you personally, that

will open your mind to the higher wisdom, which higher wisdom is in the mind of Christ, which mind when He is glorified, glorified is not the right word, which mind when He is exalted in a man, builds a kingdom all around himself, attracts to himself people who will learn from that man, builds a ministry, builds a kingdom that will minister to the community.

It is all in us, we are Malkhut, we are the expression of the glorified Jesus Christ, we are Him in the earth, and what He wants to do in the earth, is build a healthy, godly righteous community of human beings that will produce life, both spiritual life and material assistance to the surrounding people, but not only that, because we have a lot of ministries in the church today that help the poor, that feed the poor. That is not enough, we have got to impart the life of Christ to the poor. You only help people until they stand up, you are not supposed to stay poor forever.

The church has a commission to educate or the small group that is coming up in the church, the ministry in the church has a commission to educate and perfect the faith. Is that not what the Scripture says, the fivefold ministry is for the perfection of the saints. That means the correction of your personality, the correction of your thinking, and the correction of everything that is wrong in your life. Here it all is in Kabbalah. We now know what the lock and the key is, we now know that there are two keys and there are two locks. Are there any questions about this board? Okay.

Why did I tell you this today, why did the Lord work this into our message on Kabbalah, the Lord worked this into our message on Kabbalah, to explain or at least to show you in the Zohar who and what we are. The Jews are the lock, and the church is the key. The Jews have had the secret wisdom that has the power to deliver us from hell and death for thousands of years, but everything was locked up, and they did not have the key. How do I know they did not have the key? They produced the key in the person of Jesus of Nazareth, but they killed the key, they rejected the key. We do not see Jewry rising up in immortality, if anything we see Jewry under tremendous attack. Their numbers are getting fewer and more and more Jews are leaving the faith and going out into the world.

We see wisdom without the key to unlock that wisdom, and activate it, and cause it to produce what it is supposed to produce which is immortality, wisdom without the key, the lock without the key, that which is locked up without the key is worthless, I should not say it is worthless, maybe it can bless you right here in this life but it cannot produce it ultimate goal, and we in the church, we are supposed to be the key, but this message is not even widely accepted in the

church, because the church and the Jews have a very similar mentality, it is that Pharisaical mentality that is closed to the higher wisdom and the teaching and the correction of one's own personality that will bring us forth into immortality, the church and the Jews are of one mind and one accord, they do not want it.

I read in the Jewish literature about repentance, and about a knowledge that Jews have sinned, it has been a mystery to me for a while now that I do not, I could not find that fine line where the teaching of the Jews was failing to enter in to the promises and I think that I see it at least more clearly today, they do know that they sin, they do talk about repentance, but they, from where I am sitting right now, I think they do not have the revelation of the two men, that there has to be a literal transmigration of their consciousness from the old man into the new man, or even that the new man has to be formed in them, that they are trying to implement the promises to the old man who is unredeemable.

They are trying to implement the promises of God to whatever degree they understand it. They are trying to apply it to their old mortal man, who is unredeemable; he is dead under sin. Even though they recognize sin and they recognize that they have to repent, there is not anything that you can do to save this old man, we have got to get a new man and translate into that new man, and of course that new man is Christ Jesus. I think that is, this is the closest that I have come to understanding the condition of the Jew from this position that the Lord has been showing unto me, from a Kabbalistic point of view. I know that someone is listening to this message and saying, well what is wrong it, does she not know that the Jews cannot enter in because they do not, you cannot enter in without Christ? Yes, I know that you cannot enter in without Christ, but we are here to understand the details of it, the details of it.

What are they, aside from the fact that they do not accept Christ, what is wrong with their doctrine, because you see the Lord is not going to the Jews and hammering them over the head and saying, you have to have Christ to enter in, that has not worked for 2,000 years. It has not worked. The Lord wants to meet the Jews where they are, in their own teaching and in their own understanding and explain to them what is wrong with their understanding, not that we are going to go to them and say, Look, this is what is wrong with you, but to add to their understanding, that element that they need so that they will be able to accept the truth of Jesus Christ.

If you do not understand that, you do not know anything about our Lord, you do not know how He works, He does not come and beat you to death with His truth, He does not burn you in hell forever because you do not accept His truth, our

Lord humbles Himself, He goes to that person, and He finds out where you are bound up, what is your personal stumbling block that you cannot get passed, to believe the truth that will save your life. Then when He finds out what your personal stumbling block is, He ministers to you at that point, and I want to tell you I do not know any man that would do that, that is the nature of Jesus Christ. The Lord is not going to the Jews and threatening them or telling them that they are wrong, or attacking them in any way, or confronting them in any way, this ministry is raised up to find out what was just revealed on this message.

This is where you are missing it, you do not understand that the old man is completely unredeemable, you can repent till kingdom come, you can confess your sins till kingdom come, and the old man is completely unredeemable, you have to receive again what you received on Mount Sinai, you have to get again. We see that the Jew is the lock and the Christian is the key, except that the Christian is not really manifesting as the key, this is the only ministry that I know of that is manifesting as the key.

So long as this ministry is manifesting as the key, then we can say that Christendom is manifesting the key. Praise God that Christendom is manifesting the key, and now we will do our part, and it is in the Lord's hands to bring the key into the lock and bring forth in the newness of life both the Jew and the Christian that are bound under the lower Malkhut.

I want to remind you that Jesus said that John was the greatest prophet born of a woman, but that the least in the kingdom of God would be greater than he. I always have some ideas about that, but I never fully understood it. Today the Lord explains to me that the reason that John was the greatest prophet was that he recognized the Christ in the man Jesus, he recognized the Christ, and did his part to bring forth the double portion of the anointing in Jesus of Nazareth that eventually departed from the man Jesus of Nazareth unto glorification. The part of that Scripture that says the least in the kingdom of God is greater than the John, the one who recognized the Christ, now you have to understand that only Christ can recognize Christ, the carnal mind under the anointing of the Holy Spirit will not recognize Christ in another man.

