

Christ-Centered Kabbalah

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TRANSCRIPT OF MESSAGE #656 - Part 2

WHY THE WICKED PROSPER

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

I have a very important message for the body of Christ. It is up to the Lord to get this message to His people but as I told you so many times, it goes into the spiritual atmosphere and He does whatever He wants with it. I would like to talk to you about today primarily is the belief in the church that we are not under the law, we are no longer under the law, and therefore we are automatically written in the book of life and many are waiting to be raptured or if not raptured to be caught up to full stature even if they believe that the kingdom is coming to the earth. I have more or less introduced you to this in part one of this message but today the Lord wants me to specifically address this belief in the church that there you do not get judged on your deeds. This is the belief in the church today, we know that faith without works is dead, so that means as far as I know that means to the church, well we have to do, be kind to people you know. If you pray a blessing on someone and you should be the first person to put your hand in your pocket and put the money out, we all understand that. I do not believe, I have never met one person in the church including myself to be honest with you; that understand that we will be judged based upon our behavior. We will be judged based upon our behavior and our good deeds will be weighed against our bad deeds.

I have always believed and as far as I know the whole church believes it, that we are under the blood of Jesus, that our sins are forgiven and there is just no, and if anything bad happens to us, it is that no good Satan. Has anybody ever heard anything else? No one here is saying yes, I have never heard it in the church, or if I have ever heard it that we are judged based upon our good and evil deeds, that the response from any Christian would be, well I am not under the law.

Today I am here to tell you that we are under the law. How do I preach this? I have preached it to you, if our sins are confessed, then that sin is under the blood, even we are struggling with it, to overcome it, as long as we are confessing it, that sin is under the blood. I have gone that far, and that I do not think it is a welcomed teaching in the church, but I have gone that far, then I have said, and for all of the sins that are not confessed, including the sins that we do not know about which are many, because we could not possibly bear seeing what we are really like, I think it would make us insane.

Brethren, the human race including the church, including the Israel of God because I am preaching to the Jews and the Christians right now, we are very fallen, very, very, very far fallen. We are more fallen than the church was I do not know about the Jews at this time, but I know we are more fallen than the church was in the 19th century.

I have mentioned this to you before; I love to watch movies that took place in England in the 18th and 19th century, the righteousness on the people. I just saw a movie the other night about the poet Keats, and I did not know that he died at 25, and the struggle that he was going through was so interesting to me. He fell in love with a young lady or the lady fell in love with him, I do not know who fell in love first, but he was trying to be creative. He had a relationship with Mr. Brown who was also a poet who was telling him, John Keats that you have to restrict the time you spend with this young lady because she is going to destroy the creative move in your life. It shows you that the two men were trying to work, trying to talk about, I do not know what poets talk about, but their conversation was designed to open themselves to what they called inspiration, and she would come knocking on the door or just walk in and just sit down, and it seemed like she was listening but it was a distraction. At one point she came by looking in the window. She was really after him. According to the movie, she loved him, and brethren this is not love, this is my opinion, this is not love; this is obsession. She was obsessed with him and at one point, he even said to her, we have to break the strings because the man had no money of his own. In those days if you were an artist or a literary person, there were people who sponsored you, there were people who would pay you to work for the sake of the arts. Keats was penniless. There were people who were supporting him because they saw the potential in him, and on several occasions they wanted him to travel, to go to Italy or for various reasons. She would cry hysterically at the thought of him leaving, she put a tremendous burden on him to not pursue the calling on his life and the reality was the man was penniless.

Not only was she was blocking him from pursuing his creativity which nobody should do to anybody married or unmarried, mother of child, or father of child, you should not block someone's creativity. She was also blocking any potential he had to earn a living that would enable them to get married, because in those days it is not like these days, you know, if you do not have any money, you get married and you go on welfare. In those days you could not get married, the parents would not let you get married, and I do not think you could get a clergyman to marry you if the man was penniless.

This was bondage, this was not love, but what I saw in it was the pull that Keats went through, he really loved this woman, and he really was a very talented poet and he was torn, with this love

which I call bondage, was draining his creativity and his ability to earn a living. Basically what I am trying to tell you is that I saw in that message of his life, and he died at 25; the reason that he died was that he was so obsessed with her. Originally, I did not see a father there, so maybe the mother was a widow, the marriage was not welcomed simply because the man had no money, and he could not take care of the young lady.

At least on two occasions he was just standing out in the rain, just standing out in the rain, like begging for permission to see this young woman. He would not accept that he could not see her, he was just standing out in the pouring rain, and the second or third time that it happened he caught pneumonia and he died over this obsession. What I see in that, the pull that he experienced, that is what we go through, those of us who desire to serve the Lord Jesus Christ and are pulled by the things of this world, usually our families; usually our husbands or our wives, and sometimes our children. With me it was my daughter, who to this day has not forgiven me for deciding to serve or being called and responding to the call to serve the Lord.

Why did I start to tell you this, we are talking about works and the judgment. Anyway I would like to add this thing, it was on my heart last night, and I did not know that it would come out under the anointing. This is the second, well I have to tell you this, that this Mr. Brown who was supporting Keats, he was telling Keats, well no you have resist her, you know and these are my words, he was really saying, you should not be getting married and you need to lend your whole life to your creativity. Apparently he was having this Brown, the one who was supporting, who had the money and was supporting Keats, was having a fling with one of the maids who got pregnant.

He decided to do the right thing and he took the maid away, the young lady away and they came back ten months or so later with a baby, I do not know whether they were married or not, but he was acknowledging her, so I would imagine they were married. The bottom line of the point that I am trying to make to you now is that we have one young man, Keats, who was really being swallowed up by the feeling, by the emotions that were passing between him and this woman, and his creativity was being swallowed up by it.

Then he had his friend Brown who was saying, no, in other words you should be strong enough to resist it, you have to live out of your mind, these are of course all my words, and then we find out that this man Keats, he was cheating. Brethren, if you are called to walk like I am, there is no room in my life, there is no room in my life for a husband, I do not have any time, aside from everything else I do not have any time. If you are called to the creativity that Brown and Keats were called to, and they were both well - known poets, the decision to give up the woman has to be a complete decision. It does not work if you decide to give up marriage and are fooling around in fornication behind the stairwell, it does not work. If you believe that you are called to this life where you are married to the Lord, you know, we all want to be the bride of Christ brethren, and I keep telling you, you have to be called to this walk and if you are not called or if it is not your time, then you do not give up marriage and the family life, but to go all of the way with God, there is no room for both. You need to know this, to go all of the way with God, there is no room for both. If the Lord is calling you to that, and you are married and you have children, then you

have to talk to Him and He will work it out for you, he is certainly not, He does not want you to get divorced, He does not want you to abandon your children, you have to seek him and find out what His plan for your life is.

That is what Paul was talking about when he said, be content with what you have, if you are married be content, if you are not married, be content, you are called to a different life at least at this time, you are called to a different life. The point that I am trying to make is this, both of the men Keats and Brown were dealing with their emotions differently, or with their needs differently and they both wound up yielding to the flesh over their creativity, one willingly, Keats, the other passively you might say, thinking that he could remain with his creativity and only fornicate on the side.

This is why men go to prostitutes; brethren, at least one of the reasons they go to prostitutes, you do not have to have a relationship, you do not have to remember the woman's birthday, or take her out or make her happy, or you just have sex or closeness when you want it. It is an aspect of selfishness, wanting both worlds, but that is not acceptable to God. You either get married and live in the two worlds legitimately which definitely will hinder your spiritual life, but if that is what you are called to today, that is okay, don't anybody tell me I am telling you not to get married, I am not telling you that, you have to find out the call on your life. If you cannot think that you are living for your creativity and deal with your emotions through a secret of fornication; that is likened unto prostitution. What does that mean? It means that you just want what you want without having a whole relationship. That is absolutely unacceptable to God.

Keats was willing to yield to his emotions, he was madly in love but he was not as obsessed as the woman was completely obsessed. If the movie was accurate she would have just swallowed him up. A woman like that, and sometimes men are like that, would have not let him work, even if they got married, she would not have let him work. I saw, I read a lot about famous, I learn a lot about famous people through movies, I think it was Hemingway who married a woman, they were madly in love, and then as soon as the honeymoon was over he wanted to get back to work. People that have a call on their life work around the clock. If you are a doctor, if you are a committed doctor, I do not know about today, if you are lawyer, if you serve God, if you are a writer, when you have a creative call on your life, you work around the clock, and it does not gel with family life.

Hemingway's wife was very unhappy that she would wake up at 2:00 a.m. in the morning waiting for him to come to bed and he was still typing away at his typewriter. I still have not made my point yet, I made half my point. This is the second, actually it is the third movie because I just thought of the one; it must have been the life story of Hemingway, well no, sorry, forget about Hemingway. This is the second movie that I saw. So Keats yielded to the woman, Brown resisted and tried to deal with needs, his physical and emotional needs in an ungodly way, but wound up in the family life. The two men, Keats and Brown, failed to live out the, I do not know about Keats, but Brown's desire of mind to be, to put his life into creativity and not bother with the family life, he yielded to his emotions and he thought he was on top of it and got trapped. Keats, he gave in right from the beginning.

The desire for the family life overtook both of them. I saw another movie a couple of years ago and I do not even remember the name brethren, but it was about this very issue, a man who was going through this conflict, and the way the movie was going, I really thought he was going to take the victory and give up the family life for the creative life. At the very end, not only did he not, but the moral of the story, the author of the story imparted the message that he made the right decision, that you should give up your creative life for the family life, which disappointed me.

It seems that, that is the way it goes, unless God really gets ahold of you and tells you no and you obey. For the first time I actually, after all of these years of being single, the Lord actually spoke to me, and said to me, you cannot have both of us. There is nobody in my life, it means that you cannot have two husbands, cannot have both of us.

If I want to be where I am in God, and wherever I am going in God, there is no family life for me. As long as you are not where I am, that is between you and God. Do you understand what I am telling you, I am not telling anyone to not get married, it depends on the call on your life, and to go very far, how do I describe it? There is a certain point where you cannot have both. It depends on what the call is on your life and what you want out of your life, but you cannot go all of the way with both.

I think I know why that came out, it was not my intention, I had no idea that I would be doing this, I had no idea that I would be doing this. I have just told you the truth, I have told you all the truth. This is not an easy job, it is a very hard job. I have just told you the truth. Do not draw any conclusions, but ask the Lord what He wants for you so that you know clearly what your choices are, or if you have a choice. You may not have a choice. I do not know.

Brethren, I, there is somebody that is considering their situation, and I asked the Lord, what do you want me to tell them when they ask me? I heard that somebody in the ministry is in this situation and I asked, what do you want me to tell them? I just told you. I am sorry I just told you. That is what He wants me to tell you. You get before God and find out what you are going to do with your life. I am just His mouthpiece, please do not be mad at me.

I do not know how this got mixed up in this message, but anyway, we are talking about having our sins and our good deeds weighed against each other to find out whether we have more good deeds or more bad deeds. When I first heard that concept, it offended me. It offended me the way it is presented in the Jewish literature, you get merits and you get demerits. Whatever the balance is, you find out whether you are inscribed for life or you are inscribed for death. That offended me when I heard that, even believing at the time that I am under the blood of Jesus, that whole idea of it just offended me. We have all kinds of harassment here but that okay we will get is straight. By the time we are on national TV we will get is straight.

I was very offended at this concept, of receiving merits and demerits and having every deed measured. We are not talking about the hidden sins of the heart here. Brethren, one of the first things that I learned after the Lord got a hold of me is that He does not have to go by the book if

He does not want to, and He can start teaching at the back of the book if He wants to, He does not have to start at the beginning of the book.

The first thing He taught about and whatever He teaches me I teach you, the first thing that He taught me was about the hidden sins of the heart, because my behavior really was not bad. When the Lord, well I was dying; you all know I was dying when the Lord saved my life, He picked me up on the Jericho road; my behavior really was not bad. I was normal for the age that I was living in, I would not call me an evil person; I do not think anyone would have called me an evil person.

He started dealing the hidden sins of my heart and basically that is the foundational message of this ministry, the sin of pride which is the nemesis, it is the big problem of the Israel of God. I am saying the Israel of God because I am preaching to Jews and Christians right now, it is the big problem, it is the sins that we do not even know that we are doing.

Brethren you know a couple of weeks ago, I was speaking to a believer, and shortly after I finished the conversation, I was upset in my emotions and I did not relate it to the conversation, but I went into warfare because I am determined to just not be afflicted by these things. For years something like that would hit me and I would just go with it and be upset for two days until I got over it. I went into warfare and I said, Lord, what in the world hit me? All I knew is that I took the victory over it, but I did not find out the answer until the next day, 24 or more hours later I got the answer that something that I said to that person on the phone upset them.

They may not even have been attacking me, I do not think they were, I was experiencing their feelings. They were upset. The hidden sins of the heart are basically pride, envy, and rebellion. The Jews do not deal with these things, they deal with the behavioral sin. They believe that if you do not do anything wrong, and especially if you keep the law, if you practice the law, if you do the mitzvah, and we will get into some of the details later, let me just give you the general idea which I am having trouble doing here, then you are a perfectly righteous person.

Job was a perfectly righteous person because he kept the law perfectly. They do not try the sins of your heart, the Jew does not try the sins of your heart. Brethren, the judgment of the hidden sins of your heart is the judgment that leads to or that comes before that precludes the entrance into the world to come.

For all of these years, the ministry is more than 20 years old, you might say that we have preaching the resurrection of the dead and preparing those who the Lord sends here, to experience what is being preached. We cannot take our sins into the world to come including the hidden sins of our heart so that is what we do here.

What I am trying to tell you, I am sorry I am stumbling, the anointing will break through, please bear with me. For all of these years, more than 20 years I am preaching the hidden sins of your heart. All of a sudden I find myself preaching behavioral sin, and finding out that there is a judgment for behavioral sin. When all of this time, more than 30 years in the church, it never occurred to me that there was a judgment for behavioral sin.

