

Christ-Centered Kabbalah

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TRANSCRIPT OF MESSAGE #814 - Part 2

**PRIMORDIAL ADAM,
THE WORD OF GOD**

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

We have an unusual message today. I do so many unusual messages, but this is the first time I have ever done anything like this. Actually, Mary is transcribing a Kabbalah message that I preached last August, which is like eight or ten months ago. The name of that message is Primordial Adam, The Word Of God. She came to me with a couple of transcribed pages with questions. When I sat down last night to take a look at what she had given me, I was thinking about when I could talk to her about it. I saw that the explanation could be extensive, so I said why not just make it the subject of the meeting tomorrow. The truth of the matter is that I had to go in and review my subject matter. The initial Kabbalah messages that I preached, which is The Tree Of Life, aside from that, I really did not know what I was doing when I preached those messages. That was how the Lord developed my mind, to listen to the messages that I preached here, messages that are prepared to feed the Christ in you. You have to develop the mind of Christ to understand it, and certainly to teach it.

Those really difficult messages that I preached, for at least a year out of the book, The Palaces Of Adam Kadmon, was designed to develop in me, and the few people that were listening to me, this

ability to tolerate, and eventually understand Kabbalah. It was a very dry and unedifying teaching, but the point is that I really did not know what I was doing. I was taking it right out of the book, and I really did not know what I was doing. At some point, when I was developed enough, the Lord started giving us, which is really a brand new creature, and that is Christ Centered Kabbalah. This is what was born in me, and in this ministry. All of the messages that I ever preached, I think two of the most difficult messages for me to teach, and I have to understand it before I teach it, was this concept of Phinehas becoming Elijah. The second one was very recent, and that this was this concept of Daniel's 70th Week. Both of which messages, I would have liked to have had more time to digest them myself before I preached, but the Lord fills me as I teach you.

Sometimes I get my words mixed up, like on Daniel's 70th Week, a couple of times I said a hundred instead of a thousand. It is really important that the transcribers pick up these verbal mistakes that I make, that I do not even know come out of my mouth. It is not that I do not know what I am talking about, but sometimes a wrong word comes out of my mouth. I appreciate transcribers, and if they have a question on any of the doctrine, they certainly should come to me about it. The issue that seemed to be a problem for Mary, was this whole difficult message of Phinehas becoming Elijah. Susan printed out the notes for me, and part of the transcript from this message, Primordial Adam, The Word Of God, I glanced over it. First of all, I think that the message was excellent. I really got it out. The only confusion that I could see in it, was whether the number was four or five souls. We will talk about that when I get into it. I had read in one place where Rabbi Luria said only four souls can enter into a human being. We can only carry four souls that are not our own human soul. The way we were counting, it sounded like five, and that was a misunderstanding. A couple of times I said four instead of five, something like that.

The bottom line is that I had to go into the original text of Rabbi Luria's book, The Gate Of Reincarnation, in order to remind myself of this doctrine. In other words, I had to do this with Daniel's 70th Week also. At the time that I preach something that is really difficult, I do not always have it so as a part of my own consciousness, that six months down the line, I can talk to you about it casually. In other words, I have not fully absorbed it myself. That was the case with this issue, with Phinehas becoming Elijah. When I looked at Mary's questions, I really had to go back into Rabbi Luria's book and read that section. It was at that point, where it was already an hour that I was preparing to answer her questions, that I said let us just make it the message for tomorrow. When Susan printed out the transcript for me, I asked her for a few pages before what Mary showed me, and a few pages afterwards, so I could just get the flavor of what was going on. I see that a question was asked, and it was a really good question, that I could not answer back in August, but that I can answer today, so I am making this a Part 2 of this issue.

It was really a blessing to me to study this issue, and I hope that now I have got it in my spirit, so that if somebody asks me a question, six months from now, I can answer it without having to study it again. I find that when I read these deep Kabbalah studies, I have to read it over and over until I get it myself. Then the question is, is it really sticking with me, or is it just temporary. I am very grateful for this opportunity to review this issue. I hope that it is going to edify you all. In any event, I looked at what I could see of the transcript Primordial Adam, and it is a really good message. I really made the point, to my estimation, very clear. The question that I could not answer was how do we relate this to what I am teaching about Christ Jesus, to what I am teaching about Christ being formed in us, and the Lord Jesus coming down and marrying you. How do we relate that to Rabbi Luria's teaching which says that a natural man, Phinehas, had three souls added to him, and then because he had three souls added to him, his name changed to Elijah.

That was an excellent question. Somebody asked the question, and I could not answer the question, but I have that answer for you today. I also think that I am just going to re-teach that whole concept of the souls being added. As I said, I will relate it to the incarnation of Christ in us, and also Margaret had a couple of questions which I think I pretty much answered at the time, but we can go over those questions together. Her first reaction was, I thought that Phinehas was Elijah, and now I do not think he is Elijah anymore. Her other question was, I thought Elijah was an office. Elijah is an office. We will go over the answers to those questions also. How can Elijah be an office if Elijah incarnated in the man Phinehas? Just in case you are not confused yet, there were two Elijahs. There was Elijah from the tribe of Gad, and then Elijah from the tribe of Benjamin. This is the issue. The issue is that the Scripture says that Elijah, is from the root of Gad, or from the root of Benjamin. Rabbi Luria is not saying that the man Elijah, or the soul, or the whole personality of the man Elijah, came and dwelt within Phinehas. He is talking about souls. It is a very deep study, brethren. Actually, I went back in the book of The Gate Of Reincarnations, and I have read the whole book. This particular concept of souls, and the incarnation of souls, I did not fully grasp what he is saying. When I prepared for this message, I understood it more than I ever understood it before. That is what I would like to share with you. This is not the man, Elijah, incarnating in Phinehas. It was a soul, a soul that he gave a name to. That is what is confusing. It was a soul that he gave a name to, but when we hear Elijah, we think in terms of a whole personality, the man Elijah, but it was not a whole personality. It was not a whole personality. It was a soul. The name could have been Tom, Jerry, Elijah. It was a soul that he gave a name to, not necessarily a whole personality, but a soul. This is the key to understanding this.

When we talk about incarnating souls, and multiple souls, or super souls as I say in this message, a compilation of soul, a man whose personality consisted of multiple souls. The man, Elijah, who was Phinehas, that walked the earth as a human being, the soul that was in that man was a compilation of four souls. That is why it is called a super soul. The area that is confusing me, which is probably confusing you, is when Rabbi Luria says there are two Elijahs. Were there really two separate men, called Elijah, and were they both inside the man Phinehas? No! They were souls, and I have not gotten my point out yet. The creation of God, his name is Adam, and he was formed in the World of Creation. We call him Adam of creation, because there were other Adams. There is a first Adam; there is a last Adam; there is Adam Kadmon; there is Primordial Adam; there is fallen adam, so this is Righteous Adam, formed in the World of Creation.

He was made from the Malchus, the foundation, the seed that came from the Malchut of Atzilut, the God World. It is the God World. It is the elements or the personalities of the God World that are building this man in the world below. The World of Beriah, the World of Creation, is the world below the God World of Atzilut. The powers of the God World of Atzilut are building the man in the lower world. All of the powers of that God World, when they congeal, the reproductive powers of the God World which includes their DNA, comes all the way down from the Keter of the God World of Atzilut. It works its way, and at some point it becomes a seed. It is not a seed when it is in the Keter. It is the reproductive powers of the Keter, the spiritual DNA of the Keter. There is a whole process, which I do not fully understand. I am not going to try and teach you what I do not fully understand.

Somehow, it works its way down from the highest sefirot to the lowest sefirot, and somewhere along the line, it becomes a seed. I think I just read that it becomes a seed in the Yesod, and the Yesod gives it to the Malchut, and the Malchut produces a female seed, and drops it into the lower world. This is nothing new. The man Adam, and that seed, that Malchus, when that seed dropped into the lower world, there was moisture in the lower world. There was moisture because the lower world is closer to the soul aspect of the abyss. I believe that the World of Emanation is suspended above the waters of the abyss. Beriah, the World of Creation, is the next step down. Just below Beriah is Yetzirah, which is the sea. Beriah is closer to the sea than Atzilut is. At some point, the seashore, which is a powerful spiritual principle, signifying where the land and the water meet, that spiritual seashore is where the lower level of Beriah, which is dry land, meets the top levels of Yetzirah, which is the sea. Today it is a home for all of the demons and the evil entities.

When the Malchus dropped from the World of Emanation into the World of Creation, she dropped into a world that had much more moisture than the World of Emanation. That is if the World of

Emanation had moisture at all. I do not know about that. That seed dropped into a world where there was sufficient moisture to interact with the Malchus and produce a byproduct that can be likened to rust in our world. That byproduct is the earth. The earth was chaotic. There were particles of the earth everywhere in Beriah. The example of that is cosmic dust. If you know anything about the universe at all, you know that the universe is filled with cosmic dust and gas. Outer space is filled with space dust and gas, but it is nothing solid. If you are on a spaceship, you could fly right through it. The dust is in the atmosphere. The gas in in the atmosphere.

When the Malchus descended into Beriah, it was something like that. The dust was chaotic. It was flying everywhere. It was not solid. Then it interacted with the moisture of the abyss, which is not the kind of water that we have, but it was spiritual water. We are talking in parables now, because we are not capable of understanding without a parable. The moisture of the lower world was conscious. It was a negative consciousness. The intention of God at all times was that this negative consciousness would be woven, like a fabric, into the whole creation to fulfill its function of contributing to the visible appearance of the creation. It was suppose to be so woven together with Righteous Adam, that it would not be capable of doing any harm. The dust interacted. Jehovah came and decided to form the man. When the Scripture says that Jehovah formed the man, He formed his consciousness. There was no physical body in Beriah. He formed his consciousness when He formed his righteous soul. He formed his righteous soul from the negative energy, which is moisture, from the abyss, and from the positive energy.

The Scripture talks about the waters above and the waters below, so there was positive energy, and there was negative energy. The energy above was the breath of Jehovah. Your breath has moisture. Jehovah breathed the positive energy into the man. First He formed him. He had the Malchus, which was likened to the skeleton, and He took the dust that the Malchus produced, and that was infused with the negative energy of the abyss, and Jehovah compacted it. Brethren, this is a parable. There was no physical form in Beriah, but somehow He laid hold of those elements, the Malchus, the dust, and the moisture of the lower firmament, and formed it into a man. We are talking about a consciousness. We are talking about a soul, not a physical body. Then He breathed the breath of life into him. That was the upper waters, the moisture of Jehovah's breath, which actually was Elohim, and the lower waters were the waters of the dark energy of the soul.

When mixed with the righteousness of the early rays of the light, which is Adam Kadmon, became evening. That is not as bad as night. Night meaning completely lacking any moral ethic, or any moral code, or any morality whatsoever. That is what the night signifies, a complete absence of conscience, with regard to what God calls sin. It is a complete absence of any recognition,

whatsoever, of righteousness. We can liken it to an emotional force that is completely selfish, and completely focused on self satisfaction. That is what the abyss was. That energy from below is likened to the spiritual urine, by the way, if you recall that teaching. It was mixed together with the Malchus and the earth, and then the breath of life was breathed into it, to give the man power over this negative energy.