As I have taught in other places, John had a powerful expression of the branch of the tree, he had a very high manifestation of what we would call the Holy Spirit, the branch of the tree, and Jesus has the root of the tree, Jesus was born with the root of the tree and that anointing that was on John, transferred to Jesus at the time of baptism, in the form, at least the Scripture tells us, it transferred in the form of a dove, meaning that it was, I do not want to teach that whole thing over again, the anointing that was on John, transferred in the

form of a dove, meaning that it was that high anointing in the form of a human being, the dove symbolized, the fact that, that anointing that transferred was not just spirit, it was the spirit that was joined with an aspect of man, traveled and settled upon Jesus so that Jesus now had the double anointing, or the two fold anointing which equipped him to be tempted by Satan, to be tested by Satan, and to overcome his carnal mind and go forth to do all of the great works that he did.

What does the Scripture mean when it says that the least in the kingdom of God is greater than the prophet who actually discerned the Christ in a mortal man?

It does not mean that the youngest most uneducated person in the kingdom of God is greater than John. That is how most people in the church take it, if you have the Holy Spirit, you can be completely ignorant, but once you receive that Holy Spirit, you are greater than John, that is not what it means. I remind you that, that same term, the least of, is used in the account of Noah and Ham, and it says when Noah realized that Ham had exposed the reality that Noah had been seduced and overtaken by Satan in his mind, Ham was the least in Noah's eyes. That is what it says, and when we did that alternate translation we found out that, that word least meant that Noah, that Ham had every little esteem for Ham. Noah had very little esteem for Ham, so I believe that Jesus was saying the least in the kingdom of God, the least esteemed in the kingdom of God will be greater than the prophet that recognized the Christ.

What does that mean? Who is the least esteemed in the kingdom of God? That humble seed, the kingdom of God meaning the body of Christ in the earth, the body of people who are believers, the least esteemed, who is the least esteemed among the believers, we have Baptists, we have Methodists, we have Pentecostal people, who is the least esteemed? The people who are preaching the doctrine of Christ, the people who are daring to be different than the carnal men under the influence of the Holy Spirit. They are the least esteemed in the kingdom of God.

What Jesus was saying is that the people, the people who were to come who would have this seed of Christ grafted to them, who would be manifesting and teaching the doctrine of Christ, they would be the least esteemed in the kingdom of God and they would be greater than the prophet who was able to recognize the Christ who was hiding behind the flesh of a mortal man. Are there any questions about that, what I just said? Any questions? One other thing the Lord wanted me to put on this message concerning drawing #1, that we had up on the board, where we were showing that there were two of everything, the Lord wanted me to comment on the Scripture in the New Testament, that says, that

when Jesus' grave was opened, His body was not found, but that there were two men there, two men shining that were there. I could never understand why there were two men there in the place of Jesus, until the Lord recently explained to me, that there were two men there because there were two men within the man Jesus of Nazareth.

One of the shining men was the personality of Jesus of Nazareth that had survived or that had existed the body of Jesus of Nazareth, the physical body of Jesus of Nazareth before it died. The second man was Christ Jesus, the new man who was really an incarnation of Elijah, that is really the one who was incarnated in the man Jesus, the one that Jesus called Father, His Father was Eliyahu Hanavi, and that is why Jesus cried for Elijah when he was on the cross and he was mocked by the centurions, but by the soldiers, they said, ***Oh look, he cries for Elijah***, Elijah was Jesus Father, Elijah was the one who brought forth the child Jesus of Nazareth. The two of them together existed the body, the physical body of the man Jesus, and then that body died, that physical body died. We see in the tomb, the glorified personality of the man Jesus that escaped the death of the physical body, and we see the fully mature Christ Jesus which is the offspring of Elijah that came forth in the man Jesus. It was these two men who eventually would marry.

We hear Paul saying in another place that of the twain, he made one new man of this glorified personality of the man Jesus, that was born of the woman Mary, and the fully formed Christ Jesus who was the offspring of Elijah and the spiritual seed of that man Jesus of Nazareth, the two of them, one male, Christ Jesus, the only mediator between God and man, and the other female, the glorified personality of the man Jesus, that they would eventually completely merge and become one new man, the glorified Jesus Christ.

I am not even sure what to call Him, because there has to be a difference between the unmarried Christ Jesus that we see standing across from the shining personality of the man Jesus, and Christ Jesus once He is married to the personality of Jesus, and these names get all, they get very difficult to find the right name, the Kabbalists have really clarified it by using the names of the Sefirot a lot, but right now at this moment, I am not really sure how to distinguish between Christ Jesus the new man that was in the man Jesus of Nazareth, and that same Christ Jesus who married the personality of the man Jesus of Nazareth, when the two became one.

The only way I can distinguish between the two right now is to call one the married Christ Jesus. Praise the Lord. This is why when Mary approached Jesus who was appearing in a spiritual form, you see, the King James

translation makes it sound like Mary wanted to touch Him to see if He was real, and Jesus said to her, Do not touch me because I have not ascended yet, it sounds to the carnal mind like Jesus was saying, Well do not touch me because I am a vibrant form of energy, you could get burnt, you could get hurt, I have heard explanations like that, but I want to suggest to you, that Mary was a disciple of Jesus and that she knew, she had a knowledge of the promise, she had a knowledge that this experience that the man Jesus had, had, that His spiritual man had escaped from His physical body and was no longer bound to this coarse earth realm, she knew that she would have an opportunity to have the same experience, and she knew enough about the procedure to know that somehow this glorified man would get inside of her and be the seeds of or the beginning a new mind, that would produce a new man in her so that she could have the same experience that Jesus of Nazareth had, had.