It is not the kind of judgment I am preaching here, of course if you do something wrong, if you say I am sorry, you repent and the Lord forgives you, and that is the end of it. What about all of the people in the church that do not say they are sorry, or that say they are sorry and they do not really mean they are sorry in their heart, what about all of those people? What have I preached here? I preach that you go under the sowing and reaping judgment. I preached all of that, that is not preached in the church, but I never understood about the new year, or Rosh Hashanah; that this Jewish holiday called Rosh Hashanah, it is not just for the Jews, the sages teach you it is for the whole world whether they believe it or not, at this time on the calendar, the sins of all of the people of the world, whether you know Jesus or you do not know Jesus, whether you are a Jew or not a Jew, whether you are in idolatry, whatever you are, the God of all humanity writes in a book what is going to happen to us in the year to come, will we live or will we die.

You have to understand that the word death does not necessarily mean physical death, but it means evil, illness, sickness, the loss of children, hard times, pain, and life means blessing, honor and all good things happening to your life. I never in a million years believed that, that was for the Christian or for me, and I am still struggling. Am I making my point, are you following me? The Lord is introducing us to another dimension. He started at the back of the book. He started teaching in this ministry about the hidden sins of the heart; that is the last judgment; that is the judgment that leads to resurrection in the world to come. It leads to the resurrection of the dead Adam, an entranceway in to the world to come.

Working out way backwards, and now we are up to the judgment that determines the next year on our life depending on our behavior. If we steal something and we say we are sorry, but we are not really sorry, does that count, how are we measured? I do not know the answer to that question. I know on Rosh Hashanah the Jews, they are supposed to be confessing all of their sins and asking for forgiveness. It is not in the book that I am studying, that I am teaching you from, but it is my understanding that, that forgiveness can be granted so then I guess it is just the evil deeds that we are not granted repentance for, they are weighed against the good deeds, and the next year is designated for us, a year of pain and sickness and disease and hardship and financial loss, or a year of blessings, based upon our behavior.

I am sort of stymied right now because there is a question in my mind that I did not prepare. Does not everybody go, I see the answer. The whole world including Christians are pagans are being judged. People that do not understand this, are not asking for forgiveness, they may not be asking for forgiveness. I had this on Thursday, I am really up against a strong wall here, and I do not know whether it is here or from someplace else, but please help me to preach.

What I am saying is despite everything that I have taught you so far about the hidden sins of your heart about the sowing and reaping judgment, if your sins are not confessed, we are now finding out that there is a judgment that determines what the next year will be like. Let us try to translate this from what the Jews teach because the transgressions that are being dealt with according to this book which is written by a Jewish sage who is explaining the law to us, the sins are things that you cannot say you are sorry for I do not think. I want to start this message all over again, that is what I feel like right now. What it says in the book is that, let me read the sins to you.

What is happening is I am getting questions in my mind and I am getting confused but I should not be confused. It is on page 4, at the top of your notes. Sins committed with the body; all who do not use phylactery on the head. Do you know what the phylactery is? That word does appear in the New Testament. The Jews strap a leather strap on their arm, on their right hand, it is a little leather box, and they put one on their forehead and they are supposed to do that every day, they call it putting on tefillin or the English word is phylactery.

It is a ritual that they do, they do that and they pray. My understanding is that this is how, these are the energy centers, the energy center in the middle of your forehead and the behavior is your right hand. It must symbolize submitting either the high energy centers to God or just submitting one's spirituality to God. This submission to the law of putting on tefillin every day. These are the sins that if you do not have enough good deeds to counteract them, can inscribe you for death in the year to come. All who do not use phylactery on their head and other positive commandments; so you are required to keep all of these positive commandments, thou shalt, thou shalt do this, thou shalt do that, and then there are the negative commandments, thou shalt not. Some of the examples of the positive commandments are to never read of Shema, that is the prayer, Hear O Israel, the Lord your God is one God, declaring the unity and the oneness of God for which practicing or knowledgeable Jews declare the church to be in idolatry, we have three Gods, the church does, we do not here, but Christianity in general has three Gods, The Father, the Son, and the Holy Ghost, three Gods.

The Jews consider Christians Idolatrous. That is what reading the Shema means. ...or reciting grace after a meal. The judgment at the end of the year for the next year is behavioral judgment, that if you do not do these things you will descend into Gehenna, but are permitted to re-ascend and are healed when you cry out, when you repent.

Here is the question that I have, if you repent by the end of the year, do you still descend into Gehenna, or you descend anyway, that is what is putting confusion on me right now, but what I need to do is translate this for the church. If you do not put phylactery on your head, if you do not submit your spirituality to God. What if you are in the church and you are practicing witchcraft? What if you are, you see the problem I am running into here, brethren I did not even have these thoughts, and do you know that I have been working on these notes for like ten hours. I have to laugh, I was up at 5:00 a.m. this morning because I thought the meeting was starting at 10:00 a.m., so I have been working since from 6:00 a.m. to noon, and 4 or 5 hours yesterday, and I am up here stumbling, so something is going on here. Let me just break these curses. Father in the name of Jesus, I just break these curses and send them back to the head of the sender, I pray that you help me to bring this message forth because it is not coming forth right now, whatever is wrong, I break down the walls and the bondages and I pray that your word for the people to come forth. I am seeing problems that I did not see when I was preparing this, and the problem that I am having Lord is that, what the Jews call a behavioral law turns into a spiritual law, I do not see how to apply this what I am reading to Christians that may be doing wrong things. Please help me.

It does tell you further on down, it does tell you, I do not know if I copied this into the notes but it tells you in the book that these practical laws that are of the body, they call them laws of the body, it is for the Jew only. For the Gentile which the Christians are included in that word, Gentiles, the only sin that they name is fornication.

Brethren, there are a lot of Christians in fornication today. Fornication is largely accepted in the church today. I have had people, young people in fornication you know talk to me like they are, I mean they know who I am and they talk to me like it is acceptable to me. There is a lot of fornication in the church today. I am still stumbling, let me try again. I guess that is the answer. Brethren, Rosh Hashanah is going to be here, it is early in September, and it is like 5 or 6 weeks away at the most. These laws, the reason I cannot translate these laws for the Christian is because they are not for the Christian. The only law for the Christian according to Nachmanides, Ramban is his nickname, he is a sage, and he explains the law to the people. He is more than a teacher, he is a sage, that is higher than a teacher, that would be like a professor.

The reason I cannot translate it for you all is that it is not for you all. When he says, and it is not for me, what it says in the book is that if you are a Gentile, the only sin of the body is fornication. The only judgment that can inscribe you for death in the year to come is fornication. Have we got it? Do you all have it? Anybody in fornication hearing this message, brethren this message is timely, and I have explained to you here several times over the recent messages, that Rosh Hashanah is not just a Jewish holiday, it is a time of the year when there is a certain spiritual alignment, because astronomy and aspects of astrology, if it is not used for witchcraft, are valid, just like the moon affects the tides in the oceans, there are forces, there are physical forces that result as a result of the relationship between the earth and the other planets.

This Jewish holiday of Rosh Hashanah is lined up with a particular time of the alignment of the earth with something, I am sorry I do not know what, but the result is that there is a window that allows the light and the power of God into this earth. Brethren this earth is sealed off, we are in a black hole, we are down here in hell, we are in outer darkness, it is dark down here, and there is a small window that lets the lights from above in, and that window opens and closes depending upon the alignment or the relationship between our planet and other physical and spiritual forces. I do not really know anything about it. This holiday Rosh Hashanah, it is lined up with a particular time in which that window which lets the power of God in is open like an eye, or like the eye of a camera, it is open at its fullest letting in them most light.

Brethren whenever the light of God approaches us it judges our sins. Whenever the light of God comes in contact with the darkness of humanity, the result is judgment. We can only hope that, that judgment will work for our good and burn the sin away from us and increase the Christ in us. Judgment cannot be avoided when we come in contact with God. That judgment is coming, it is no accident that I am preaching this message today, approximately 5 weeks before the holiday.

We have known here for years here in New York anyway, we have known for years that there is something to this holiday and that when Rosh Hashanah passes we have seen changes. There was a time that I did not believe that, but at least 10 years now I have been sharing with you here

in New York that it is obvious to me that changes take place after this time period called Rosh Hashanah. It is no accident that I am preaching this today. There must be a message in it for us, and the message is that, there are three judgments. There are three feasts, three Jewish feasts, and there are three judgments. Three is a very spiritual number, this is the first judgment. It determines the coming year, the only sinned judged for Gentiles is fornication. This is behavioral sin. My understanding is that the Lord is not talking about spiritual fornication. That is a hidden sin of the heart. I hope nobody in this ministry is in fornication, I am not too happy with this message right now brethren, it must be you I can tell. I am sorry, you have to laugh, I am sorry to make light of this; it is too serious; it is just too serious. I hope nobody in this ministry is in fornication. If you are in fornication, I still love you, this is nothing personal, but the Lord is, I did not set this up, did I set up this message? If you are in fornication and you are hearing this message, the Lord is telling you that in about 5 or 6 weeks, the sin of fornication which is a sin will be weighed against your good deeds, I do not know what good deeds are, to be honest with you, well I know what good deeds are, I do not know how it is measured, what are your good deeds? You pray, you are kind to your family, you tithe, well how to weigh that against fornication? I do not have a clue, do you? I want to tell you that if you are in this ministry and you are in fornication, if I were you, I would be very concerned about what the next year holds for me. I will tell you this, that if you are in fornication and you are a committed believer because you would not be here if you are not a committed believer, you can stop doing that right now, you do not have to be concerned about well you are already involved, you can stop right now if you want to.

There is nothing that should stop you from stopping right now, if it is your job, lose the job. For the Lord to be warning you like this, I would be scared out of my mind! Don't you dare think that I am threatening you, I did not even know I was going to be doing this! There is something in my mind and I do not want to say it. Listen, I am not threatening you, and if this turns out to be the word of the Lord to you, the Lord is not threatening you. Do you know what a threat is? Do you know what the definition of a threat is? A threat is something that you really do not intend to do, a threat is a manipulation designed to scare you, to stop you from doing something through fear, it is not a threat; God does not threaten you. God tells you what the consequences of something could be, that is not a threat. You see a threat is a spirit.

Just like years ago thank God it is not happening here anymore, I would show somebody their sins and they would tell me I was accusing them. An accusation is a spirit, threatening is a spirit, to threaten somebody is a spirit, God does not threaten you. He is not manipulating you. He is just telling you what is going to happen.

What I am going to tell you now I am not saying this is going to happen to you, but it is on my heart and it was on my heart before I came out here, I was remembering this for some reason, so I am going to tell you what is on my heart. What is on my heart is that I know somebody who entered into an ungodly sexual relationship and one month later, no time wasted, they got bit by a tiny little tick, that gave them not only Lyme disease, several diseases that ruined their life, they are chronically ill.

Brethren, you cannot listen to a message like this and play games, you cannot; you cannot play games with God. Let me see who is online here, so I know what I am up against. Actually there are two people who it might be, I hope it is neither one of you, whatever.

I think we got that pretty clear, as far as Christians go, the only sin that we are judged for on Rosh Hashanah is fornication. Again, I have no idea what kind of good works would balance that out, I do not have a clue, I would like to know. This kind of thing fascinates me, I would like to know, but I do not. This is, what I typed in here for the first few pages, I read this book, the first seven or nine pages of this book five times and for some reason, I was finding it so difficult being able to give back out the concepts that I just wrote down the highlights of them, from these first six pages, that is what these first six pages are, so let me just finish, as long as we are on page four, actually it could be three people, it could be a whole bunch of people, I have a whole bunch of single people in the ministry, so I do not know who you are, and I do not know who you are.

Let us finish reading under the heading sins committed of the body. All of those who do not use the phylactery or for Christians all of those who are in fornication, they descend to Gehenna, but are permitted to re-ascend and are healed when they cry out to God. What I do not know is if you cry out to God before Rosh Hashanah, do you still descend or do you have to descend anyway and experience it, and then are permitted to re-ascend when you cry out. I do not know the answer to that question. He who sins exceed his merits and among whose sins are the sins of the body described above, and Gentile wrong doers whose sin is sexual, oh it is not just fornication, Gentile wrong doers who sin sexually with their body, so that includes adultery, I was thinking that it should include adultery, any kind of sexual sin, descend to Gehenna and are punished for a, and I added, anytime you see something in brackets it means I added it in; and are punished for a spiritual twelve months, it is not a twelve months from January to December, it is a spiritual twelve months, and my understanding right now is that, that spiritual twelve months is a time period, is a spiritual time period, that means is not the same amount of actual time for you as it is for me, that spiritual time period is for however long it takes for you to be convicted of your sins and cry out to God so that He can grant you repentance.

It is for however long it takes, it could be one natural month for one person and twenty years for someone else. After twelve months or at which time you are finally convicted of your sins and the Lord grants you repentance, their bodies are consumed, and I interpreted that to be their Nephesh. The Neshamah, if you have a Neshamah, if you have an intellectual soul of God, you are burnt in the judgment, you are immersed in the lake of fire and you are purified. There are Scriptures that state purification can be either by fire or water when you are purifying metal it has to go through the fire, when your purifying wood, it has to be washed with water. The part that goes into the fire and once again that lake of fire is not intended to destroy us, it is a purifying fire. If you have the higher soul from God, the Neshamah, the intellectual soul from God, you are going into the lake of fire, however that materializes in your life.

The other part of you, your Nephesh which is your humanity, what happens to that? Their bodies are consumed. The body is the Nephesh, and that means, I guess it means you die, their bodies are consumed, you physically die, and your souls are burnt, your soul is purified through fiery

trials, and after that, Gehenna discharges you. Remember what we learned in part 1 of this, Gehenna or hell is both hidden, it is both concealed and revealed. This is hell, where we live, it is the revealed part of hell; you can see it.