As I said, the Lord gives us natural examples so that we can understand spiritual things. The natural example, brethren, is that we have control over our own emotions. A man must have control over his emotions when seeing an attractive woman walking down the street. Young men that are just going into puberty are hopefully taught by their parents that you can look, but do not touch. You have to deal with it. You may want that diamond ring that is in the window of that jewelry store, but you cannot afford it. Look, but do not touch. You have to control yourself. This was what Adam was being taught. He was a new creature, and he had a lower nature, but Jehovah gave him the full authority over that lower nature to be able to resist it, because he was two parts good, and one part evil. That is putting it in a simplistic way. Now this was the female Adam. There was not a male Adam and a female Adam. The Adam of creation was female.

He was the reconfiguration, or let me put it another way. He was the product of the reproductive power of the World of Points. He was the first man, who was to be the reproductive force, out of whom was to be born a many membered company of beings called mankind. An animal; because animals are visible, that would be blended with the consciousness of God, and be a righteous creature called mankind, but there was only one at the beginning, and he was female. We call him female because he was the seed that was programmed to reproduce. He was the egg. This is no disrespect meant, but he was Humpty Dumpty. He sat on the wall. What wall did he sit on? He sat on the wall between being a righteous man, and being an unrighteous man. He sat on the wall between cleaving unto the righteousness of Jehovah, or cleaving unto the darkness of the soul of the abyss. That was the wall that he sat on. Humpty Dumpty sat on the wall, and Humpty Dumpty had one great fall. He was an egg. Adam was the egg.

It is just amazing how these spiritual truths are preserved in nursery rhymes. He had a great fall, and all of the king's horses. Who is the king? Malchut is the king. Malchut is kingdom. The seed is the Malchus. All of the king's horses. Who are the horses? Judah is the horse of the Lord, so we see that mankind is sometimes related to horses, or described as horses. All of the kings, all of the Malchuts, all of the members of humanity that the king was manifesting, all the king's horses, and all the king's men, all of humanity, could not put Humpty Dumpty together again. They could not restore all of the elements that were in fallen man. They could not restore Adam

to his original state of righteousness. Adam fell down, and what happened when he fell down, was that he broke into many pieces. Now brethren, I do not know what that was like. This is a parable, but I am telling you what the Lord has taught me, that Adam was a soul. He was a living soul, and he broke into many, many pieces.

Is 600,000 the right number? I want to tell you the truth. I do not fully understand the teaching, but let us say the number is 600,000 souls. A single soul called Adam of the World of Creation broke into 600,000 souls. Each of these souls became a root out of which many souls, or soul sparks, as rabbi Luria says, came into existence. An infinite number of soul sparks. Each soul subdivided, and subdivided, and subdivided. **We, in humanity today, we do not have a whole soul. We have a spark of many infinite sparks that belong to a particular soul. One soul could be manifesting a whole nation.** I do not understand any more than that. This is the point. **When we talk about Jehovah sending two Elijahs to Phinehas, to make him into something that he was previously not, we are talking about these soul sparks. We are not talking about a whole man. We are talking about a soul spark.**

What is the purpose of all of this? This is not New Age reincarnation, brethren. According to Rabbi Luria, and again, I know that I do not fully understand this, but I am believing it on faith. We all know that there are five parts to the soul. Each individual, you and me, we are a spark of a whole soul, but within ourselves, it is possible to have five grades of soul. We are all a nefesh. To have a body, the nefesh is in the marrow of the bones, so everybody born has a nefesh. Some readings say everybody has a ruach. I am not sure about that. The ruach is our breath. On the one hand, it is the breath of the body that contributes, that works with the nefesh in the blood, to give us conscious existence. It is what we call life, but it is really death. Then there is the ability to be spiritual. That is the female spirituality, which is in the ruach. Then there is the neshamah, our spiritual intelligence, which enables us to understand spiritual doctrine. Then there are two grades above that. The next grade up in the chayyah, which is the spirit of life. When we have that grade of soul, which is called life, it preserves the body, so none of us have that yet. That is what we are waiting for. The fifth grade above that is called the yechida, where you are complete oneness.

The New Age tells you that you are complete oneness with this universe, but brethren, this universe happens to be Leviathan. I do not want to be at one with Leviathan. When we enter into yechida, we enter into oneness with the totality of the consciousness of Righteous Adam. When we experience yechida, the highest of five levels of soul, we enter into the single consciousness of Righteous Adam, the creation of God from the World of Beriah. Right now, there is a perversion that exists, that there are two consciousnesses. It is an anomaly. It is illegal. It cannot continue.

The man was divided in his reproduction. It is like that young boy who saw that beautiful woman walking down the street, and ran after her, and joined with her, and left the rest of himself behind. Of course, this is the story of Samson. He was a judge of Israel. He was a powerful man of God who had supernatural strength. He became a blinded slave because he could not control his emotions, and he ran after a Philistine woman.

I was listening to the Book of Judges this morning, and I was thinking it had to be a spirit of pride in him, that he really thought that he could be married to a woman from the enemy camp, and control the situation. In other words, he had to know that she was an enemy. He really thought that he was so powerful that he could be married to an enemy and not be seduced by her. That is a message in itself, brethren. That has to do with marriage. That has to do with friendship. That has to do with relationships in general. To think that any one of us, that we could be into a deep deep walk with God, and also have an intimate relationship with someone who is on the outside is dangerous. Brethren, you have to hear what I am saying. There is an inside and there is an outside. I am not talking about the Son of God now. If you are literally walking with Christ, if you are a son of man, and the son of man is beginning to be developed in you, and you walk with God in your mind, He is with you all the time.

If you think that you can have an intimate relationship with someone who is on the outside, who does not have an intimate relationship with God, even though they might be in a church where the Holy Spirit is present, and the Holy Spirit is poured upon them, you cannot. You see, the son of man, the Holy Spirit comes up from within you. It is on the inside, and you are on the inside, if you have the son of man being developed in you. If you think you can have an intimate relationship, husband and wife, friend, father, mother, a spiritually intimate relationship where you confide in each other, you give each other advice, that kind of thing, it is dangerous. You may think you can have a relationship like that with someone who is on the outside, whether they completely do not know God, or whether they are in a church where they have the Holy Spirit, but the anointing is poured on them from the outside, and in their hearts they are still carnal. If you think you can have that intimacy with them, you are Samson, and you are playing with fire. The bottom line is that eventually you will let your guard down, and you will be enslaved. The lessons are all there in the Bible.

With regard to today's message, what I did not understand about souls, when I preached this message only a few months ago is this. To understand this, you have to know who you are. I have already been preaching this. We are the land. We are the earth. We are formed out of the byproduct that came out of the side of the Malchus. We are the earth that has its own

consciousness, which is associated with lust. That is basically our foundation. Our consciousness, which is likened to the animal, which is likened to a house. We are the house that the soul dwells in. The soul that wants to dwell in your house, and the soul that wants to dwell in my house, is Adam of Creation, the Son of God. Now the mystery is, that he is so great, he does not dwell in a single person. In the high world of creation, the World of Beriah, he is a singularity. He is a spiritual singularity, but in the world where he is visible, which is our world, he is appearing as a many membered man called mankind.

Now you are a man. You are a part of mankind when Adam is in you. When you are below, and when you are the earth, and you are connected with the heaven, then you are called mankind. If you are not connected with the heaven, you are called humanity. I am going to say it again because it is really important. All of the souls that we talk about, which are soul sparks. Every human being has a soul spark. There are an infinite number of soul sparks. Every time a new person is born, they get a soul spark. There is one creation, and there is one man, and his name is Adam. He blew apart. He burst and blew apart. His souls broke down to their smallest possible amount, which we are going to say 600,000, each of which becomes a root out of which an infinite number of sparks eventually emerge. Now this creation of Adam needs to be made whole again. When we were in old order deliverance, we used to pray for people and say, Lord, restore their soul. We would send angels out to gather up all of the bits of their soul that were trapped in other people. For example, if you have an ungodly soul tie with somebody, or if you were married, and then you got divorced, that part of your soul was still joined to that other person. That was how we prayed in old order deliverance, and God honored it.

The bottom line is this. The one whose soul blew up, like maybe you were divorced, and your soul blew up. Maybe your parents disappointed you, or somebody that you were really close to disappointed you, and you love someone with your soul, and you have not gotten over the pain yet. Well, everything happens on multiple levels. All of the principles of the truths of God occur on multiple levels. Maybe it is true for you that a piece of your soul is trapped inside of another person. How does a soul get trapped in another person? Maybe you cannot forgive them. Maybe they are not holding on to your soul so much as you cannot forgive them. Your soul will be released from that person when you forgive them. What does it mean that your soul is attached? It means that they have power over you. It means that if you cannot forgive somebody, that person has power over you to push your buttons, to get you angry, to get you upset. If you have not forgiven the person, and you come face to face with them, and you get all upset, you are immediately out of Christ.

As soon as you get upset, when you hear that person's name, you are immediately out of Christ. It happened to me the other day. If you had asked me if I had forgiven this person, I would have said of course. Then something happened, and I heard a name that I had not heard in a long time, and I manifested. I did not act on it, but I was aware that I manifested, and if I did not take the victory, I was going to be in trouble. What victory? I prayed for them, and I forgave them in principle. I cursed the resentment in myself, and I blessed them, and prayed the very best for them, and it passed. If I did not do that, who knows what I would have done, or said in the situation, and it would not have been to my benefit, or to the benefit of the person that I was with. Nothing good could have come out of saying a nasty statement. That is how you are controlled by people, and that is how you know that parts of your soul is still over there.

That is how it is playing out in our little universe, but God is much higher than our little universe. Everybody will be healed in every area of their lives when Righteous Adam is completely restored. This is the work of the Lord Jesus Christ. If you are serving the Lord Jesus, this is the ultimate end of your work, that every soul spark, every root, everything that Righteous Adam became when he blew up, has to be restored to the man, Adam, who is in Beriah. The problem is that his wife married someone else, and she took some of his soul with her, because the wife of Adam in Beriah is actually a part of the man, just as our heart is a part of us. His ovaries ran away and bore the fruit of another power source. The soul sparks of Righteous Adam are trapped today in the offspring of his ovaries, who ran away and joined, and used the power of a negative source to produce the fruit of his potential. Let me say that again in another way.

Righteous Adam of Beriah had the potential. He was an egg. He was an ovum. He was an egg that had the ability to produce not only twins or quadruples, but an unlimited amount of people. I do not know if the number of people are limited. I do not want to say it, if I am not really sure, but that is not my message today. I would say there was a limited amount of incarnations that a soul could produce out of that egg that he was. His ability to produce that many membered people left him. It was as if our heart would leave us, and joined with another power source, other than the power source in Adam, which was Righteous Elohim, and produced an offspring. That offspring is humanity today. There is an infinite number of soul sparks trapped inside of humanity today, that Adam must reclaim in order for himself to become whole. That is what is going on, the reclamation of the scattered body parts of Righteous Adam that have been blended or bonded with an animal creation.

That is the whole story in a nutshell, brethren. It is not about you, and it is not about me, unless we are involved in the program of God. The Lord wants His soul sparks back, because Jesus is

the last Adam, and all that he has right now, that is whole, is his head. He has a soul tie with every human being, where there is a spark of himself. Rabbi Luria, as far as I understand it, would tell you that this is just going on in Israel, that it is not all of humanity. I can understand that to a degree, because I have taught you that there are four different reasons why a human being is born. Some people are born at the will of the Father, and if you are born of the will of the Father, you have a soul spark of Adam. Others are born because the man and woman want to have a baby; the will of man. Some others are born because the man and woman have sex, but they particularly did not intend to have a baby; the will of the flesh, and those which were born not of blood in John 1:13.

