

# *Christ-Centered Kabbalah*

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## TRANSCRIPT OF MESSAGE #574 - Part 3

# **SCAPEGOAT**

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. This is one and one half years after Part 1, and Part 2 were preached. The message today is not a continuation of Part 1 and Part 2, but just another perspective on the Scapegoat. We are dealing here with the Ari's Translations of the portions of the Zohar, or at least a part of the portion of the Zohar, to deal with the Scapegoat. I decided to keep it under the same name of the message that I preached, as a Part 1 and Part 2.

The message that I preached on Part 1 and Part 2 came right out of the Zohar. That was my understanding, as the Lord gave it to me of the Zohar. Today, we are dealing with the Ari's Commentary on these same portions. I do not think we are going to cover the extent that I covered in Part 1 and Part 2. We will be dealing the Ari's Commentary concerning the Scapegoat, and we have a modern day Rabbi commenting on the Ari, so we are dealing with the Ari's translation of certain portions of the Zohar, the Commentary of a modern day Zohar student; our expert let us say, and my comments on the two of them, integrating their perceptions with the Doctrine of Christ, as the Lord has shown it to me. This will be a very interesting message.

I just see a correction for the Doctrine of Christ in here, which is very exciting to me. I think this is the first time... no, it is not the first time this happened. As a matter of fact, I think it was when I preached the first two parts of the Scapegoat,

that I received a better understanding of Satan. If I am not mistaken, it was this very message in Part 1 and 2, where the Lord showed me that Satan is the female to Leviathan, and that Leviathan is the male in the unholy Sefirot. However, Satan being Jezebel, has risen above her husband and definitely takes the lead. That is why we hear so much more about Satan than we hear about Leviathan. That revelation came through our study of the Scapegoat, which is Parts 1 and 2 of this message.

This message that I have this morning will go beyond today's study. There will be a Part 4 and probably a Part 5, or even a Part 6. What I am going to do, is read the text on what we will be studying today, which is called a Parashat Acharei Mot. It is the weekly study that has come down, and its commentary. I am going to read Page 1 and Page 2 of that. I think it is a 5 page study, and then we will go back over it with my commentary on it. We will also have an Alternate Translation of Psalms 68:22 as it relates to this study. Praise the Lord.

In this week's Parashat, we are told that as part of the Yom Kippur's sacrificial ritual in the Tabernacle/Temple, the high priest must take two goats, and place them before God at the entrance of the tent of meeting. Aaron will place lots on the two goats, one lot for God, and one lot for Azazel. Aaron will take the goat on whom the lot fell for God, and make it a sin-offering. The goat on whom fell the lot for Azazel will be positioned live before God to make atonement on it, and to send it to Azazel into the desert. The plain meaning of Azazel is a cliff; the goat sent to Azazel was thrown off of a desert cliff to its death. Now, that was the commentary of the modern day Commentator.

This is the translation of the Ari. The mystical significance of Azazel is Samael. We have different people studying with us. We have Christians studying with us, and we have Jewish people studying with us. It is my understanding that the Jewish people believe that you should not pronounce the name of evil angels. I have asked the Lord about this, and I feel to go ahead and pronounce it.

It is the same principle, I think, or at least, a reciprocal principle that the Rabbi's feel we should not pronounce the names of God. I have never been convicted of that; I have never been convicted to not pronounce the name of God, and I do not convicted to pronounce the name of evil angels. If I am wrong, let the Lord correct me. I believe that in Christ Jesus, we can do these things. If this pronunciation of this word is going to offend you, I apologize to you. I have to go as the Spirit moves on me, and as of now, I feel no compunction to not pronounce this name.

I believe, behind the position of not pronouncing these names, both of God and of evil angels, is the belief that when we pronounce their name, we call them forth into manifestations. All that I could tell you, is that I have been saying the name of Satan, Leviathan and the Fiery Serpent on Tape for over 17 years now, and the Lord has never, at any time, told me that I was giving that name power by pronouncing it.

It seems to me that, that lines up with some element in the church, that will believe you should not even talk about Satan, because you give her power or that you should pray silently, because if you speak out loud, Satan can hear your prayers. I just do not get any witness in my heart that this is something to be honored.

I do understand that practitioners of witchcraft will pronounce the names of evil in an attempt to invoke them, to call them forth to manifestation, and to make a league with them, in which the power of the evil angel would be imparted to the worker of witchcraft. We are not doing that, that is not what we are doing. I believe that motive is everything, and our motive here, is to expose the evil angels, to reveal to God's people who and what they are, and what their intentions are.

In view of that, I simply cannot see that we are giving that name any power or inviting it to manifest itself to us, because the whole purpose of this message is to exalt Jesus Christ as Messiah, and to reveal to the world, how, Jehovah....I am sorry I have no problem saying, Jehovah, YHVH, if that is what you need to hear, how the great God, Jehovah; and I am told that the Jewish people say that, that is not the correct pronunciation, that Jehovah is not the correct pronunciation.

I am here to exalt the name of Jehovah, whose compassion for humanity, has caused Him to send the Lord Jesus Christ, who has made a way for us to enter the heavenly tabernacle, and be restored to our first estate. If in this context, I am to mention the name of the evil one, who is opposing that plan, my perception is that, this message will deal a spiritual blow to that unholy one, because we are declaring; and I am declaring its decease. This is my position; I am sorry if I offend anybody; I do not think I would offend any Christians, but I may offend some Jewish people listening to this tape.

If you are reading the transcript, and you do not have any problem, because you do not hear the pronunciation, but I really feel that I have to go with, what my spirit is saying, and my spirit is saying it is alright to pronounce the name. I am not going to call him forth, and let me say this. If Samael is called forth, it

will be because he hears this message; whether he hears his name pronounced or not, there is a presence; there is a manifestation of everything that Christ preaches through me, in the heavenly plains.

Samael knows all about me. He knows that I have been preaching the Doctrine of Christ for 17 years. He knows that I have been preaching Lurianic Kabbalah, together with the Doctrine of Christ for about 4 or 5 years now. He knows all about me. I do not have to say his name to get his attention because the vibration that comes forth from me, which is identified by the name, Jesus Christ, is a strange vibration in the Astral Plane. It is an invasive vibration in the Astral Plane. It is an authoritative vibration. It is a vibration that carries the message, saying the Astral Plane is coming under the authority of this vibration; hear it; see it; recognize it; you will bend your knee to it. Under this concept, I cannot see any reason to not name the name of Samael.

Samael; you will bend your knee to the name or the vibration of the Lord Jesus Christ, and he knows that I am here; and we, as a group, are a collective spirit in this meeting; and everybody who agrees with this message, is a part of the collective spirit that is preaching this message. This vibration that is coming forth from our collective spirit, is attacking Samael, whether we mention his name or not. He knows all about it.

We do not have to be afraid of stirring him up because he is already been stirred up, whether we say this phonetic pronunciation or not. If I change the phonetic pronunciation, my intention is still the same, so the vibration is still the same. Praise the Lord.

Continuing on, this is the translation of Ari. The mystical significance of Azazel is Samael, and the Nukva of the luminous shell, to whom the goat is given. They; Samael and the evil Nukva, the male and female principles of evil are also called, the "depths of the sea," that which remains after the dross of the kings of Edom are purified, and they are also called, the "shadow of death."

Commentary from our modern day commentator: As we have seen previously, Samael is the name given to the evil partzuf of Z'eir Anpin. Just as the partzufim exist in each of the four holy worlds, so do they exist in each of the four realms of evil. The four realms of evil are called, shells, contrasting with the fruit or meat of the nut within the shell, that signifies the holy realms. The significance of this imagery is that just as the shell obscures the fruit within it, is inedible and must be discarded, so does evil obscure the power of holiness in the world. Evil covers over the power of holiness in the world. We must break through it, we must break through the evil shell and reject it in order to reveal goodness. On

the other hand, just as the shell protects the fruit within it, until it is ripe, so does evil (i.e., egocentricity) serve the purpose of protecting the good within it until it is ripe.

Three of the four realms of evil are totally unable to be assimilated. The fourth realm is neutral, meaning that it is a priori evil. It is evil only inasmuch as it is not oriented by nature toward God. If it is used for holy purposes, however, it can be absorbed and elevated into holiness. Conversely, if it is used for evil purposes, it descends into, and becomes part of the three unholy realms. This neutral realm of evil is called, the "luminous shell."

These four realms of evil are all alluded to in the vision of Ezekiel. Quoting Ezekiel now. "I saw, and behold, there was (1) a stormy wind coming from the north, (2) a great cloud, and (3) a flashing fire, and (4) a luminescence surrounding it.

The depths of the sea refers to the verse, "He will return, He will have mercy on us; He will conquer our iniquities and cast all their sins into the depths of the sea. The phrase, "the shadow of depth" refers (among others) to the verse, "Even though I walk through the valley of the shadow of death, I will fear no evil; Your rod and Your staff comfort me." As we will see the Hebrew for these two phrases consists of the same letters.

The "kings of Edom" refers, as we have seen previously, to the Sefirot of the world of Tohu, which collapsed. The portions of these Sefirot that were refined enough to be assimilated into holiness in the subsequently constructed world of Tikun became the Sefirot of that world, while those elements that were too crass to be assimilated became the realms of evil.

Translation of the Zohar by the Ari. This evil is transformed into the defending counsel for the Jews on Yom Kippur by virtue of the good present within it, as explained in the Zohar.

Commentator says, This process will be explained here shortly.

The Ari translates the Zohar. Now, these two goats are mystically the equivalent of the two spies, Chochmah and Binah of the evil Z'eir Anpin of Atzilut, as mentioned here.

Commentator: We have stated previously that the two spies, Joshua sent to spy out the land of Israel, correspond to Chochmah and Binah of the evil Z'eir Anpin (i.e., Samael).

This is the Ari's translation of the Zohar now: The goat/spy of Chochmah is a priori more sweetened; this is why one lot is for God, in contrast, the second goat/spy, which is sent to die manifests Binah of the evil Z'eir Anpin.

Commentator: Since the experience of Chochmah is selflessness, there is some good in it even in a non-holy context. For example, if a person is laboring over some mathematical problem, and is totally absorbed in thought over it, he is not focused on God, but neither is he focused on himself. The very fact, he is at that moment not focused on himself, makes the experience one that can be transformed into holiness, if, say the individual remembers or realizes that mathematics is, after all, our way of describing God's wisdom as it has been imprinted in nature.

Binah, in contrast, is the experience of self. The insight of Chochmah is evaluated and analyzed in the context of the individual's personal world-view he has developed during his life. If this is done in an evil context, there is no redeeming element that could make the experience holy.

The Ari translating the Zohar: Azazel signifies Samael and the Nukva of the luminous shell, which are positioned opposite Z'eir Anpin, and Nukva of the worlds of Beirah, Yetzirah, and Asiyah. These are the ones that receive the Binah-goat, they are happy, when they receive that goat.

Commentator: Samael and Nukva of the three lower worlds receive the evil Binah of the level of Atzilut.

The Ari, translating the Zohar: Since Chochmah and Binah of the evil Z'eir Anpin of Atzilut are called goats, as mentioned in the Zohar, Z'eir Anpin and Nukva of the luminous shells of Beriah, Yetzirah, and Asiyah, their children, are called Aza and Azel.

The word for goat is eiz (ayin-zayin). The children of the goats of Atzilut are called Aza (ayin-zayin-alef), a derivative Aramaic form of goat, and Azel (ayin-zayin-alef-lamed), meaning "goat-god."

All I could think about, at this point, brethren, is Jacob putting the goat skins on his hands for his father to feel. If you really stop to think about it, it is sort of way out to think that Esau was so hairy, that one would have to put goat hair; animal hair is so thick; it is very different than the most hairy man. It has to be very different to think that Isaac would feel goat hair, and think it was his son. It is hard to think that Isaac would be fooled enough to think that his son, Esau,

would actually have the hair of an animal. It is really pushing it, is it not? I never thought about that before.

This is just so interesting because, as I recall that study, we stopped; from my perspective, we stopped in the middle, because I just was not getting the revelation, and I did not want to preach out of my carnal mind, so we just left it in the middle. Now, all I could think about was that we had already ascertained from that study that Esau was evil, and that Esau was doing something spiritual illegal to acquire spiritual energy, and that energy was being transferred to his father, and that Isaac wanted that energy, and it had something to do with extending his life span. I still do not understand that completely.