Brethren here is the great mystery I want to share with you that the Lord told me last night when I was seeking Him for this message, hell, and we did touch on this, but I have more, hell is a condition, hell is a spiritual condition that is the result of your spiritual position and there are only two possible spiritual positions, either you are attached to God, or you are not attached to God. If you are attached to God, we are told by the prophet Malachi, God loves you. If you are not attached to God, or actually, what was coming to me was that was not even an accurate translation, if you are attached to God, you manifest the love of God, it is not that God loves you, Malachi says, God loved Jacob and hated Esau, and when I preached on that Scripture, I said, if you are attached to God, He loves you, and if you are not attached to Him, He hates you. Brethren, God does not hate anybody other than the spiritual enemies that are destroying us, and even that hatred is not the kind of, it is not a human hatred. The correct translation of that verse is, the one who is attached to God is a loving person.

The one who is detached from God is hateful person. When you are attached to God, His love infuses you and flows out of you. When you are not attached to God, and His love is not flowing through you and infusing you, you are left with the emotions of Cain, Satan, and Leviathan, which are hatred. You can be a person that never says a wrong word, but hatred is burning in your heart, manifesting in little subtle ways.

There are people that are filled with hate and envy and poison and drop little jabs and you could never convince them that they even have a spirit of hate. They go to church every Sunday, they have their Bible, they feed the poor, they volunteer at the home for unwed mothers, and they think they are righteous, and their heart is filled with hate and the antidote to their condition is union with God. Hell is a condition of soul that results from a position of separation from God.

You can be in hell if the flesh, and out of the flesh. Brethren, when a human being dies, this is what the Lord was teaching me last night; I have been praying about this for a long time. When a human being dies, when their physical body dies, their soul is in exactly the same place that was in when they were alive. Either they are joined to the Lord, either they are joined to God, through the Lord Jesus Christ, I do not want to get into that now, either they are joined to the Lord or they are not joined to the Lord. The soul brethren does not move. Just the body, just the shell burns off, falls away. You will be in the same place as you were when you were walking around in a body as when you are disembodied. Either you are attached to God and you are filled with His love, which is the protection against the evil, or you are not attached to God and you are a part of the body of hatred, of the Serpent's household.

This body is just a garment, we are a soul; we are soul. We have different faces, the Hebrew word that I translated that is translated personality is face. We are faces. We know that one root, for a long time I preached it one Fiery Serpent, one root can be manifesting itself through thousands or even millions of people. We talked about how people in particular, nationality, a couple of million people of the same nationality can have almost the same face. Each personality, I said to

the Lord, What about the personalities? If it is all the same soul and thousands of people, and you are telling me when somebody dies and the personality dissolves, but that person, that soul is in the same place it was in when it took its coat off; brethren we are in a coat, you are in the same place whether you are wearing the coat or you take the coat off, your soul is in the same place. I said, well what about the personality? Let us say it is just a hundred people, there is one root, we will call it a soul, one soul root that is manifesting a hundred people, and they all take their garment off, what have we got? What is it with the personality?

This is what He told me, that personalities of one soul root can be likened to roles that human beings play. Right now I am sitting here preaching to you a high spiritual message, and in the month or two, I am going to be visiting my family rolling on the floor with my grandkids talking about, my granddaughter called me up, we had a whole conversation yesterday, she got her ears pierced, and what her earrings looked like, and how exciting that was, I was in a different role.

You are all sons of God but you walk out of here, you are mothers, you are fathers, you have jobs, you are aunts, uncles, grandmothers, mothers, so on a spiritual level, all of the personalities being manifested by one soul root are merely different roles that that soul is playing. Can you hear that? Down here in this world, we are the same person, we are the same physical person. I have the same name, I look the same, one day I am talking about pierced earrings with my twelve year old granddaughter or shopping with her, and another day I am sitting here talking about these high spiritual things to you, it is two different worlds but I am the same, I have the same image. From another perspective, a soul root which exists in the invisible plane puts out, because it is a higher spiritual being, not only takes on different roles, that soul root actually puts forth a different personality to play or live out each role that that soul is engaged in, can you hear that. Are you okay? When the personality dissolves upon the physical death of the body, the soul just exists and probably has hundreds of thousands of other roles, other personalities manifested, almost like an octopus tentacles coming out of him doing different things. The soul is such a great spiritual being, compared to them we are a mosquito.

We are really soul, we are particular aspects or specific aspects of a soul root that has generated us to do something for it, or to be an expression of it. When the physical body dies, if the soul root is not mature enough to preserve the personality in the physical body, they both die, and the soul still stands exactly where it was. This is a great mystery but it appears that one soul root can have several personalities joined to God and other personalities not joined to God, so here we go with the double minded man.

There is really only, I am not going to get into that now, it is getting too confusing, there is really only two categories, either we are joined to God or we are not joined to God. Either we are filled with love or we are filled with hate, either we are in heaven or we are in hell, but there are different degrees of hell, and different degrees of heaven.

Brethren, union with God involves studying His word, union with God is more than the Holy Spirit. The Holy Spirit is poured out upon people to encourage them to draw closer, but that is not union. Union is possession. The Scripture that came to me as I was receiving this revelation last night is in John, one of the epistles of John, which says, As Jesus is, we are. As He is we are. What does

that mean? It means that Jesus is now in the invisible realm of heaven, He is in heaven if you want to say that, if that is the word you want to use. He is in heaven, He is attached to God, and if He is attached to us, we are in heaven too.

What that means; as He is so are we in this world, what does that mean? Our soul is where His soul is. That why He could say to the thief hanging on the cross, this day you will be with me in paradise. The thief on the cross recognized that he was the son of God. The only way he could have possibly recognized that He was the Son of God, that the thief could have recognized that was that he had the heart of God. Does that sound like a contradiction to you? Here is the man being crucified for thievery and yet he had an imputed Christ that was mature enough for Jesus hanging on the cross to say to him, this day you will be with me in paradise, why? Because you are already there. Is that not an oxymoron, a paradox? Someone hanging on the cross being crucified for cause and Jesus is telling him you will not only be in heaven, when you come out of the body, but you are in heaven now. What do you do with that? That is what we are trying to understand today believe it or not, that is what we are trying to understand today.

This is part of the mystery that I am trying to get to you today described as this, in that judgment of Rosh Hashanah, a righteous man, someone who is declared righteous because they either kept the law or they have not sinned sexually, can still wind up being inscribed for death. An unrighteous man or a wicked man as the sages say, I just got attacked in my mind, a wicked man who really deserves the term, and I hate the word punish, but that is the word that the sages use, who really deserves to be punished can wind up prospering in the year to come, because his good deeds outweigh his evil deeds and again I do not know how they are weighed. How you compare an apple to an orange, I do not have any idea, but I sure would like to learn.

Here in the New Testament for all you Christians that maybe manifesting at what I am preaching right now, and I am not looking at anybody here I am just preaching what is on my heart, here is a perfect example of what the sages are teaching. Jesus was not the only righteous man hanging on the cross, listen to what I am saying. If Jesus said to the thief, this day you will be with me in paradise, and Jesus was a righteous man who was crucified, who was saying, I am going to be in paradise and you will be with me, how? Can you not draw the conclusion that the thief hanging on the cross was a righteous man? I want to tell you all of you manifesting out there, that cannot draw that conclusion because it is mind boggling to you, that I could be suggesting to you that a thief hanging on the cross could be a righteous man, but this is one aspect of the mystery of what is called the balanced scales of God, it is a mystery.

We see that the first two judgments are only temporary. I told you this on Thursday, the first two judgments are temporary, the first judgment which is the judgment of Rosh Hashanah, that inscribes your life either for life or death in the year to come, that is temporary, it is just for the year to come, unless you are inscribed for death and you happen to physically die. Remember death includes illness, loss of children, loss of finances, pain, and torment, it does not have to mean physical death. That is the mystery, the name of this message is why the wicked prosper sometimes.

We have a righteous man, what made him righteous? Christ was formed in him. He may not even have known it. This might have been a criminal, something had to happen that Christ was raised up in him. Maybe being that close to Jesus, Christ raised up in him.

Years ago when I use to work in Manhattan, one day it was nice weather and I went out to have my lunch on a park bench there, and the Lord showed me a bum or derelict. Obviously he was a homeless man, he was in tatters, he was dirty and the Lord said to me, clear as a bell, look at him, that is a son of God. I never understood that, I think within the last few years I understood it somewhat, but at the time I was so puzzled. What do you mean that is a son of God? What a terrible judgment to be homeless, it is bad enough to be homeless in a third world but to be homeless in the greatest country of the world, what a disgrace. They may not think it is a disgrace today, but when I was raised it was a disgrace to be homeless in the greatest country of the world, with all of the opportunity that we have here. It meant something is wrong with you. If you are homeless in a country that has been shattered from a war and everybody is homeless well then it is not a shame, it is not a disgrace from that point of view. But to be homeless in the United States of America is a disgrace. Do not anybody go telling me I am cursing and condemning all of the homeless people, I am making a point. The truth is that somebody that is homeless in this great country, you have to ask yourself how come? If they are homeless more than a year, it could happen to anybody. Why are you not back up on your feet? What is wrong, if you are homeless for twenty years in this great country, something is wrong, something is wrong! I am sorry if I offended you, something is wrong with all of the help in this country that you can get to get on your feet, something is wrong.

The Lord has just revealed the mystery of the thief on the cross. In the same manner somebody who is prosperous and a respected citizen could have a heart so wicked and again we are not talking about the heart, the hidden deeds, his hidden deeds, maybe they call them white collar crime, or maybe not, maybe the way he treats his wife or the way he treats his children. It is interesting but what I just read to you from the sage Ramban, is that the only sin for the Christian or the Gentile that this judgment applies to is sexual sin, but I know the Lord showed me years ago in the New Testament it talks about fornication, the only legitimate ground for divorce is fornication, not adultery, fornication.

The Greek word translated fornication covers any perversion. Brethren if you beat your wife, that is a perversion, I am sorry that is not normal. It is beyond fornication, adultery, incest, it is beyond the actual sexual sin, that is perverse if you beat your children, or if you beat your wife, or if you cheat your neighbor.

I knew somebody once who they were a retired person and they were really looking for a job and a friend of their daughter's gave them a job, their daughter's friend gave them a job, this man a job, and the man went and the way he said thank you was to steal the books of the guy that employed him. The woman whose friend it was told me this story that a friend who gave, it was her father, the job, said to the friend, can you imagine that, someone, who could have taken my books, I wonder who could have stolen my books, how did that happen?

It was his friend's father that he had given a job to. That is perverse brethren; that is perverse, there is really something wrong with you to do something like that. Even though the Jewish sage Ramban says, that Gentiles only are judged on Rosh Hashanah for sexual sin, in my heart of hearts I believe to take the New Testament rendition of this, and of course this is my interpretation of the New Testament word, I have never heard it preached like that, but that is what I believe that it says, and that is what is in my heart.

The Lord has just changed this now, we are not just judged for fornication, on Rosh Hashanah, we are judged for any kind of perverse act. Personally that makes a lot more sense to me, then thinking that fornication is the only crime, the only sin that you are judged for. We are talking about sins of the body right now, things that you do. I am not talking about the hidden sins of your heart.

There are three judgments, this is the first one, and it is a judgment that determines whether you are inscribed for life or death in the year to come. If you are a Jew, if you are a Jew, you come under this judgment if you do not keep the law, and there are sins that the Jew would do that are somewhere in my notes, I will get to them when I get to them. If you do not keep the law, you can go to Gehenna and then there are sins that you can do, such as leading God's people astray that are very serious, and those sins are in a separate category because the category that I just told you about sins for not keeping the law, when you descend into Gehenna you can cry out to God and you can re-ascend and be healed.

There are other serious sins, such as being a leader and leading God's people astray, you descend into Gehenna and you cannot get out until the final judgment you stay there. There could be souls in Gehenna that have been there for thousands of years. I honestly do not remember whether I told you this or not, or whether this was what the Lord gave me last night, so let me tell you about this. I have a better understanding of what hell is than I have ever had before and the torments of hell, I have better understanding of it than I have ever had before. This is what the Lord was telling me last night, so you may not have heard this actually. I have already told you that this is what the Lord is teaching me right now, that hell both revealed and concealed and it is the soul that is in hell. When the physical body dies it is just like taking a garment off, the soul is in the same place that it was in this world as it is in the invisible world when it is bodiless, the soul is in the same condition.

Either you are joined to God or you are not joined to God. Either you are filled with hate or you are filled with love. What has changed is your position. Your expression had been visible and now you are invisible. Your position is the same. Your position is whether or not you are joined to God, there are only two positions, either you are joined to God or you are not joined to God. That position that you are in determines your condition. There are only two conditions, either you are in heaven or you are in hell. That stays the same after your physical body dies, but after your physical body dies, the expression of your condition changes. You were experiencing hell in this world, or you were experiencing heaven in this world. I am experiencing heaven right now. We are eating the hidden manna right now. The same condition that you are in, as Jesus is, so are we in this world. As Jesus is, so are we in this world. If we were to die right now, all of us, if a bomb

would hit us and we would die right now, our soul would be joined to the same degree, it would be joined to the Lord Jesus in the same degree that we are joined at this exact moment in this intense dialogue that we are having. Death is the removal of the garment. What is hell, what does the soul experience in hell?

We have already determined that the physical body and the personality can experience hell in the revealed world. It is all of us, it is the soul, the spirit, the physical body and the personality, the whole man experiences hell or heaven in the revealed world. In the concealed world, the body and the personality die, the Neshamah if you have one goes back to God and it is the soul which is the Nephesh that experiences torment in the concealed hell. What is this torment? That hell is worse, or it can be worse than hell here, it depends on what you are experiencing in this world.

What does the soul that is in Gehenna, hell experience? This is what the Lord taught me last night. Brethren, every human being is suffering, whether we know it or not, that is why Jesus said, I have come and I am going to leave so that I can send the comforter to you. Every human being, all of mankind is suffering. We may not know it but we are suffering. That is why we need a comforter. What humanity does in the flesh is contrive all kinds of ways to comfort himself. Human beings comfort themselves with food, with sex, with affection, with ball games, with careers, or hobbies that satisfy them, with fellowship, with music, all of these things that we have in this world, with clothing, we have clothing we can put on, and if we are hot we can put on the air conditioning. We comfort ourselves with a nice house, furniture, we have a chair to sit on. There are people that do not have chairs to sit on, they sit on the floor. That is a comfort sitting on a chair. Talking to someone over the telephone, that is a comfort.