I do not see how that could be. That is what Rabbi Luria says. I do not see how that could be because what the Lord has taught me is that the ovary of adam married the snake, and the ovum, which is the woman, and she produced an offspring called Cain, and the invisible woman, because adam had no form at that point, became the higher consciousness of the animal, Cain. Cain is the woman. Another way to put it is she married her own offspring. Cain and her offspring are one. They are bonded, the animal and the consciousness of fallen adam. That is what belongs to God. That is what belongs to Elohim, the consciousness of adam that is bonded to this animal that came into existence by the power of the energy of the snake. The woman ran away from the male half of adam. She divided and he was bisected, if you remember the teaching. The female side of adam reproduced, by an energy source other than Elohim, and she became Cain. That is who she is. She is Cain and we are Cain today.

She reproduced with a soul that belongs to God. The half of man, the mortal man that adam became, needs to be built back up into the supernatural Adam. In order to do that, he needs to reclaim all of these soul sparks of humanity, wherever they are. I do not see how it can only be Israel. I just pray that God helps me because I do not like disagreeing with a man that is as brilliant as Rabbi Luria. To tell you the truth, when I was looking at Mary's notes, at one point I was saying, Lord, I hope I am not arrogant, but I really think such, and such, and such. It turns out that I was arrogant because I did not understand it. I was wrong in what I was saying. Maybe I just do not understand this man. I do not want to be arrogant. Yet somehow, by the grace of God, I have to have the ability to understand where Christ is in this, where Rabbi Luria was preaching a message that denied the Messiah. Somehow, I have to find my way. The answer is, if I do not understand something, to be much more slower to draw conclusions about something I did not understand. I want to be very careful about that.

This is very different reincarnation than New Age Reincarnation. It is the soul sparks of Righteous Adam that are incarnating. Incarnating for what purpose? To join to and extract the Malchus, which is the female that ran away, and the soul spark of Adam, which is the Son of God, which is Elohim, the son of Elohim, the human spirit that is in everybody. Now the greatness of God has decided to not kill us, because unless the Lord is willing to adopt us, in order to get back the Malchus, which is the female foundation, which you might say is the reproductive egg, the ovum, of Righteous Adam. In order to get the residue of that back, in order to get the soul spark back, which is the breath of Elohim, that was in him, the breath of life that was breathed into him, we would have to die. We would have to be blown apart, just like Righteous Adam was blown apart when the woman left him to commit adultery. We have a merciful God, and He has chosen to offer us adoption in place of killing us.

He said, I am taking back my Malchus, and I am taking back my breath. It is no contest. I am taking back the woman, and I am taking back the spiritual aspect of the female and the spiritual aspect of the male. I am taking back my seed, whatever is left of it. I am taking back my breath, and you can come with me, or you can not come with me, and you can die. That is the bottom esoteric understanding of salvation for those who can bear it. He is not rescuing us because we are cute, or because he likes the color of our eyes, or because he likes anything about us. It is all about Him. It is all about Him. I heard someone preaching on the TV this morning. It was the first time, in a long time, I listened to another preacher. What he was saying was pretty good, but the whole message, brethren, was what God could do for you. God will do this for you. God will do that for you. God will give you this. God will do that for you. That is how God talks to the infants.

The bottom line is it is not all about us. Infants think that they are their parent's whole world, because their parents are their whole world, so they think they are suppose to be the whole world of their parents. First of all, part of maturity, is finding out if you are a male baby, that your mother is already married, and if you are a female baby, finding out that your father is already married to your mother. That is a part of growing up. You have to take all of the support, and whatever they are willing to teach you, and then go forward and make your own life in this world. You have to get your own love relationship, and your own friends. You can still stay close to your family. We are talking about your personal satisfaction of your emotions. I am talking about the satisfaction of your emotional life. Your parents can only do so much for you. If you go too far, it becomes incestuous.

When we talk about Phinehas becoming Elijah, and God giving two souls named Elijah to a man named Phinehas, it does not mean that he received two personalities. Let me just remind you, brethren, that the Scripture, if you can even see it, talks about two Elijahs. Sometimes the Scripture says Elijah the Tishbite, and sometimes it just says Elijah. You have to ask the question, why does the Scripture sometimes say Elijah the Tishbite, and the other times it just says Elijah. If you listen to this teaching of Rabbi Luria, that there were two souls called Elijah, that was given to Phinehas, you might think that there were two men named Elijah, one Elijah the Tishbite, and the other just Elijah. There were not two men being Elijah, brethren. There was one man named Elijah, and on occasion that man who was previously named Phinehas, on occasion that man manifested the nature of Elijah, the Tishbite. On other occasions, that man who used to be Phinehas, manifested the nature of Elijah.

He had two souls. One from the root that produced the tribe of Gad, and another soul from the root that had produced the tribe of Benjamin. They were not people, not whole persons, but soul sparks that flew into the atmosphere when Adam blew apart. As I was preparing for this message, I told the Lord that I am having trouble understanding how he could name a soul spark like that Elijah. Surely, we, who are so little, and we are trying to learn, we are going to think that he is talking about a whole personality, that there were four personalities inside of Phinehas. There were not. There was only one personality inside of Phinehas. I do not fully understand, at this moment, how the Lord can give a soul a personal name like Elijah or Elijah the Tishbite. I do not get it now. I am thinking something, and I do not know if it is true, maybe my mind has to be developed more before I can understand it. I am thinking that the Lord, or at least Rabbi Luria, anyway, just gives them a name for the purpose of understanding, but I do not know. If anything else is true, I do not understand it yet.

The revelation that I just shared with you, is that the souls that are incarnating are all soul sparks of Righteous Adam, who blew apart when his wife departed from him. That revelation just came to me as I reviewed this message to try to answer Mary's question. I read the same pages from Rabbi Luria's Gate Of Reincarnation, that I read all these months ago, but I did not get this revelation when I prepared for this message that I preached back in August. It is just a sign of how rapidly we are learning, and how rapidly we are increasing, and how rapidly we are being prepared to understand on a deeper, and deeper, and deeper level. The place that I am stuck at right now is Rabbi Luria going on and on about these levels of soul sparks. I cannot follow it. Maybe in another few months I will be able to go a layer deeper, but I had to put the book down because I really cannot follow it. The part that I can understand is, to take it one step further from what I

just told you, by way of example, it was very surprising to me to read in the subsequent pages in this book, that Elijah sinned and lost his office. I would really like to know more.

It sounds to me, based on what the Lord is teaching me, like he would no longer be called Elijah because the two souls called Elijah departed from him, according to Rabbi Luria. Elijah sinned, which is very interesting. I guess I did not finish my point. What is the difference between Elijah the Tishbite and Elijah? I will tell you the difference. If you look up Elijah the Tishbite in your Bible program, or however you look it up, you will see that every time the name Elijah the Tishbite appears, he is in the office of a prophet. Jehovah says to him, Elijah, go and tell so and so. Go and tell the king, is there not a God in Israel that you should go to the god of Ekron to be healed? Go tell King Ahab, go tell them. Prophet, angel, messenger; go tell them, thus says the Lord. That is Elijah the Tishbite. The other Elijah is the miracle working Elijah. He is the one that spoke the word and it stopped raining. He is the one that brought drought and famine upon the people. He is the one that disappeared every time Ahab tried to have him arrested.

Incredible supernatural feats. Listen! Supernatural feats arising out of a soul that was a compilation. It sort of sounds similar, not the same, but similar to what I tell you about the Holy Ghost. Brethren, I am never putting down the Holy Ghost. I am just telling you that the be all and end all is not the Holy Ghost. The church thinks that the Holy Ghost is the end of it all, that there is nothing more beyond the Holy Ghost. The Holy Ghost makes you a son of God, if you follow after the Holy Ghost, but we are finding out the Son of man is the pearl. The Son of man is the jewel. The Son of man is where you find your mortality. It is greater than being a son of God, but of course, we want to be both. As you start to become the son of man, you do not lose your ability, you do not stop being a son of God. The Holy Spirit, and that miracle working power, that most of us, but not all of us, experienced in the Holy Ghost, it is becoming a part of the son of man. It has become blended in the son of man.

For a season, we do not see those miracles, and it is very depressing to a lot of us that have been comforted, and blessed by Holy Ghost meetings. Those Holy Ghost meetings, and that anointing falling down on you, really, really heals your emotions. Hopefully, we will experience it when we go to the Connecticut Convention in a couple of weeks. It just heals your soul. It just makes you feel it with your emotions. Your soul is your emotions, but while the son of man is being developed in us, we do not have that. We do not have that, and it is sorely, sorely missed, but it is coming in a greater way. At some point, the son of man will reach a degree, or a point of maturity, where the Spirit will pour out of him also. This will be likened unto the Holy Ghost with the male seed. The Holy Ghost has the female seed. It comes from Malchut. The Spirit that is going to be pouring

out of us is the Spirit of the Son, the Spirit that comes out of the blended Tiferet of Christ Jesus. It is the Spirit that has the reproductive ability, the Spirit that has the seed that will produce the son of man in other people.

It has been painful missing that. Those of us that are used to that glory falling down on us, and the uplifting to your soul, of seeing people healed, and miracles of God, it just makes you feel good. It has been painful to have missed that, but it is only for a season, and then when it comes back it is going to be that much more powerful. Basically what we saw in the Holy Ghost was physical healings, with people getting up out of wheelchairs. There were very few people healed of schizophrenia, paranoid, and mental conditions. There were a few here and there healed of bipolar and border line personality disorders. If you research it, it is 99% physical healings. The Spirit that is coming heals your mind. It is different than the Holy Spirit. It is not going to be poured out upon you, and all of a sudden you are not going to be a Gadarene demoniac anymore. We do not know how long it was from the time that Jesus prayed for the gadarene demoniac until the time that he appeared again. If it was within Jesus' tenure, it was within a few years. It is not going to be overnight. You have to be educated. You have to be trained up in the new ways. We are talking about mind. Maybe it looks like it is going to go a lot faster than it is going for us now, the more power that is present, but it still is not going to be instant. My whole point is to give this understanding to you that the souls that are given, that combine together, to give us a super soul, are not initially permanently bonded together. I found it shocking to hear, according to Rabbi Luria, that Elijah sinned. One might say, how could Elijah sin and lose his anointing? I read in the Bible that he went up to heaven in a chariot of fire. Lord, help me to say this. The man, who initially was Phinehas, and then for a season became superman, if you need to think of it that way, the power that made him superman left him. The souls of Elijah left him and he must have become Phinehas again. I hope I have this right. According to Rabbi Luria, the soul, not the whole man, but the soul spark called Elijah, the one that had the miracle working power, I think it was that one, went into Samuel the prophet.