I just recently; the Lord, maybe in the last message, the Lord revealed to us that the illegal activity of Esau was the unauthorized judgment of sin. When somebody judges a person's sin, and they do not have the authority to do it, they take that person's energy. Whatever the reaction is, that the person can get angry; the person can be condemned; the person can be shamed; the person can be humiliated; all of these feelings releases the energy of the person. The person judging their sins illegally, feels powerful.

You might want to think about this in other terms, if you just do not think about the spiritual act, just think about what you know about people. If one person comes along and humiliates another person, obviously for ungodly reasons, does not the person who succeeds in humiliating person number two feel powerful? They feel powerful. For years, I described that by saying, they would get their spiritual organism. I said that for years.

This is how Esau illegally acquired energy that he had no right to. He exercised an authority and a dominion over people with cruelty in order to acquire their energy. Is not that interesting, after all these years we got that down, and then somehow that energy was transferred to Isaac. We will see what the Lord will tell us about that. I do not want to guess.

I probably have this on tape in that series; that when Jacob's mother told him to sacrifice a goat, and put the goat skin on him, that it really was not his mother. The Scripture in Genesis says; that Rebecca told Jacob, her son to slaughter two goats, and put the goat skin on his arms so that Isaac would be deceived. I do not know where Rebecca fits in with the Sefirot. I know where Rachel and Leah fit in. At the moment, I do not know if there is a Sefirot called Rebecca, but I expect that there is.

I remember reading somewhere that Rebecca signifies one of the Sefirot, that it was not the human Rebecca telling Jacob to do this, but it was a high level Sefirot that was speaking to him. Even in the Scripture, Jacob, in protest, says, "but my father will feel me and he will know that it is not me." That is the same word used in the book of Acts when we are told that if we feel after God, we will find Him. Feeling means, feel His vibration. I now understand that Jacob was told to clothe himself. Somehow it would have to be by the exercise of spiritual power to clothe himself with a level of spirit that was not himself. A level of spirit that would line up with the spirit that was on Esau. It would have to be by the exercise of spiritual power to do that. Are you following me?

Jacob went to see Isaac, clothed in a spirit that was not his. He was clothed in an ungodly spirit that was on Esau. The place at which I stopped translating, was where it said; Isaac started to tremble and became very afraid. After I stopped translating in that passage, something into that time, I did read in the Kabbalistic writing somewhere that the reason that Isaac was so afraid, was because the Shekinah had come into the room. Now, it just makes even totally more sense to me. That Isaac was deceived, not by a physical skin of a physical goat, but he was deceived by the exercise of a high level spiritual power, that if it was not God, it would be called witchcraft.

I do not know how to clothe myself in another spirit. Do you know how to clothe yourself in another spirit? I do not know how to do that. I have not looked at the Interlinear text in a while, but it probably says, that Jacob went and he slaughtered the kids and did the sacrifice. That is how he acquired the spiritual power to clothe himself in another spirit. He made a sacrifice to Jehovah, just like a witch doctor would make a sacrifice or drink blood, or something like that. Remember this was the old Covenant.

Spiritual power was exercised legally by the Jewish people associated with sacrificing animals. In this dispensation we exercise spiritual power without the sacrificing animals. We exercise spiritual power today, by the sacrifice of our own carnal mind, when we submit to Christ Jesus, confess our sins, and get ourselves in right standing with the Lord.

If our relationship is sufficient, spiritual power is poured out upon us, when we sacrifice or put away our own desires and our own motives, but if the time that Jacob was clothing himself with the goat spirit or with the Sefirot, call goats, the way he acquired the power to clothe himself in the spirit that was not his, was by making a sacrifice to Jehovah, and then the power came down, to do what he was instructed to do. He went to his father, Isaac, and Isaac blessed the son that was supposed to be blessed, and not the son that he intended to bless. I

am not going to guess. However many years it takes, the Lord is going to get this whole story to me, piece meal.

At some point, after Isaac blessed Jacob, I would imagine the false spirit that was cloaking Jacob lifted off of him, and the true anointing that had authorized Jacob to do this deed, was revealed to Isaac, and he became very afraid because he realized that the Lord Himself had deceived him.

Well, Sheila does the Lord really do things like that. Does He deceive people? I think I read something about that in another place, where you if you believe in a lie, it turns into a delusion. If you suppose to know what is right, and you choose to do what is wrong; did not the prophet, Nathan come in, and not be exactly honest with David to get David convicted?

There have been several cases in the Scripture where the Lord deceived somebody who was asking to be deceived. That is how the Lord deals with people that are entertaining sin in their mind under certain conditions. That is what the Lord does; He will deceive you, to expose you. That is what happened here.

Isaac's motives were exposed to himself. When he realized what the Lord had done; he was not all that upset; so this is what is coming to me by the Spirit of Revelation right now. He was not all that upset that he had given the blessing to Jacob rather than Esau. He was upset that he was exposed, that he was intending to give the blessing to Esau, when he knew it should have gone to Jacob. The Lord exposed his motive that his heart was wrong. It was one of two things; either Isaac was giving the blessing to Esau because of a selfish motive or Isaac could not deal with the reality that God was telling him that the blessing should go to the 2<sup>nd</sup> son. I do not know which it is. It could have been in his carnality. He could not deal with the Lord telling him, the blessing should go to the 2<sup>nd</sup> son, Jacob. In his mind, the blessing had to go to the oldest son. It is either that, or Isaac had ungodly motives, because he was getting something from Esau that he was not getting from Jacob. He had an ungodly soul tie with Esau, that was satisfying him in some ways.

One of those two motives, as far as I could see. That is very interesting. To get back to the message at hand, we are now going to read these passages again, and comment on them. I have quite a bit to say on them. Praise the Lord. We have a lot of comments, if you have notes. If you are transcribing this message, you should have the notes. I have a lot of comments here.

Beginning with the Commentator's comment; his initial comment: In this week's Parashat, we are told that as part of the Yom Kippur's sacrificial ritual in the Tabernacle/Temple, the high priest must take two goats, and place them before God at the entrance of the tent of meeting. Aaron will place lots on the two goats, one lot for God, and one lot for Azazel. Aaron will take the goat on whom the lot fell for God, and make it a sin-offering. The goat on whom fell the lot for Azazel will be positioned live before God to make atonement on it, and to send it to Azazel into the desert. The plain meaning of Azazel is a cliff, the goat sent to Azazel was thrown off of a desert cliff to its death.

Now, what comes to my mind, is the pigs going off of the cliff, but I have not been able to connect it. I have not been able to connect the pigs going off of the cliff to this comment. We will see if the Lord gives that to me before the end of the message. Also, somebody had sent me an article by email about a situation in a country; it was not America. I do not recall which country it was; where hundreds of sheep had jumped off of the cliff, and to their death. Is not that interesting, but not pigs; so then we have pigs in the new Scripture; sheep jumping off the cliff in reality in our world, and a Zoharic scholar talking about goats jumping off a cliff.

We know that the pigs jumping off the cliff were the ascended Fiery.... I am sorry, the swine is the ascended Fiery Serpent, the Cain aspect of the Fiery Serpent. Well, not the Cain, the whole Fiery Serpent ascended with Satan to a high spiritual place, being forced back down to Satan's 2<sup>nd</sup> energy center. That is the concept of the pigs jumping off of the cliff. A goat is a clean animal, so I do not know what the significance is. O, the significance of the goat jumping off of the cliff; which, if we want to assume for arguments sake, that jumping off of the cliff, refers to being cast down to Satan's 2<sup>nd</sup> energy center; if the goat jumped off of the cliff, then the goat is the sacrifice that is cast down into Satan's 2<sup>nd</sup> energy center, to keep her satisfied so that she stays down there.

This is the whole concept of the Scapegoat giving something to the negative element, to feed on, so that she does not go after the children of Israel. That would make the goat the sacrifice that is fed down to Satan's 2<sup>nd</sup> energy center.

Now, you are going to find that the names are different here. I am coming to the conclusion that Satan and Leviathan are elements of the carnal mind in the individual. What I have referred to, over the years, for example, as the collective Satan or the collective Leviathan, in which I explained to you, can be likened to the body of Christ, that the Kabbalist have a different name for them. The Kabbalist see, what I would refer to, for example, that the collective Satan; they perceive, that entity as an evil angel. I am inclined to be corrected by them,

because when we talk about the body of Christ, I know that the body of Christ is Christ Jesus on a higher spiritual plane.

Christ Jesus on a higher spiritual plane sends down elements of Himself. Let us take what is happening in this meeting right now. The collective Christ Jesus, which really is the spiritual body of the glorified Christ. That is not correct either. The collective Christ Jesus that is hovering over this meeting is the manifestation of the offspring of the glorified Jesus Christ that comes into existence when all of the people in this meeting come together of one mind, and one accord. I am not prepared to teach that right now, so I am not going to go any further with that.

Getting back to what I was saying. Christ in each of us, when He manifests, and appears in a higher spiritual plane, joins together with Christ in each of you, that is appearing in the higher spiritual plane, and forms a single body of Christ in that Astral Plane or in that higher plane wherever it might be.

The Kabbalists are saying; that, when I have called the collective Satan or the collective Leviathan, for example, has a name that there is an evil angel that is formed in the Astral Plane, when one or more persons agree on something evil, an evil entity comes into existence in a spiritual plane, or an evil entity visits, is attracted to the area where two or more carnal minds are agreeing on evil. The Kabbalists give it a name, a separate name to the evil entity, and the name means, from what I can see that they use, is Samael. He is an evil angel that according to what I perceive so far, could be likened to, what I have been calling, either the collective Satan or the collective Leviathan. We are just going to take it from there. That is who I believe Samael is.

The difference between Samael and Satan, is that Satan is the evil in you. Satan is the unconscious part of the carnal mind. Satan in each of us is our arch enemy, who seeks us to cause us to sin, so that she can acquire our energy, and Samael is an evil angel, which is made up of the ascended aspects of Satan in many carnal minds. Does that make any sense to you at all? Let us go on. I know that we have not defined, Azazel yet. We will get to that as we go along.

The goat, who fell the lot for Azazel, can now, we see here it is not Samael that is receiving the offering, it is Azazel receiving the offering. We have some definitions to put together here.

The goat, on whom fell the lot for Azazel will be positioned, live before God to make atonement on it, and to send it to Azazel into the desert. The desert does

not mean, the physical desert. It means, the uninhabited places. It is talking about a spiritual realm.

When you hear about John, the Baptist, coming out of the desert, brethren, he did not come out of the physical desert. John the Baptist did not come out of the physical desert. He was in a spiritual place when he was communing with the Lord. He was in a place that had no water in it. You may recall that Satan's symbol is the sea, and that this whole world is under water. We are all under water, and we are in the mud that is formed from the water and the earth. When the Scripture says, John the Baptist came in from the desert, it means that he was in a place that was beyond Satan's authority to corrupt his communication with the Lord. That is what it means.

The Scapegoat is sent to Azazel into the desert. That is interesting, Azazel in the desert. To me that is sort of a contradiction here to what I just said. Perhaps the Lord will clarify it before this message is over. How could Azazel be in the desert? Well, let us continue on, and define, Azazel, and we will see if we can clear that up.

The plain meaning of Azazel is a cliff. The goat sent to Azazel was thrown off of a desert cliff to its death. Azazel itself means, the cliff, that means, an ascended entity, which we had called a pig. When we did those translations, we were calling it a pig. The Fiery Serpent joined with Satan and ascended to the point that it was called a swine or a pig. Here we are told that Azazel itself, the unclean element, whatever it is, is the cliff. The goat sent to Azazel was thrown off a desert cliff to its death, which means it was given to Azazel. Azazel is the cliff, if you can hear it. If cannot hear it, do not worry about it, but this is what is coming to me.

Azazel itself is the cliff; the high place on the evil side, and the goat that is sacrificed is given to the high cliff, which throws it off, because the high cliff itself wants to consume the energy of the goat, so it has to die, and it dies at the hand of Azazel, which is the high cliff or what we were saying, the Doctrine of Christ, the ascended Fiery Serpent. It dies at the hands of Azazel, and it goes crashing down to the 2<sup>nd</sup> energy center to whatever entity is down there.

Let us continue on, and let us see if we can find a name for that. Are you following me at all? Now, that would be the introduction of the commentator. We are now going to read the Ariz'l's translation of the portion of the Zohar. The mystical significance of Azazel is Samael, and the Nukva of the luminous shell, to which the goat is given. I am just going to tell you up front, that the luminous

shell is Abel. We will get to explaining that a little further on. The mystical significance of Azazel is Samael and the Nukva of the luminous shell.