Going into the swimming pool on a hot day, going to the gym, all of these things that I have named comfort us either physically, emotionally or spiritually, we engage in spiritual activity, not everybody engages with God, but we have the opportunity to engage in spiritual activity. There are many opportunities for comfort in the world.

Here in America and the west we have a lot more opportunities than people in other parts of the world. People all over world can comfort themselves with clothing, with food, with sex, with loving relationships, and whatever else is available to them. If you like to go fishing, fishing comforts you, anything that you do that you say relaxes you comforts you. We are talking about physical comfort, we are talking about mental comfort, and maybe you like to read a book, maybe you like to have an intellectual conversation. We have books. There are a million and one subjects, do you realize the amount of knowledge that is available, you can go to college for 500 years and not be aware of all of the knowledge, not possess all of the knowledge that is available in the world today.

We have physical comfort, we have emotional comfort, we talked about mental comfort, and spiritual comfort is available to us in the flesh. When we take off the body and the personality and we are naked, we are just a soul, we have the same cravings that we had in the flesh, but without a body and without a personality, we have no opportunity to satisfy them. You continue to crave food, but you have no body to eat with. You continue to crave sex but you have no body

to have sex with. You continue to crave fellowship with another human being, affection, but bodiless souls do not have relationships with other people.

Being stripped naked, the spiritual significance of being stripped naked is that you see yourself for really what you are because, brethren, we are so insulated, we do so many things and have so many things to make us feel good, to stop us from recognizing the pain that we do not even know what kind of pain we are in. I never even mentioned drugs and alcohol, the most serious abuses.

People that are really in pain wind up on drugs and alcohol, or become alcoholics. We do not know what kind of pain we are in. We have all kinds of Band-Aids on ourselves. We are in all kinds of denial because the Band-Aids we put on ourselves allow us to be in denial. When we are stripped naked, brethren, which is what happened to Adam, he was naked in the garden and he was in pain, no Band-Aids; that is what hell is. It is finding out who you really are, seeing yourself, and experiencing yourself, all of your cravings, needs, and weaknesses. Brethren, clothes are a comfort, not just to keep us warm, they hide our belly, they hide whatever we think is lacking in us physically, naked, feeling every discomfort and being completely helpless to put a Band-Aid on or to put some ointment on yourself, on the soul that would make you feel better.

Brethren, this is why the souls, the disembodied souls in hell, they are desperate to incarnate. I have known for years that they are desperate to incarnate, but I did not understand why. I had some vague visions, but now I think I have really got it, they are absolutely desperate to incarnate, to relieve their torment. In addition, and this is the most important thing. I asked the Lord about this and I believe I heard Him, I heard His answer; there is no deliverance from God in hell. Once you are in Gehenna and Gehenna is separation from God, there is no deliverance, there is no salvation, God hears you when you cry out, but there is no way to join with Him or receive the comfort that God gives us, that only takes place in the flesh. The main reason that disembodied souls are desperate to incarnate is because all judgment, and this we definitely talked about in part 1 of this message, all judgment is in the flesh, so that we should learn to live after the Spirit of God, and not follow after the flesh. We have criminal spirits in Gehenna.

Everything that happens in this world is just a reflection of what is happening in the spiritual realm. All of these aliens invading our borders, wanting to come in to this country, wanting to come into this country illegally, there are, God only knows there are millions of disembodied souls that are waiting to incarnate legally, however that works, and there are millions of them that will not wait, and they are trying to enter in, they are trying to incarnate by lbur, without the individual's agreement. Do you see how these illegal aliens are overflowing our borders? Brethren, do you think that could be happening in the natural and it is not happening in the spirit? It is happening in the spirit. The Christian world, the whole Christian world, wherever you are a Christian, the Christian world is being set up for possession by demons.

I thought that this whole gold dust thing was over already, it was over on Long Island so I thought it was over. Then we went to this church not too far away from here and it looks like they are in danger of bringing in that gold dust anointing and someone sent me some information telling me it is a big deal in Illinois, it is going on for two years, that the preacher that is holding the services

where the gold dust is falling, that he was preaching and he felt something in his mouth and reached in his mouth and it was a diamond in his mouth.

I know when it was in Xxx's church, when that false anointing was there, my next door neighbor was a part of that and she came over, talked to me over the fence here and told me that jewels, that the last service it was not just gold dust, it was jewels were falling out of the sky also, not out of the sky but just falling. They do not understand where they fall from, they were just falling, but they were in a house, so where were they falling from?

What is interesting, brethren, I had an interesting thought, we had some problems with witchcraft here recently, everything seems to have calmed down, but there were pestilences in the house and the ministry had a guest who got all excited one day and called me, and it was someone else here called us into the bathroom saying, **Look at this, this ant, (there was a dead ant on the floor), it just dropped from the ceiling. I have never seen anything like that, it just dropped!** I said, **Well yeah that is what has been going on here, it has happened to me several times, dropped on my arms and once got into my clothes.** It was almost a comedy, I could not get it, it went down my blouse, I was stripping my clothes off, I had to get completely undressed to get the thing out of me.

Another time, an insect just shot over from my left shoulder and I just knew, it was strange but I did not put two and two together until I started reading about this gold dust revival. You know sometimes, I do not remember everything that I preach, everything that I know, and I just realized that, that is not normal for an ant to drop from the ceiling, ants do not usually even crawl up that high. Have you ever seen an ant crawling on the ceiling? It was not dropping from the ceiling, these insects that were just dropping in this house, they were materializing from the invisible plane.

When they pierced through into the material world, for whatever reason they were not on the floor, they were up high and they just dropped. That is what is going on with this gold dust and these jewels, where are they dropping from if they are in a house? They are piercing through from the invisible plane; these are demons. When they pierce through into this world, they appear as insects or gold or jewels. That is just the beginning, brethren, we are going to see some pretty hard things on the earth.

I wanted to talk to you a little more about what the Lord showed me last night. I told you at the beginning of this message, I did not know where to start, so I am just going with it, I am just glad that I am preaching, since I had some trouble getting started. I wanted to talk to you more about this judgment that falls in direct proportion to our deeds. This is what the Lord was showing me last night. He was talking to me about Joseph. The Lord was talking to me about the priest that covers our sins and He was showing me how Abraham, Isaac, and Jacob had a face to face relationship with Jehovah. They did not have a priest, they had a face to face relationship with Jehovah, and then Jacob gave birth to the twelve or the patriarchs, the forefathers, the twelve sons which were forefathers of the twelve tribes. Out of the twelve, just one received the seed. Brethren, it is the priest of God that speaks directly to God, it is the priest that offers up the

sacrifices and speaks directly to God, a prophet hears from God and repeats the word. A priest offers up sacrifices.

Since this has been such a crazy day, I just decided to look up a Scripture that I have been waiting for the interpretation for, for years, and I finally got it. Acts 20:9-10;

ACTS 20:9-10

9. But there was a certain young man named Eutychus in the window, being fallen into a deep sleep: as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10. And Paul went down and fell on him, and embracing him said, Trouble not yourselves for his life is in him. KJV

This is what it really means. First of all there are two different words here, one word is not translated, one says, as was long preaching, and the other says, was long preaching. In the English, they just translated it once, but it is two completely different words. One means a transition or a separation and the other means abundance. Paul was preaching abundantly, but Eutychus was detaching from him. He was falling asleep, his Christ mind was not able to keep up; so a separation was taking place. When I preach, what I am supposed to be doing, what Christ in me is supposed to be doing is gathering you altogether, we are supposed to be of one mind and one accord.

When you fall asleep, it means that you are separating from me. For years I prayed about that, I did not know whether you were getting slain in the spirit, for a long time I let you all sleep here because I thought you were slain in the spirit; but I just knew in my heart over these last few years that I should not do that, but I did not know why, that I should not let you sleep. I finally got the answer. When you fall asleep, your Christ mind is separating from the food that is going forth from the Christ in me. This is what happened. There sat a certain young man in the window, and that word **sat**, for years I have been teaching you it means married. He was married to the window. A window is a mediator that attaches the two worlds. The world inside of my house to the world outside of my house. This young man was attached to the window, to the mediator, which is who? It is Christ Jesus.

Eutychus was attached to the window and he fell, this Greek word translating **being fallen into** and then the next word is **asleep**, one of the alternate translations of that word is to cast a vote, and what I think that means is that Eutychus was losing his ability, he was so overcome with sleep, his carnal mind was putting him to sleep that he was losing his ability to choose to hear the food or receive the food that was coming forth from Paul.

You were all falling asleep right? You did not choose to fall asleep, I know you did not, you were being overcome. That is what happened to Eutychus, he was losing his ability to cast a vote that says, **No, I want to stay awake and I want to eat this food.** He was being overcome and that was the result of it that he was losing his ability to choose. We know that, that is never God, God always gives us a choice. Whenever our ability to choose is stolen from us, it is always the Serpent or the carnal mind. Because he was falling asleep he was starting to separate from the collective Christ that is formed. I have told you many times to the degree that we are all in one mind and one accord, there is one manifestation of Christ, one many membered manifestation of Christ right here.

Paul was... and the word **long preaching** that Paul was preaching so long, it does not mean that, it means Paul was preaching abundantly. The King James translation makes you think that Paul was preaching so long that the guy was falling asleep, no, Paul was preaching abundantly, just like happens here, the preaching here is abundant. Sometimes your carnal mind rises up and cannot take it, so it starts to overtake you that you lose your vote to say, **no, I do not want to sleep,** and the separation takes place.

Paul was not long preaching, he was preaching abundantly, and Eutychus, he sunk down, that means to go from a high place to a lower place, because to whatever degree you were following me, you were up here to go to sleep is to separate, is to come down into your carnality, which is Malkhut. We will see a little further on that Eutychus was in the third triad, he was up in Binah, because Jesus said where I am, you are with me, and He is in Atzilut.

When we are in a meeting like this we are in Atzilut, which is the lowest Sefirah of the upper triad, of the third triad. It is the first triad when you are looking at it from up there, but it is the third triad when you are looking at it from down here. It is all of the way up there. Eutychus was in the third triad and that is where we are because this is Christ speaking.

He fell down from Binah, He fell down from the third triad down into Malkhut. What is the whole purpose of this preaching? It is that Christ should be formed in us and rise up from Malkhut and return permanently to Atzilut. When I preach like this, or when Paul preached Christ was awakened and energized and stood right up on Atzilut, but as soon as I stop preaching and you leave here and you go back to your families, to your carnal lives, and I am not saying that, that is bad, you go to the supermarket, you go home and cook, you go home to your wife or whatever you do, you go to your job.

You no longer, you cannot possibly be in the same place that you are in when you are here, and you do not walk around attached to the and elevated into the third triad when you are doing carnal things. The Christ within us goes up and down, up and down depending on the activity that He is engaged in. If you are engaged in a carnal activity He is sleeping in the bottom of the boat like we read about when the disciples were crying out Lord will you not save us? The waves were crashing against the boat and they were frightened and the Scripture says Christ was sleeping in the bottom of the boat. That is not Jesus, that is Christ is in the disciples was sleeping in the bottom of the boat, and He was not getting up until they called Him.

Christ in Eutychus was fully ascended up to the third triad because the anointing was upon the preaching, but even though the anointing was abundant, Eutychus disconnected. Do you know what a drop phone call is on your cell phone? The call got dropped and Eutychus went to sleep, he separated despite the fact that the anointing was abundant. We are told that there was nothing lacking on the part of Paul, Eutychus did not go to sleep because he was bored, he has overtaken, he lost his vote, his right to say, **No, I want to stay awake**, and he fell down. As soon as his consciousness fell into sleep, he disengaged from Binah and fell down into Malkhut.

That is what happens to you all. Another translation of the word **sleep** is spiritual, the kind of sleep that you go into, it is not the kind of sleep that you go into at night, it is a completely different sleep, it is a sleep of... really it is the carnal mind not capable of going on, it is saturated, it cannot take anymore.

A transition took place, Paul was preaching abundantly and a transition took place and he sunk down, he went from a higher place to a lower place with sleep. Sleep, the word sleep does not have to mean what you do on your bed at night, sleep is a withdrawal from consciousness, that is why death is called sleep, Eutychus withdrew from the collective Christ consciousness that was in the room, and that is what happened to you all, except you were the collective, I was the only one that was still going (chuckle) that is okay.

He sunk down with sleep and he fell from the third loft, he was up in the third triad, he was in Binah where Jesus is, he fell down and now this is tricky, it says he was taken up dead, but I think that the alternate translation there is the dead part of him that had been raised up. The King James says there, was taken up dead; that is what it says in the Interlinear Text. What was dead in him? What was dead that had been raised from the dead? Christ, okay, the dead part of him that had already been taken up went down, first word in verse 10, the dead part of him that had already been raised up where, Binah, went down. It says in the King James, and Paul went down and fell on him, no, no, no, that which had been raised up went down. You see the whole fantasy of the translation is that he fell out of the window, that he fell down three stories and Paul went down to see if his bones were broken, that is the whole fantasy of the translation, it is completely untrue.

The word **went down** is a part of **was taken up dead**, the dead part of him that was taken up fell down. Paul did not go running downstairs, I do not know if they even had three story buildings in those days. Did they have three story buildings in those days? I do not know. Paul fell on him, and the Greek word that is translated **him** really is a reflexive word, it means himself, he fell on himself. What does that mean? It means that Paul fell upon or embraced that part of Paul that was in Eutychus. Who is in Paul and in Eutychus? Christ, so Paul went running over to him and embraced Christ in Eutychus, just like when the little boy died, Elisha laid on top of him, nose to nose and eye to eye, and breathed the breath of life into him, Paul breathed the breath of life back into the Christ in him. This is what he said. Paul fell on him embracing him, he put his arms around him and said, now this I am not really sure what this means, what it appears to me is, do not trouble yourself for life is in him. His soul is still alive, do not trouble yourself, do not worry

because his soul is still alive, but I do not think that is what it means. There are two words, the word **not** and the word **trouble yourself**.