According to Rabbi Luria, who supposedly, and I only say supposedly because I do not disbelieve it, but I am just reading it in a book. Rabbi Luria supposedly had the ability to look at any person, and tell you about the soul that was in you, and all of the incarnations that the soul had had. It is the soul that is reincarnating. The flesh does not reincarnate. It is the soul that is reincarnating. Rabbi Luria, it is reported, had the ability to look at you, and say the soul that is in you, the soul that is giving you the ability to understand this message, was also in the man called so and so, and he was in the man called so and so, and he was in the man called so and so, and he was in the man called so and so. Those men became great Torah scholars and teachers, because that same soul

was in all of them. Rabbi Luria is reported to have had that ability. This is the man who is saying that the two souls called Elijah, one from the root of Gad, and one from the root of Benjamin, one of them went into Samuel the prophet, and made him a great prophet. The other one, Elijah the Tishbite, is the one that went up to heaven in a chariot of fire. Now when we go over the details, we are going to find out that the soul called Elijah the Tishbite, satisfied a requirement for the coalescence, a requirement for the blending of the four souls that were in Phinehas, to produce the single soul called the man Elijah, who was really Phinehas in a higher state of being.

Let me say that again. Three souls, not three whole people, three sparks of Righteous Adam were floating out there because he blew apart, and he is not a single entity anymore. Three souls from Righteous Adam came to dwell in the man called Phinehas, in order for the purpose of these three souls coming to him, which purpose was to give him supernatural power to fulfill the purposes of God. In order for Phinehas to become that man, these three souls had to join with each other and they had to join with the soul that Phinehas was born with. They had to coalesce. They had to become one. They had to become blended. According to Rabbi Luria, in order for that to come to pass, in order for the purpose of the whole incarnation to be accomplished, one of these three souls had to be a new soul, a soul that had never incarnated in a man before. The principle being, that there are millions, and trillions, and maybe an infinite number of soul sparks floating around, and our type is in space. Space is filled with space dust that have never yet been incarnate in a man.

According to Rabbi Luria, Elijah the Tishbite, was that soul. It was a brand new soul that had never been in a man before. It was that soul, Elijah the Tishbite, who served his purpose. He was faithful, and he went up to heaven in that chariot of fire, never to reincarnate again, but Elijah, the miracle worker, was sent to another man. Why? Because Elijah, the miracle worker, is a soul that is a part of the program of God that is extracting the souls for the purpose of reconstituting Righteous Adam, and he is a miracle working power. I do not know if Rabbi Luria would say this, or not, but this is how I am seeing it. This is how it is given to me to express it to you. The soul, the one that was responsible for Phinehas to do miracles, that were so profound that his whole name changed, that he actually took on the name of the soul that gave him the power to do the miracles, that that soul went into another man to continue on with the program of rescuing the male and female aspects of Righteous Adam that are being reconstituted.

There is a whole story that I actually had read a few years ago, but I never preached on it, about Elijah losing his anointing, which is like shocking to me. The man that was so powerful, and so high in God, lost his anointing because he sinned. The sin was pride. If the Lord lets me, I will

go into the story, but I have not even gotten to Mary's notes yet. This was all of an introduction, so I do not want to be all over the place. That is the story. He sinned. What was really interesting to me was it is a sin that I have been guilty of, although I would like to think that I would not engage in that kind of sin anymore. It was all a sin of pride. It was a sin in ministry. In my case, it was an understanding that things had to be done a certain way. Under certain circumstances, he was not wrong, and I was not wrong. Things have to be done a certain way, but under certain circumstances you have to yield.

I guess I have to tell you the story. I will make it brief. Some of you may know the story in the Book of Judges, Chapter 11 Verse 30, about Jephthah, who went out to war. He told the Lord if you give me the victory in this battle, when I come home, the first thing that comes out to greet me I will give to you. He thought it would be one of his cattle if he even thought of it. Is there anyone not familiar with this story? When he came back from the war, his only child, his daughter, came out to greet him. Then he said, oh no, this is terrible. I promised God the first thing that came out to meet me, keeping to the letter of the word. Now my vow will fall on my daughter. His daughter agreed to remain a virgin after she was given two months to bewail her virginity. She returned to her father's house and knew no man. According to Rabbi Luria, this is scriptural.

Brethren, any vow that you make, that was an ungodly vow, that you made a mistake, that you did not realize you were making a mistake, or you made a commitment to do something, there is nothing that you have committed to do that you cannot be forgiven for, if you deal with it properly. If you promise to do something for somebody, if you promise to marry somebody, if you promise to enter into a business deal with somebody, even this aspect from the Bible is present in our jurist prudence in this country. If you sign a contract to buy something, I think you have one, or three days, at the most, that if you change your mind, whatever you are committed to, that business deal can be voided if you follow the rules. However you have to do it in writing or whatever. You cannot be held to that legal contract. There is no vow that you can make that cannot be broken. If you tell somebody that you are going to do something, and then you find out that if the circumstances were different, you would have never agreed to do it, and you think that you are bound to keep your word, you are mistaken.

If your reason to get out of it is legitimate, if you made a mistake, according to the Scripture you need to go to the priest. In this instance you would need to go to your pastor. You need to go to someone that has a higher authority than you have, and tell them what happened, that you made a mistake, confess it as sin, and ask them to release you from your vow. It is in the Book of Numbers, Chapter 30. Actually, in Jewish life, that is such a real principle that I have heard of people trying

to be released from a vow, and they have to find a rabbi. They have to tell the whole story to the rabbi, and he has to agree that they have a legitimate reason for getting out of that vow, and he will release them. I have heard of people going from rabbi to rabbi looking for a rabbi to release them from a vow that they had made.

The point is that you have to go to a higher authority than yourself. Jephthah could have gotten out of that vow. His daughter did not have to remain a virgin all her life. It was a big deal for his daughter to get married and have children. Everybody got married, and had children in those days, or you went into the ministry. He could have broken that vow. He made that vow to God, the first thing that I see coming towards me when I come home from the war, is yours. Then he saw that it was his daughter, and he said, oh no, I never meant to give you one of my children. The only person, apparently, that had the authority to break this vow, because the provision for breaking a vow that you realized was a mistake, after you made it, is that you have to go to the person with the authority to break it. Now this vow was made to God. This was not a vow you made to a local store. I did that when I bought these storm windows here. I decided that I did not make a good deal, and within the three days I wrote the certified letter, and I cancelled out of the contract, and I was released from the contract.

Jephthah made a vow to God, so apparently, the only person that had the authority to release him from the vow was Elijah. Apparently Elijah had the power to release him from the vow, and Jephthah was in a religious spirit. He said I made my vow to God, and I cannot get out of it. I said it, and my word is final. Nothing that you say is final, if it was a mistake. God will release you from anything, including a marriage vow, under certain circumstances. God does not have to release you. If you have a legitimate reason, if you are being beaten, if your children are being incested, or you are really being violated, you can get divorced. The Lord just says that you do not get married again for about ten years. You do not get married again until your soul is healed. I wrote a whole book on it. It takes about ten years. You can be released from any vow that you make if there is a legitimate reason for being released from it.

That was a legitimate reason. It was his only daughter, but for some reason he did not want to go to Elijah, the only one that had the power to release him from the vow. He said I promised her to God and I am not going to break my vow. Jephthah was guilty of the sin of pride to the destruction of the life of his daughter. Rabbi Luria says, as the story goes, Elijah could have gone to Jephthah, but the truth of the matter is that the right order is that Jephthah should have gone to Elijah. The lesser goes to the elder. If you need prayer for something, or if you need spiritual help, you are suppose to humble yourself before the higher authority, and ask them to pray for you. It is wrong

order to assume that your pastor would pray for you because he happens to know that you have a problem. If you want prayer, you have to humble yourself. Your pride, even if your pastor were to pray for you because he knew that you had a problem, the pride that stopped you from asking for prayer would have hindered his prayers.

The right order is if you need something, you have to humble yourself. You have to ask for it and you have to say thank you when you get it. If you have a big problem with pride, you will not be able to do that. Elijah said, well the right order is that Jephthah has to come to me. He has to say, I made a terrible mistake. I made a vow to God, and now I am going to lose my only daughter. I affected her whole life like that without even asking her, but he did not want to do it because he did not want to go back on his vow to God. It was his pride. Elijah took the position that he has to come to me. As the story goes, the young girl's life was changed. It is really interesting to me. I would like to know something. In the book, Rabbi Luria did not say what happened to the young woman. The Bible says she remained a virgin throughout her life. It was not the worst thing in the world. Let us say that she was consecrated like I am. I am up on a spiritual mountain somewhere. I do not have a husband or a family, although I was married before I was in ministry. I am wondering what happened. Why is it an example since the girl needed to be saved? I am not really sure. I have a question there.

The Lord is talking to me now. The issue is not whether or not the girl needed to be saved. The issue is that Jephthah made a mistake. His mistake affected his daughter. It was not that he sat down with his daughter and said, I think the best thing in life for you would be to give up your virginity, and go be a nun, and serve God in the ministry. If she said yes father, I agree and I will go do it, that would have been fine, but the girl's whole life was affected without her having to say anything about it because of her father's pride, and his foolishness for making such a vow. It is not that it would have been so terrible if the girl agreed to go and serve God. Do you understand what I am saying?

The issue in this story is Jephthah's pride was affecting his daughter's life in a manner that he himself would have never chosen for her. It was not that he sat down and said, look daughter, I think this is a good life. Let us discuss it and see if you agree. He did not even want her to have that life. She was his only daughter, but his pride was so high that he felt, once he gave his word, he could not break his word. See, he was under the law. His pride put him in idolatry under the law. The only person that could have broken the vow, because the vow was to God, was Elijah. Elijah said, I am not going to go to Jephthah because right order is that Jephthah has to come to me. The lesser has to come to the greater. In the meantime, the girl was affected. The judgment

from God came down on Elijah because they were both in sin. Jephthah was in sin for saying I made a vow, and I will not break it because I said it, and now it has to be, and there is no possible circumstances that might allow me to change my mind, because I already said I was going to do it. That was the sin of pride. Then Elijah was guilty of the sin of pride. Elijah knew that the vow should have been broken, but because Jephthah was not coming to him, Elijah said, well I am not going to budge. You have to come to me.

There was a time in this ministry that that was me. If I knew that you needed something, and if you would not come to me, that was the end of it. You did not get it. I think I mentioned it to you over these last couple of years, that it is still right order that if you need it, you are suppose to come to me. You are suppose to humble yourself and ask me, but there have been a couple of occasions where the person had so much pride that they could not seem to come to me, so I went to them. I learned to break my pride, because under certain circumstances if I did not break my pride, and do what really was wrong order, that person would have really been hurt. By the mercy of God in me, I broke the right order as an act of mercy to that person, because they could not seem to do what they needed to do to get the help. I have experienced that very sin of Elijah's, but according to Rabbi Luria, Elijah did not break. Both men kept their ground. Jephthah said, I made the commitment, and I said I am going to do it, and I am not going to break it, rigidly under the law. That is idolatry and pride. Elijah said, if he is not going to do the right thing and come to me, I am not going to break his vow.

In the meantime, there was the young girl that nobody wanted to go into that consecrated state. Her father did not want her to. She did not want to, so the victim of the pride on both sides was the young girl. The Lord made a judgment that of the two of them, Jephthah or Elijah, the one that had the responsibility to break was Elijah, because he was the elder. When he saw that Jephthah was not going to break because of pride, or misunderstanding, which is pride, he could not change his commitment. Elijah, the elder, should have been able to say, you really were suppose to come to me, but I am not going to sacrifice that young girl because you did not do what he was suppose to do. That is what God would have wanted from Elijah. He would have wanted Elijah to go to Jephthah and say, look Jephthah, I forgive your sin. You made a vow, and you did not realize what you were vowing. You made a vow without understanding, and it turned out to affect another person, and she really does not want that. I am going to humble myself, and come to you, even though right order is that you are suppose to come to me. I am going to do it for the sake of the girl who is the victim of this whole thing. The girl was the victim of the pride of her father, Jephthah, and the pride of Elijah.