Why don't I just show you this up front? All of these years that I have been teaching the Doctrine of Christ, I have been telling you that Cain, in an ongoing active spiritual sexual intercourse with Leviathan, and that when Cain is on top of Abel, Cain is connected to Leviathan, and Leviathan is connected to Satan, and they are all connected to the Serpent, and that, that is the fallen time line. I likewise told you that when Christ is joined to Abel, Christ is joined to the glorified Jesus Christ, and that is your holy time line. I realize now that I have been mistaken.

I have also taught you that Abel is the breath of life that is in the creation. The Serpent has formed this creation out of the substance of God, but that which gives it consciousness, that which gives mankind the potential to be restored to its first estate, is that Abel, the breath of God or the human spirit, is in humanity. I also told you that Cain killed Abel, and Abel is now buried under Cain's earth, so Abel is as evil as Cain. Do you recall me telling you that? Abel is as evil as Cain before the Lord approaches him. Abel completely overcome by Cain, Satan, Leviathan and the Serpent, became as evil as Cain.

The area in which I have now been corrected, is that Leviathan is not penetrating Cain. Leviathan is penetrating Abel. In order to bring this creation into existence, the spiritual sexual union has to be between Leviathan, Satan and that whole line, and Abel, the breath of life. Cain has no life in her. Satan, and Leviathan have no life in them. The breath of life is in Abel. It is Abel who is penetrated by, or crucified by, Leviathan, the male organ, probably of Samael. I may be changing my names that I am using, because I am not sure what is what right now, but we are going to say, Samael. That Leviathan is the male organ of Samael that is penetrating Abel in the individual, which act of spiritual sexual intercourse sustains this world. Do you understand what I said? It is Abel, it is not Cain that is penetrated. Maybe I should put that on the board. Let me put it on the board. We are looking at Drawing #1. In the upper half of the board, I am showing you Abel underneath Cain; Abel who has been slain and buried underneath Cain.

Abel is the breath of life or the human spirit, and Abel and Cain is the spiritual earth that Abel is buried under. Leviathan is the spiritual male organ of Samael. In the past I have told you Leviathan. I realize now that; I am not sure that Samael is the right name. I would say the collective Leviathan. For now, we are going to say Samael unless the Lord shows me otherwise.

There is an evil entity in the Astral Plane. Right now we are calling him Samael, and his male spiritual sexual organ. Of course, all of these entities are female; they are a pseudo-male, and this male has created for himself; a form for himself, a spiritual male sexual organ. I am going to call him a he, because he is acting like a he, of which he is penetrating Abel, who is lying underneath Cain's earth, and the collective Samael and Abel, the two together, and that is excluding Cain; this will become clearer as we go on with our notes. Excluding Cain, the collective Samael, that zygote in human reproduction; when they call it a zygote. Abel being the egg, being penetrated by the sperm of Samael together are called, the "depths of the sea." We will be translating one of the three verses in the Old Testament that uses this phrase.

Underneath, in the lower half of the board, I have just tried to show you some images that shook the test to you; our world. Above is what is going on in the spiritual plane, and the lower half of the board is what it looks like in our visible world. It looks like this world. We will take a picture of that.

Drawing #2. Apparently I made a mistake on Drawing #1. I said the collective Samael and Abel are called, "the depths of the sea." Drawing #2 is more accurate. It is the collective Samael and the Nukva of Abel, who is evil because he is under the influence of Cain, and penetrated by Samael, that is called Azazel, and he is also called, "the depths of the sea," and, "the shadow of death."

The mystical significance of Azazel is Samael, and the Nukva of the luminous shell. The luminous shell is Abel. It is not wrong to say, Abel, but more specifically, it is the Nukva of the luminous shell, penetrated by Samael that is called Azazel, and it is the Nukva of the luminous shell to whom the goat is given. Do you know what that is saying? That Abel when he is turned evil, Abel is the one that receives the sacrifice. Why? Because the power is in Abel. Abel is the breath of life. All the breath of life in humanity is Abel. The spiritual power in humanity is Abel. Abel is the false prophet that looks like a lamb but speaks like a dragon. He looks like a lamb and is Christ. Abel is Christ, but he is speaking the words of Samael and Cain.

The mystical significance of Azazel is Samael, and the Nukva of the luminous shell. That unit, that spiritual zygote, on the evil side is called, Azazel, and it is to that union, to whom the goat is given, to pacify them because what this is saying, is that, when evil is done to God's people, who are trying to repent evil, the evil entities go after God's people to interfere with their repentance. It is Abel himself married to Leviathan, who is the male organ of Samael that will go forth to try and stop them.

Just another way of saying, that Anti-Christ comes forth from your best friend, from the strongest believer that you have ever met. Anti-Christ can come forth from him to try to interfere with what you are doing for God. That is how we would say it in the church world, which is getting some more specific names here. It is Abel himself. The driving force, the spirituality of the fallen creation, is Abel, who appeared in the Garden at the time of the fall, as the female Adam. Abel is the female Adam or the residue of the female Adam, that was penetrated by the Serpent in the Garden. I am going to read from the beginning again.

The mystical significance of Azazel is Samael and the Nukva of the luminous shell, which is Abel, to whom the goat is given. Abel is the one who receives the sacrifice. God help us. They, Samael, and the evil Nukva, the male and female principles of evil are also called, "the depths of the sea." The "depths of the sea," specifically is referring to what remains, after the dross of the kings of Edom are purified.

I am thinking that that first Drawing is going to really have to be discarded because it is not accurate. I guess I will just leave it there so we can see my mistake, but I am going to have to do this again. Let me do it again.

Drawing #3 - I tried to correct the error in Drawing #1. Samael and the evil Nukva of the luminous shell, which is Abel, and that will be explained later; after Cain has been purged, are collectively called, "the depths of the sea." This is what our Commentator says. Samael, the evil Nukva of the luminous shell, which is Abel, before Cain is purged, are collectively called, Azazel.

Samael and the evil Nukva of the luminous shell, which is Abel, are the male and female principles of evil, and Cain is still present, they are called, Azazel. After Cain has been purged, they are called, "the depths of the sea," according to the Commentator.

We have a translation here. Well, there are three verses that give us that phrase, "the depths of the sea." They are attached to the back of your notes. Psalms 68:22 - The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea.

The second one is Isaiah 51:10 which says, Art thou not it which hath dried the sea, the waters of the great deep that hath made the depths of the sea a way for the ransom to pass over? Micah 7:19 says, He will turn again, He will have compassion upon us. He will subdue our iniquities and thou will cast all their sins into the depths of the sea. I do not know how this happened, I have the wrong page here. The depths of the sea in those three verses is not all the

same Strong's number. I do not know why I do not have it, I am really sorry, I typed it somewhere. I must have printed out the wrong page. Well, let me get it for you.

Psalms 68:22, the words translated, the depths of the sea is Strong's #4688 and Micah 7:19; those words also are a translation of Strong's #4688. Isaiah 51:10 is a translation of Strong's #4615, and I have the definitions of those two words for you from Strong's.

Strong's #4688 means, a deep place of water or mud, the bottom; the deep; the depth. Strong's #4615, which only appears once, translated the depths of the sea, means, a deep; simply a deep. It does not say anything about water or mud, just a deep place.

I translated the verse that the Commentator references. He says, the depths of the sea refers to, the evil Nukva of Abel penetrated by Leviathan, which is the male organ of Samael, after Cain has been purged. He says, it is called, the depths of the sea, and this is the Alternate Translation that we have. You do have the work up on your notes.

The Alternate Translation is; Jehovah, YHVH, will send Christ. I guess I should read you the KJV first. He will turn again, He will have compassion upon us. He will subdue our iniquities and thou will cast all their sins into the depths of the sea. Now that does not sound right to me, that they are going to cast all of their sins into the evil Nukva of Abel, joined to Samael.

This is the Alternate Translation that the Lord gave me. YHVH will send Christ, His compassion to us, and Christ will return Adam to the starting point by subjugating Satan, the perverse moral evil within mortal man, and driving Leviathan, joined to the evil Nukva of the luminous shell of Abel, which is the whole sin nature of mortal man, down under Himself. Brethren, this is talking about the tribulation. That is the whole concept of the tribulation that; the way I taught it, is that Satan will be forced down under.

Now I have a second correction in this study. I see it is not Satan that has been driven down under the authority of Christ. It is the whole carnal mind which is basically Leviathan, the spiritual sexual male organ of Samael penetrating the evil Nukva of Abel. That is our carnal mind.

Cain is just the earth, she is just the spiritual earth. Abel is the whole focal point. Abel is the breath of God, that is the aspect of the female Adam that was seduced in the Garden for her life force. The Serpent seduced her so that he

could possess her life force. This is who is being driven down under the authority of Christ. It is the carnal mind that is being driven down under the authority of the Christ mind. Of course, Satan is a part of the carnal mind but apparently the foundation according to this teaching of Ari, is Leviathan, the extension of Samael, penetrating the evil Nukva of Abel. It is that union, Leviathan penetrating Abel that gives breath to this whole creation, and the whole carnal mind is formed around it. It is that whole carnal mind. It is that union; it is that unholy union that is being forced down under the authority of Christ. That is the tribulation.

I quote for you Revelation 2:10. Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried: and you shall have tribulation ten days: be faithful unto the death of your carnal mind, and you will receive the crown of life. Keter will come down and join himself to the Christ in you that has forced your carnal mind under. Is not that exciting? That is talking of the marriage of Christ in you to the glorified Jesus Christ. Brethren. That is immortality.

We inherit immortality or we receive immortality when the Christ growing in us; when the offspring of the glorified Jesus Christ growing in us; overcomes our carnal mind, and prevails over it, we will then receive the crown of the Keter of the glorified Jesus Christ. In that union is restoration unto immortality. We will receive immortality when we overcome our carnal mind. He who overcometh shall inherit all things. You cannot overcome your carnal mind if you do not look at the operation of your carnal mind. You have to look at the sinful thoughts of your carnal mind before you can overcome them. If you will not look at them, you do not stand a chance. If you cannot face what is going on in your mind, and your heart, you will never overcome your carnal mind. You will never enter into immortality until you can do that. Praise the Lord.

I will just take a couple of minutes to give you the relationship between Alternate Translation and the words in the King James. Jehovah will send; I said send instead of have; Christ is amplified. His compassion to us and Christ will return; Adam is amplified. To the starting point; that is the translation of turn again, to return to the starting point. To go to do that by subjugating Satan, the perverse moral evil, that is the translation of iniquities, with a mortal man, and driving Leviathan, joined to the evil Nukva of Abel, which signifies, and I guess what it means is, Satan, Leviathan and the evil Nukva of Abel comprised the whole sin nature of mortal man.

That whole sin nature will be cast down under himself. I am going to have to take a look at that translation again before I put it in the book. It has to be, all

elements will be cast down under. Now, I looked at the others and I did not have time to translate them. We can look at them again.

This is Psalm 68:22. It is also Strong's #4688, and what does it look like? The King James says; The Lord said, "I will bring again from Bashan, I will bring my people again from the depths of the sea." Bashan is coming from the East. The East usually signifies, the eternal realm of God. I am just looking at the Interlinear Text here. I am sorry, I am having my problems this morning. I do not have that Interlinear Text.

What I have here is Isaiah 51:10, which reads; "Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" That I could see right there, our definition. The depths of the sea is the evil Nukva of Abel. You have named the evil Nukva of Abel even though she is penetrated by Leviathan, the spiritual sexual male organ of Samael. You have made a way for that evil Nukva for the ransom to pass over.

The Lord will apprehend the evil Nukva of Abel who is completely overcome by Leviathan and Satan. It is that very breath of life; this human spirit that will be the place, by which we pass over into the mind of Christ. What am I talking about? Be ye renewed in the spirit of mind. It is the human spirit; it is the evil Nukva of the fallen Abel that is going to be rebuilt into the mind of Christ which will be the passageway back to our first estate.

Those Scriptures were just really exciting to me. "Art thou not it which hath dried up the sea." Why is the sea dried up? Because the glorified Jesus Christ is boiling the sea. That is the judgment that is coming down upon Satan, whose symbol is the sea. You have dried up the waters of the sea, and you have made the great deep, that deep place, this valley, this abyss that we live in, you have made a way for it to be passed over. The very one who is evil itself, you made a way for it to be passed over.