Throughout the whole Scripture, the word **touch**, to touch, is a euphemism for sexual intercourse, or for spiritual sexual intercourse, either human physical sexual intercourse, or intercourse of the mind which is spiritual sexual intercourse. Mary drew close to Jesus, she wanted to partake of Him, she knew that His glorified self had to get inside of her, and she was thinking with her mind, not with hands, she was reaching out with her mind to touch Him because maybe she did not fully understand the process or the procedure or how it was going to happen, but she came to Jesus expecting to receive something from Him that would manifest as the seed of her new mind.

Jesus said to her, now it is time for us to have spiritual sexual communication, do not touch me yet, it is not time to have spiritual sexual intercourse, because I am not going to be able to impart to you the seeds of your new life until I am fully joined to Christ Jesus, the new man that was within me, the second of the two men that you saw in the tomb. That is what He was saying to her.

The union has not been, I have not gone to my Father yet. Remember Elijah was Jesus' Father, so Jesus the glorified personality of Jesus was standing in the tomb with His Father Elijah that had been within Him the whole time. He said, Do you not know by now that the Father is within me. When Jesus said, I have not gone to my Father yet, do not touch me I have not gone to my Father yet, Jesus was saying to Mary, we have not been made fully one, and in order for me to be in a form that will be able to impart a fertile seed to you that will give you the same experience that I had, before I could do that, I have to be completely merged and become one new man with my Father. That is what He was saying to her. Praise the Lord.

Here again, we see the concept of the new man, which seems to be lacking from the Kabbalistic literature. You cannot save the old man, you cannot rectify the old man. You cannot do it by good works, you cannot do it by multiple reincarnations, the old man is dead, sold under sin, and what happened in Mount Sinai has to be repeated in a new form, and the new form is the impartation of the seed of the life of the glorified Christ Jesus, with that union, that Sabbath, that union of what is Malkhut, the glorified personality of Jesus, is Malkhut, and the Christ Jesus that stood next to Him, is Zeir Anpin, and that union had to take place to produce what is known as the Sabbath, the occasion upon which new souls are born.

During, when that union occurred, the glorified Jesus, Malkhut, and Christ Jesus, Zeir Anpin, when they fully joined, that was the beginning of many new souls being born in the many members of humanity, and what is a new soul? It is a new personality in the nature of Christ which begins with what we call the fruit of the spirit. Praise the Lord, what a beautiful weaving together of the Christian concept with the kabbalistic concept of Sabbath, and just the whole message of salvation and the process which will deliver us into the only true immortality.

We are told in the Scripture that Jesus is the only one that has the true immortality, from that we must draw the conclusion that there is a false immortality, and there is an false immortality, there is an immortality that is associated with this world system, there are ascended masters, there are beings that will last and they will exist until the day that the Lord closes down this illegal realm. Therefore it is a false immortality because it will not continue forever, but it would continue forever if Jesus did not intervene, but Jesus will intervene, therefore it is a false immortality. Also it is a counterfeit, it is an immortality that is not in righteousness. Praise God. I think we are going to stop for dinner, and Lord willing we will start with the actual text of section two of chapter two of The Gate Of Reincarnations after dinner, God bless.

Praise the Lord, we are back from dinner, and we are starting with the first sentence which is the first sentence of the translation of section two of chapter two of The Gate of Reincarnations, and according to this, Rabbi Vital who has written down the teachings of Rabbi Luria says, If a person rectified his Nefesh and came back reincarnated again, to receive and complete his Ruach, now remember the Nefesh is the personality. Our mortal personality needs to be rectified. Please remember that I have taught you over the years in the doctrine of Christ that Cain is the personality and that Cain needs social correction, remember me teaching you that, Cain needs social correction, Cain and Abel

are one symbiotic inseparable entity, the only thing that changes about them is which one is on top.

Cain is the personality, Abel is the seed which is our potential for spirituality that died when he was separated from God. If a person rectifies, if your personality is perfected or completed, if you become blameless, where we are commanded to become blameless in our communications and in our interactions with other men, so if a person rectified his Nefesh and came back to receive and complete his Ruach, now the Ruach is Abel, the seed of Christ.

Just for somebody who is reading this message or listening to this message, let me remind you, I do not agree with this, as far as I am concerned, it is more than false doctrine, it is confusion, and we are straightening out the confusion. Before I can straighten out the confusion, you need to understand what the Kabbalists says, because for you to appreciate the correction, you have to understand the error, is that not correct? Okay.

This is what we are doing now, we are going over the first sentence of section two chapter two, of a teaching that is suggesting that human beings like you and me have to reincarnate in order to be perfected, and that we have to reincarnate each time we perfect one aspect of soul, we have to die and reincarnate before we can, we have to physically die and be born again, and reincarnate physically born again, in order to receive the next level of soul. This teaching is speaking about the three lowest levels of soul, the Nefesh, the Ruach, and the Neshamah.

We have decided here that the Nefesh is the personality and that we have two personalities, one of the fallen man, which is the personality of Leviathan, and then we have the personality of Christ which comes in the form of the fruit of the spirit. The Ruach is the seed of Christ, which is actually Abel which is dead, Abel is dead in most people, he is the sleeping princess that is waiting to be kissed by the glorified Jesus Christ, to awaken him to his spirituality in Christ Jesus, and I will just go that far because right now we are just talking about the Nefesh and the Ruach.

This is what Isaac Luria says, I completely disagree, Christ centered Kabbalah completely disagrees.

If a person rectified his Nefesh, if you made your personality perfect, and then you have to die, then you physically died, and came back and reincarnated again and came back to receive and complete your Ruach which is the second level of soul, but during that first gilgul, and a gilgul is a reincarnation, but during

your first reincarnation you sinned, then your Nefesh, your personality will not be affected in such a way that it would be forced, that you would be forced to die and have your personality, your Nefesh come back again, by itself without its Ruach, in order to become rectified once again.