Jephthah was punished. I did not understand the punishment, so I am not going to talk about it. Elijah lost his office because of it. What does that mean, that he lost his office? The principle is that these three souls that came to dwell with Phinehas, they came to him by ibur. The souls that come to you by ibur can leave at will, if they are offended by the behavior, or the activities of the vessel that they are dwelling in, they can leave, but a soul that is born in you by gilgul cannot leave, other than by you dying. These three souls left him because of that sin. The sin was against that young girl. She was the victim of the pride of the two men. There is a time when you hold your ground. You say this is right order. If you are not going to do it, there is nothing I can do for you. There are times when you have to humble yourself, even though it is wrong order, and have mercy on the person who is doing the wrong thing to help them. That is what the Lord requires. The greater you are in him, the more he requires that of you.

There is a line because you cannot be making a fool out of yourself. You are not suppose to be helping people to do things that are going to be hurting them. It is just a fine line. You have to find the righteousness in it. The issue was that there was a third party that was being hurt. That was the issue. The third party was being hurt. According to Rabbi Luria, Elijah lost his office. The man who took the name of the souls that were given to him lost his office. That is in response to one of Margaret's questions. She said, I guess Elijah was not an office then. Here is an example of how Elijah is an office. Phinehas was called Elijah, only as long as he was behaving as the office of Elijah gave him the authority to behave. The office of Elijah includes miracle working power and a prophetic anointing. When you have these two qualities manifesting in your life, you can call yourself Elijah. It is no different than me telling you, when you start doing miracle working power, through Christ who dwells in you, you are Christ.

That is the same exact thing as me telling you when I sit here preaching to you, if this is Christ in me preaching to you, if the Lord Jesus has joined with Christ in me, and this is the power of the whole adam, which is Christ the anointed one preaching to you, from the moment that he is manifested through me to this degree, I am the Christ, but it is not permanent. I stop preaching, and I walk away from here, and I am a fallen man again. I am a fallen man, and I am also Christ, but I am two sided. Even when I am preaching, I could say something that would not be him. For every word that comes out of my mouth, which is truly the complete Christ, from the one that is joined to heaven and earth, every word that comes out of my mouth, every spirit, because my words are spirit, and my words are life, every word that comes out of my mouth, that literally comes from the whole Christ, the union of the Lord Jesus with Christ in me, at that second, I am Christ. That is the same thing I am saying about Elijah. Because the man Phinehas was a recipient of these two souls of Elijah, and these two souls of Elijah acted their office out through him, he

was a prophet. When he acted as a prophet, the Scripture calls him Elijah the Tishbite. When he was a miracle worker, he is called Elijah only. As long as those souls were living their qualities, their abilities out through Phinehas, he calls himself Elijah. When they left him, he was no longer Elijah.

I would not know where to go to look, although I am told that all of this stuff is written up. There are just books, and books, and books in Hebrew, that are probably not translated into English. Probably the rest of the story is written down somewhere. What happened to Phinehas? One of the things Mary had said to me was that Phinehas had children. My response to her yesterday was I do not think he had any children. Once he became Elijah, he would not have children, but maybe he had children before he got married. I looked that up last night, and I saw that Phinehas did have one child. He had one son. If he had daughters, they would name them. I do not know whether he had the son before he became Elijah, or whether he got married after he was no longer Elijah. I do not know, but he had one son that was insignificant in regard to the whole plan of God. It is mentioned in the Scripture that Phinehas had a son, and we do not know anything about him, or about his son's children. That is the end of the line of Phinehas. Phinehas ends with this one son and we do not know anything about him. That is the end of his story in the Scripture. There may be other books, but we have no information about it.

That is the story about Elijah. I think that is such a good example of Elijah being in office. Brethren, we have an office, whether you want to call yourself a son of God, or call yourself the Christ. Not many people would call themselves the Christ, but it is very common for people in the church to call themselves a son of God. What makes you a son of God? The Spirit of God dwells in you. What makes you an Elijah? The soul of Elijah dwells in you, although Jesus said it was the spirit of Elijah that dwells in you. I do not know if Rabbi Luria and Jesus were talking about the same thing. Rabbi Luria says the soul called Elijah. Jesus said a spirit of Elias. In the Greek, it is Elias. I do not know whether they were both talking about the same thing. If they were not both talking about the same thing, then I do not know why it would be the spirit of Elias in Jesus, and the soul of Elijah in Phinehas. The Lord will have to teach me that. I am not sure about that.

That was a shocker to find out that Elijah lost his office because of sin. That is pretty scary, brethren. You and me have to have a Godly fear. Do not think that you are safe because you work miracles, or you lay hands on people and they get healed, or because you help people, or because the anointing is falling on you. God deals very strongly with sin. I would have to believe that for Elijah to lose his office, for such a severe thing to happen, that he had to know better. On the occasions that I did it, where I said if you do not come to me, you do not get it because that is right

order, I thought that was the right thing. I thought that was what I was suppose to do. I would say that Jehovah came to Elijah and said, Elijah, the girl's whole life is going in a way that she does not want it to go, and her father does not want to come to you. You need to go and save the young girl. Elijah said no to God, I will not do it because it is wrong order.

I would have to believe that the Lord came to him, and told him you need to save the girl, and Elijah said no because his pride would not let him do it. There is a difference between knowing that something is right, and your pride will not let you do it, and you are doing something because you think that is what you are suppose to be doing. God has great mercy on you when you are doing something wrong, but you think that is what you are suppose to be doing, so he sends somebody to tell you. Once he sends somebody to tell you, if you still keep on doing it, then you are in trouble, but Elijah lost his office. We do not hear anymore about Phinehas in the Scripture. There are all of these other books, all of this knowledge that has been accumulated by these rabbis over the years that is just mind boggling. It is just mind boggling. You have to realize it is like secular knowledge. It is usually men, up until this modern generation, anyway. They grow up, go to school, and they learn and study this whole body of knowledge, and then they ingest it, and they produce their own creativity, their own findings, and they write it down with pen and paper. Each generation gets more, and more, and more, because it becomes cumulative.

It is like science today, or any subject you want out there. There is so much information that you could not possibly ingest it all. There is all this information on the Scripture that has come forth by rabbis, who are in deep meditation with God. My spirit receives this about Elijah. There are a couple of questions that Mary asked. I would like to deal with the ones that I think are the simple ones first. The first issue is that she was surprised that Elijah came from the tribe of Gad. When she heard me say Benjamin, she thought that I made a mistake. She thought that she was pointing out an error in my teaching. You do have some notes here. I just printed out some information on Gad for you. Also, what Mary pointed out was I said that Leah was rejoicing that Gad was born. Mary pointed out to me that Genesis 30:13 says that Leah said, happy am I concerning Asher. My response to that is because Leah said, happy am I because of Asher, does not mean that she was not happy when her other children that were born.

With regard to Gad, the King James says; And Leah said a troop come in, and she called his name Gad. Then also if you read Jacob's prophecy over Gad in Genesis 49:19, it says Gad, a troop shall overcome him, but he shall overcome at the last. If you drop it at that, you think that what Gad means is a troop. When I researched the name Gad, I found out that most, if not all, because I have several Bible dictionaries, all of them seem to be in agreement that the right meaning of the

word, Gad, is not a troop. I could not find this. I do not know where I got it from. I went over my Bible dictionaries, and the only thing I can think of is that I have one Bible dictionary that did not install on these modern computers. That is the only thing I can think of is that it was on that Bible dictionary, where the writer said that the word Gad means broken. I could not find it anywhere, but what I did find is that the word Gad actually means to cut, to make a gash in your skin, to do damage to yourself. That is pretty close to broken.

I am just combining all of the things that I read from the writers of the Bible dictionary. One of them was saying that she would not be naming her son broken or gash, so the word must have another meaning. Take a look at the Hebrew word Gad in Strong's #1464 which is used in Genesis 30:11. It is a primitive root akin to the Old Testament #1413 and it means to crowd upon and to attack. On the surface the word is negative, but if you look at the word that it comes from, it means gash. That is what it means; to assemble by troops, gather yourself into troops, or cut yourself. A troop cometh is a translation of Strong's #1409 so it means fortune. It can mean fortunate. In this King James Translation it means to crowd upon, to attack. That is #1464 and that is the definition of Gad. We are comparing the word Gad to the word troop. Gad means to crowd upon or to attack.

The prophecy; And Leah says a troop cometh, and she called his name Gad. It is the word troop that means fortunate. Leah said, fortune is coming to me and she called his name to attack. That really does not make any sense. The word troop is #1409 and it means fortunate. Let us figure out what is going on here. This is the entry from the International Standard Bible Encyclopedia. It says Gad is the seventh son of Jacob, whose mother was Zilpah, and whose birth was welcomed by Leah with the cry of fortunate. With one son she said happy, with another son she said fortune. Again, Gad is #1409 which means fortune; luck. Jacob's seventh son, Gad, was born to Zilpah, the handmaid of Jacob's wife, Leah. Gad's brother was Asher, also born to Zilpah. In the authorized version of Genesis 30:11, the words a troop cometh and she called, etc. Rather than a troop, that word should be rendered in fortune, and she called, etc. or fortune cometh.

That is from Easton's Bible Dictionary. That is what Mr. Easton says. From the Urban's Dictionary, he says the son of Jacob and Zilpah, Leah's handmaiden, the verbal root Gad means to cut off, to gash, and I do not know where I got the word broken from, unless it was the one Bible dictionary that did not install. The son of Jacob and Zilpah, Leah's handmaiden, the verbal root Gad means to cut off, but Leah's welcoming of Gad's birth in Genesis 30:11 indicates that name may mean fortune. Other references suggest troop, or murderous band, crouching lion, or lion and gazelle. Of course gazelle is the word used to describe the body of Christ. Then in Genesis 49:19

where Jacob is mentioning a troop with regard to Gad. It is a different Hebrew word. That Hebrew word is #1416 and that means a troop of robbers.

The Bible dictionaries, together, seem to indicate that since she would not be giving her son a name like that, that the name should be fortune, and this concept of a gash or a cutting had to do with him. I do not know what that had to do with Gad's future. His function in the earth, having to do with gathering together all these soul sparks and restoring that which was broken. He was a fortunate one to be given to Israel because he would be involved with the gathering together of the broken or the cut apart pieces, and gathering them back into Adam. I guess I must have read that in Rabbi Luria's book. If I read it in my Bible dictionary, I do not know why I did not copy and paste it for you. This seems to be the consensus of opinion that she was saying that Gad was her good fortune, that Gad was born as good fortune for the world because he would be involved in the re-gathering together of Israel. How was he involved in the re-gathering of Israel? It was Gad who produced the soul called Elijah that incarnated in Phinehas, and brought into existence Elijah, the man who did so much to restore Israel.