The ransom, of course, is for those of us who have been brought back. Who has been bought back when you have received the seed of Christ? You have been bought back. I am sorry that you have not been purchased when you received the Holy Spirit. You are only purchased when you receive the man, the seed of Christ that is grafted to you, and controlling your life. It is the sign that you have been purchased when you come in submission to the one who has purchased you. The female Holy Spirit has not purchased you. Christ has purchased you. Brethren, the Holy Spirit is just the first step. The Holy Spirit is

the female aspect; it is the Nukva of the glorified Jesus Christ. That is the female seed

It is the moon that has been granted to you, which will receive the man when he comes. The fallen man has no ability to receive the seed of Christ because Abel is dead, and the Holy Spirit is the female. The female that will receive the life of Christ when He comes. Together they awaken Abel within us. Praise the Lord. Let us go on back to our notes. We are still, I think on the first paragraph. We are on the second paragraph on Page 1. It is the first paragraph of the Ari's translation of the Zohar, and I am going to read it again.

The mystical significance of Azazel is Samael, and the Nukva of the luminous shell, which is Abel, to whom the goat is given. That is our definition of Azazel. They, Samael and the evil Nukva are the male and female principles of evil, which are also called, the "depths of the sea." What are the depths of the sea? The depths of the sea is that which remains after Cain has been washed away, and it says here, that which remains after the dross of the Kings of Edom are purified. Also called "the shadow of death," which is this world which we live in; it is a shadow world. This teaching talks more about the Kings of Edom a little further down so I am going to let that go for now. The next paragraph is the paragraph of the Commentator.

As we have seen previously, Samael is the name given to the evil partzuf of Z'eir Anpin. Now, again we are dealing with different names. I have been saying for years that Leviathan stands opposite Z'eir Anpin or stands opposite Adam. For a while there I was saying, Adam instead of Z'eir Anpin. We know that Z'eir Anpin is on the level of Adam in the world of Atzilut; that same level which is the six Sefirot, from Chesed to Yesod. In the lower world it is called, Adam. Z'eir Anpin is the partzuf on that level, Chesed through Yesod in the world of Atzilut. We are told here that Samael is the name given to the evil partzuf of Z'eir Anpin. I have been calling this entity Leviathan, and we see Kabbalah calling it Samael. Let me put this on the board for you too.

Drawing #4 shows the realm of holiness and the realm of evil. I am drawing them as mountains. We had illustrations such as this with another message a while back, showing the Keter at the top, Chokhmah, Binah as we descend. Then Z'eir Anpin in the realm of holiness, and Samael in the realm of evil, and these are two mighty angels. Z'eir Anpin is a mighty angel, and Samael is a mighty angel.

Right now I am saying that Leviathan is Samael in the individual. Samael is the collective entity or the angel that exists in the Astral Plane. Z'eir Anpin and Samael are in a continuous warfare. These two mountains exist in people.

This realm of evil is a mountain that Jesus was talking about when He said, when we have that humble seed of Christ, we have within us the potential to cast this mountain down into the sea. That is exactly what we are talking about now. This is the peak. This realm of evil is the very peak itself that will be cast down into the sea. It is the same principle as us talking about the Fiery Serpent being ascended up to, I believe, the six energy center, and the peaks running off of the precipice. This is the principle. This mountain peak. The whole mountain has to come down. Not only do the peaks have to run off of it, but the whole mountain has to be cast down into the sea, which is Satan's second energy center, which is under the complete authority of the glorified Jesus Christ joined to the Christ in the individual. That is what we are talking about. Any questions on anything so far?

As we have seen previously; this is the Commentator now. Samael is the name given to the evil partzul of Z'eir Anpin. Just as the partzufim exist in each of the four holy worlds, so do they exist in each of the four realms of evil. The four realms of evil are called "shells," contrasting with the fruit or meat of the nut within the shell that signifies the holy realms. The meat that is inside of the nut, that is edible, is the holy realm, and the shell outside are the realms of unholiness. The significance of this imagery is that just as the shell obscures the fruit within it, is inedible, and must be discarded, so does evil obscure the power of holiness in the world.

Now, this is so interesting because we know that the power of holiness in the world, is dependant upon Z'eir Anpin penetrating the Nukva of Abel in the individual. The power of holiness are potential to be holy, is Abel which is now presently fornicating with Samael or Leviathan, however you need to understand it. Here we read in Kabbalah, although they do not relate it to Abel; it is like we were already taught two things or corrected in two areas by this message. Now the Doctrine of Christ is bringing enlightenment here, that this power of good or holiness in the world, is the very same evil Nukva of Abel that is penetrated by Samael. When she is separated from Samael, and penetrated by the glorified Jesus Christ or by Z'eir Anpin, she becomes holy. Nukva is a chameleon. Let us read this again.

Just as the parzufim exists in each of the four holy worlds, so do they exist in each of the four realms of evil. The four realms of evil are called "shells," contrasting with the fruit or meat of the nut, within the shell that signifies the

holy realms. The significance of this imagery is that, just as the shell obscures or hides the fruit of the nut meat within it, it is inedible, and the shell must be discarded.

In this same manner so does evil obscure the power, so does Samael's overshadowing of Abel, obscure or hide the power of holiness in the world. Remember each one of us is a world, and the power that we have to be holy, is in Abel who is completely penetrated by Samael, and totally evil until Christ comes, and sets him free. Now, I do not see that explanation in the Kabbalistic translation. Whether or not this explanation is known, and it is not written, I do not know. We have been taught it by the Lord. Is everybody okay? Everybody following me?

We must break through it; break through the shells. What are the shells? What are these four world of shells? They are the carnal mind. They are Satan, Leviathan, Cain and Abel. That is what we have to break through. That collective carnal mind, to get to Abel within us. Christ has to break through our carnal mind to penetrate Abel, so that the mind of Christ can be formed. Christ has to penetrate the four elements of the carnal mind, and then when He gets there, He has to war with Samael. Maybe He has to war with Samael first or the evil Leviathan first, who is penetrating the precious gold, buried under the earth, which is Abel, our potential to become holy. He is severely defended by the carnal mind in the individual, and by the angel outside the individual that protects the carnal mind in the individual. Samael protects the carnal mind in the individual. Christ, to get to your potential to be holy, which is necessary to make you holy, has to fight a war with Samael, to get near you, and then has to penetrate the four levels of your carnal mind on top of that.

We must break through the realms of evil, and reject evil in order to reveal goodness. Not only does Christ have to break through but we must reject evil in order to reveal goodness. On the other hand, just as the shell protects the fruit within it, until that fruit is ripe, so does evil. The Kabbalistic definition of evil is egocentricity, which is selfishness concerned with self. That is the Kabbalistic definition of evil. What will destroy your walk with the Lord, what will destroy your hope of immortality, is egocentricity. Narcissism being concerned with yourself rather than with God. That is what is destroying you and keeping you from the Lord. You have got to get your eyes up out of that water. You have to stop looking at yourself, and start looking at the Lord. On the other hand, just as the shell protects the fruit within it, until it is ripe, so does evil egocentricity, serve the purpose of protecting the good within it, until it is right. That, of course, I have been teaching you for a long time. That egocentricity, which is pride; that there is a pride in this world that is necessary to survive. If you have no pride in

this world at all, you will let evil people, even though they may be well meaning, you will let people walk all over you and you will be destroyed.

I have been telling you for years that, that which has protected you in your lifetime, has now become your enemy because Christ cannot get through it. That part of you which has defended you against other people taking advantage of you, and misusing you, that is still functioning that way, against Christ. I have been teaching that for years, right, that is what they are saying. Let us take a picture of this.

Drawing #5. I am showing you the four worlds of holiness; Asiyah, Yetzirah, Beriah, Atzilut in black, inside of the four worlds of evil, which are called shells, in red. Now, I do not know what the Kabbalist call the angel that occupied Atzilut, so I put down Satan, which is what we have been saying all along in the Doctrine of Christ. The world of Beriah is occupied by Leviathan or Samael. We now know that the Kabbalistic term for Leviathan is Samael. Yetzirah is occupied by Abel or associated with Abel. Asiyah is associated with the name Cain. Those are the four worlds of the shells.

The inner world in black is called, The Kingdom of God or the realm of holiness. I was not really sure how to label them, so I just said, Atzilut is associated with Binah, and Beriah is associated with Z'eir Anpin. Yetzirah is associated with the male Adam, which is Abel. Asiyah is associated with the female Adam, which is Cain. This is the principle. The lines in black which signify the realm of holiness, signify The Kingdom of God within us. Behold the Kingdom of God is within you. In most people the only aspect of the Kingdom of God that exists, is Abel, because the Kingdom of God has been completely torn down, and only its foundation remains Abel, which has been completely overcome by the shells surrounding it.

What I am showing on the board right now, is a mind where the Kingdom of God has been built up within a person. Even though that Kingdom of God, which is Christ, has been built up in the person, that Kingdom of God is still surrounded by four layers of shells that have to be overcome, for the glorified Jesus Christ to make contact with His son in that person. The Kingdom of God, or the mind of Christ is limited as to what it can do or what it can understand until it is touched by its Father from the outside. Take a picture of this.

Drawing #6. I am showing you the four worlds which are the shells, also called the carnal mind that it is called in the New Testament, and Abel in the center, who is overcome by Cain, and the shells above. The overcome realm of

holiness also called, "goodness" in this particular setting. Any questions on this? Alright, we will take a picture.

Still reading the commentary. Three of the four realms of evil are totally unable to be assimilated, that is, Satan, Leviathan and Cain.

We now know that the Kabbalist call, what we call Leviathan, Samael. I do not know what the Kabbalist call, what we are calling Satan, and what we are calling Cain, so we are going to be mixing our terms. I hope nobody is too confused. Is everybody okay with that?

Three of the four realms of evil are totally unable to be assimilated. Assimilated into what? Assimilated into goodness. Assimilated into the Kingdom of God. They cannot be used, they simply must be discarded. Satan, Samael or Leviathan and Cain. Now, the writer here says, they have to be discarded, but we, that have studied the Doctrine of Christ know that they may be functionally discarded but they are not being thrown away, they are being overshadowed. They are being overshadowed by Christ, and that there is a place for these shells, and their place is that they give visibility. Their darkness gives visibility to the creation.

The four realms of evil; the first three are unusable, but we know there is a function for them. They give visibility to the creation. The fourth realm is neutral, and I suggest to you that this fourth realm is Abel. It is neutral, meaning that although it is a priori, which means, self-evident. The fourth realm is neutral, meaning that, although it is self-evident; what their name is evil, it is evil only inasmuch as it is not oriented by nature towards God. Abel is the chameleon; he can go either way. Whoever is married to him, that is whose image he takes on. Do you know either way he is neutral, but by his nature, he is not oriented towards God.

The way I have expressed this in the past is; Abel does not default to God. He does not default to God; he just goes with whoever is penetrating him. You see, Abel is really female. Both Cain and Abel are female, because every entity that is mortal is female, and Cain and Abel are mortal.

The Lord gave Abel authority over Cain, and therefore Abel in relation to Cain, is male. Abel is mortal, and he is female, and he does not have the nature of God. The nature of God has to be built into him; has to be engraved into him. Abel has no problem going along with the evil side. When he is overcome, he loses all memory of righteousness. I should not say all memory. He loses a large part of his memory of righteousness.

Paul tells us in the New Testament, that if we see people that obey the law of God by nature, something of a memory of the righteousness that was imparted to Adam in the Garden, is evident in that person.

The fourth realm is neutral; that is Abel, meaning that although it is self-evident, that it is evil, it is evil only because it is not by nature turned towards God. Abel now; if it is used for holy purposes however, it can be absorbed into the Kingdom of God into the goodness of God into the mind of Christ, and elevated into holiness.

What is holiness? Holiness is the mind of Christ. Conversely, if it is used for evil purposes, if Samael has a hold of it, and it is being used to form the carnal mind, it descends into, and becomes part of the three unholy realms. This neutral realm of evil is called, the "luminous shell." It is Abel. He is the spirit of your mind, that Paul says, "Be renewed in the spirit of your mind." When he is joined to the carnal mind, he is as evil as Satan, Leviathan or Samael and Cain. When he is joined to Christ, he can become righteous and holy. It goes both ways. Praise the Lord.

This is still the Commentator here. The "depths of the sea," refers to the verse, "He will return, He will have mercy on us; he will conquer our iniquities and cast all their sins into the depths of the sea." Well, for whatever reason, I gave you the Alternation Translation of that out of place. Before we go to that, that paragraph, I have something else to say about these. I am sorry, I skipped a paragraph.