What this is saying is if once your personality is perfected, and you sin after that, let me start again, once you perfect your Nefesh, your personality, and you are on a second reincarnation in which you are trying to perfect your Ruach which means you are trying to raise Abel from the dead and you sin in your personality, there will not, the consequences of that sin will be that you will be forced to die and reincarnate again for the specific purpose of reperfecting your Nefesh. Once, the principle is, once you start to work on your Ruach, if your Nefesh sins, you will not be forced to redo your Nefesh, because you will be working on your Ruach, that is my understanding of this sentence.

To me this is complete confusion because I do not even believe that we reincarnate for the purposes of perfection. The doctrine of Christ and Christ Centered Kabbalah says that, does anybody know why we reincarnate, can anybody repeat why we reincarnate? We are forced into reincarnation by whom? Who is forcing us into reincarnation? Why does fallen man reincarnate from generation to generation? Does anybody know? Who is doing it, who is responsible for it, is it the Lord? Who has ordained reincarnation? Reincarnation is a manifestation of the curse, it is the Serpent that has ordained reincarnation, and the purpose that the Serpent forces us to reincarnate, and Kabbalah says the angel in charge of reincarnation is called Dumah, the reason that the Serpent forces us into reincarnation is because it is in this state, this animal state that we are in that the Serpent and all of the entities that compromise her, are able to feed off of us. We can be likened to a herd of cattle in this natural realm that feeds humanity. The cattle feeds or the cattle are raised to feed humanity.

The Serpent forces us into reincarnation because the entities in the astral plane or in the world of Yetzirah, feed off of us, they feed off of our energy, and that is why we start to die from the moment we are born, the doctors and scientists cannot explain why we die from the moment we are born, because there are entities in the spiritual plane that are feeding off of us probably while we are still in the womb. They are entities, they are disembodied entities that feed on energy, and they suck our energy. Kabbalah calls them the Klipot, and Rabbi Luria says the Klipot suck on us, they do not suck on our skin, they suck on our energy.

Right off the bat Christ Centered Kabbalah does not agree with the definition of reincarnation, well I do not know about definition, Christ Centered Kabbalah does not agree with the foundation or the purpose for reincarnation, Christ Centered Kabbalah does not agree with Isaac Luria over the reason for reincarnation. The reason for reincarnation is that we are forced into it as part of the judgment that fell upon us or that we fell into, or that we came under when Adam sinned.

We are not reincarnating to perfect ourselves or for the hope of being delivered from this world system which is hell and death. That is a lie, and it is a lie that the Hindus share and the Buddhists share, so we see that Kabbalistic doctrine is deeply penetrated by the other side. Does everybody understand, the foundational difference that Christ Centered Kabbalah has with this teaching is that we do not even agree with the purpose of reincarnation. The second problem here is that this teaching at least partially if not completely, I do not know, I will have to make that decision as we go along a little further, is not talking about mortal man, as we know mortal man. We are not a whole man, I am not a whole man, you are not a whole man, we are not even a half of man, we are fragments of one spiritual man.

In many instances this teaching is talking about the completed man, which is the glorified Jesus Christ, which is the regenerated Adam, he is not talking about a fragment, he is not talking you and me, he is talking about the man that is the whole man. As I explained this morning, there are a lot of pronouns, he and his and him, and who are you talking about, are you talking about a man like me, or are you talking about the regenerated Adam, to use Old Testament terms, to use Kabbalistic terms, are you talking about the regenerated Adam or are you talking about Zeir Anpin, or are you talking about a man like me? The whole, as I read this translation, it sounds like it is talking about a man like me, but it is not, it is talking about the whole, completed man, when it talks about the man, when it talks about a person.

What I am going to do now is I am going to read this first sentence one more time and then I am going to read it, I am going to read an amplified version of it, that the Lord has given me, which is Christ Centered Kabbalah's understanding of this sentence. As I told you this morning, I do not doubt that Rabbi Luria heard from the Lord. Rabbi Luria in this context, unless the perversion came with the translator, but I am going to assume for now that Rabbi Luria got a spark of wisdom from Chokhmah, but that by the time it reached his mouth to teach Chayyim Vital who wrote it down, it was perverted by the carnal mind.

That means we have a nugget or a kernel of truth to work with, and that is the lock, that kernel of truth locked up in this sentence here. If a person rectified his Nefesh and came back to receive and complete his Ruach, but during that gilgul he sinned, then his Nefesh will not be affected in such a way that it would be forced to come back by itself to become rectified once again. That is the lock, there is spiritual truth locked up in that statement, and the doctrine of Christ is the key, and when that statement is understood through the mind of Christ, based upon a knowledge of the doctrine of Christ, this is what we get, we see that it is really talking about the glorified Jesus Christ.

If Adam, and Jesus is the last Adam, right? If Adam, the man Adam rectifies mortal man, his Nefesh, the many membered mortal man is Adam's Nefesh, do you remember that? You okay with that? If he rectifies his Nefesh and then he comes back again and Jesus came back again. When did he come back again? He came back on the day of Pentecost. If that man comes back again, and his purpose for coming back again is to receive his body of rectified mortal men, that is us. ...and to complete them by imparting Christ to them, but during that process of reincarnation, by Ibur, during that process that the glorified Jesus Christ is grafted Himself to the mortal members of humanity which is called Ibur, during that process, if during that process the body of mortal man sins, and we are all sinners right? Then, mortal man which is the Nefesh of Adam who is reincarnating, mortal man will not be affected by our own sins in such a way that Jesus the Christ would be forced to come back again by Himself without Elijah.