We know that the word **not**, if the verse supports it, we can translate that Satan or any member of Satan's household. Paul embracing Christ said to the Serpent, **Do not make any trouble, his soul is alive in Christ, you do not stand a chance, you cannot remove him from this teaching**. Paul rebuked the carnal mind. I guess that is what I did when I jumped up and said, **I am not going to do it**. It woke you all up anyway (laughing). It is time for a break anyway, but that is an interesting alternate translation.

Brethren, I would like to talk to you about Joseph and tell you what the Lord told me about Joseph yesterday and I know we are not using the notes, I told you honestly I did not know how I was going to get started with this and I did have a whole 25 minute exhortation that I recorded as the Lord gave it to me last night, so it looks like we are going into that first, and it has to do with this judgment of sin. Before I start talking to you about Joseph, I think we really need to distinguish the sowing and reaping judgment and Rosh Hashanah and I am hoping the answer will come through because I am not really sure of what the difference is.

Even the Rabbi of the Bible class that I take tells me that Rosh Hashanah, although it is one day, really your sins are, you are weighed in the balance every day. Rosh Hashanah is a main day and the high priest, although there is no more high priest, but in the days of the temple the high priest would go into the most holy place and call out the name of God. That was capable of forgiving sin. We have done a lot of teaching around here about how the forgiveness of sins is not what you say to somebody, **I forgive you**, very well-meaning people say those words all of the time, I forgive you but they have not really forgiven in their heart, they may think they have forgiven the person, and they desire to forgive the person, so the only thing they know to do is say okay, I forgive you but that forgiveness may not be the spiritual reality for the person. Even when we say we repent you know, only God knows our heart.

The sign of true repentance is a godly sorrow, but even then that could be phony, only God knows for sure. On this holiday, on this day Rosh Hashanah, the second day of Rosh Hashanah, the high priest when the temple was standing would go into the most holy place and pronounce the name of God asking for the forgiveness of sin. All of these people are in the temple praying and saying, **Oh God, Oh God, I am sorry, I am sorry, forgive my sins**, but the sins are not forgiven until the name of the high priest is pronounced.

This is an issue that I really struggled with for years, I believe it but I cannot really relate it to my experience, what I am talking about is the pronunciation of the names of God. My understanding of this principle which you read about in the Old Testament and you also read about it in witchcraft where the name, well in witchcraft it is the names of demons, they pronounce the names of demons, and in both cases it is an attempt at invoking the name of God for the purpose of the impartation of spiritual power.

With the Jewish people on Rosh Hashanah, the high priest invokes the name of God. That is, and this is what I have trouble with, to me it is just Jesus, but apparently in the Old Testament there

are several names of God when you pronounce them, when the high priest pronounce them, it releases spiritual power, I cannot really relate, because I abide in spiritual power, I wake up in spiritual power, I go to sleep in spiritual power. I cannot comprehend not abiding in spiritual power and having to say a name that will cause it to pour out on me, I do not understand that, but I know that there are Christians that do not abide in spiritual power, so they will fast and pray for several days and they will do other things and then the power to accomplish what they are praying for will be imparted to them. I can understand fasting and praying, I can understand that, that you know the anointing is not there to meet your need, so you fast and you pray, and then your need is met, I can understand that.

It is not that I cannot understand it, I cannot relate needing a secret pronunciation of a name, because the name that the high priest pronounced has been lost, we are told it has been lost, because there is no more Levitical priesthood, there is no more high priest. There are Levites around in the synagogues, and descendants of Aaron, but there is no more formal priesthood, and I do not know if there exists a high priest, maybe somewhere in Israel, or not necessarily in Israel, but some Jew somewhere says he is a descendant of a high priest, but I do not believe that there is any formal high priest, as far as I know there is no formal high priest in Israel.

I do not, I cannot relate to the concept of only a high priest knowing a secret pronunciation of the name. I hope you all know or if you do not, you are going to know it now, that Jehovah is not the correct pronunciation of the God of Israel, the correct pronunciation of the God of Israel has been lost, so we are told. If it is known it is in the highest echelons of the Rabbis wherever they are, if it known. I have been told it is not known. That I cannot relate to, that you have to know a secret pronunciation of a name to release the power. Do you understand what I am saying, I could understand fasting and praying, I can understand that.

I cannot relate to it, I cannot make it work for me, somehow, but I understand what I am hearing, that the high priest pronounced the holy name, and the significance is if the priest was not, we would say prayed up, if he was not completely clean according to the ritual that is required of the high priest, he could have been struck dead pronouncing that name, that is what I am told. In other words the power would come pouring in when the name was pronounced, and if he was not ritually pure, the power would have killed him, that is the significance of it. Then when the high priest pronounced that name, supposedly the impartation of that power did whatever everybody was praying for, their sins were forgiven, because sin brethren, sin is a power, sin is a force, sin is a force. When the high priest pronounced that name, that released the power of Jehovah, whatever the Jews would tell it is the Tetragrammaton, the four letters of the Hebrew name, are Yud, He, Waw, He. The Christians say Yu, he, vu, hu, Jehovah, makes sense right? Who says God makes sense, you know, (laugh), that is what the Christians say, I guess it is Jehovah, but the Jews say that is not the name.

That is what they say, only the high priest could pronounce that name and it was dangerous for anyone else to do it, because if you were not ritually pure, aside from being ritually pure, only the high priest had the authority to pronounce the name, so you could be completely ritually pure, and if you pronounced the name when you were not high priest, you would be killed.

Something similar to that happened with king Uzziah. When we read about him in the book of Kings or the book of Chronicles, I do not recall which book it is. His power went to his head, and he was not happy with the power of the monarchy, he was happy enough being a king, because there were checks and balances in Israel. There was the prophet, and there was a king, and there was a priest. There were checks and balances in the government of God, in the theocracy of God, there were checks and balances. We know King Saul, what did king Saul do. He extended the power of the executive branch, into the priesthood and what happened to him? Saul lost his kingship and eventually died. Death was pronounced upon him. What did he do what did Saul do? He offered the sacrifice that only the high priest could offer. He took the role, he usurped the authority of the priesthood and he lost his authority and died.

King Uzziah did not offer the sacrifice, he was going to burn incense, another function of the priesthood only and he became leprous. The leprosy appeared in his forehead immediately. Saul took a while to die, Saul was killed in battle. He lost the kingship but it took him a while to die. But Uzziah became leprous immediately and he spent the rest of his life, and spent the rest of his life as a leper, so neither one died immediately.

Brethren, it is very dangerous to usurp the authority of the priesthood. I told you all several months ago, it had to be on a message somewhere, when I first heard that this administration in this country was penetrating the churches, I told you all you know; this is their downfall. This is their downfall, we will see what God will do. This government made one really bad mistake trying to take over the churches, and they have taken over quite a few, big, big, big, big, big mistake. God labored long with a lot of corrupt kings, but kings that I know of that tried to usurp the authority of the priesthood, tragedy happened to them. Tragedy is waiting to happen, big, big, big mistake. Anyway that was very prophetic brethren in case you did not recognize it, woe to the monarchy that usurps the authority of the priesthood, woe, woe, woe, you shall not prevail, says the Lord.

We were talking about, wow, strange day brethren, very strange day, very big mistake, woe, woe, woe, I do not know whether to go on or not, just give me a minute, let me see if the Lord is going to say anything else. It is the foolishness of men, making kings so wise they became fools, woe, woe, woe, unto the usurpers of my priesthood, woe, woe, woe, you are the murderers of my people, woe, woe, woe, I shall recompense, says the Lord.

Not only was the high priest the only one that knew the pronunciation of the name of God, which pronunciation would release the power like a flood into Israel, that power was designed to engage in a warfare with the force or the energy called sin. Sin is a conscious negative energy in people. That is what old order deliverance is, that is what casting a demon out is, they are energies, they are formless energies. When a positive energy hits a negative energy, all different kinds of things happen, we have had some background in physics and quantum mechanics, sometimes there is constructive interference, sometimes there is destructive interference, but sometimes one force is changed, and sometimes both forces are changed as a result of the impact, but when the power of God hits sin, God is not changed, the power of God when it hits sin in people, or the power that it flows in or that it flowed in when the high priest sounded the

name of God, was powerful enough to cleanse all of the, now what I am going to tell you, is a metaphor to help you understand, I am not saying that it is true. The power of God would roll in and cast out all of the demons.

It would be sort of like a massive old order deliverance, a mass deliverance, a great tremendous mass deliverance. For those of you who have experienced mass deliverance, the power of God just rolled in and people starting rolling on the floor, coughing, and screaming, I do not know. It is very dangerous to call down the power of God if you are not authorized to do so and even if you are authorized to do so, if you are not ritually pure, it is very dangerous to do it, the high priest himself could die.

As far as witches go, they pretty much have taken this principle and used it on the negative side. They call out the names of demons. That is what they do, I saw that in a movie, I think the movie was Dante, I did not watch the whole movie because it was bothering me. I did not like it, but I said, what are they doing? The guy drew a circle and he stood in the circle and he is calling out the names of all of these demons, I recognized the names of demons because I have spent time in old order deliverance. Today I understand that when they do that when they do that, when the witches do that, they are calling forth the demons to enter into them to give them power.

It is the same process, one is on the positive side and one is on the negative side. Back to the high priest that calls out the name of God, the correct pronunciation of the name of God, I guess the power of God comes into him, and then he has the power to forgive the sins of the people, he is the high priest who is the mediator in those days. Everything that God does, He does through people, He does through people. I should not say everything because He can take control of nature. But as far as forgiveness of sins or giving warnings, He does it through people, it is not a voice out of the sky, not today anyway.

We did see a hand writing on the wall, there was a voice that said, mini mini tekem upharsin, you have been weighed in the balances and you have been found wanting, and you have been inscribed for death. Then an army came in and destroyed Jerusalem. I was not prepared to preach this, so I hope I got the right names for you and if I do not please forgive me. We do not know where the voice came from. The Scripture says a voice said it. Maybe it was the prophet sitting right over there who said it.

Anyway, I was trying to review the concept of the high priest to you. Today there is no high priest for the Jews, we have a spiritual high priest, and his name is who? Jesus, the Lord Jesus, that is His ministry to us, that is His office for us, yes He is the son of God, Jesus is the son of God, He said, I am the son of God and I am the son of man. What he was saying when He said that is that I am the offspring of Adam, this is my humanity, and I am also the offspring of God. I am the son of God because the son of God is inside of me the son of man, that is who I am, that is what He said. In His relationship to us, He is our high priest, and it is the high priest that offers up sacrifices. What sacrifices is He offering up? He is offering up Leviathan in each of us. It is the high priest that judges our sins and sacrifices our sin nature to the Father and His immediate presence in us is Christ Jesus. He is in us in another form. He is a supernatural being, He is in multiple places at the same time. When He is down here in the earth, He is Christ Jesus. When He is up there in

Atzilut, He is the Lord Jesus. Christ Jesus the mediator, the mediator between me, the son of man, I am the son of man, I am the offspring of Adam, all of the prophets are the son of man, the son of Adam. Christ Jesus in me is the mediator between the son of man in me, my humanity, and the Lord Jesus Christ, the high priest who is the extension of that mediatorship who connects me to the creator, Adam Kadmon, and to the Ayn Sof. He is our high priest.

To the Jews, they do not acknowledge that high priest yet, and it is my understanding, I could be wrong, but I do not believe that the Jewish wisdom expects or believes in a spiritual Messiah, or a spiritual high priest, I do not believe to the best of my understanding, if I am wrong let me be corrected, they believe Messiah will be a human being born of a man and woman, and he will just be a great man, he will be a great teacher like Moses was. I do not believe that there is any recognition of the spiritualization of the high priest. As you can see from our studies, there are controversies over whether or not the body will be preserved in the resurrection. That is where they are in their knowledge.

There are disagreements, there are bodies that believe in Nachmanides, yes the body will go into the world to come, and then there are those that believe in Maimonides, saying they know the body will not go into the world to come. That is where they are. There is not even a consensus, and even Nachmanides says he does not know how it will happen, the body will go into the world to come, but he does not know how it will happen. To the best of my understanding, to see whatever I could see, there is no recognition or understanding or belief in any quarter that Messiah is destined to be the first man who will be glorified and if they do believe in glorification, it is the type of glorification that they see with Elijah, that he took his personality with him, he did not take his body with him, and the big point with Elijah is that he stays in the spiritual realm.

I do not see that they have any recognition of a Messiah taking his whole body with him into the spiritual plane and then returning to the earth by Ibur in billions of people. Jesus has the ability to reproduce Himself by Ibur in billions of people, if it were to come to that. I do not see anything, and of course that does not mean anything that I do not see it, so I have to tell you that the Lord has not brought to my attention any such teaching in the synagogues, as far as I know, it is just Messiah is a human being and that Israel will be here, a natural people in the earth, this is what they expect, Messiah will send off telepathic communications, everybody will understand that he is here and they will accept Israel as the mediators between God and man and the whole world is coming under the Noahide laws, and they believe Elijah is glorified and he comes and he teaches some of the sages, but the Lord has not, I guess I should really express it this way because how do I know what is written in the Hebrew, the Lord has not shown me any indication that there is any revelation I guess the indication is that they believe in the world to come. But there is a disagreement whether or not the body will go into the world to come. They do not have much information that the Lord has brought to me yet. We will see what happens.

Anyway, there is no temple for the Jews, and there is no high priest for the Jews. I do not know how they, it is amazing how they justify their condition. It is just amazing how they justify their condition believing that God has left them without a high priest for this long. I have one question

before the Lord, and that is, who became high priest when Joseph died. Let me tell you this, I said that before I told why I think Joseph was the high priest. This is what the Lord showed me, that Abraham, Isaac, and Jacob were all high priests. How can I say they were high priests? It is because the high priest is the one that mediates between man and God. There was nobody, there was no high priest between Abraham and God, there was no priest between Isaac and God, and there was no priest between Jacob and God. It means that they had an imputed Christ in them.