These four realms of evil are all alluded to in the vision of Ezekiel. This is so interesting because we cannot seem to get away from this. "And I saw, behold, there was a stormy wind coming from the north, a great cloud, a flashing fire, a luminescence surrounding it." The Lord has been bringing us back to these four options in several messages. He keeps bringing us back to it, and I have here on my desk, as I am trying to teach you this morning, is this illustration that we had from, "A Wondrous Edifice, Part 3, Drawing #2." We show the comparison between what the Zohar says, what the punishment is, what the Doctrine of Christ says, and which compartment we are referring to. We are back into this subject again, and we have additional information coming from this message.

Now, by way of review, this is note Number; each one has its own note. A stormy wind, that should be Commentary #10. Satan is the stormy wind, coming from the earth, and you may recall, what we learned in "A Wondrous Edifice," is that, this stormy wind that we are calling Satan, is called in the Zohar, Ruach or wind. The punishment associated with it is the beheading with the sword.

The Doctrine of Christ relates to this storm wind by talking about the four winds of the carnal mind. (a) the conscious Fiery Serpent, which is Cain and Abel. (b) the subconscious, which is Leviathan or Samael. (c) the unconscious, which is Satan. (d) the super-conscious, which is the Serpent in the highest place of the evil world.

Satan is the power of the carnal mind, and when Satan's power is cut off, the personality is beheaded. Leviathan and Cain lose their power. Well, that is what I wrote on this Drawing, but I am thinking it is when Leviathan is cut off, Satan loses her power, because Leviathan is the one that is penetrating Cain and Abel.

Let me finish reading here. A great cloud, so that is my Comment #11. Leviathan is a great cloud, and we are told that, the cloud represents hardness/sensory deprivation acquired as a defense by the natural man. In "A Wondrous Edifice," we said that the Zohar refers to Bohu, which is mental confusion. The punishment associated with that is stoning, and this is associated with the cloud; hardness/sensory deprivation, which is acquired as a defense.

The Doctrine of Christ says that spiritual attacks and envy, pride, competition, etc. from the unconscious part of the carnal mind are associated with stoning, Bohu, mental confusion and hardness of heart, which is really Leviathan. Well, I say here that associated with Bohu is stoning. Envy really should go with Satan, but spiritual attacks of pride, competition, etc. matters the cloud, that is Leviathan. Envy goes with Satan.

I am going to make a point here. The flashing fire, that is Comment #12. The flashing fire, we learned in the message of "A Wondrous Edifice," is Gehinnom. Let me read you what it says here first. The Zohar talks about, Esh, the fire. The punishment associated with it, is burning, and that burning has an (a) and (b). The (a) is the realization of how fallen we are; that is confession of sin, and (b) which is black negative fire, which I associate with the Lake of Fire, and the judgment by the sons of God, is called the exposure of sin, and the Klipot is called shame.

From doing this study, it has come to me, that the flashing fire of Gehinnom, which is Cain, the evil aspect of the Fiery Serpent, is experienced by the personality, when Abel, the good aspect of the Fiery Serpent is convicted of sin. When Abel is convicted of sin, and feels shame, Cain the evil aspect of the Fiery Serpent, experiences Gehinnom, and the many member going all the way back years. I have been telling you that Cain has to be trained by Abel.

Right now in the fallen man; in the man that does not know Christ, Abel is completely overcome by Cain, and living the animal life. After Christ is grafted to Abel, and Abel starts to be conformed in the mind of Christ, Abel now has to take authority over Cain, and train Cain, his animal or his bestial nature.

Cain has to be trained, and this training that Cain receives, is called Gehinnom, the pains of Gehinnom. Abel feels shame and repents, and Cain experiences the corrective judgment of Gehinnom. You may recall our definition of Gehinnom, is the person who recognizes that he has sinned, and is experiencing the painful aspect of life, waiting to be delivered.

He is repeating what he has sown; he is experiencing the painful fruits of the evil that he has sown while knowing that he is repeating the painful fruit of what he has sown, because he feels the shame of Abel, but he has not yet been delivered by the Lord. That has been our definition of Gehinnom.

This also is new information for us. The flashing fire is Gehinnom, but it is really Cain in Gehinnom, and as a realization of how fallen we are; and that happens after the black negative fire; which is the Lake of Fire of judgment; exposes the sins of Abel, and Abel feels shame, and then judges the sins of Cain, who goes into Gehinnom. Did you follow me? Is that not interesting? We are getting a lot of information in this message. I am so grateful that the Lord directed me to this, because I had like a million things I could have preached today, but the Lord definitely directed me here today. I am very grateful for this. Thank you Lord.

Now, fourth of the four realms of evil, is called the luminescence surrounding it, and that we have called, the Klipot Nogah. In the Zohar it is referred to as Tohu, emotional chaos. The punishment associated with it is strangulation; the cutting off of the Christ mind. When you go into emotional chaos, it cuts off the Christ mind, but the judgment that reverses that situation, is that Leviathan or Samael is cut off. In the Doctrine of Christ it says, it is the cutting off of the carnal mind, and the Klipot is called the Klipot Nogah, which nourishes Christ, and cuts off the carnal mind. Now, we have taught a lot on the application of the individual of the Klipot Nogah; it is a very exciting principle.

It is Christ in the individual who is defending the carnal mind of the personality of the human being that is sent to somebody who is not converted, but who has a desire for God, or the Lord wants them; there is something in that person; Abel in that person is crying out to God, but their life style is still reprobate. They are unconverted, so the Lord will send one of His sons to have a relationship with that person, so that Christ can penetrate into that unconverted person, but that the evil or the corruption in that person; because we all have corruption

before we come to Christ; will not penetrate into the son of God. That is what the Klipot Nogah is. It is a very exciting but very dangerous level of Ministry. That is the luminescence in our lesson today. The luminescence that surrounds what? It is the luminescence that surrounds the flashing fire, and the black fire. It is the luminescence that surrounds Cain and Abel, so we see when this individual goes as a Minister to someone who is unconverted, they go with the exposure of sin; they are ministering Abel to them; exposing sin, and they are passing judgment on Abel, which is the flashing fire.

What does that mean? It means when the person that you are ministering to is convicted of the sin that you are telling them about, they feel the pin pricks of Gehinnom. Especially if the Lord is sending you to someone who is engaged in a particular level of behavior. Let us say they are engaged in fornication; I have seen people like this; they are really seeking God; they are studying this deeper, and there is no conviction of sexual sin whatsoever. There is no conviction that fornication is wrong whatsoever. When they hear that fornication is wrong, it will prick their heart, and that is the manifestation of Gehinnom.

If Abel in them receives the correction that fornication is wrong, they experience some level of shame, and in Abel within themselves, and Cain within themselves is in pain, because now, she cannot fornicate any more. That is Gehinnom; desiring to fornicate, and knowing that it is wrong to do it, and you have to abide in that condition until the Lord removes the driving force from you, and that you live in peace with either your celibacy or the Lord gives you a mate, one or the other. That is a form of Gehinnom. Praise the Lord. Is that not exciting? That is exciting to me.

We are still reading the Commentator's Commentary. The depths of the sea refers to the verse, "He will return, He will have mercy on us; He will conquer our iniquities and cast all their sins into the depths of the sea." Now, I already gave you that Alternate Translation, and when I first looked at it, I said, how could this teacher; from what I could understand, he is a very profound teacher; how could he be relating the Scripture to the "depths of the sea," when we know that the "depths of the sea," are the evil Nukva associated with Samael, why would our sins be cast in; Oh I see what he is saying. He is saying that our sins but via the scapegoat are being cast down to the evil Nukva. He tells us that the evil Nukva is the one that receives the sacrifice, and while she is consuming the sacrifice, she is not going to bother Israel, while Israel goes before the Lord to confess their sins. This is a parable, which is saying, that the Lord will deal with the spiritual aspect of our self that will interfere with us coming to repentance. He chose this verse, "He will have mercy on us; He will conquer our iniquities and cast all of our sins into the evil Nukva, who will consume them. We see it a

little different. Just let me read you our Alternate Translation of that again. This is pretty much a parable.

Our Alternate Translation of that verse is as follows: YHVH will send Christ, His compassion to us, and Christ will return Adam to the starting point by subjugating Satan, the perverse moral evil within mortal man, and driving Leviathan joined to the evil Nukva; which is the whole sin nature of mortal man, down under the Christ mind.

I can why the Commentator says this, but we have another piece of information, which changes that understanding for us, which changes that verse for us.

The phrase, "The shadow of death," refers, among others to the verse, "Even though I walk the valley of the shadow of death, I will fear no evil; Your rod and Your staff comfort me," and we will see, the Hebrew for these two phrases consists of the same letters. Well, I believe the valley of the shadow of death is this world. That is nothing new for us here.

Still the Commentator. The Kings of Edom refers, as we have seen previously, to the Sefirot of the world of Tohu. Now, Tohu, you may recall is the world of emotional chaos. The world of Tohu which collapsed; that is the World of Points. Tohu is the World of Points. The world of emotional chaos, which collapsed. The portions of these Sefirot that were refined enough to be assimilated into holiness in the subsequently constructed world of Tikun; the subsequently constructed world of Tikun is Christ.

When we study these things it sounds like this happened eons ago. With all of this talk about the World of Points, the World of Tohu that collapsed; it all happened before time began. It happened before time began. Actually it was the beginning of time. We are the Sefirot that collapsed. We are the residue of the Sefirot that collapsed in a different world; in a different frame of reference. It did not happen to us eons ago; it has been happening to humanity. I do not know when humanity appeared on the face of the earth in this form. I do not know how long we have been here in this animal form. We are the World of Points. We are the Sefirot that have collapsed, and in us is the potential to attain to the World of Tikun, which is the World of Restitution, which is Christ.

Christ in you, the hope of glory, is the World of Tikun. The World of Points which collapsed consisted of ten Sefirot, that we are told could not communicate with one another. That they were one inside the other, and that there was no communication. The World of Restitution; the World of Tikun is a World of Partzufim, where certain Sefirot are joined together in personalities, and it is the

personalities relate to one another. We are the personalities that can relate to one another. Some human beings are in the World of Points; they cannot relate to anybody. We have people in the human race, they have severe communication problems. They are the World of Points.

Then we have people, human beings who have learned how to communicate, and they have been translated into the World of Tikun. They are now functioning in the World of Tikun. It is us; it is us right here, that is what I am trying to tell you.

Of course, the ultimate rectification is in Christ. The ultimate rectification is in Christ. I think the Lord is telling me to clarify that. We have people in this world that are very communicative in their carnal mind. Public speakers; lawyers; fund raisers; politicians; they are people who are very communicative, but that does not mean that they could communicate on the spiritual level. In order to communicate on the spiritual level, we must have the mind of Christ.

This is what the Lord told me to correct. The fact that someone can communicate on carnal subjects, does not mean that, that person has been assimilated into the World of Tikun or the World of Rectification. It has to be someone who can speak intelligently, and converse intelligently on the subject of the Kingdom of God, and all of the subjects that we discuss here. That is the evidence that you have been assimilated into the World of Tikun. The mind of Christ is functioning in you as a channel by which you can communicate concerning the things of God. It is the things of God that sustain our life. Everybody have that?

The Kings of Edom refers, as we have seen previously, to the Sefirot of the World of Tohu, the World of emotional confusion. I think that I am getting some insight on the Kings of Edom from this study also. The Kings of Edom, as far as I know, talk about a very spiritually, powerful entities. If they are not given over to Christ, they are very high in witchcraft. The Kings of Edom were; I am not sure, I think there were six of them that supposedly fell down into this world, and their descendants existed in this world today.

The Scripture tells us; and I may have my numbers wrong, I apologize, if there were six of them, that five of them died. Five of them died and one of them did not die. Remember what was said to Adam in the Garden; if you eat of the tree of the knowledge of good and evil, you shall surely die to your immortality. It had nothing to do with ceasing to exist. Five of the Kings of Edom died; all that it means is, that they fell down into the flesh, and they died to their immortality,

but that does not mean that they cease to exist. Their descendants exist today in the high levels of witchcraft. Praise the Lord.