Remember the exhortation this morning that when Jesus exited the carcass of his physical body, there were two men, the glorified personality of Jesus and the Father who was within him, who was really Elijah. If we sin, if the body of mortal man sins, we will not be affected in such a way that will cause Jesus the Christ to be forced to come back again, by Himself without Elijah, that means before the two became one complete man. To be crucified, which means to become rectified again. Even though we sin, since Jesus is sacrificed for us, even though we sin, that sin is not grievous enough to cause Jesus the Christ to be crucified again.

Do you want to call it the amplification of this first sentence, I will call it the unlocked version of this sentence. I added some Scriptures to support what I am saying there, in case you do not know what these little numbers are that are written in red, they are called footnotes, they are called reference notes or footnotes, and if you want to, if you see the first little red number, #1 after the word rectified, if you want a New Testament Scripture that witnesses to this,

you look down to the bottom of the board, you look for #1 and you see the Scripture, Matthew 5:48.

Over here you see a 2, if you want to see the Scripture that witnesses to that, you look down at the bottom of the board, and find #2, does everybody understand that? We are going to have some of the brethren read these Scriptures, I am going to read this amplified or this unlocked version of this sentence and I will stop at each footnote and we are going to have two of the brethren read the New Testament witness to it. If Adam rectifies mortal man, and that is Matthew 5:48, who is going to read that?

MATTHEW 5:48

⁴⁸ BE YE THEREFORE PERFECT EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT. **KJV**

We see that Jesus came to rectify us to perfect us. If Adam rectifies mortal man which is his Nefesh and comes back to receive them, and that is footnote #2, to receive them, that is Romans 15:7;

ROMANS 15:7

⁷ WHEREFORE RECEIVE YE ONE ANOTHER AS CHRIST ALSO RECEIVED US TO THE GLORY OF GOD. **KJV**

This is what we have so far, if Adam rectifies mortal man, his Nefesh his mortal man, and comes back to receive us, we have just heard that Jesus has received us, if He comes back to receive His body of rectified mortal men and to complete them, that is Colossians 2:10;

COLOSSIANS 2:10

¹⁰ AND YE ARE COMPLETE IN HIM, WHICH IS THE HEAD OF ALL PRINCIPALITY AND POWER. **KJV**

He has come back to complete us by imparting Christ, that is by giving, that is by rectifying our Ruach. He is coming back to complete us by imparting Christ to us, and that is footnote #4, which is James 1:21;

JAMES 1:21

²¹ WHEREFORE LAY APART ALL FILTHINESS AND SUPERFLUITY OF NAUGHTINESS AND RECEIVE WITH MEEKNESS THE ENGRAFTED WORD, WHICH IS ABLE TO SAVE YOUR SOULS. **KJV**

That is the imparted Christ to them, but during this process, Adam has rectified his personality which is really Cain as we said before, and he has come back to impart Christ or to raise Abel from the dead in us, but during that process of reincarnation by Ibur which means that Jesus is grafting His glorified life to us and therefore not only is Jesus, well Jesus is reincarnating in us, you could say that, or we are having a reincarnation experience because Jesus has grafted His life to us.

During this process of reincarnation or during this process of perfection, His body, or the body of mortal man which is us, sins, then mortal man, his Nefesh which we are, will not be affected by our own sins or the sins of the rest of the body in such a way that will cause Jesus the Christ to be forced to come back again by Himself without, that is like saying Malkhut is coming back without being married to Zeir Anpin, and remember all of the miracles flow and the whole life of Christ appears when Malkhut is married Zeir Anpin, that is the Shabbat right? We are saying no matter how much the body of Christ sins, it will not have the effect of forcing Jesus the Christ to come back again by Himself unmarried, unmarried man cannot save us.

To be crucified or to become rectified once again, no matter how bad mortal man sins, Jesus will not have to die again. Let us read Romans 6:9;

ROMANS 6:9

⁹ KNOWING THAT CHRIST BEING RAISED FROM THE DEAD, DIETH NO MORE, DEATH HATH NO MORE DOMINION OVER HIM. **KJV**

Praise the Lord, I know there is a Scripture that says it, if we knowingly sin, we crucify Christ afresh. What that Scripture means is that in principle, if we understand this whole message and we willfully go out and sin, it is the equivalent of crucifying Christ afresh but since that cannot be done, we must go under the fiery judgment which purifies our soul. In other words, let me put it to you this way. That is talking about crucifying afresh the Christ within us, and when Christ, once Christ is formed in us and we willfully sin, that Christ will bring down judgment on us, and that is the fiery judgment that comes upon us, Christ is saying, ***No you cannot crucify me, I will put you under judgment first, I will just slay your carnal mind before I will let you kill me.*** Are there any questions or comments on this first sentence?

Do you understand that principle of what I am saying, that do you see how indefinite this is over here, if a person, what person? A person like you, or a glorified man like Jesus, what person, it is indefinite see. If a person rectified his Nefesh and came back to receive and complete his Ruach, just to make it short, basically speaking, there is just no indication whatsoever, at least in this English translation, that this is talking about two different entities, a man and his Nefesh, which is the whole of mortal humanity. We are talking a man who has become a singularity and a many membered or a divided man, we are not talking about a soul as we would think of a soul, your soul or my soul.

There is no way anybody can understand this without the Lord moving into help them. Once again this nugget of concealed wisdom, was imparted to Rabbi Luria and Rabbi Vital. Either it was unlocked or they have not put down in writing the unlocked version of it. Only God knows the truth of it, I would be inclined to believe that they do not have the unlocked version of it, why? Because if they had the unlocked version of it, we would see Jews standing up in perfection, but that is not happening, the Jews have been declining ever since they rejected Jesus Christ, they have been under judgment and declining, ever since they rejected Jesus as Messiah, and that is the just the truth. Can you imagine if the leaders of the Jewish nation who I believe recognized who Jesus was and tried to kill him because of envy because it was Him and not them, can you imagine what the world would be like if they had recognize Him and embraced Him, and received the unlocking of the thousands of years of wisdom that the Jews had acquired, and they received Jesus' teaching and Paul's teaching as he explained it and unlocked the mysteries, and the whole body of Jews would have stood up in full stature, and gone forth and evangelized the world from that high position, can you imagine what the world would be like today? Praise God.