When Jacob was on his way to find his wife, it was that imputed Christ, believe it or not, it was that imputed Christ who moved Jacob to deceive Isaac because Isaac was going to do the wrong thing; he was going to give the blessing to the profane son. Isaac was missing God. That same imputed Christ within Jacob revealed himself to Jacob on the road to the town where Jacob was going to take a wife to himself, to his uncle Laban's.

After Jacob had his twelve children only one of his twelve children was a high priest. Abraham, Isaac, and Jacob were high priests because they were the only ones. But now Jacob had twelve sons, and there can only be one high priest, and the high priest was Joseph. Joseph received the anointing, Joseph received the seed. Joseph was the high priest and the unfortunate tragedy of this event is that none of his brothers knew he was their priest.

I have a question to ask, or maybe they did know it. I have a question to ask, how come their father Jacob did not tell them that Joseph was the family priest. How come? Or, did Jacob tell them and they did not believe it. What does it mean that Jacob made a coat of many colors for Joseph? Is that not a recognition of the anointing on the young man? Yet according to the King James translation, I have to really research it further, when Joseph had his dreams about the sun and the moon, and the stars bowing down to him, even the father did not like it.

I hope you all know that it is perfectly Scriptural for a son to have a higher anointing than his father. I do not know if it is Scriptural, but I know it is a reality that a woman can have a higher anointing than her husband. I know that a member of the congregation can have a higher anointing than the pastor. It is possible, but in all of those three situations, anyone who finds themselves in that situation, you still have to honor the natural head, you cannot be rising up and overtly ruling over the natural head, you cannot if you are a woman, you cannot be ruling over your husband, you have to be priest from a passive position through prayer or while in submission to your husband. If you are a member of the congregation you are supposed to be quiet. If the Lord wants your pastor to know who you are or what you have got, he will reveal it to the pastor and the pastor will call you and want to talk to you.

You cannot take away the headship of the house because you have got a high priest anointing, you have got to submit to the natural head. Did Jacob know it? I do not know. That coat of many colors that he gave him, I do not know if Jacob knew it, but either his brothers did not know it or they knew it and they did not believe it, or they were told and they did not believe it. I do not know which it was, but here is my point, Jacob and his family were prospering, Jacob was wealthy, his sons were working for him, they were all employed, he had great amounts of cattle, they were prosperous, and then they killed the high priest. They thought they killed him, in any event they sent him away into slavery. They removed the high priest, they removed the person through

whom God was channeling the power to get wealth, and the power for peace and prosperity, and what happened? What was the next thing that happened in their lifetime? The prosperity was withdrawn, they went into famine. Was there a Rosh Hashanah involved there? There must have been a Rosh Hashanah involved there.

How does the sowing and reaping judgment work? I have preached to you about the sowing and reaping judgment. Have we ever sat down and talked about how it works? I know that the judgments of God are not immediate. I know that you can do something wrong and you may not reap what you sowed until a year later or two years later or five years later or ten years later. Can we actually say that somebody does something wrong right now and that the judgment is not pronounced until the next Rosh Hashanah, can we say that? No we cannot say that. That is very possible, on the one hand it is very possible, on the other hand; as I told you even the Rabbi admits that Rosh Hashanah is every day depending on the will of God.

I have seen judgment fall on people in this ministry within a couple of hours, but that only happens, you have to be really close to me for that to happen. God is longsuffering with His judgments. The closer you are to me, the deeper you are into discipleship with me, the faster the judgments fall. If I see you doing something wrong, if the Lord reveals to me that you have done something that needs to be corrected, and I bring it to your attention and you do not receive it, I have seen the judgment fall in less than 24 hours. Then other people, I see judgment is years and the judgment has not fallen yet, or it takes months or weeks.

Joseph was the high priest, he had the seed, and the brothers did not believe it or did not know about it, they thought he was a dreamer, they were jealous of him, and they sold him, they wanted to kill him. For all intents and purposes they are guilty of murder because in their hearts they wanted to murder him, except for Reuben and Judah, the others will all willing to murder him.

They removed their cover, they stripped off their cover and they went into poverty, I do not know about poverty, they went into famine, and not only for the brothers, they did it to their father, and all of the children and wives, and what happened brethren? I want to show you something, to look at this in a unique way, at least it is a way I have never heard it before; they reaped what they sowed. You do not always reap the exact thing that you sowed, you might say, well they sold Joseph into slavery, so they should, well they did go into slavery, but it was generations later, they did go into slavery, hundreds of years later. It was more than 100 years later. I am told that the Hebrews were in Egypt for over 100 years living peaceably and prospering in Egypt more than 100 years before a new Pharaoh arose and they went into slavery. They did go into slavery but not the original brothers that did the deed, it was multiple generations later that their offspring went into slavery.

What happened in the lifetime of the brothers that sold Joseph into slavery? They went into famine, and they were forced, now listen to this, they were forced by the famine, by a negative event to go to Egypt and they thought they were going to Egypt just to ask for food because they were starving, and they had no idea Joseph their high priest was the viceroy of Egypt, he was as Pharaoh in his authority, so they thought they were going just to get food, but the reality was

that God moved them from a place of spiritual poverty that was already manifesting as famine which would have been, the cattle had no food to eat, so the cattle were dying, all of the wealth in those days was basically in cattle. So, they were going into poverty, God moved them back under their high priest where they prospered again. Can you hear this?

This is a perfect example of the Rosh Hashanah judgment that says a bad thing can happen to basically righteous people, but ultimately work for their good. Famine fell on them, see the judgment for sending Joseph into slavery, they did not reap what they sowed on that for over 100 years. Why did they go into famine? It was because that Rosh Hashanah, it was determined that even though they were respecting their father and doing all kinds of good things, that the one bad thing that they did which was a pretty bad thing, outweighed all of the good things that they did, so they were inscribed for death, for famine and evil. the ultimate purpose of God in inscribing His people for evil, in a temporary judgment that was just for the next year was for their good, that, that famine and that evil should move them back under the authority of their brother who was their God ordained high priest, they could not recognize.

In the second encounter, in the first encounter with their high priest was that he was the youngest brother and they would not believe it and they did violence to him. The second encounter between the brothers and their brother who was the high priest, by that time of the second encounter, God had grown up and strengthened and established in this world their younger brother, so they could see his greatness, I do not know if they recognized him as high priest but they could see his greatness certainly in the world, and the Lord moved them back into prosperity.

We see that God will inscribe His people for death which does not have to mean physical death, but it can mean pain and trouble in your life, and that His purpose in doing that, is to move you, because He is talking to you, He is yelling at you, shouting at you and nobody hear Him, and He's sending all kinds of signs and supernatural signs, nobody hears God, so He has to control circumstances, famine to drive the people that He loved, the forefathers of the Israel of God, they are forefathers of Israel which would eventually be a part of the Israel of God, to drive them back to the high priest that they sent away in ignorance. As soon as they came under that high priest, they prospered again.

I want to tell you this teaching has really set me free. I refuse to go into condemnation, but from time to time over the years, I really think about all of the terrible things that happened to me and all of the loss that I have suffered, and I say, Lord I must have been a terrible person, you know, I did not really think I was that bad, but I must have been a really terrible person to experience all of this. Then over the years I came to the conclusion that well, the Lord had me at 10 or 11 years old ready to study the Bible and Hebrew and because of pride and rebellion, I walked away. I walked away from God and I opened myself to demonic forces, and I was just living with that. This teaching has set me free, that I was not really, in my heart, I know I, now we know that Jesus is our only righteousness, I am talking about from a human perspective, I really was not a bad person as far as I know, how bad can you be? I guess you can be bad at 11 years old, I do not know, but I know that I was not a really bad person, but I was inscribed for death, why? It was

because God's ultimate goal for me was that I should be teaching you all and the church and eventually the Jews, well they are not going to like me being the teacher, but I did not pick me. This is, brethren I am an incarnation of exalted soul, I am His face, and I was walking in the wrong direction.

I was inscribed for death for that year, I did not die though but I was inscribed for death, I almost died, I was inscribed for death so that the circumstances of my life would drive me to be where I am today. Can you hear what I am saying? I was not such a bad person after all. You do not have to be a really bad person to have evil fall on you. the way the sages put it, is that if you are completely righteous which according to them is that you are keeping the law, your inscribed for life, if you are completely wicked, and there are, I believe there are completely wicked people, I think Hitler was completely wicked person, I think Saddam Hussein was a completely wicked person, I think there are people whose names we do not know that torture people and they are completely wicked people, then you are inscribed for death. What about the people who are in between? The sages say there are some people that are completely balanced, equally evil and good, and then there are some that are good but have done one bad thing, and there are some that are really bad but that have done one thing, and these balance scales are weighed.

Everybody that you see that is in trouble does not mean that they were bad, it means that they were given over to death, it could mean that they were very wicked, or it could mean that they were given over to death to drive them, for the trouble that would drive them to fulfill what the soul that incarnated them is here to do. How do we know who we are? I was born to secular parents. Who would have ever guessed in a million years I would be doing this? Maybe you all have the same testimony, who would have ever guessed in a million years that you would be here. The circumstances of our life could be a judgment that has given that looks bad, but its purpose is to draw, it is like you whip a horse, you do not really want to hurt the horse, you just want it to go where you want it to go.

Back to my point, so the judgment of famine had nothing to do with the brothers selling Joseph into slavery, that reaping came generations later, when Israel went into slavery under Pharaoh. Where did the famine come from? That year, that whole family was inscribed for death and that inscription manifested as famine which drove them back to the high priest that would bless them. Sometimes we walk away from where God wants us to be in a multitude of different ways, I do not have to be talking about a ministry, with me it was my instruction. I know when He first told me that He wanted me working for the pastor of the church that I went to at the time. I worked for that pastor for one week, and he did not treat me very well, and I said to the Lord, I do not have to put up with this, I have good job skills, I do not have to put up with this. I went out looking for a job, did not ask the Lord what He thought about it; well His anointing left me, His spirit left me, it was the most horrible feeling of my life, so I went back to work for that pastor who was mistreated me for a whole year or more, continued to mistreat me.

We do see that the brothers went into slavery, they sold Joseph into slavery and that sins that we commit, that we do not deal with, we pass on to our children. What I have done, it is 4:45 p.m. and I have not even looked at these notes, what I have done so far, the first six pages here,

what did was I more or less synopsized the early pages of the book, because I did not know how to present it to you. what I have been talking to you about today is what the Lord gave me by the spirit yesterday that I recorded on a private recorder, what I would like to do in this last 15 or 20 minutes, is just quickly as I can, read through these first six pages which is my synopsis of the early parts of the book, and then the second part of the message we will have to go to Thursday, that is the starting, the second part of the message is dealing with a passage from the Zohar, which is several Rabbis talking about, or discussing their opinions of the resurrection of the dead, and that is an intense study on the resurrection of the dead. We are going to leave that for Thursday and I am going to try in 15 or 20 minutes to go over these first six pages which as I told you more or less is a synopsis of the first seven pages or so of the book Gate Of Rewards.

I tell you right on the first page, these are the highlights of the Ramban's, and I am going to call him Ramban because Nachmanides sounds too much like Maimonides, it is too confusing, so his nickname is Ramban. The highlights of Ramban's Gate of Rewards: Three books are opened before the divine tribunal on the New Year; that is Rosh Hashanah. I give you a New Testament witness for that. Revelation 20:12

REVELATION 20:12

12. And I saw the dead, small and great stand before God, and the books were opened and another book was opened, which is the book of life and the dead were judged out of those things which were written in the books according to their works. KJV

That was my main theme when I first started talking to you today, then I heard from the Lord to emphasize that there is a judgment according to works, which very few Christians believe. That is my main theme and my whole purpose today, I do not know if I accomplished it or not, because it was a very strange day, but this is the point that I was making. We are judged by our works, even though we have the opportunity for forgiveness of sins, sometimes Christians do not know what they are doing is wrong. I have seen you know sometimes we do not know what we are doing is wrong. That is very common, I see people are rude or are insensitive or just relating incorrectly, and I find out they just really did not know there was anything wrong with what they were doing.

We are teachers. We do have a high priest, but you have to have a pastor that is going to tell you what you are doing wrong, or your pastor is no high priest to you. He has to be able to tell you what you are doing wrong and tell you in a manner that you will be willing to receive it and agree with him otherwise your sins are not forgiven. This concept of everything is under the blood of Jesus, it is a misconception in the church. Brethren, listen to me, even if you know you did something wrong, and you go before God and you say you are sorry, it may not be enough, it

may not be enough. The anointing that you have, we are all kings and priests, you may be a priest, but you may not be a high priest, it may not be enough.

I know that the high priesthood is here. How do I know? We judge sins, people get helped, they get healed, and they are going on with God. We have great growth here in individual people, great growth, so the high priesthood is here. So doing everything in your prayer closet may not be cutting it. You really need to talk to God about that, as far as I know there is just one high priest, and it only manifest in one person in a ministry. I do not see the high priesthood in all of the congregation of the ministry. If I am wrong, let the Lord correct me, I do not see it.

I see that it is resting on the pastor, and He made me pastor. If you do not like it I am sorry. If you do not like it that I am a woman, I am sorry, if you do not like my voice, I am sorry, I am just telling as I believe he wants me to tell it to you. I do not see the high priesthood being in the members of the congregation, I do not. I am not saying that I am the only one that is manifesting the high priesthood, but I believe I am the only one here that is manifesting the high priesthood, and that if someone else is manifesting the high priesthood, they have a congregation under them. They are not someone just out there walking around, maybe God sends you for ministry here or there. If you have that degree of an abundant anointing on you, you have a congregation under you. I am sorry if you do not like it hearing me say that, but it is what I believe, if I am wrong, let the Lord correct me. I have to tell you. If I do not tell you, I have to answer to God.

This word **works**, I reproduced the Strong's definition of that, I think it is Strong's anyway. I do not know which lexicon I took it from, sorry I must have cut that off, of the Greek word translated **works** is Strong's 2041 and it means to work, work performance, the result or object of employment, making or working, labor, business, employment, something that needs to be done. We are judged by our works in the New Testament.