The Kings of Edom, refers, as we have seen previously to the Sefirot of the World of Tohu, emotional chaos, which collapsed; had a nervous breakdown. The portions of these Sefirot that were refined enough to be assimilated into holiness; what is holiness? The mind of Christ. In the subsequently reconstructed World of Tikun became the Sefirot of that world; became the mind of Christ. The portions of what fell; we are talking about Abel again; the breath of life; the human spirit; that was refined enough to be assimilated into the mind of Christ.

That is the spirit of your mind that Paul talks about; were assimilated into the World of Tikun, and became the Sefirot; or became that world; or became the mind of Christ. While those elements that were too crass to be assimilated became the realms of evil; "no," continued to be the carnal mind.

When the World of Tohu collapsed; when we collapsed emotionally, way back when, when time began, we became the World of Tohu, the world of chaos. When Christ comes to you, and communicates with Abel within you, and draws Abel out of the chaotic carnal mind that you live in; one that you exist in; and Abel becomes part of the Christ mind; whatever is left is still your carnal mind.

Now, you may recall that, what is happening right now is that, if Christ is in you, penetrating Abel; Abel has two husbands; Abel is still penetrated by Leviathan, Samael. Like me, for example, I am teaching this deep message, Abel in me is still penetrated by Leviathan, Samael; is also penetrated by Christ. I am waiting for the circumcision. I am waiting for Abel within me to be circumcised off, to be cut off from Leviathan and Samael. I am waiting for that. Why is it not happening? Well, I guess I am not yet at a place where I would survive if that happened. I guess Christ that is penetrating me is still not powerful enough to sustain my life, if I would to be cut off from Leviathan, otherwise it would have happened, would it not have?

I mentioned earlier, in this very message, that our Christ mind has to overcome our carnal mind. When our Christ mind overcomes our carnal mind completely or at least sufficiently; and I do not know what that measurement is; the glorified Jesus Christ will marry Christ in us, and that is our return to immortality. It appears to me that I will not be circumcised; that Leviathan, Samael will not be cut away from evil within me until Christ in me is married to the glorified Jesus Christ, which will ensure my survival. When is that going to happen? I do not know.

My understanding at this time is that we have to overcome our carnal mind to a certain degree, and I am repeating myself, I do not know what that measurement is, but apparently I have not yet arrived at that place, where Christ in me; despite the fact that I am preaching this incredible message, and I have had a lot of victory in my personal life; apparently Christ in me has not yet sufficiently overcome my carnal mind for the glorified Jesus Christ to join with me. The carnal mind must still be blocking Christ in me to such a degree that the glorified Jesus Christ has not been able to pierce through and reach Christ within me yet. May it happen quickly. I am doing the best I can. Praise the Lord.

To me, I now have a whole new concept of the Kings of Edom. Those of us that have been called to this message, we wonder frequently who we are. We are the ones who are called to this message. I have known for a long time, that the people that are called to this message are people who have a very high level of witchcraft. That does not mean they are out there drinking blood. You can have social witchcraft. You have a high measure of spiritual power that is manifesting through you, and when you have that level of spiritual power manifesting through you, that has not given over to Christ, frequently; not all the time; but frequently you have problems, either in illnesses or emotional, or mental problems.

Listen to me brethren. A high level of spiritual power that is not committed to Christ, produces instability in your life. It either produces illness or emotional or spiritual or intellectual confusion, and instability. It destabilizes you. I have been praying, who are we all that are called to this message? I have known for a while that we are people that have this high measure of spirituality. I have been asking the Lord for years; who are we, what were we in previous incarnations, and now it comes to me that we may be the residue of the Kings of Edom.

I have known for a long time that everybody that comes here, has the potential to be spiritual giants if we can just overcome our carnal mind. We are all struggling valiantly with our carnal mind. Some have had a little more success than others, but it looks like that is who we are. We are the residue of the Kings of Edom. Who are they? They were the original Sefirot that self-destructed, and died to their immortality. Is that interesting?

What is the difference between the Kings of Edom and Adam? Adam was in a lower world. The World of Points have now been replaced by Atzlut. The World of Points was very high. Adam was down in Beriah. The Kings of Edom fell, and then Adam in the world of Beriah fell, and then the World of Yetzirah filled up with evil entities, and the World of Asyiah came into existence. This physical jailhouse came into existence. Very interesting is it not? We will see if the Lord

will give me any more information about that. I have one more paragraph, and then we are going to break for dinner.

Now, this is a translation of the Ari of the Zohar. This evil; talking about the carnal mind, is transformed into the defending counsel from the Jews on Yom Kippur. I am sorry, this is not talking about the carnal mind, it is talking about the evil Nukva of Abel. It is talking about Abel who has become evil; is transformed into the defending counsel; is transformed into Christ, for the Jews on Yom Kippur. Now, for those of you who do not recall the significance of Yom Kippur, let me remind you.

Yom Kippur is the Day of Atonement. As Christians, we confess our sins and atone every day. We have an eternal atonement in the spiritual blood of Jesus Christ, but the Jews atone once a year. They confess their sins, repent, atone, and ask the lord for a new year. The Jews believe that their whole year is written a year in advance.

We are told that this evil one; the evil Nukva of Abel becomes Christ, and is the defending counsel for the Jews on Yom Kippur, by virtue of the good present within it. It says, as explained in the Zohar. I would like to see if I could find that reference in the Zohar. While you are out to dinner I will see if I can explain it. I did take the time to print out Chapter 3 of the Book of Zechariah; if you would like to read that on to this message, which shows us Abel turning into the defending counsel.

Zechariah, Chapter 3, Verses 1 through 10. And he showed me Joshua, the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said to Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?

Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying; Thus saith the Lord of hosts; If you will walk in my ways and if you will keep my charge; then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold,

I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.

It is one spiritual day, which is your whole life time. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine, and under the fig tree. That means everyone is going to be in Christ.

Well, praise the Lord we are going to stop for dinner, and Lord willing I will finish this up tonight. Any questions before we go. We have a question.

**QUESTION:** I thought that the Kings of Edom were Edomites, and I thought they were the ones over in the Middle East or where the battles are going on.

**PASTOR VITALE:** Well, no, those were Ishmalites. The Arabs are Ishmalites, not Edomites. I do not know. The Rabbis have told me that the Edomites or the descendants of Esau are the European Nations. That is what the Rabbis' say. I am accepting that until such time if it happens that the Lord should tell me different. That would mean that the physical descendants of the Kings of Edom are the Europeans. I am saying that we are the spiritual descendants of the Kings of Edom.

**QUESTION:** Early on in the message, you were speaking about Rebecca, having her son, Jacob, act as the first born. Is not this funny, how history repeats itself; when Joseph, Jacob's son wants a blessing for his first born, the father turns it around and gives it to the second.

**PASTOR VITALE:** Say that again.

**QUESTION:** Ephraim get a blessing instead of Manassah. It is something how it turns. Joseph wanted it for his first born; the father said, not so.

**PASTOR VITALE:** Joseph wanted it for the first born, and Issac also wanted it for the first born, and it was the second born that got it. You are just saying that the pattern repeats itself?

**COMMENT:** It repeated itself, so he did not get it.

**PASTOR VITALE:** It is always the second born, and that is so interesting because that is the story of my life. My life is so scriptural in so many ways. The first of everything that I have done, has not worked out, but the second one

always bears fruit. The second one always bears fruit. The second thing always bears fruit. Very scriptural. Praise the Lord. Okay, we will see you after dinner. God bless you.

Praise the Lord, we are back from dinner, and we are picking up in our study with the translation of the comments of the Ari.

Now, these two goats are mystically the equivalent of the two spies, Chochmah and Binah of the evil Z'eir Anpin of Atzilut, as mentioned there. I looked up these references in the Zohar, but I could not find them. The book that I have, must have different references. I would really like to read some more about that. I have located the passage in the Zohar, but I really do not see that it would fit in this message, so we are just going to keep on going.

The two goats are mystically the equivalent of the two spies. What that is saying is that every individual has within us the ability to go and spy out the land. It is the Chochmah and Binah of the evil Z'eir Anpin of Atzilut. Let me put that on the board for you.

This is Drawing #7, and I have shown you the goats according to the Ari's understanding of the Zohar. We see that the two goats are the two spies. The two spies and the two goats; they are interchangeable. We have Keter, Chochmah, Binah and Z'eir Anpin, which is Samael is the evil Z'eir Anpin, and the ten subjective Sefirot under Z'eir Anpin. The Chochmah and the Binah underneath Z'eir Anpin on the evil side are the two spies.

What I find interesting here is that we have also been taught, that Z'eir Anpin is born without his brains. He is born with only six Sefirot. He is born with Chesed through Malkhut. Keter, Chochmah and Binah have to be added to him. They are called his brains. What this says to me, is that in order to spy out the land, the Z'eir Anpin of your carnal mind has to have received his brains. That means, you have to be spiritually ascended to be able to spy out the land with your carnal mind.

I have known this for a while; that it is possible to understand this Doctrine. I do not know how perfectly you can understand it, but it is possible to understand it with your carnal mind if you are ascended enough. I expect you to get certain elements backwards. I am certainly not making fun of anybody, if they should ever hear this tape. I just need to share this with the group, that someone that I have been teaching; someone relatively new to the Doctrine, told me the other day, that they thought that I told them that this world was heaven. You see how the carnal mind gets it backwards. They thought that I told them that this world

was heaven. Is that amazing? That they could even think that, but their carnal mind twisted it.

In any event, I know that there are people in this world who can understand spiritual doctrine. I even think about it a lot. It is taking me years of being in Christ to understand spiritual doctrine, and there are relatively young people in their twenties, and thirties that just pick up; not my doctrine but the worldly doctrine. They pick up occult books, or they pick up the Zohar.

I have seen Hollywood movies with passages of the Zohar right in the movies, so there are people that are not in Christ, that are reading these spiritual books, and are gleaming some kind of understanding out of it.

What that says to me, is that someone that has that ability, should be able to go in and spy out the land. What does that mean? They should be able to recognize that there is a tree of the knowledge of good and evil, and that they should be able to recognize that there is good and evil in the spiritual world. They should be able to see that they are being offered Christ. They should be able to understand that they are being offered Christ. I have been saying this for years.

That, at the time of the Lord's choosing, the spiritual peoples of this world; they have a lot of spiritual people in the third world; in China and in Africa and in India; a lot of highly spiritual people. They are going to grasp this message, because it is going to be so similar to what they know, and Jewish Kabbalists and Christian Kabbalists are going to be able to grasp this message because it will be so similar to what they have already studied. They will just have to make that little twist.

People that are not spiritual, have to get their spiritual mind built into them. They have to get their brains in their carnal mind. I do not know, maybe you will not get your brains in your carnal mind; maybe you will just go right into Christ. There is so much I do not know, there is more that I do not know, than I do know.

I just find that they are interesting; it makes so much sense to me that the spies that went into the land; I have been saying for a long time that they went into the spiritual planes. That the spies went into the spiritual planes and they said they saw Anak there, and they were frightened. They saw their carnal mind; they saw Satan and Leviathan. They saw the powers of the carnal mind, and it frightened them. Those are the two goats. According to the Zohar and according

to the Ari, these two goats are equivalent of the two spies; Chochmah and Binah of the evil Z'eir Anpin of Atzilut.

A further translation of the Zohar by the Ari. The goat spy of Chochmah is a priori, that means, it is self-evident, more sweetened, and then the goat spy is Binah. This is why one lot is for God. In contrast, the second goat spy, which is sent to die, manifests Binah of the evil Z'eir Anpin.

Now, the Commentator explains that. He says, since the experience of Chochmah is selflessness, and I have written on the board, the evil Chochmah is a goat given to God because it has some measure of selflessness.

Since the experience of Chochmah is selflessness, there is some good in it even in a non-holy context. For example, if a person is laboring over some mathematical problem, and is totally absorbed in thought over it, he is not focused on God, but neither is he focused on himself.

Remember, I told you earlier that the Kabbalistic definition of evil is egocentricity, so he is not focused on God, but neither is he focused on himself. The very fact that he is, at that moment not focused on himself, makes the experience one that can be transformed into holiness. If say, the individual remembers or realizes that mathematics is, after all, our way of describing God's wisdom as it has been imprinted in nature.

Binah, in contrast, is the experience of self. The insight of Chochmah is evaluated, and analyzed in the context of the individual's personal world-view. That means; the mind that has been developed in you, based upon all of the experiences of all of your lifetime.

The insight of Chochmah is evaluated and analyzed in the context of the individual's personal world view that he has developed during his life. If this is done in an evil context, there is no redeeming element that could make the experience holy. We see our world depending on our parents and our experiences when we grow up.