It is 2,000 years later, and we are just barely, I do not even think, we are to the point, not even to the place where Jesus was when He came on the scene, because when Jesus came on the scene, He had the ears of the Pharisees, He said, Look I am the key, and He was a Jew, and He had access to the Rabbis, they were listening to Him enough to reject Him. The Rabbis will not even talk to me, they will not even talk to me. As far as the church is concerned, the church does not even have the lock, do you realize that the church does not have the lock, the church is the key that is not functioning as the key, which means what the church has is the mercy of God. That is all they have, they are neither the lock nor the key, they are supposed to be the key but they are not the key.

For all intents and purposes the relationship between the church and whoever is preaching this doctrine is that they are the Pharisees, they are the lock, and we are the key, but they do not have the wisdom, do you understand what I am saying. It goes around and around and around. We are making history brethren, and once again, let me tell you, it does not matter how small our numbers are, the very fact that this sentence has been unlocked here today, that I have preached it with language, my words have been formed, thought forms have gone forth, they are indestructible thought forms. This chart, this drawing is going to be posted to the Internet, the message will be transcribed and posted to the Internet, and something is breaking up in the heavenlies, it has begun, I do not know how long it is going to take, but it has begun. Praise the Lord.

What has begun, what has begun? The fusion of the key is entering into the lock, the beginning of the deliverance of mankind, beginning with the Jews and the Christians. This wisdom, it has to be unlocked inside your mind, see. You have to understand it, it has to become a reality within you, within your mind, and it is this new mind which is the foundation of the new man that is growing in you that will save your life.

You know how when a baby is formed in the womb, I think the heart is the, I think someone told me once the heart is the first organ and the rest of the fetus is built around the heart. With our new spiritual man, the mind, the seed of the mind is the foundation stone, and the rest of the man Christ Jesus is built around Him.

We have to come out of this body, but I believe before that happens, before we come out of this body, we are going to have an experience comparable to Jesus experience in the flesh, we will be, I guess the word is immortal in the flesh. How long, my personal feeling is that is going to go on for a couple of thousand years, but I could be mistaken, I could be mistaken, I do not know. We are making history and it is worth every sacrifice that we make, at least from my point of view. Any questions or comments on this. Let us look at the next sentence and see if we can make some sense out of the next sentence.

In our notes, the next, I guess I should read you the translator's notes. This is the translator's notes, to the left of the sentence that I just read you, if you are looking at your notes, is the translator's reiteration of the sentence and then the sentence in the smaller font is the translator's comment, this is the what the translator says.

When the Nefesh is rectified but not the Ruach, the process of reincarnation may develop in one of the two ways explained in this section depending upon

the extent of rectification of the Nefesh. The Nefesh is rectified but the Ruach is not, the process of reincarnation is developed in one of two ways, depending on how rectified the Nefesh is. I guess we are going to go on and see that in the rest of the section. These two options as to how, as to what can happen with the Nefesh.

Apparently this first sentence that we just first translated is the first possibility, if the Nefesh is rectified but the Ruach is not, then one possibility is that man can sin, but even if he sins, his Nefesh will not be forced to reincarnate again, as we just explained it. This is the translator's explanation now. Once the Nefesh has been completely rectified and his return to work on Ruach, and that is Abel now, the seed of Christ, the Nefesh is protected against any further damage, and then the translator says, otherwise the rectification process could conceivably go on forever, and that is exactly what has been happening for all of these thousands of years that man keeps sinning, and therefore the rectification process goes on forever, because every time we sin we are guilty of the whole law, and we die.

Every time we sin we die all over again. But of course this study is denying that, saying that once the Nefesh is completed, it is protected against further damage, that is what Lurianic Kabbalah says, Christ Centered Kabbalah says the only time the Nefesh, and this is the Nefesh as a whole is protected against further damage, is because the glorified Jesus Christ is anchored in heaven.

Of course we do not know what he means by any further damage, the Nefesh, we are Adam's Nefesh, we are the spiritual ox that he was joined to that is fallen down in the pit, and we are protected, this term damage, protected against any further damage, there is all different kinds of damage, we are subject to all kinds of damage. I am subject to all kinds of damage, my body gets sick, I have problems in my life, I take the victory over every problem, but I am damaged a lot, and I have to by implementing the ways of Christ work my way out of it, but I am wounded. Every time someone denies or curses the Christ in me, I am damaged.

What does this mean that once the Nefesh is protected, once it is completed you are protected from any further damage? The damage that it is talking about is the grace that we have in Jesus Christ. No matter how much you sin, that grace is still available to you that you have the opportunity to repent and be cleansed again. Praise the Lord. Any questions or comments?

Next sentence. Rather because he now, this person now has a Ruach and that is talking about the seed of Christ, the potential for spirituality because this

person now has a Ruach, the sin will only damage the Ruach and only this will need rectification. Let us do the same thing, let us get a picture here and let us just put an alternate translation up on the board. I am reading from the translation of The Gate Of Reincarnations now. Rather because he, rather because he now has a Ruach, the sin will only damage the Ruach and only this will need rectification. Amplified or unlocked version according to Christ Centered Kabbalah, but rather than Jesus the Christ being crucified again, the sin of the body of Christ will only damage the regenerated Abel which is Christ, and in Kabbalah the Ruach, will only the damage the regenerated Abel within the one that sinned, and only that one that sinned will need rectification, because the sacrifice of Jesus the Christ, which forgives the sins of the Nefesh, forgives the sins of the personality, exists forever.