I remember what we learned earlier, the works as far this Rosh Hashanah judgment goes; it is the works of the body, so it is anything that is perverse. Anything that violates Christ is perverse. Sometimes we do thing and we do not even realize that it is envy motivating us. I do not even want to give examples. We are not being judged for the hidden sins of our heart, but if we act on the hidden sins of our heart, that is what we are being judged for. Brethren, there are still people in this ministry, I know you are out there. I am not saying, I am not looking at anybody, but I know you are out there, there are still people in this ministry that, they have envy in their heart, or pride in their heart, or anger in their heart and they think that they are dealing with it by repressing it.

You are not dealing with it, every time somebody, I am not looking at anybody, every time somebody manifests in this ministry and does not deal with it properly, I know about it, I cannot tell it is every time, but a lot of the time I know about it, I feel it, I feel your sin. What you need to do is acknowledge openly, you can go in a private room, it is best if you go tell somebody else, the Scripture says, Confess your sins one to another. You need to acknowledge it and rebuke it, you need to speak to your fallen soul and say, you will not manifest envy towards me, you will not be angry at me, you will not be prideful towards anybody through me, you will not do that through me, I burn you in the lake of fire. If you do not punish the part of you that is doing this,

if Christ in you does not punish your fallen soul that is doing this, if all that you are doing is saying, either not recognizing it, maybe you are not recognizing it, or just pushing it aside and thinking that, that is enough. It is not enough. If you are not burning it in the lake of fire, punishing it, if you are not punishing your fallen soul and you are just pushing it aside, that sin is going out and seeking to do damage.

Let us just say, you are envious of someone, brethren we are fallen, we are all human, we are fallen, we get envious, or we get mad, or whatever, if you do not punish the sin in you and do everything you can to destroy that sin, verbally and spiritually, because spirituality is manifested verbally, if you do not punish it with your words, and you just say, I am not going to go, you are bad go away. No, that thing is alive and well, and I want to tell you that I just experienced this. I told you about it a couple of hours ago. I had this conversation with somebody, and shortly thereafter, there was envy and competition manifesting in my mind, it was a completely different person that had nothing whatsoever to do with the issue. Here I am praying, Lord is it me, I am really envious of this person, are they envious of me, is it me, Lord, what do I do about this? Get out of my mind, I rebuke you, get out of my mind.

As I waged the warfare, 24 hours later, the Lord showed me, now listen brethren, listen to what our sins do, He showed me that it was the sin from the other person that they thought they repressed, they thought they did the right thing, they thought they said go away, and they thought I would never know about it, only I am a spiritual person. They never said anything to me that would manifest envy, but I am a spiritual person. That sin that, that person dealt with incorrectly, they just said, go away, but they did not kill it, you have to kill it, bang, shoot it, strangle it, break it, stone it. That sin tried to destroy or bring destruction between another person and me.

If I was not who I am, if I was an average person, I would have probably been in a fight with that other person, that I do not know, I even asked the Lord, How come that person, is it possible that there is some envy or competition operating over there so that they became fertile ground for this sin that was not adequately punished. That sin that was not adequately punished, it is like not punishing a child. I had trouble raising my daughter, I was very immature and I was sick for years, but I was very immature. I did not want to discipline. It was not a conscious thing, I do not know, I was not disciplining her right, and she ran away. She had a big imagination, she tied sheets together and shimmied down out of the window and ran away.

I was so glad to have her back, I did not do anything, and I spoke to a Christian minister who came into the church about it saying, Help me please, I cannot seem to control this child, and when I told her what happened, I was shocked that, that Christian minister rebuked me, saying, What do you mean there were no consequences for what she did?

You have to kill that sin. I am not kidding, stone it, burn it, chop it, strangle it, those are basically the Scriptural judgments, stoning, strangulation, burning with fire, those are the Scriptural judgments. You have got to kill that thing with words or, it is going to run away. It could not get you to speak evil, it could not, let us say envy, you did not let it speak out of your mouth, see, so

it went about in another way, so the person that you did not speak out against, it went into that person's mind to try to bring destruction in their life.

Brethren, these are spiritual principles. Balaam could not prophesy, he could not curse Israel with prophecy. He could not prophesy destruction against Israel, but he told Balak how to destroy Israel, send in the Midianite women. I do not know how I got started on all that. I was talking about punishing your sins, you have to punish your sins, you cannot just push them back; they are going to tie some sheets together and run out the window, run away and do some bad stuff. I am telling you, it is my job to prepare you for the world to come, I am telling you the truth. I am telling you the truth.

There is more on page 2 here. This Greek word translated works, it means works of men in reference to right and wrong judged by moral law. Christians who have access to the blood of Jesus are also subject to a judgment that judges their deeds according to the moral law of God. If you did something or if I did something that violate the moral law of God and we do not know it, that judgment can bring death into our lives. We have to know what is morally wrong. Everything that is obvious, murder or adultery, everything is not that obvious.

That is what we have doing here for years, I have called judging righteous judgment. You need to be able to look at a situation and your Christ mind needs to be able to analyze what happened and decide what is right and what is wrong according to the moral law of God. It does not matter how long you have been here, and I am never putting you down, but if I cannot tell you, you need to hear my opinion you see, and if you do not hear me telling you that you have the ability to judge righteous judgment, it is not at all likely that you can judge righteous judgment, and you need to do that or you are subject to the Rosh Hashanah judgment. You may think that you judged correctly and then you are wondering why bad things are happening to you. It does not have to be terrible bad things, you know. Remember there is a balance. The balance scales are weighed. We are concerned about our welfare, there is a reason for everything brethren.

Divine health is a blessing for those that are not only covered by the blood of Jesus, that is a general statement, the blood of Jesus that gives you the mind of Christ that gives you the ability to judge morally as God would judge. There is safety, there is health, there is deliverance and there is righteousness in that ability, that is what the blood of Jesus means. It is not just some abstract blood of Jesus. I had a friend who used to say to me all of the time, oh, put it under the blood of Jesus. You have to see the morality or the immorality of what you are, you have to see the right or wrong of what somebody is doing.

I will tell you I have not found many Christians who can do it, and what authority do I have to say what is right or wrong? My credentials are this message that the Lord has given me to preach, if that is not enough for you, do what you will.

There are three judgments, the first one is called the book of life and the other one is called the book of the dead, not judgment but books, they are books, the books were opened and another book was opened which is the book of life. The two books are the book of life and the book of the in-between, and the book of life. We have talked about the in-between, the in-between are

the people who go on the balance scales and we do not have any idea of how you balance an orange against an apple, I do not know. Someday perhaps the Lord will teach us. The thoroughly righteous are immediately inscribed in the book of life, the thoroughly wicked were inscribed and sealed in the book of death. The judgment of the intermediate is suspended from the new year which is Rosh Hashanah until the Day of Atonement, Yom Kippur which is the following week at which time if the intermediates are found meritorious if they have more merits than debits or there are more merits than debits, they are inscribed in the book of life. Therefore we can find wicked people that are inscribed for life for that year because that year they did enough good deeds to balance out the evil that they did and that is God's judgment, or if they do not merit the judgment of life, they are inscribed in the book of death.

We have people, we have the thief hanging on the cross, he was inscribed for death, but Christ is righteousness within him and Jesus witnessed saying, when this physical garment is stripped from you, your soul is going to be in the same place where my soul is going to be in the Garden of Eden.

Since there are only two judgments life or death, the deeds of the intermediaries must be weighed and the balance judged to be for life or for death, there is only two judgments, and you have to understand that death does not necessarily mean physical death, it means pain and trouble, it could mean physical death, it could mean the death of a child. More good deeds than evil deeds result in a judgment for life. While more evil deeds result in a judgment of death. The judgment for life includes life, peace, riches, wealth, and honor. The judgment for death includes plagues, poverty, severe illness, pain, death of children and physical death. We see that life and death do not refer to time only. It does not refer only to whether or not you will be permitted to continue in the realm of time, or you will be removed from the realm of time.

It is thus possible for a righteous person who stumbles during the year to be inscribed for death in the following year, and for a thoroughly wicked person to be inscribed for the life in the following year. Even though as far as the resurrection that takes place before or which prepares us for the world to come, the one who is inscribed for death during the following year, oh that is not a good sentence, let me try that again. It is thus possible for a righteous person who stumbles during the year to be inscribed for death in the following year or for a thoroughly wicked person to be inscribed for life in the following year. Then for some reason I said, let us get rid of the even though. As far as the resurrection that takes place before the world to come, the one who is inscribed for death during the following year will receive eternal life, and the one who is inscribed for life in the following year may be annihilated. What that means is the fact that you are inscribed for life in the following year, do not assume that you have been approved to enter into the world to come.

Brethren, this is one of the big mistakes that the church is making today. They think because they have Christ or they have the Holy Spirit or even if Christ is grafted to them, that, that is their guarantee that they will enter into the world to come. What our high priest is offering us today is the first two judgments. If we are right with Him, if our sins are properly covered, Lord willing we will be inscribed for life in the next year. If God forbid our physical body dies and we are in

right standing with Jesus, our soul will be in heaven when we die. That is what He is doing for us now. There is no guarantee, a relationship with the Holy Spirit or with Christ is no guarantee that we will enter into the world to come. Brethren, attention, attention, attention, the sins that are forgiven through our high priest, the Lord Jesus Christ, refers to the Rosh Hashanah judgment from year to year, and it refers to the judgment concerning the world to come if our physical body should die. He is our cover, He is our high priest, He is the forgiveness of sins, we have every reason to believe unless we go totally wicked, unless we turn our back on Him, we have every reason to believe our sins are covered, through the Rosh Hashanah judgment and the world to come judgment.

He is not covering our sins for the world to come. The judgment that proceeds the resurrection of the dead, it is more than proceeds the judgment, actually it is the other way around. The judgment that is associated with the resurrection of the dead Adam, is the judgment of our sin nature which must result in the destruction of our sin nature for us to enter into the world to come.

All of the blood of Jesus, all of the forgiveness of sins, if our sin nature is not destroyed, we are not entering in. It is so simple brethren, it is as simple as this, look, are you looking at the palm of my hand? What do I have to do to show you the back of my hand? I have to turn my hand. The palm of my hand is this world. The back of my hand is the world to come. The only way you can get into the world to come is to turn. You have to turn. You have to turn from the carnal mind towards the Christ mind and it has to be a complete conversion simply by definition, entrance into the world to come means the destruction of your sin nature. Here is the definition, entrance into the world to come equals the destruction of your sin nature.

Yes your sins are covered, the blood of Jesus covers your sins; you are forgiven, although you do have to repent to appropriate that forgiveness, but that is not enough to get you into the world to come. Your sin nature has to die, you have to change. We all have to change. We have to face what is in us that we may think there is nothing wrong with it, but it is not approved of God, and kill it. It has to die. We have to die to inappropriate behavior that we may not believe is inappropriate. We have to die to inappropriate thinking that initially we may not think is inappropriate. I am going to say it again, entrance into the world to come equals the destruction of the sin nature, and the way the sin nature is destroyed is by judgment. It is the third judgment that begins in our life when the dead Adam is raised from us, we call Him Christ.

When Christ is raised in us, He is the one that is judging our sin nature. If we are resisting, and I am not here to condemn anybody, I am just here to give you information, if we are resisting or we are in denial, we are denying Christ. What does the Scripture say, if you deny Christ He will do what? He will deny you before the Father. Nobody would knowingly deny Christ. What Christin is going to knowingly deny Christ? If there is a sin revealed in us and we are resisting hearing it or we do not want to hear it, we are blocking from hearing it, or are in denial, that is denying Christ. What does it mean He will deny us before the Father? It means that we cannot go on, if there is something that He wants to deal with and we do not like the way He is exposing it, we want it exposed to us a different way or we do not want to believe it or whatever, that is denying

Christ. Therefore in that area, He no longer is a mediator between us and the Father and the judgment falls. That judgment falls on two levels, if falls on Rosh Hashanah for the next year, and God forbid, because in this day we are all hoping to enter into the longevity, God forbid our physical body should die, that judgment falls on whether or not we go into the Garden of Eden or Gehenna after our physical body dies.

That reminds me, I wanted to tell you all that I reviewed Thursday's message and at one point I made a mistake. We do not have any editing software yet for the videos, I do not even know that I will fix it on the audio, but I said it is the world of souls that determines whether you go to the Garden of Eden or Gehenna and I said it was the world to come, the judgment of the world to come determines whether or not you go to the Garden of Eden or Gehenna, and that is a mistake, that is an error, it is the judgment of the world to come, the death of the physical body at which point that judgment determines whether or not we will go the Garden of Eden or Gehenna.

I would like to finish this, let me just go on. The one who is inscribed for death during the following year will receive eternal life, and the one who is inscribed for life in the following year may be annihilated. They are only annihilated in the final judgment. The one who is inscribed for life in the following year, the one who is inscribed for death in the following year will receive eternal life, I am talking about the world to come, the resurrection that prepares us for the world to come, the one who is inscribed for death during under the Rosh Hashanah judgment, it should say may receive, I will have to say may receive eternal life, and the one who is inscribed for life in the Rosh Hashanah judgment may be annihilated. That was correct, that is the third judgment.

A man can be found thoroughly righteous or he can be found thoroughly wicked, now this is based on our deeds; for the purposes of his judgment. You could be a very wicked person and you did some, what comes to mind is the mafia, many of which were murderers and torturers and were involved in drugs and prostitution and that maybe they did some, the stereotype anyway is that they always honored their mothers and they were very concerned with the family, they always sent flowers for the funeral, the people they killed. I do not know, but that is the only example I could think of, so maybe someone who was a murderer was a hero, maybe someone was drowning and maybe he saved their life. So as far as that year is concerned, he was inscribed in the book of life, but when it comes to the final judgment, he has just murdered too many people, so he would not be allowed into the world to come.