What the Commentator is saying, is that once your carnal mind is formed, the way you deal with information, and attitudes that you have, if it is formed on the evil side, there is no help for you. We know today that, that is not true because my mind was formed on the evil side. I grew up in a very negative family and I was a very negative person; I was extremely selfish, and egocentric.

The Lord Jesus Christ has taken me, and changed me, and given a selfless life style. I labor continuously for the body of Christ, and I think of the body of Christ continuously. Every day I think less and less about myself. Thank God that we have this good news, that a mind that is formed on the evil side can be changed in Christ Jesus. Glory to God.

The Ari, a translation of the Ari. Azazel; now remember Azazel is Samael, which is the evil Z'eir Anpin penetrating the Nukva of Abel. It is that Zygote, it is that spiritual sexual union which forms this world. Azazel signifies Samael, and the Nukva of the Luminous shell, which is Abel, which are positioned opposite Z'eir Anpin and Nukva of the worlds of Beriah, Yetzirah and Asiyah. Since they, Samael, and Abel of the luminous shell receive the Binah goat, they are happy. They get a sacrifice, and they leave Israel alone, so that Israel can repent because when they do not leave Israel alone, Israel has to be fighting continuously against this evil Z'eir Anpin.

What that is talking about, is that the power is on the level of Z'eir Anpin in your carnal mind are continuously fighting against the prompting of the Christ mind to face your sins, and to repent.

Since Chochmah; and this is still the Zohar translation by the Ari. Since Chochmah and Binah of the evil Z'eir Anpin of Atzilut; I should write that on the board, that, that is the world of Atzilut; as mentioned in the Zohar, Z'eir Anpin and Nukva of the luminous shells of Beriah, Yetzirah and Asiyah, their children are called, Aza and Azel. I guess I will have to put that on the board for you.

Drawing #8. On the top of the Drawing #8 is the same as Drawing #7. I show you the Samael of the world of Atzilut, and the sub-Sefirot, Chochmah and Binah of Samael of Atzilut are called goats. I remind you that Samael is Azazel. In this particular paragraph the Ari does not mention the luminous shell, which is Abel, he just says that Chochmah and Binah of Samael of Atzilut is Azazel. I guess he is considering that they are the primary Sefirot and the evil Nukva is secondary. For whatever reason Ari does not mention the Nukva that is penetrated by Samael.

We are told that on the worlds below; I only drew the world of Beriah; but we are told that in the world of Beriah, Yetzirah and Asiyah, we see that the Samael of the evil Z'eir Anpin is called Aza, and the Nukva, which I have written is Cain and Abel; of the Sefirot on the evil side, is called Azel. We see that Samael of Atzilut is called Azazel, and Samael of Beriah is Aza, and Abel, the luminous shell of Beriah is called Azel.

The point is that Aza and Azel are the children of Azazel. What that is talking about is that we are talking about the same interaction between Samael, and the luminous shell on all of the worlds. The lower worlds are the offspring of Atzilut; that is the point there.

The Ari speaking. Together these two goat offspring are called Azazel, just like the words for the "shadow of death," and the depths comprise both of those words. Shadow refers to male, and death refers to female, according to the Ari. Shadow belongs to the male, and death refers to the female.

The shadow or lack of light; a shadow is a lack of light; is an active side of evil, the obstruction of holy light. You get a shadow when the holy light is obstructed. Death is the result or expression of this evil shadow. When the holy light is cut off or obstructed, the result is death.

The Ari speaking. Thus, when the goat is sent to Azazel, God casts all their sins into the depths of the sea; as stated in the Zohar. We read that translation for you; we see it a little differently than the sins being cast into the sea. Well, let us just read it again.

This is the Alternate Translation that the Lord has given us. YHVH will send Christ, his compassion to us, and Christ will return Adam to the starting point by subjugating Satan, the perverse moral evil spirit within mortal man, and driving Leviathan joined to the evil Nukva; the whole sin nature of mortal man, that Satan, Leviathan, and the evil Nukva, the whole sin nature of mortal man down under himself.

Of course, the depths of the sea is translated, Leviathan and the evil Nukva. I do not know if I could say, Samael in the Alternate Translation, so I am saying, Leviathan here.

We see that sins are not being cast into the depths of the sea, but the depths of the sea, which is Leviathan or Samael joined to the evil Nukva, are being cast down under Christ, the compassion of God. I must disagree with the translation, which is in the King James translation. I must disagree with the way it is being used in this context. Praise the Lord.

This is the Ari. Thus when the goat is sent to Azazel, God casts all their sins into the depths of the sea. Since these goats derive from the holy Nukva, and her left overs, they manifest strong judgment, as stated in the Zohar. Again I looked for these passages, and there must be a different version of the Zohar

than I have. When the goat is sent to Azazel, God cast all their sins into the depths of the sea.

Well, we know that when the goat is sent to Azazel; maybe when Samael is consuming the goat, instead of leaving Israel alone when he is not looking, he is forced down under Christ. I would be more inclined to go that way that, when he is feeding on the goat, and his guard is down, he is forced down under Christ. Everybody following me? I am disagreeing with the Ari here. God help me.

Maybe it was true, I do not know. Maybe it was true, before Christ came on the scene, that YHVH sent a diversion to the evil Samael, so that Israel could have a break and repent. What the Lord just told me now; what this is really speaking about, is the grace that was given to us in Jesus Christ. It was the forgiveness of sins. Either it was the Old Testament manifestation of it or.... I am going to start that over again.

This whole concept of throwing this bone; giving this goat to Samael so that he will leave Israel alone; I am not sure at the moment what went on before Jesus appeared on the earth, but today, for us, what this means or the equivalent of it is, the grace that is in Jesus Christ.

Sin cannot have its way with us, if we confess our sins and submit ourselves to the Lord Jesus Christ, it interferes with, and nullifies the Sowing & Reaping Judgment, which is Satan, the enforcer of the Sowing & Reaping Judgment, trying to destroy us.

This is this dispensation's version of throwing the goat to Samael. Perhaps before Messiah came on the scene, YHVH did give this goat to Samael so that the Hebrew children could repent on the day of Yom Kippur. My question is; did that really happen or is this just a parable describing, what we know to be the grace that is in the Lord Jesus Christ. Maybe that same grace was given to the Jewish people while they were keeping the law. I do not know, but that is the principle as it is appearing today. Throw Satan a bone; keep her busy so that she cannot hurt Israel.

Well, in this dispensation, I do not see anyone throwing Satan a bone, but neither can she get at us because we are under the protection and under the spiritual blood of the Lord Jesus Christ. The difference that I see though; we will see what the Lord gives me as I am preaching this. The main difference that I see, is the way it is written here; if I am understanding it accurately, is that when Israel was involved in this, Samael was busy and was satisfied consuming this goat, that Samael left Israel alone because she was satisfied, and did not need

to look to Israel; did not need to suck the energy out of Israel because she had a goat to suck the energy out of.

In this dispensation; I do not hear any such thing. I hear that Satan is not satisfied at all. I hear that Satan cannot touch us because we are under the blood of Jesus. I hear that Satan is not busy consuming any bone that was thrown to her. She is running for her life because the Lord Jesus Christ is boiling her out of existence. Now, maybe it is possible that before Messiah came, that the Lord did send a goat to Samael because the provision; the one who is powerful enough to destroy Satan; what I am calling Satan or Samael, was not yet set in place, so YHVH did send a goat to Samael to leave the Hebrew children alone, so that they could repent.

Now, that the glorified Jesus Christ, and his provision is set in place; what provision? Provision to war against, and overcome Satan or Samael; whatever you want to call her or Leviathan; I am really sorry, I am trying to relate all these names while I am preaching, and I am having a bit of a problem, because for years I have been saying that Satan is the one that we have to deal with, and now it turns out that it really is Leviathan. I not really sure what I am going to do with it yet, but please bear with me.

This is the principle that I am stating. Before Messiah appeared, Samael had to be thrown a bone; had to be given a goat to leave the Hebrew alone, so that they could have time to look at their sins and repent. Now, that Jesus Christ is glorified and the power to boil Satan is present, there is no more goat; there is no more sacrifice; there is no more scapegoat being thrown to whatever the name is; whether you want to call her Samael, Leviathan or Satan; there is no more ransom being paid.

The only ransom is the Lord Jesus Christ, and He is the one that is ransoming us. He is the one that is consuming our sin nature, and making us righteous. Samael is no longer getting the goat. Do you hear this? Jesus Christ is consuming us, and Samael is going to die. I hope I made that clear. Did I make that clear? I am struggling with those names.

Since these goats derived from the holy Nukva and her left overs, they manifest strong judgment. Where do these goats, deriving from the holy Nukva come from? I thought they were from the evil Nukva. Thus when the goat is sent to Azazel, God casts all their sins into the depths of the sea; since these goats, derived from the holy Nukva, and her left overs; I do not understand that; they manifest strong judgment, as stated in the Zohar.

Here is the Commentary. We have explained previously that Nukva must event strict judgment in order to differentiate between holiness and evil. When this judgment is exercised in an entirely evil context, however, it becomes prejudicial judgment. It is what we call, judging before the time. Judging before the time. That is what it is talking about. You can only judge out of your Christ mind. You cannot judge objectively; you cannot judge somebodies' behavior; or whether or not they are sinning, based on your own experience. You have to judge based on the mind of Christ; how the Lord sees these things or you will be judgmental, and he will hurt that person, and then you will reap what you sowed.

I must admit to you, I do not understand how the Ari got from the evil Samael to the holy Nukva and her left overs. I am missing something somewhere, but I am just going to go on because I cannot see how he jumped from one place to the other.

This is still the Ari speaking. Now, you know that the luminous shell is half good and half evil. We are talking about Abel now, and we know that the whole Fiery Serpent, Cain and Abel are half good and half evil. Abel, himself, can either go to the evil side or go to the good side, and this luminous shell separates the holy realm from the evil realm. What the Ari is saying, is that, that Nukva, that Abel is like right in between the two realms, and can either go to the evil side or to the good side.

When a person transgresses a prohibition; this neutral realm, which is Abel, serves to complete the three evil shells of his evil inclination, and becomes completely evil himself. That means, you have an Abel in you that is neutral. He is neither good nor evil in a particular area. The most obvious sin to me is fornication. Let us say you have never fornicated in your life. Abel is neutral in this area. He is not evil and he is not good because you have never addressed this issue.

One day you decide to fornicate. Abel will become evil because of your fornication because you have transgressed the law, and when Abel becomes evil, he now completes the four evil worlds; Satan, Leviathan, Cain and Abel; the four worlds.

Now, this is just another way of saying what I have been telling you for years. Now, you really have a problem. While you have never fornicated; you have been a virgin both physically and in your mind; you have not been missing anything. Once you taste the forbidden fruit, now you really have a problem resisting.

You have much more of a problem resisting fornication after you have done it, than before you have done it. You have a much bigger problem resisting drugs, alcohol, cigarette smoke, after you have done it and become use to it. Now, you have a problem. The realm of evil has been completed in you, and it is working to drive you to repeat your sin. Now, you have a problem.

This is a comment on that. When an element of a luminous shell is given over to the three completely evil shells, it completes them into a unit of four, mirroring the four worlds of holiness. This reinforcement of his inner evil, making it a power more difficult to reckon with, is the truest punishment for evil behavior.

In other words, that is what you have reaped, you sowed your sin, and the evil that you reaped is that your own spiritual self, carnal mind, or spiritual personality, whatever you want to call it, is now very strong to drive you to continue to repeat this sin. Now, you have a problem, and that is the judgment in itself. The problem that appears after you sin. As the Sages say, one mitzvah leads to another mitzvah, and one sin leads to another sin.

The Ari. Now, on Yom Kippur. God commanded us, and permitted us through His good will, to send Samael one goat, which comprises good and bad elements, as stated above. Samael then rejoices over the additional power granted to the three holy evil shells in that particular person. For, by receiving the goat, he has received the divine beneficence and life force present in the goodness of the goat.

I do not know to what degree we discussed this, brethren, but I have told you that all evil angels and good angels; they are all energy beings. They are beings made of energy and their food is energy. That is what their food is. When you sacrifice an animal, the spiritual entity consumes the energy that is released when the animal dies. When an animal dies, its energy is released. When we sin, our energy is released. This is why Satan tempts us to sin.

She feeds on the energy that is released; when we sin, when we get sick, when we are sorrowful, and when we die. That is why there is all this pain in this world, because she wants human beings to release their energy to her and all of her cohorts. That is what this is saying here.