Now I am going to the next subject. I did what I could not do back in August. I can relate what happened to Phinehas to our experience with Christ because I did not fully understand Phinehas's experience back in August. This is how I wrote it up for you. This is the way we look at things. Now we are talking about Rabbi Luria saying no more than four souls can be inside of one man at a time. This is what we experience. The Christ seed that we receive from Jesus joins with Cain and Abel in us. The Christ seed is one soul and Cain and Abel within us is a single soul. I have asked the Lord this question and am waiting to hear the answer. We are told that Nadab and Abihu was a single soul. They were joint high priests. Nadab and Abihu shared a single soul and they became high priest. They died because they made an offering when they should not have made it. When they died, the third son of Aaron, became high priest, Eleazar. He was a single man, but Nadab and Abihu were a joint soul.

I do not know what it means. Cain and Abel are a joint soul, and Shem and Japheth are a joint soul. I found that out years ago. If you look up the Hebrew word, it shows you that Shem and Japheth were joined at the shoulder. I do not know what that means. I just asked the Lord yesterday, what does it mean? Then also, when it comes to Jesus, who was incarnate in Jesus, if Jesus needed the three souls added to him? Unless the Lord corrects me while I teach it, Jesus had the two souls of Elijah added to him, and then another soul. Who was the Elijah that was in John the Baptist, because I know that Elijah was incarnate in both of them? Elijah the Tishbite is the prophet, so that means Elijah the Tishbite went to John the Baptist, and Elijah the miracle worker

went to Jesus. If that is what happened, who was the fourth soul? Could it have been like Nadab and Abihu who were one soul? Is that what happened to John the Baptist and Jesus, that Elijah the Tishbite went to John the Baptist, and Elijah the miracle worker went to Jesus, and did Jesus and John have one soul, because we know that the two babies recognized each other while they were still in their mother's womb.

If that is true, I would like more information on this concept of this dual, of these two people being one soul. I just need more information about it. If that was true, which is the fourth soul that came into Jesus? This is what I have so far. The Lord may change it while I am teaching you. He may change it tomorrow, but we have a lot more information than we had last August, and I think this is very interesting. This is how I put it down on paper for you. I started with what we understand. The Christ seed joins with Cain and Abel. Those are two souls right there. Cain and Abel is the soul that we are born with, a dual soul that we are born with. Then the Christ seed joins with us and becomes the second soul. The Christ seed covers Cain and becomes Christ, the foundation of the new man. The male aspect of Christ starts to increase by division as far as five sefirot. That is the third soul. We have the soul that we are born with, Cain and Abel. We have Christ that comes into us.

I think in the past I have said it joins with Abel, but today I am saying it joins with Cain, because Cain is being adopted. The Christ seed joins with Cain, and then out of the Christ seed emerges another soul, the male sefirot, because Christ in itself is female. When these five sefirot appear, when they grow out, when the male aspect of the Christ seed sprouts, because the Christ seed is both male and female. When the male aspect of the Christ seed sprouts, you might say, it becomes a third soul, an individual. Then Jesus joins with the five male sefirot, and that is the fourth soul. This is what will be happening to us. This is what is called full stature. When this happens to us, we will be Elijah. We will have attained to the office of Elijah. Everybody is wondering who the two witnesses are. On many occasions I have said the two witnesses are the body of Christ. They are the Christians that stand up in full stature, but I could not fully understand why the Scripture says it is going to be two people, two witnesses, yet, the whole body of Christ is going to be Elijah. It did not make any sense to me.

Today it is making sense to me, because the two witnesses are spirit. They are spiritual. They are souls that are going to be manifesting in a multitude of people. The two witnesses, I believe, are Elijah and Jesus. Elijah and Jesus, or Elijah and Moses, I am not really sure right now. We all are going to have this same experience through the Christ seed. The souls of Elijah have been blended into the reproductive force or have been blended into the seed of Jesus that he is giving us. Those souls of Elijah are permanently blended in that seed, and it can be given to many people. What we are being given is the office of Elijah through the seed of the Lord Jesus Christ. The four souls will be in us. When we get the fourth soul, we will have miracle working power, a righteous miracle working power. We start off with our own soul, which is Cain and Abel. The Christ seed joins to us and sprouts. That is the second soul, the Christ seed, the female side of it. The male side sprouts out of the female; the third soul. Then Jesus comes down and marries the third soul. That is the four souls that are in us. Again, we are Cain and Abel; first soul. The Christ seed comes down, the female soul; the second soul. The male sprouts out of the female; the third soul. Then Jesus comes down and marries the third soul, making that the fourth soul that will be in us. When we have all that, we will have the office of Elijah. Only in today's world, in this dispensation, the office of Elijah is called Christ. That is the two witness company. Everybody that has that experience, has the four layers of soul, and they must be compiled properly, That soul has to be a compilation. You have to be joined properly. When we experience that, we will be in the office of Christ or the office of Elijah. The word Christ means the anointed one.

Let us look at it a second way in the next set with regard to Phinehas. Nadab and Abihu were one high priest. They were a dual soul, so they only count for one soul. According to Rabbi Luria, he is telling us that Phinehas had one soul from the tribe of Joseph. You may recall that Joseph's son, Ephraim, had an Egyptian believer as his mother. She may have been a neophyte. This is a difficult message to preach, brethren. Just to remind you, Phinehas' father was Eleazar, the third son of Aaron, who became high priest. Phinehas was his son, so he was Aaron's grandson. Ephraim's mother was Asenath, the daughter of Potipherah, priest of On. She must have been an neophyte, a converted believer. Ephraim was born of Joseph and the high priestess, Asenath of On. That is his Egyptian heritage. His mother was an Egyptian believer, which means he was a descendant of Joseph and Asenath. His Egyptian heritage came through Asenath, the high priestess of On. The righteousness of Joseph came down into Phinehas through this union.

This is what Rabbi Luria says. Phinehas had one soul. We are all born with one soul with two sides to it. Phinehas' soul was one side from the tribe of Joseph, as I just explained to you. Phinehas would have come in through Ephraim's mother, and the other side of Phinehas was the soul that came from Jethro. Now I have this issue before the Lord. I mentioned it a little while ago. It sort of puts me off to hear this, that Phinehas had a dual soul that we describe as Cain and Abel. In other words, he had a good and evil soul. One side came from Joseph, which is righteousness, and the other side came from Jethro. Jethro was a Midianite. That is a type of Cain.

Jethro was a type of Cain. Pretty much what Rabbi Luria is saying is that Phinehas had a good and evil side to himself. It puts me off that Rabbi Luria gives personal names to these souls because the tendency is to think that it was the incarnation of the whole man that came to him. What Rabbi Luria is saying is that the soul that Phinehas was born with was one of these soul sparks that had been with, or had come out of Joseph's marriage to Asenath. Every human being has soul sparks in them. These soul sparks are passed to our offspring. When Phinehas was in utero, when the process to give him a soul came to pass, whoever is in charge of that, took a disembodied soul that had already been present in Joseph, or in one of Joseph's offsprings, because these souls are reincarnating. The personality does not reincarnate. The souls are reincarnating, so Phinehas had a dual soul, one that had already been incarnate in Ephraim, and another soul that had already been incarnate in the Midianites, meaning Cain. He had a good and evil soul. That is the way the translation comes forth. It is not that the soul of Joseph that was incarnate in Phinehas. It was a soul that had previously, or had already been incarnate in Joseph, and was now incarnate in Phinehas.

The suggestion there is that every time a soul spark incarnates, when that person dies, and the soul departs from the body, there are certain aspects of that personality that stay with the soul that reincarnates. What it is, is the single soul spark that was in Joseph, let us say. Let us say there is this soul, that has been reincarnating for thousands of years, incarnated in Joseph. When it was incarnate in Joseph, it joined itself to the soul spark that was in Joseph. It lived a whole lifetime with Joseph and then when Joseph died, that reincarnating soul that had been incarnated, maybe thousands of times, joined with it to the soul spark that was in Joseph and took it with it. When the body separated from the soul, the soul spark that had been in Joseph went with the reincarnated soul and went on to the next person. Rabbi Luria can say the soul that was in Phinehas was the same soul that had been in Joseph bringing forth the spiritual qualities that were in Joseph. I think that makes sense. I am having a lot of trouble getting it out. Did anybody not understand that?

Congregation: Lape asks was Elijah a person or just a title? In light of what you said about Elijah losing his office because of sin, can you explain what happened at the end when he was taken up in the chariot.

Pastor Vitale: Both are correct. Elijah was a man and it is a title. Elijah is a soul spark of Adam, and when that soul spark exists, it is incarnate in a man. The man took the name of the soul spark because the soul is more powerful, and the man is a house that the soul lives in. The man, Phinehas, took the name of the exalted soul that came to dwell in him. Elijah is basically a soul, and Phinehas took the name of the soul that was dwelling in his house. The answer to your question about what happened at the end when Elijah was taken up in the chariot is this. There were two Elijahs. According to Rabbi Luria, it was Elijah the Tishbite, which was a new soul. It was the only time that Elijah the Tishbite, is the soul that had incarnated in a human being, and he was taken up in

a chariot of fire never to incarnate again, but the soul of Elijah who was the miracle worker, according to Rabbi Luria, went on to incarnate in the high priest Samuel.

Congregation: I read where there are a few times Phinehas is mentioned in the Bible.

Pastor Vitale: There are three men named Phinehas in the Scripture. One is the Phinehas who was the son of Eleazar, and the grandson of Aaron. That is the one we are talking about today. Then Eli, the high priest, had a son Phinehas, a completely different person. Then there was a Phinehas in the days of Ezra. His name only comes up in the Book of Ezra. The Phinehas that we are dealing with is the grandson of Aaron, and he had one son named Abishua. Abishua had a son named Bukki and there is no further mention of Abishua except in their continued genealogy,

This is a very difficult concept. I hope that I helped you. Remember brethren, the key to the whole thing is understanding. I did not have this when I preached the message in August. The key to the whole thing is to understand that it is Adam of creation who was blown to pieces, but he still has a single consciousness, but his body was blown to pieces. The soul that he is was blown to pieces. These pieces are incarnate in mankind, so it is actually righteous adam who is incarnating, whose individual soul sparks are incarnating, especially in Israel, in an attempt to extract from the people. If he incarnates in me, his purpose is to live out his purpose through me, which purpose is to gather together all of the soul sparks and completely reconstitute Adam of creation in all of his power and righteousness. When one of his soul sparks incarnates in me, it joins to the soul spark in me, and if my body dies, which I hope it does not die. I do not intend for it to die. I intend to go into longevity. If my body were to die, the incarnating soul would latch onto the soul spark in me, and take it with it. The soul would take the soul spark in me with it when it separated from my body. That is the same thing as saying the Lord Jesus pierces my human spirit, and when my body dies, the spirit is saved. It goes back with Jesus. It is the same message, just with different names.

I would just like to finish this important point. It has changed my whole perspective, understanding that it is Righteous Adam incarnating in Jesus. Jesus is no longer a man. He is no longer Jesus of Nazareth. He has become a garment. What happened was that the Malchus and the soul spark in Jesus of Nazareth became rejoined to Righteous Adam, and the part of Jesus that was human, that is Cain, it was adopted. That part of Jesus that was Cain is now acting as a personality mediator between he and us, so that we can hopefully understand this incredibly difficult message. Jesus was actually pulled to pieces, and the Malchus, and the human spirit was taken back. Rabbi Luria would say soul spark. We are saying Malchus and the human spirit. The part of him, his nefesh, the personality is in the nefesh, his nefesh was saved and he has become a compilation, an exalted soul. The nefesh in Jesus, which contains the personality, has become an exalted soul. A soul; not a man with two hands and two feet, anymore.