Down at the bottom I tell that the Nefesh is forgiven but the sons of God are corrected and chastened. Let us read this with our footnotes here. Rather than Jesus the Christ being crucified again, the sin of the body of Christ will only damage the regenerated Abel or the regenerated Ruach within this one that sinned. If you sin, you sin against the Christ in you, well you may sin against the Christ in me but you cannot damage the Christ in me, the only one that will be damaged is the Christ in you, and that is Hebrews 10:26-27;

HEBREWS 10:26-27

²⁷ FOR IF WE SIN WILLFULLY, AFTER THAT WE HAVE RECEIVED A KNOWLEDGE OF THE TRUTH, THERE REMAINS NO MORE SACRIFICE FOR SINS,

²⁸ BUT A CERTAIN FEARFUL LOOKING FOR JUDGMENT AND FIERY INDIGNATION WHICH SHALL DEVOUR THE ADVERSARIES. **KJV**

Praise the Lord, so if we sin after Christ is formed in us, we can expect that sin is against the Christ in us, so we can expect the Christ in us to bring forth a judgment upon that part of us which is an adversary of Christ. We can expect the Christ within us to bring forth judgment on our carnal mind, and if Christ within us is too weak to bring forth that judgment, you can expect the Lord to raise up Christ Jesus in a stronger believer to bring judgment on you, for the simple reason that the Lord's son is in you. If you who have the responsibility of bringing that Christ to term, are engaging in activity that is destroying that Christ, the Lord is going to raise up an apostle, and what is the definition of an apostle? Someone that has a strong Christ in them, someone that has Christ Jesus in them to bring judgment on your carnal mind because you are destroying the Christ, you are aborting the child that you are responsible for.

Once Christ is formed in you, you can expect judgment to fall if you willfully sin, and that is not true if you just have your Nefesh rectified, that is not true if you just have a basic salvation experience with the Lord. If you answer an altar call and maybe even if you have the Holy Spirit. I know lots of people that have walked away from God, they have walked away from church, they have walked away from the Holy Spirit, and they are okay, because they never got passed having their Nefesh rectified. They never got passed reconciliation, but once Christ is formed in you, you are not free to kill that Christ child, because the Lord is coming looking for you because now you are a murderer. Do you understand that?

You are not a murderer before Christ is formed in you, but once the Lord impregnates you, you cannot walk away from taking care of his child, you are marked, you know. Only that one that sins will need rectification because the sacrifice of Jesus, the Christ which forgives the sins of the Nefesh, and that is Acts 5:31;

ACTS 5:31

³¹ HIM HATH GOD EXALTED WITH HIS RIGHT HAND TO BE PRINCE AND A SAVIOR FOR TO GIVE REPENTANCE TO ISRAEL AND FORGIVENESS OF SINS. **KJV**

The sacrifice of Jesus Christ has provided a forgiveness of sins of the Nefesh, or we might say forgiveness of the sins of your soul, and that sacrifice exists forever, that is footnote #3 Hebrew 9:26 and 10:12;

HEBREWS 9:26

²⁶ FOR THEN MUST HE OFTEN HAVE SUFFERED SINCE THE FOUNDATION OF THE WORLD: BUT NOW ONCE IN THE END OF THE WORLD HATH HE APPEARED TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF. **KJV**

HEBREWS 10:12

¹² BUT THIS MAN AFTER HE HAD OFFERED ONE SACRIFICE FOR SINS FOREVER, SAT DOWN ON THE RIGHT HAND OF GOD; **KJV**

We have a permanent sacrifice, an eternal sacrifice in heaven, on behalf of our personality, on behalf of our soul that sins. All we have to do is ask for forgiveness, sincerely ask for forgiveness and we have the grace of the Lord,

forgiving us. Once Christ is formed in us or grafted to us, we cannot sin against the child of the Lord, that is a whole different ball game. I have a couple of Scriptures on that, the sons of God are corrected. The Nefesh is forgiven, we read that Scripture already, Acts 5:31, and the sons of God are corrected and chastened, Hebrews 12:9-11;

HEBREWS 12:9-11

⁹ FURTHERMORE WE HAVE HAD FATHERS OF OUR FLESH WHICH HAVE CORRECTED US, AND WE GAVE THEM REVERENCE: SHALL WE NOT MUCH RATHER BE IN SUBJECTION TO THE FATHER OF SPIRITS AND LIVE?

¹⁰ FOR THEY VERILY FOR A FEW DAYS CHASTENED US AFTER THEIR OWN PLEASURE; BUT HE FOR OUR PROFIT, THAT WE MIGHT BE PARTAKERS OF HIS HOLINESS.

¹¹ NOW NO CHASTENING FOR THE PRESENT SEEMETH TO BE JOYOUS, BUT GRIEVOUS, NEVERTHELESS AFTERWARD IT YIELDETH THE PEACEABLE FRUIT OF RIGHTEOUSNESS UNTO THEM WHICH ARE EXERCISED THEREBY. **KJV**

and 1 Corinthians 13:11;

1 CORINTHIANS 13:11

¹¹ WHEN I WAS A CHILD, I SPAKE AS A CHILD, I UNDERSTOOD AS A CHILD, I THOUGHT AS A CHILD, BUT WHEN I BECAME A MAN, I PUT AWAY CHILDISH THINGS. **KJV**

Spiritual childishness is associated with spiritual femaleness which is the Nefesh or the soul. When we stop being a soul man, and we begin to be a spirit man, we have to put away the nonsense of the soul, and the way we put away the nonsense of the soul is that our spirit man is corrected. That is the whole foundation of discipleship. Discipleship is for people that are having Christ formed in them. That is why you cannot be a part of a ministry like this and listen to this deep doctrine without being corrected. There is no separation between the two processes. You cannot take the position, neither can you take the position that only you will correct yourself and that you will only take the correction from the Father.