I really think that, I had a thought about this before I came out here. I do not think the Lord ever says to anybody you are not good enough for the world to come. I was thinking about the dictators, Hitler, Sadaam Hussein, I think that when a person becomes that wicked, they are just not capable of following after God or doing what they have to do to enter into the world to come. Look at what we are going through to enter into the world to come? We are studying, we are subjecting ourselves to the exposure of our sin nature. We are fighting, we are doing everything that we are doing. Do you think Sadaam Hussein is going to submit to this? I do not think it is God that says you are not good enough to come into the world to come, I think there are just some people that would never come.

There are people today that are not even dictators, there are people in the world today that will never come to the Lord; they just will not come. The Lord is willing to take everybody, but we have to be willing to do our part, and that is what this means. A man can be found thoroughly righteous or thoroughly wicked for the purposes of the Rosh Hashanah judgment, for this year to come. That does not mean you are wicked through and through forever and ever for this year. If God forbid you have a hard year, if you experience illness or something unfortunate happens to you, I have already taught on this, get before God, find out; Lord, what do I have to do that next year should be a better year?

I had illness this year brethren, I really thought that I was not going to come out of it, but after all of these years of the Lord healing me, I must have been sick for about six months, I was very weak, and I came out of it, and it turned out that I had abused my body. I was not eating properly, I was eating very improperly, so I was inscribed for death in this year. It is interesting though, I had lots of good things happen to me this year, but I was really alarmed, maybe I did not make it clear to you, I was really alarmed. I was really not well.

Here is an interesting, if you want to use me as an example, everything in my life was not bad, but it was about six months, this time last year I was sick. What good did it do? It did good for me, it drove me back to a healthy diet. I have not been eating, the way I am eating, the healthy way I am eating, I have not been eating like this in years and years and years. I am not sick anymore, it drove me back to my healthy diet, and it broke that obsession that I had with food that I could not seem to discipline myself to take the weight off; that was broken.

When I got sick, it broke. Good things are coming out of it, we should never be out of control or obsessed with anything. I lost about 26 pounds already. The bottom line is, I am not out of control. We cannot be out of control in any area of our life. I was inscribed for the book of death last year despite the fact that good things happened to me. We will see what is coming in this year coming up, I hope, I hope, I hope, that only good things happen next year, I hope, I hope, but if we have to be inscribed for the book of death and it is going to work for our good, so be it brethren; but let us hope it is not necessary, I pray that prayer for you that it is not necessary, but if it is, it is.

There are iniquities for which the law of the holy one required that judgment be imposed upon the righteous in this world, and others that require that judgment in the world to come. Some things that we are going to reap based on what we have sown, we will reap in this world, and some things we do not reap until the world to come. What does that mean? I thought the world to come was a spiritualized world. I thought it was the perfect world. This is what the sages say. What I get out of that, I do not know what they think it means but what I think it means is that, there are issues, there are sins that we commit that are hidden sins of the heart, that are not dealt with until Christ is risen in us, and that is the judgment of the world to come, it can only start after Christ is risen in us. The judgment of the world to come is the destruction of our sin nature.

Our sin nature cannot be destroyed until the new nature is in place. The hidden sins of the heart are not dealt with until the new nature is set in place. I do not know how those sages interpret that, but that is what is on my heart. Here is a New Testament Scripture for you:

HEBREWS 6:4-6

4. For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5. And have tasted the good word of God, and the powers of the world to come,

6. If they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the son of God afresh and put Him to an open shame. KJV

So something like that has to be dealt with only after Christ is risen in you. If you have the Holy Spirit or if you have an imputed Christ and you cannot stop sinning, whatever it is that you are doing, if you cannot stop, what that means is that you need Christ raised in you. As soon as Christ is raised in you, you enter into the judgment for the world to come.

Also, some merits are rewarded in this world and some in the world to come. The righteous suffer in this world where deliverance and salvation are available so that they will go to the Garden of Eden when they physically die. This is a Jewish principle, I have no reason to not agree with it at this time. The principle is that there has to be a reaping for what you sow, there has to be a judgment for sin. God when deciding whether you will be inscribed for life or for death, He would rather you suffer in this world than suffer in Gehenna. We discussed that Gehenna is complete torment. It is the craving for everything that we can do with the body without a body to do it with. In this world we have comfort. The judgment in the disembodied state is much more severe, and also you have to be incarnate to receive deliverance or salvation or comfort from God. The bodied state is definitely the preferable state, body instead of disembodied is definitely the preferable state.

God will move things around that you should receive the, reaping, that word punishment, I just do not like it, the punishment or the reaping of what you have sown in this world because it is much easier to take here than in a disembodied state, it is much more painful in the disembodied state. This could be the reason, the name of this message is why do the wicked prosper, the idea is why do the righteous or people who appear to be, we know Jesus is the only righteous one, but people that appear to be good people, why do they suffer? This is a

possible reason, that perhaps the suffering of this world will move upon their hearts or their souls to see God so that they will not have to experience the torments of hell.

Of course in the parable Lazarus and the rich man, we see the rich man in hell, and he is saying, ***oh this is really terrible, tell Lazarus to go and tell all my brethren how bad it is here on the other side.*** Remember what you are experiencing in hell is all of the discomfort of a naked soul. I spent about 15 or 20 minutes on this, maybe you were all sleeping. Let me just go over it again for you. We have comforts in this world, we have things that make us feel better. The bottom line is that all of fallen humanity is naked, we are naked; we are fallen. That is why Jesus said, I will give you a comforter, I am sending you a comforter, we are discomfited because we do things and have things that are bandages for this discomfort. We have things that make us feel good, we have things that make us physically feel good, we like food, intimacy, human contact, sexuality, mental comfort, depending on what you are, if you are an intellect. Whatever comforts your mind, emotional comfort, we do things that emotionally satisfy us, and things that spiritually satisfy us; we see God.

We can relate to God. The disembodied state is a state of nakedness where all of our discomfort is laid out, there is no more hiding it, no more denial, no more band aids to make you feel better, our discomfort is perfect, no relieve whatsoever, no clothing where it is cold, no air conditioning where it is hot, no fellowship, everything that makes us feel good in this world. Whatever you like to do, there is no baseball, no fast cars, no knitting, no sewing, no studying, no books, whatever makes you feel good, it is not there, your soul is naked, no comforts whatsoever.

By reverse inference, Jesus saying, I will send the comforter to you, implies that we are what? We are discomfited, we have no comfort. This is the revealed hell in a body, a soul, well everything goes into hell in this world, our soul, our spirit, our body can be in hell, and we take the garment off and it is just our soul that is in hell with no relief, naked, naked, pure discomfort, need, emotional, mental, and spiritual need, completely unsatisfied. I cannot even imagine, I do not want to imagine it.

Also, some merits are rewarded in this world, and some in the world to come. Jesus told us that in the world to come, you get eternal life, so some things that we do in this world we do not get rewarded for until we receive eternal life. The righteous suffer in this world, where deliverance and salvation are available so that they will go to the Garden of Eden when they physically die and not be denied entrance to the world to come. The righteous suffer in this world where deliverance and salvation are available so that they will go to the Garden of Eden when they physically die and not be denied entrance to the world to come; at the time of the judgment that proceeds resurrection and entrance to the world to come. The Doctrine of Christ says that the wicked person as well as the righteous person will be invited to the judgment that proceeds resurrection. I sort of got the feeling from what I am reading that the sages are saying that some people are so wicked they will not be invited to the resurrection. I already commented on this.

I think Jesus invites everybody, brethren, the people who are really wicked, they are just not capable of responding to His invitation. That is my opinion. I gave you a New Testament Scripture on that:

REVEATION 19:17-18

17. And I saw an angel standing in the sun, and he cried with a loud voice saying, to all of the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God. (That is eating the flesh of the sin nature)

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and of the flesh of all men, (or the flesh of the whole Adam), Both free and bond, both small and great. KJV

I believe that the Doctrine of Christ which is in the New Testament says that all men are invited to the judgment which is the entranceway or the reception area to the world to come. We only get in when our sin nature is dead and we are Christ. Again, the sin nature, it is impossible to be in the world to come, because the definition of the world to come is that you are Christ and your sin nature is dead. God is not keeping anybody out, the question is who will and who will not submit to the judgment that is the reception area, we have to go through the judgment to get to the world to come, and that judgment kills our sin nature. Everybody is not willing to face themselves. Everybody is not willing to see themselves naked. I would like to finish this, can you hang on with me for another 5 or 10 minutes brethren, just two pages to go.

These are the sins committed with the body. Well we already talked about this, we talked about the phylacteries and that is for the Jews, and for the Christians or for the Gentiles, the only sin that will have us, the only sins that are considered the sins of the body are fornication, but I personally believe and I believe that the New Testament indicates that sexual sin goes beyond incest, fornication, and adultery, it also includes any perverse acts, any behavior that arises out of a perverseness in your mind, false accusation, if you falsely accuse your brother, any twisted thinking, any perverse thinking. I think that the word here, the significance of the word is perversion, any kind of perverse act is considered a sin of the body.

REVELATION 20:15

15. And whoever was not found written in the book of life was cast into the lake of fire. KJV

That is the purification; that is the purifying fires that purify your higher soul from God, your immortal soul. Then Gehenna discharges them and the wind which is the Spirit of Christ scatters or breaks apart the unity of the Serpent that overcame the Neshamah of fallen Adam; that is your higher intellectual soul. I just took this from the book. After twelve months, their bodies are discharged from Gehenna, and the Nephesh is consumed, your body dies, and your Neshamah is burnt in the lake of fire which purifies it. This is talking about physical death if I understand it correctly.

However those guilty of the following categories of sin, descend to Gehenna and remain there for all generations. There are some sins that result in the death of the body, and that is for the Jew not keeping the commandments, and for the Gentile, this perverse, behavior that arises out of a perverse mind. Here is another category, those that are guilty of the following categories of sin descend into Gehenna and remain there for all generations. I have added in until the resurrection of the dead Adam and the judgment that proceeds the world to come. We are seeing that there are certain sins that deny reincarnation. That means that the soul which is in torment has to opportunity to reincarnate and that is going to be in that torment until, in other words the first and second judgments no apply to these souls, they are too wicked, they do not have the opportunity to reincarnate, but at the time of the judgment that proceeds the resurrection, I believe that they will have an opportunity then. Why not because that opportunity to enter into the judgment that proceeds the resurrection, that is at the time of the resurrection of the dead, it destroys the wicked soul that got them in Gehenna in the first place. I think that everybody has this opportunity, but everybody will not take the opportunity. At that time for that third judgment, the judgment that equips us to enter into the world to come, if the soul that rejects it will not complete the process is annihilated, they are out of Gehenna, they are not in torment anymore; they are destroyed.

The souls that we are talking about here are the unlimited roots that the 600,000 souls that Adam broke down into. That is what we are talking about, the unlimited roots that were produced by the 600,000 souls that Adam broke down into. They are unlimited, some of them will die; some of them will be too wicked. The Scripture says, there were good figs and there were evil figs were so evil, they were too evil to be eaten. Hell does not go on forever, it does not go on beyond the world to come. The world to come is the end of hell, either you enter in or you are annihilated. That is pretty much up to the individual, if you are willing to pay the price.

These are the sins that will place you in Gehenna for all generations, denial of the resurrection, separation from the community, and I added to that, separation from the community of Israel. The implication there is that you join another community that serves another God, so we are really talking about idolatry, and spreading terror in the land of the living. This is what that means, the ones who spread terror in the land of the living; these are communal leaders who cast inordinate fear upon the community, you are going to hell if you do not accept Jesus tonight, you could die in a car accident tomorrow and be in hell, spreading terror in the land of the living. These are communal leaders who cast inordinate fear upon the community which is not for the sake of heaven, you are not trying to frighten people for any Godly reason. Although

these communal leaders do not cause the people to sin, but instead lead them, they do lead them in the proper way, they do preach morality, yet because of the conduct of these leaders, the public seeks to adjust its opinions and its deeds to their own service rather than for the sake of the master of all.

We see that there are clergymen, Rabbis, pastors, ministers, evangelists that preach fear to people, they also preach mortality to the people, but the result of what they are doing somehow, and we see this in the church today, that the preaching there is turning the people away from the service of God. Just look at the music in the church today, the influence of the preaching is turning the people inward. Did you get your blessing today? What about serving God? Everything is about the people. It is happening today in the church.

Also those who sin and cause the multitude to sin, you will be in Gehenna with no chance of reincarnation, you will get a last chance at the last resurrection. Those who sin and cause the multitude to sin, such as Jeroboam and his fellows. Telling people that serving God, well Jeroboam told the people of Israel that they should not go to the temple to serve God, and he made them golden calves to worship, saying this is your God, these are gods Israel, the golden calves. That is very serious to turn someone away from what God is telling them to do, and pointing them in the wrong direction for your own selfish motives, that is very, very dangerous to be doing that to people.

ACTS 8:9-10

9. But there was a certain man called Simon which before time in the same city used sorcery, and bewitched the people of Samaria giving out that himself was some great one. (So he turned the people of Samaria away from the worship of God because he wanted them to worship himself.)

10. And all the people gave heed to Simon from the least to the greatest saying, this man is the great power of God. KJV

They were worshiping the man rather than God. My comment is, this is speaking about the personalities which are the sparks, the unlimited sparks that come from the unlimited roots of the 600,000 souls that Adam broke into. This is the end, I have a witness for you and then that is the end of it. The judgment that proceeds the world to come, and my note is taken from the book page 7, I think it is just one paragraph. Maybe it is more than one paragraph, I think we are going to stop here. Lord willing if the Lord lets me, on Thursday we will pick up with this page 7, you should have the notes from last week, page 7 of the Gate of Reward, I emailed you all the notes, or they were printed out for you, so we will talk about that and then we will pick up with page 1 of the original notes which I do not have here. Everyone that is on the internet, I

emailed you a revised set of notes, so the problem with the notes is only here. Before we leave let me look at all your notes to make sure you have got it right.

Are there any questions or comments before we close? I am so glad we broke through I was really having trouble preaching, this is the second time in a row, I do not like that, but we did break through. God bless you brethren.

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