That when Samael gets the goat, he receives the divine beneficence, and life force present in the goodness of the goat. That is just a fancy way of saying, that Samael or Satan; however the way you want to say it, or Leviathan; whatever name you want to use, it is just semantics, as far as I am concerned at this point for us anyway. That Samael is satisfied because he is being fed by

the energy of the goodness of the goat. Why is the goat good? Because it is a clean animal.

As is known, the reason the forces of evil pursue holiness, is so that they can enliven themselves. Why is there such a push to bring down Christians? Why? Because we have additional energy to the energy that men are born with. We have the Holy Spirit or we have Christ, or we have the Spirit of Christ. The more of Christ that we have, the more of a prize plum we are.

Without the life force that is siphoned off of holiness, these entities would die. Hence the joy that Samael derives from this goat sent to Azazel, especially in light of the fact that God gives it to him knowingly, and Samael does not have to toil or exert himself or seduce somebody to get it, it is a gift. The thought that just came into my mind, brethren, is the free gift of the Holy Ghost. Do not forget we are the evil ones. Mankind are the evil ones. Let me see if I can get out what the Lord just told me in a flash. When He gives the free gift of the Holy Ghost; when He gives the energy of God, the free gift of the Holy Ghost to evil men; because we are all evil when we come to the Lord; we are Samael, who is receiving that gift.

We are Samael who is being enlivened, and quickened by the energy of God. Samael in us does not have to trick, fight or lie or deceive to get it, it is a free gift. We are Samael that is getting the free gift, so that any strain of goodness in us, can have the opportunity to come to the surface. Is that interesting? Did you hear what I said? That is what the Lord just told me. Is not that interesting? The free gift that energizes the bestial man, and satisfies him, so that any potential for goodness can rise to the surface in him. Is that interesting? It is us. It is always us. I have been telling you that for quite a while now. Everything is about us.

After casting the lots over the goats, the high priest would then confess the sins of the Jewish people over the goat's head. The power of this repentance would refine the portion of the goat. Now, remember this goat, we now know it is us.

This goat that we are talking about is Chochmah and Binah of Samael or of Leviathan in us. That is who this goat is now. After casting the lots over the goats, the high priest; that is the Lord Jesus Christ, would then confess the sins of the Jewish people. Well, by His power we have to confess our sins over the goats head. We are confessing those sins over the head of the goat of our carnal mind.

The power of this repentance would refine the portion of the goat associated with the world of Yetzira, separating the good in it from the evil that is separating Cain from Abel. When we repent, we get the gift of the Holy Ghost, which satisfies our evil side, and the evil side is not watching us that closely now, and when we repent, Abel separates from Cain. This is necessary for it is impossible for good and evil to be intermixed as they were before the sin. For through sin the power of evil increased, and the good would just be subdued before it.

Let me try this again. Now, we know that the good separates from the evil. We know that Cain has to separate from Abel or that Abel has to separate from Cain. This is called sanctification, and that the reason that Abel has to separate from Cain, is that Abel has to ascend above Cain, and dominate her. Before she can ascend and dominate her, she has to separate from her. That is the reason for the separation.

What the Ari is saying here. Let me say this read this again. The power of this repentance; because the Holy Ghost is supposed to convict us of sin, and bring forth repentance. This repentance that comes when we are satisfied to whatever degree we are satisfied by the Holy Ghost, when we find the portion of the goat associated with the World of Asyiah. That means, Binah and Chochmah of Samael of Yetzirah, which is the Astral Plane, which is the spiritual world right next to us, separating the good in it from the evil, this is necessary to separate the good from the evil because it is impossible for good and evil to be intermixed as they were before the sin.

Lord, please correct me if I am wrong. I do not think I can agree with that. My understanding is that we can be blended right back together again, and that we have to work to stay separated.

What the Ari says. Because through sin, the power of evil increased, and the good would just be subdued before it. Well, that is true. If they were mixed together the good would be subdued before it. I do not see why he says it would be impossible. That is exactly what happens when Cain and Abel are mixed together again, and blended together again, and become the one entity called the Fiery Serpent. The good is subdued before Cain. Apparently the Ari thinks that, that is impossible, but I believe otherwise.

As was stated above; now, this is the Commentary. As was stated above good and evil are mixed together equally in the luminous shell. Once a person sins, however, the evil is strengthened, and the balance is upset. Repentance cannot be merely an attempt to return to the state of affairs that existed before the sin. It is too late. The initial innocence has been lost, and the only avenue open is

to align the potential good with actual good that is holiness, and that the evil that has been actualized to assume its position, with true evil.

Well, maybe I did not understand the Ari, but I understand the Commentator is saying, and it is what I said. Once you have committed the sin, that stronghold has been built up in your mind, that is going to seek to repeat that sin. All that you can hope for is to align yourself with the righteousness of God, and resist, but it will be much more difficult than if you never did it in the first place.

This is still the Commentator. For example, a Kosher chocolate cake is in the realm of the luminous shell. It is neither holy nor evil; it is neutral. What it will become will depend on how it is used. If someone eats it for the holy purposes, that is, to add to the enjoyment of the Sabbath, or to give himself a needed temporary lift, or in order to experience the goodness of God in having made delicious food, then the cake existentially enters the realm of holiness, that means, on a spiritual level.

If it is eaten for course purposes, for example, to indulge your sensual pleasure, it descends into the realm of evil. The person who eats it will most likely be able to measure the purity of his intentions by the way he feels after eating the cake. To the extent that he feels uplifted or holier after eating, he succeeded in keeping his intentions pure. To the extent that he feels courser, he did not.

Well, I do not know, maybe someone else has different experiences than I do. I have never felt holy after eating any kind of food, but I have felt unhappy and defeated when I have eaten food compulsively. I can definitely agree on that level.

This is still the Commentary. As long as he eats chocolate cake for the right reasons, the person retains a certain innocence about it. The potentials for good and evil in the cake are both there, but the evil is not so threatening. He can go on happily eating the cake whenever he needs to, always stopping before his sensual lust gets the upper hand.

Once he sins, however, he can never look at chocolate cake again the same way. If he is serious about his spiritual life, chocolate cake will forever more represent for him an existential challenge, a spiritual mine field he must negotiate with extreme care.

He has no choice but to consciously differentiate between, and identify the good and evil potentials in the cake to choose the good, and reject the evil. This goes for any experience we have had with sin in our life.

Still the Commentary. The positive outcome of this process is that, through his conscious determination, the evil in the cake will be sundered from the good in a much more profound way than would have been possible before the sin. There was a certain advantage in innocence, namely, that the person had not experienced the evil depths the cake was capable of bringing him to. There was a disadvantage too, namely, that this innocence exposed him to the danger of sin. Once he had lost his innocence, he fortified his commitment to, and consciousness of good, and although no longer innocent, he is now immune to the egomaniac or machinations of sensual cake lust, he is older but wiser.

I have to disagree somewhat with that. There is a lot of truth in what the Commentator is saying, but my personal experience is that I have not become immune. I now, in certain areas where I have sinned, I have lost my innocence, but I have been fortified in my commitment, and consciousness, to choose the good way, and not the evil way. Although I am no longer innocent, neither am I immune.

I am not immune, I am defended. My mind and my knowledge of what could happen to me if I do that again, defends me, but immune, no way, no way, I am immune. I have to guard continuously against one of my weaknesses, and everybody has their own weaknesses. I am certainly older, and I am certainly wiser, but I am not immune. Fortified not immune. We have two more paragraphs, which are the translation of the Ari. No, I am sorry, it is not. We have more than that.

This is the Ari. This is the meaning of repentance, evil and good are separated through this. Although they existed originally together in the luminous shell; at the beginning I thought this luminous shell was just Abel, but it sounding more and more like the luminous shell is both Cain and Abel together; or the luminous shell is another way of saying, the Fiery Serpent. Although they existed originally together in the luminous shell, the evil has now been identified. It clings to the goat and disappears into the realm of complete evil. The good meanwhile returns to the realm of supernal holiness, no longer part of the luminous shell. That is what is happening to the Fiery Serpent. This is why Samael rejoices. He sees that he has now been fortified by this additional measure of energy from the luminous shell, and he accepts it with full consciousness, but he is a fool, and makes a fatal mistake.

For on the contrary, he will be heaping up coals on his own head, meaning that, evil was initially intermixed with good in the luminous shell, and he had; that is Samael, had a strong foot hold. Supernal holiness was forced to grant beneficence to the good, with which this evil shared the luminous shell.

Let me read that again. Samael had a strong foot hold. Supernal holiness; we would say, Christ, was forced to grant beneficence to the good, or to Abel, with which this evil Cain shared. This is the mystical significance of Israel exiled among the idolaters; the good amongst the evil.

Commentary. When evil shares the luminous shell with good, he can more easily seduce man into sin, since it does not have to entice him into an explicit prohibition, only into using a neutral aspect of reality or egotistic purposes. Let us read that again.

When evil shares the luminous shell; that is the Fiery Serpent, with good; when Cain and Abel are present, the evil side can more easily seduce man into sin. Since it does not have to entice him into an explicit prohibition, Cain does not have to seduce us into an explicit prohibition. He does not have to seduce us to commit adultery or to steal. Cain only has to seduce Abel into using his neutrality for egotistic purposes. Cain only needs to convince Abel to be selfish, and holiness is cut off in us. Do you hear this? That is what is going on here.

You do not have to be doing any overt sin. I have been telling you this for years. You do not have to be committing any overt sin. Your self-interest, your self-concern, your selfishness cuts you off from Christ. It is all that needs to be done to keep you out of the Kingdom; you do not have to murder somebody.

This is the last paragraph. The Ari speaking. Now that evil has been separated from the good, Samael has lost that portion of divine beneficence that was granted to it via the good of the luminous shell. It follows that Samael has been tricked, and has suffered a great loss. On the contrary, a situation that was originally complete for him, is now the opposite. For, as the verse paraphrased above continues, God will surely reward you, meaning that the goodness of the luminous shell attaches to, and completes the holy soul of the person, while Samael loses this good altogether. I am not really sure what this is saying, but what I think it is saying is that, when the Fiery Serpent is given over to Samael, what happens is that the good separates from the evil.

That Abel separates from Cain, and Samael may think that he was thrown a bone, but actually that Samael consumed this luminous shell, actually liberates Abel to be joined to Christ, the side of holiness.

I think that is what it is saying, but now that evil is separated from the good. Let me just read this portion again here.

This is the meaning of repentance. Evil and good are separated to this, although they existed originally together in the luminous shell. The evil has now been identified. It clings to the goat and disappears into the realms of complete evil. The good meanwhile returns to the realm of supernal holiness, no longer a part of the luminous shell. This is why Samael rejoices. He sees that he has now been fortified by this additional measure of energy from the luminous shell. Cain is now joined to the other three worlds of unholiness, and Samael thinks he has it made. Now, he has the four evil worlds completed, and he thinks that he has it made.

He sees that he has been fortified by this additional measure of energy coming from Cain, and he accepts it with full consciousness, but he is a fool, and makes a conscious mistake, because on the contrary, he will be heaping coals on his own head; meaning that evil was initially intermixed with good in the luminous shell; or the Fiery Serpent, as we would call it, and Samael had a strong foothold in there because Cain was his man inside.

Supernal holiness was forced to grant beneficence to the good, to Abel with which Cain shared the luminous shell. This is the mystical significance of Israel exiled from among the idolaters. Supernal holiness; that would be Christ, was forced to grant beneficence to the good, with which this evil; so the evil shared the good that was granted to Abel in the form of the Fiery Serpent. Now, the evil has been separated from the good, Samael has lost that portion of divine beneficence that was granted to it from the good part of the luminous shell. From Abel; he has lost all contact with Abel. Samael previously had contact with Abel. Now, he has lost all power over Abel.

It follows that Samael has been tricked, and has suffered a great loss. On the contrary, the situation that was originally complete for him, for Samael is now the opposite. For as the first paraphrase above continues, God will surely reward you; meaning that the goodness, or Abel of the luminous shell of the Fiery Serpent attaches to, and completes the holy soul of the person, while Samael loses his access to the good altogether. We know that it is much more serious than that. We know that once Abel is attached to Christ, that is the beginning of the fortification of the personality which will ultimately result in the destruction of the whole evil side. Praise the Lord. Any comments here? Questions. Everybody is passing out. Okay that is it for tonight. God bless you.

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