This situation can be likened to a young child, a five year old child who is now leaving his mother to start to go to school, once you are in school, you have to

take the correction of the teacher, you cannot come into a ministry like this, and come in just for the doctrine and not be willing to take the correction, the Lord will not let you to stay, the Lord will tell you, you are not mature enough to be in school, you have to go back home.

This paragraph which actually is a third paragraph of section two of chapter two, we are dealing with it in drawing #5, this gets a little exciting because we had to switch, to get the correct understanding we had to switch a phrase around, I will read the paragraph from the translation of The Gate Of Reincarnations, and then we will read our unlocked translation. This is the Lurianic Kabbalah translation. Therefore, if an additional reincarnation is necessary, to rectify the Ruach, which is Abel now, that is our spiritual potential, then both the rectified Nefesh, that is our personality, and the blemished Abel, well we know that Abel is not blemished, he is dead, and the blemished Abel, which is the Ruach, will come back together again.

That sounds like we are going to reincarnate together again, but that is not what it means. This will continue until the Ruach is rectified, this reincarnation will continue or they will continue to reincarnate until the Ruach is rectified, after which, he, well who is he, it sounds like they are talking about the Ruach or the man will have to die in order for the rectified Nefesh and Ruach to reincarnate with their Neshamah, which is the mind of God now.

If he, the man has accomplished this, has accomplished what, has rectified his Nefesh and his Ruach, and he is reincarnated with his Neshamah, and he still sins, then it will only damage, the Neshamah, the Nefesh is safe and the Ruach is safe, just as we explained with respect to the Tikun, or the rectification of the Ruach. This is a pretty long and complicated unlocked translation, but I will read it through for you, Christ Centered Kabbalah.

However, if the rectified Nefesh and the dead blemished Abel are to come together in the right moral order again, not if they are to reincarnate together again, but if they are to come together in the right moral order again, an additional reincarnation is necessary to raise up Abel, which is the Ruach, this reincarnation by Ibur, that is the seed of Jesus being grafted to us, this reincarnation by Ibur will continue until all the Ruachs of Adam's many membered Nefesh are raised or are rectified, after which each Nefesh will have to die to the sin nature of their carnal mind in order for the fruit of the spirit, which is the rectified Nefesh, and Abel, which is the Christ, Abel the Christ, because now Christ is grafted to Abel, and of course that is talking about the Ruach, to cause the mind of God or the mind of Christ, which is the Neshamah, to be born again.

It is the union of the fruit of the spirit and the raised Abel which is now has Christ grafted to him, that is the marriage of Zeir Anpin to Malkhut, that is the grafting of the root of the tree to the branch of the tree and when that happens, the mind of God or Christ Jesus, is born again, in that individual, or in that mortal man. I am saying born again instead of reincarnate here, because the mind of God is reincarnating again in that person.

A mortal man who sins after his personality, that is his Nefesh is corrected, or rectified to reflect the nature of God, well then only damage the newly formed mind of God, the Neshamah within him, and now the rest of this is all amplification, I added all of this in, because his Nefesh is forgiven by the eternal sacrifice of Jesus the Christ, which forgives our sins and Abel which is the Ruach is raised, and when Abel is raised, he becomes Christ and he learns to distinguish between Christ Jesus and Leviathan, he learns to distinguish between good and evil, so the sin of the mind of God is the embracing of false doctrine, which destroys the mind of God, but leaves the righteousness of Christ intact.

It is not really accurate to say, if the person sins after they have acquired a Nefesh, a Ruach, and a Neshamah, it is really saying if a person sins with their Neshamah. If the person sins with their Neshamah, they are not going to lose their salvation, the salvation of their soul, and they are not going to fall from righteousness, it is what I tell you all of the time, you cannot worry about false doctrine, you have to be careful about it, you have to pray carefully about false doctrine, you should be under a teacher, you should be praying all of the time, to be in the place where the Lord wants you to be, you should be circumspect, but if I say something that shocks you, you should not be afraid of it, you should fearlessly go before the Lord and ask Him for your personal witness that it is true. Receiving false doctrine will not cause you to lose your salvation, it will do damage to the mind of God in you, but it will not cause you to lose the salvation of your soul, it will not cause you to lose the grace that you received from the Holy Spirit, nor will it cause you to lose your righteousness.

If you receive a false doctrine, that is not going to make you go out and engage in something, some kind of sin that you know is wrong. Walking around with a false belief, if you believe for example in ultimate reconciliation, that is not going to make you commit adultery or cause you to steal, it is not going to damage the righteous nature that has been imparted to you when Christ was grafted to you.

Of course we have one footnote there, or I talk about the mind of God or the mind of Christ, the mind of God is being born again in these people, and when

the mind of God is born in you, even though the Lurianic Kabbalah says reincarnate, I say born again in you, we have two Scriptures left, can we read them on to the message please. The first one is John 3:7;

JOHN 3:7

⁷ MARVEL NOT THAT I SAID UNTO YOU THAT YE MUST BE BORN AGAIN. **KJV**

The second Scripture is 1 Peter 1:23;

1 PETER 1:23

²³ BEING BORN AGAIN NOT OF CORRUPTIBLE SEED, BUT OF INCORRUPTIBLE, BY THE WORD OF GOD WHICH LIVETH AND ABIDETH FOREVER. **KJV**

Praise the Lord, I think we are going to stop here tonight, are there any questions or comments? This is very exciting, that we are unlocking the translation of The Gate of Reincarnations. Praise the Lord. God willing, you know, we will go with this study Thursday night, as I told you there are forty two chapters, but only five of which have been translated. I do not know how long the Lord will keep us in this study, but we will continue on until He gives me another direction. If there are no questions or comments, I just want to give God all of the glory, for this ability that He has place in me, because it is just the most incredible gift that it even just amazes and overwhelms me, but I am very grateful for the privilege and I give Him all of the glory in the name of Jesus. Amen.

01/10/09 Transcribed by RR