He has become the interface between Righteous Adam and Cain, to gather out of all of us the elements of Righteous Adam, to make himself whole. With regard to our personalities, to become a house that Righteous Adam dwells in. In Righteous Adam dwells Jehovah, and in Jehovah dwells Adam Kadmon, and we are the outermost layer of the house of all of this spiritual compilation. Adam is not deity, but we are the house of Adam. We are the house that Jack built. We are the house of Adam, the house that Jacob built. Righteous Adam dwells in us, and in Righteous Adam dwells all of the deity right up to the Ayn Sof. It is all about Adam, and Adam is reincarnating in Israel, so it is all about Israel. The other people in the earth, not that God does not like them, but they too will benefit, somehow, when Righteous Adam is fully restored. It will be a benefit to every creature that has existence, but the process of the restoration is taking place in Righteous Adam, who we know today by the soul, called the Lord Jesus Christ.

Yes, he is the son of God. He is also an angel. He is a soul. It all depends on what function he is taking. Yes, he is the son of God. Absolutely. I was trying to show you what I am teaching about the seed of the Lord Jesus Christ joining to us, etc. etc. It is the same thing that Rabbi Luria is talking about, but it is in a different order. What I am teaching is, we exist, we have a soul called Cain and Abel. It is not a personal soul. I told the Lord this morning, if there is a personal soul that is incarnate in me, I do not know who he is. If the Lord can say to me, Sheila, there is a soul in you that previously was incarnated in Moses, or previously incarnated in Joseph, but I do not know about it. I do know that years ago, a long time ago, when I realized there was something really different about my life. I asked the Lord. At the time I really did not believe in reincarnation because I was in the church world. I said, Lord, who am I? I had just escaped real destruction, which has happened to me multiple times.

Thank God for the escape, but it is sort of dramatic. I said, Lord, who am I? What is it with me? Am I a reincarnation of somebody? This really powerful presence responded to me, and he said yes. I said who? All that he told me was that I was a reincarnation of a very great warrior. A great warrior is Righteous Adam. That is who the great warrior is, and Righteous Adam is Jesus. I am a reincarnation of Jesus. I do not have any specific word from the Lord about the soul that I am, the soul that joined with this body when I was in utero. The only thing that I know is that it comes out of Israel. I do not have any particular name. Maybe the Lord does not want us to have a particular name in this dispensation. Either the Lord does not want us to have a particular name in this dispensation or we are not yet mature enough to deal with it. Now this is the first time that I am really even understanding it on this level, that when he says that Phinehas had the soul of Joseph and Jethro, it does not mean the man Joseph. It means the soul that was incarnate in the man Joseph.

I have to keep telling myself that over and over, again, because my carnality wants to think that it was the man. It was like this question, well was there a man named Elijah? The man named Elijah was Phinehas. His name was Elijah because the soul called Elijah was incarnate in him. This is what I told the Lord this afternoon. It is confusing to tell me that Joseph and Jethro were incarnate in Phinehas. To me that is confusing. I have to keep telling myself, no, no, what are you talking about? It is a soul spark that came from Adam, that happened to have been incarnate in Joseph. You see, it is backwards. Maybe we need to see it Rabbi Luria's way to go to the next step of understanding. I am trying. Also, this is what I would like to get out. I do not know how long it is going to take me to finish this point. I think I am almost finished. Maybe another half an hour will do it. I do not know. What is happening to us? This is new for me too. When the soul that is incarnate in us, which is Christ, it is the soul of Righteous Adam, which is now going by the name of Christ in this dispensation. It incarnates in me, and he latches onto and joins with the soul spark of Righteous Adam that I was born with, that was born with me as a gilgul, that was given to me when I was in utero. The Lord Jesus is an ibur, coming in from the outside. His soul is joining with the gilgul that was born with me, which I am calling Cain and Abel. When he rescues the Malchus, and the human spirit in me, should I die, which I do not intend to, where is he taking me? Up until now, I thought we were a part of Jesus. That was my comprehension. We are a part of Jesus, and Jesus is the personality that covers all of Atzilut. That was as far as I got, but today I understand that Jesus is really covering Atzilut. That is true. Jesus is covering Righteous Adam, who was destroyed, the creation of God, Adam, that was formed in the World of Creation, whose soul blew to pieces all over the place.

Jesus is reconstituting Adam. The Lord Jesus is a garment that covers the whole God World of Atzilut. That is true. The God World of Atzilut is creating Adam in the lower world. Atzilut is up here and Beriah, the World of Creation down here. Jesus has ascended to the God World of Atzilut, and the work of the God World of Atzilut is to bring into existence a perfect man. Jesus, as the Partzuf of the garment that covers all of the ten sefirah of Atzilut, his work is to perfect Adam in the lower world, in the World of Beriah. How is he perfecting Adam in the lower world? He is going into humanity, incarnating in us and gathering up the human spirits wherever he can, and gathering up the Malchus wherever he can, and saving Cain, wherever he can, for the distinct purpose of reconstituting and completely restoring Righteous Adam in the World of Beriah, the new creation of God. That is what he is doing. Either it is not important for us in this dispensation, or we are not ready to hear it yet, where the soul that is incarnate in us has been previously.

From what I understand, the souls can even incarnate thousands of times. The only possibility of what God will be willing to tell us, would be an incarnation of a particular soul in a person that was powerful in the kingdom of God, that we have that heritage. The Lord seems to be telling us that, simply, by the name of Christ. In other words, if you read Rabbi Luria, you will hear him name a famous rabbi, such and such a famous rabbi, the soul that is in him is also the soul that was

in a famous rabbi that lived two hundred years before him. That same soul was in a famous rabbi that lived two hundred years before that. The same soul will incarnate in three different famous rabbis. Every time this soul incarnated, that person became a great scholar and a famous rabbi. Are you following me?

To us today, he seems to be telling us that this is Jesus that is incarnating in us. Who is Jesus? He is the one that is gathering up the souls that were blown to pieces of Righteous Adam. He is the one, and he is the first and the last Adam, so Jesus is Adam. He is the one that is arranging for these soul sparks to incarnate in us so that he can gather them together, through us, gather them and completely restore Righteous Adam. In that sense, depending on the nature of the soul spark that is in us, when Jesus takes us back, we do not have to die. If we are not going to die, he is still attaching us to a position in Righteous Adam. This is what was new for me. This is real hard today, brethren. When Jesus takes our soul, when he draws himself to us, or when he draws himself to our spirit, what is happening to us? Up until now I was thinking we are a part of Jesus. Jesus' head is in Beriah, but I really did not understand it.

According to Rabbi Luria, depending on the nature of the soul spark that is incarnate in us, we are not just being restored as a part of Righteous Adam. We are being restored to a specific part of Righteous Adam's body, depending upon the nature of the soul that is incarnated in us. Paul definitely carried this teaching over. He said, one is an ear, one is a finger, one is a mouth. I never took it seriously. According to Rabbi Luria, all of Adam was righteous. All of him was valuable and good, but there are souls that come from his brain, and there are souls that come from his mouth, and there are souls that come from his shoulder. Each of these souls is just like it is in our bodies. We have systems. We have a heart. We have lungs, and we have different kinds of systems in our body. Depending on the soul that is incarnate in us, that is where we are being attached to. We are not just being attached to Jesus. Now Jesus is Adam. He is the new man. Jesus is the reconstructed Adam.

When he joins with our soul, he lays hold of our soul. We are being plugged in, you might say, in a particular place in his body. Depending on the soul that is incarnate in us, if it was originally in his brain, before he blew apart, then we are probably in Atzilut. At that point, I am just guessing. If the soul that is incarnated was in his shoulder, I do not know how that would affect the call on our life. There are many jobs in the kingdom, and everybody is not to teach like I am. Someday I will not be the only one, but I think I am the only one preaching like this today. It cannot stay this way. There has to be more people doing this. Then there are people that run the office like Susan does. She is doing a fantastic job. There are those of you that run the media. Whatever you are doing, you are doing a great job because that is what you are called to do. Your call may not be obvious right now, if you are still a student, if you are still a disciple, and you are not in active ministry.

Your call or where your soul comes from may not be obvious to you right now. We need to know is that the soul that is in us, that has equipped us to hear this message in advance of the rest of the church world, is here with a definite and a specific assignment, whether it has been revealed to us now or not. You have a specific place in the body of Christ, and our soul is being attached to that part of Righteous Adam. Now of course, he does not look like we look. It is just a parable because it is the only way we can understand it. The key is that all souls are not equal. They are not equal in function. They are all equal in quality, in that they come from Righteous Adam, but they are not all equal in function. That does not mean that one is better than the other. It is just different in function. We should never try to be like somebody else. Everybody has their assignment.

What is new to me, the message that I am trying to get to you, is when our soul is captured by Christ. I keep seeing it as that ferry coming into the dock, and it just taps the dock like that when it lands, with a loud noise. When the soul of Jesus Christ connects with our soul, as a part of the rescue process, we are being attached. We are not just being extracted and floating in the air somewhere. We are not just being extracted, and now we are going to be with Jesus. There is more substance to the understanding than that. The substance is that our soul has a particular place. It is like a jig saw puzzle. The body of Righteous Adam was blown apart, and it is being reconstructed, piece by piece. Our soul is invisible. Depending on where our soul is attached to, that is how our life will be influenced by the Lord Jesus Christ to do what he has called us to do. What we are called to do is what the soul that is incarnate in us is called to do. We have to find out what it is, so that we can work with God instead of opposing him.

Let me see if I can finish getting this out for you. This is what I am talking about here. There are four souls in a person. There were four souls in Phinehas. The one soul in Phinehas and in all of us is a gilgul. We receive the soul when the fetal body is being formed in the individual. We receive a soul. That is a gilgul. It cannot separate from the body except by death. We all have that, whatever you want to call it. That is soul #1. Then for us to attain to the office of Elijah, we must acquire three more souls. They must join to us, and they must join to each other in the correct moral order, which will bring into existence a compilation, or a super soul within us, that will so change our nature that our name will change. In Phinehas' case, he became Elijah. In this dispensation, the word is Christ.

The Lord revealed to me what Rabbi Luria is talking about here; these three souls coming in. It is really the same thing that I have been teaching you, about the seed of Christ, except in a different order. My order is here we are. The seed of the Lord Jesus comes down. The seed of the Lord Jesus produces Christ. The Lord Jesus marries Christ. The seed comes down with a female aspect to it. The soul that I am born with is one. The female aspect of the male/female seed of Jesus is two. It becomes the foundation of the building. The male aspect of the seed that Jesus gives us is

the beginning of the building, the five sefirot. The male sefirot of the building, that is the third soul. Then Jesus comes down and marries Christ. That is the four souls that are in us.

With regard to Elijah, when I preached this message in August, I kept going back and forth, four souls, five souls. I was not counting properly. There was a dual soul that Phinehas was born with, and that was Joseph and Cain. That was one soul. Then Nadab and Abihu, a dual, but a single soul came into Phinehas' second soul. The third soul, Elijah the Tishbite. Fourth soul, Elijah the miracle worker. That was when the four souls were in Phinehas. Elijah the Tishbite, and Elijah the miracle worker, were the two souls. Let me start over again. Nadab and Abihu were high priests. They gave an offering, and were over zealous for God. They were righteous men, but they made a mistake that took their lives. There was no grace in those days. If you made a mistake, there was no grace, so they were forced to leave their physical bodies, but their souls were disembodied. They were powerful souls that had a job to do in the earth. Jehovah wanted them incarnate again. He wanted them embodied again, enclothed again. Jehovah decided that Nadab and Abihu would be enclothed in their nephew Phinehas.

It is just like the primary goal that Jesus should be enclothed in us. That is the primary goal, that Jesus should be enclothed in us, that we should have the same experience that he had, an exchange of overcoming power in this world. I hope you all know that. The goal was that Nadab and Abihu should be incarnate in Phinehas, in order to bond that soul. It is like the Holy Spirit comes in and it goes. If you have had an experience in the church world, they will tell you that you can be dried up, and come and get a refreshing in the Holy Spirit. Has the Holy Spirit dried out in you? The Holy Spirit is water. Has the Holy Spirit dried out in you, then come up and get a refreshing of the Holy Spirit. Nadab and Abihu could have entered in, but they would have like floated away, or dried up, so to speak. The purposes of the two souls, Elijah the Tishbite and Elijah the miracle worker, were to bind Nadab and Abihu to Phinehas' soul. That was their purpose. That was their function, to bind Nadab and Abihu to Phinehas' soul.

It really is not clear in this book. The Lord had to tell me the way that would happen. This is how I am relating it to you about how I taught you about Christ. I hope I have my Elijahs straight. I am pretty sure it was Elijah the Tishbite who incarnated by ibur. Let me put it this way. We have Phinehas, just a natural man. Nadab and Abihu entered into him by that parable that I told you about in a recent message. The parable was that the anointing fell on Phinehas. He did his righteous act and killed Cozbi and Zimri in Numbers 25:14. who were among the Israelites that had been corrupted by the Midianites. The anointing fell upon him. It was legitimate in those days to pick up a sword and kill these two offenders. It was a legitimate act. That was the culture in those days. After the anointing left him, he was horrified that he had done that, as the story goes. He was horrified because justice in those days came from your own tribal members. Phinehas had killed a prince of Simeonite. He killed a Simeonite prince. He was in sin, and he

became terrified that the other princes and the soldiers of the tribe of Simeon would come to kill him. That was the way life was in those days.

As the story goes, he was so frightened that his soul left his body, and he temporarily died. This has to be a parable. He was so frightened that his soul left his body, and he temporarily died. In that moment, the soul of Nadab and Abihu joined with his soul, that left his body, and came back into his body with him. That is the parable of how Nadab and Abihu got into Phinehas' body. It is like the Holy Spirit. This is just an example so you can follow me. You got something like the Holy Spirit that was not permanently there. It would not have stayed there, the soul of Nadab and Abihu. Jehovah sent the soul of Elijah the Tishbite to join with Joseph and Cain, the soul that was in Phinehas from birth, the gilgul. Elijah the Tishbite joined with the soul that Phinehas had from birth. Then Elijah the miracle worker came, and joined with Nadab and Abihu, and then the two Elijahs joined, and all four souls blended into each other. They became one super soul. It was not really a blend because apparently it was possible to break it up again. As temporary as it might have been, they became one functioning soul, and that soul was so powerful that it changed the nature of the man Phinehas. His nature became like the nature of the office of Elijah, because Nadab and Abihu were the high priests, and Elijah was the prophet and miracle worker. That was what Phinehas became; high priest, miracle worker, and prophet, plus he had the righteousness of Joseph. That was what Phinehas became. From that point forward, he went by the name of Elijah.

What is what I am trying to show you here. Of course, Rabbi Luria does not express it that way. Nadab and Abihu were high priests; one soul. Joined with Joseph and Jethro and Phinehas; two souls. Elijah the Tishbite of the root of Gad joins with Nadab and Abihu. The Lord may be correcting me. I do not know which way is correct. I am not sure which Elijah joined with the gilgul that Phinehas was born with, and which one joined with Nadab and Abihu. I think I have it backwards in my notes. Then I say, what is not said, but is a conclusion to be drawn. This is what the Lord had to show me, that the two Elijahs then joined with each other, and Phinehas then became the man Elijah. He was the miracle working Elijah by default. On the occasions that he was a prophet, a messenger sent by the Lord, he was called Elijah the Tishbite. Then I tried to translate this theory into what happened to Jesus. This is what I have got so far. Now I have been telling you for a long time that the Jews say that Enoch was the first personality to be wrapped around the Spirit of God. I am saying that Enoch wanted to join with Jesus as an ibur. Enoch would be likened to Nadab and Abihu. Gabriel the angel, gave Jesus, in utero, the soul of Moses and Cain. I just made this up as an example for you. I may have some of the names wrong. What happened to Jesus? Jesus was given a soul when he was in utero. I am saying that he had a soul, and Gabriel gave Jesus, in utero, the soul of Moses and Cain. We are told Phinehas had the soul of Joseph and Cain. Everyone that has a physical body has an aspect of Cain in them. Gabriel came, and we already know that he gave a soul to Mary, and we do not know whether the soul

went right into the ova, or whether the soul just stayed in Mary's womb. When the conception took place, then the soul got in, but we are not sure.

For our level of understanding, we are not ready for that. If the Lord were to tell us, that would be fine, but we do not know for sure. We are not going to get all upset over that. I got all excited when I saw this because whether it is correct or not, it is at least an explanation as to how Moses got in there. We see Moses and Elijah on the mount of transfiguration. For years I have been saying, how did Moses get in there? Moses was the gilgul, not Moses the man, but the soul that was in Moses that made Moses great, entered into Mary's womb, and entered into the fetus that became Jesus. Jesus was Moses and Cain, as a gilgul, when he was born. Then Elijah, from the tribe of Benjamin, who did the miracles, joined to Moses and Cain within Jesus, and Elijah, the new soul, which would be likened to Elijah the Tishbite, joined with them. I am saying that Enoch is the one. Enoch is like in Jesus' place. He wanted to join with Jesus of Nazareth. Enoch wanted to join with Jesus of Nazareth, and Jesus of Nazareth was born with Moses and Cain.

He needed two souls to join Enoch with the man Jesus, and those two souls that came down, one was Elijah the miracle worker, and the other was not Elijah the Tishbite, but another soul that would function like Elijah the Tishbite. That was a brand new soul that had never incarnated before. We do not know what his name was. They attached Enoch to Jesus to bring into existence this compiled super soul which made Jesus great. Now Enoch may be the wrong name. I am telling you that Jesus is teaching us exactly the same thing as Rabbi Luria is talking about, but he presents it in a completely different way. It really took the Lord to tell me that that was what was going on. Basically, Mary's issue was that I could not decide in the message from last August, whether it was four souls or five souls. I kept figuring how could there be four souls because I was not counting properly. We now understand the four souls. One soul you are born with. The other soul is the one that God wants to give you. Then you need two other souls to make it. To compile it, you need a new soul to join to the soul that you were born with, and a new soul to join with the soul that is coming in. That is how they are all joined together.

I answered your question about the three named Phinehas. I hope I answered your question about Gad. That was pretty much what you put to me yesterday, anyway. I am so glad that you asked me these questions because I have a deeper understanding of this whole thing. Leah said that she was fortunate to have Gad born to her. Elijah comes from the tribe of Gad. I think I pretty much covered this. Rabbi Luria says that Nadab and Abihu are one soul. That makes sense. Why would there be two high priests at the same time? I really would like an explanation from God about those dual souls, Shem and Japheth, Nadab and Abihu, and possibly Jesus and John the Baptist. I am waiting for information about that. They must have shared one soul. We have Phinehas, and Nadab and Abihu. Phinehas' one soul, the soul he was born with. Nadab and Abihu, the second soul. Elijah the Tishbite, the third soul, and Elijah the miracle worker making four souls. This is

where I got lost. What I have here is four souls came in and joined to Jesus' soul. No, three souls came in, and joined to the existing soul. These three souls came in and joined to Jesus' existing soul. I am saying here that I guessed that made five. No, I was not acknowledging the soul that he was born with. Then I said let us do it again.

Nadab and Abihu was one. Phinehas is two. Elijah from the tribe of Gad is three. Elijah from the tribe of Benjamin is four, which I have added in. Now Rabbi Luria says, you cannot have more than four souls in there at once. Let us do what Rabbi Luria said again. He is talking about Phinehas now. He is saying Phinehas' soul, one, Nadab and Abihu, two, two Elijahs make four. It is not five souls, it is four. Only four souls can be inhabiting a body of an existing soul. No, only three souls can be inhabiting a body which has its own soul. Brethren, I think we all have had enough for today. This has been a very difficult message for me to preach, but I think I got through to you all.

Let me just recap this for you. The main new thing for me, anyway, is that when Jesus attaches himself to our soul, to save our soul, to save our spirit and our soul, he is taking it out of this body, which is the body of the woman, the illegal woman, and restoring that soul to the male Adam, because the woman has captured our soul. Those of us that are in this body, the soul that belongs to Adam has been captured by the woman who has incarnated us in this form. Jesus is taking our spirit and our soul, and reconstituting Righteous Adam, which means the death of us in our present existence. Rather than kill us, Jehovah has decided to adopt us, to send Jesus to adopt us, but we have to change. We have to be joined to Righteous Adam, and we have to change, and the change begins in our mind, the change is in our heart, and in our emotions. We will survive this body. Eventually, when we are saved fully on the inside, this body will be melted, and we will get a new body. We are being saved from the inside out. What is happening to us is that Righteous Adam is being reconstituted and we are a part of him. Every part of him is good, but the parts are different. That is the big new revelation to me.

I can now translate what Rabbi Luria is talking about to what Jesus is doing for us. In this message, I could not see that Jesus was coming with three souls. The soul that we were born with, the soul of Jesus in the seed, and I could not find the fourth soul when I preached this message in August. Today I understand that the seed has a male and a female side to it, and the seed that Jesus gives us is female, which becomes the foundation of the building, and then the male side sprouts and becomes the five sefirot of the male that Jesus joins with. That is the three souls that are given to us. We are born with a soul, and the three souls that are given to us is the male side of Jesus' seed, the female side of Jesus' seed, and Jesus comes in and marries us. The main union is Jesus to us, and the seed, the male/female seed is the mediating force that enables Jesus to permanently join himself to us. I think the bottom line is we need to walk in a Godly fear. Any fear is not of God,

brethren. The bottom line is this. We can sin and lose it up until the point that we are blended. As long as we are in this flesh, we can lose it.

I guess Elijah did not have anyone to forgive his sins. I do not know. I do not want to scare anybody, but that is what Rabbi Luria says. Elijah lost it. We now have the forgiveness of sins by Jesus' anchor in us. I do not believe it was a punishment for Elijah. I think when we sin, brethren, we depart from the righteousness of God, and sow our energy into our other side, and then it broke up his soul. It was not that God came down and said, Elijah, you were bad and now you are punished. It is never like that with God. It is never ever like that with God. It is much more like what I just said, that Elijah sowed into his pride, which means his fallen soul came to the surface, came to the surface in him, and busted up the compilation. Because it was busted up, the two souls of Elijah left. What we have today is that Jesus will hold us together if we repent. If we confess that it was wrong and we repent, Jesus will hold us together. That is the difference in this dispensation and the last one. I think we got it. This was a tough one today. I listened to that very sincere preacher preaching this morning, and I said I do not know how they take it, twenty five, thirty years, and they are preaching the same thing. Are they not bored? I just thank God that we are not bored here. God bless you all.

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