

Christ-Centered Kabbalah

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COMPLETING NATIONAL ISRAEL

*This Message Has Been Transcribed and Edited For
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What I have to say today is going to be based on this book. It is called, "Sheva Net-" -- I do not know if I am pronouncing it right. "Sheva Netivot Ha-Torah." OK, and it is written by -- you all know the word Torah, right? It means the seven paths of the Torah.

OK. It is written by Abraham Abulafia, OK. He was a Spanish Kabbalist of the 13th century. He was a very unusual man, and to this day, his writings are not accepted by many Kabbalists. He is -- some say he was the first to teach prophetic Kabbalah. And his message is very different than the other Kabbalists. His message is very close to what the Lord is doing here.

So the word of the Lord to me today is that this ministry has no witness in the church -- the church rejects us -- and has no witness in the Kabbalistic community that he has had me planted in for all of these years. [UNINTELLIGIBLE], they do not recognize anything happening here.

But there is another witness in the earth. Of course the Lord is our witness in heaven, but there is another witness in the earth, and that is Rabbi Abraham Abulafia. So we are going to take a look at what he has to say. He describes 10 paths to the ultimate attainment of prophecy, and he describes what that is.

That is the bulk of the message today. However the Lord has told me to begin the message with, first of all, my testimony -- my prophetic testimony. My feeling is that something is coming down the pike very soon, but of course I have been saying that, and everybody has been saying that for years and months and days. But it appears that something is coming down the pike very soon.

What does that mean? Tomorrow? Does it mean next month? Does it mean we have to wait until September? Brethren, I have no idea. OK? I have no idea.

But he asked me to repeat to you something that he has laid on my heart. I may have said something like it before, but he has -- it has been very heavy on my heart. Brethren, something has to come. The situation in the world and in the country today and in Israel has to climax. It has been building and building and building. Warfare in the macrocosm, corruption in the microcosm, God's people falling away.

The Kabbalists will tell you that just before Jehovah delivered the Hebrew children from Egypt -- in Kabbalistic terms, they would say that the Hebrew children in Egypt were so corrupt, they were so far away from God, that they had attained to the 49th degree of corruption. If they entered into the 50th degree of corruption, there would have been no redemption for them. That is what the Kabbalists say.

So on one hand, do not be too distressed that you see the church and the Jews -- the Israel of God -- because the church and the Jews are the Israel of God. We are not happy that there is such corruption and corruption, brethren. Because this Chabad movement that really claims to be the representatives of God today, they are in deep idolatry, going worshipping at grave sites and seeking and dropping off prayers requests for a dead man. See, but of course they do not believe it is idolatry. We will know when the Lord gets here. Amen?

So the Jews are in corruption. The Jews are assimilating, or they are worshipping God, or they are living for God, and they are in corruption. The church is falling away more and more every day in all different ways. So it is a sign that Messiah has to come.

Because if the Israel of God fall into the fifth degree of corruption, there is no redemption. The qu- -- it is a good question. What is the fifth degree of corruption? And I wonder if the fifth degree of corruption is not possession by some of these entities that we have been talking about in previous messages, you see. Because the idea- -- there are two ideal candidates -- I should really just say one ideal candidate for both reptilians that seek to complete themselves with humanity and the grays, who seek to possess humanity.

See, the grays are complete. They are already complete without a body. They are spiritually complete without a body. And if a gray possesses you, then they -- you become a shapeshifter and they have the power to mold your flesh, you see. And we do not really know the fullest extent of the evil results of all of these -- of these two possibilities.

And they are looking for highly spiritual people with open doors, in other words, with sin. These entities, the reptilians and the grays, OK, they are looking to possess highly spiritual people with open doors.

Now, brethren, if you are doing your worshipping at a dead man's grave, and you believe that he is -- whether you believe he is Messiah or not, you think he can intercede for you when he is

dead. That is one big open door. You see, if you have that error in your mind -- these people are doing the best they can to serve God -- that is one big error in your mind, OK.

So, anyway, something has to happen very soon, or the Scripture says there will be no flesh left, OK. And I have talked to you about that Scripture. I have told you that the Hebrew word translated flesh means pudenda, the male pudenda.

So we could interpret it -- you can translate it either way, that there will be no human flesh left because of the trans- -- because of the transhumanism -- the transhumanist agenda out there. And the world walks in the evil plans of all of the evil powers that are ruling this land, that would really like to destroy all humanity. You can interpret it that way.

Or you can say that the puten- -- the pudenda of Jehovah will be destroyed. And that is what happened with Noah, the pudenda of Jehovah being the Israel of God, that which connects God to the rest of humanity for the purpose of salvation. So I guess this -- they really both mean the same thing. If the pudenda of God is destroyed, mankind will be destroyed, you know, or all of humanity will be destroyed, including the [?pudenda?] of God. So we are really saying the same thing. If the Lord does not move, there will be no flesh left.

The question is, how far is it going to go before the Lord intervenes? So the word in my heart that he wanted me to preach, not just to you, but to preach it into the atmosphere -- and if you choose to agree with me, you are a part of whatever he is doing with this today. Something has to stop the evil that is pouring into this universe, into this world, into this planet. And we do not know what is hap- -- I do not know what is happening out there, but this world is a universal.

So my body is a universe. Each of us is a universe, universes within universes. Something has to stop it, or there will be no flesh left, you see. There will be nothing left. So how will it stop? That is the question. How will it stop?

My hope and my belief that it is possible -- I want to state openly to all the powers and principalities today that I believe that it is possible that the Lord Jesus will stop you without destroying his own people. Because we know that you know that if you can get his people to sin -- in the past he has destroyed his own people. And that is what happened at [?Pila?], you know, when so many Israelites were destroyed by the Midianites, OK. God was cursing his own people. That was -- that happened on Balaams's advice to Balak. I cannot curse Israel, but if you can get them to sin, God will curse Israel.

So, all of you wicked, evil powers, you have gotten God's people to sin. You have gotten the Jews to sin. They are idolaters. They are talking about killing all of the idolaters in the world, and they themselves are idolaters. And they do not even know it. And you are hoping that what you cannot do that Jehovah will finish off the rest of the Jewish people.

Well I am here today to tell you that there is a savior around. It is not the same that it was in Peor. You see, today there is savior, and I believe that that savior has the authority, when he has

embedded in the earth, to bring forth a confession and -- of sin and repentance from the most wicked person simply by the power of his righteous life, that he can overshadow their sin nature and cause them to repent, which will bring down the deliverance of God.

You see, I believe that is possible. I know that that is possible. The only question is, will he do it? Will Jehovah send Messiah to do it, you see? Will he send the savior? How I believe that he will send the savior -- I just do not know at what point he will send him.

The other alternative is all of the destruction that the well- -- very well-meaning prophets, Christian prophets, have been prophesying for years about the destruction of America, the destruction of the world, the destruction, destruction, destruction. One of the two things has to happen because the evil must be stopped, or there will be nothing left. You see? So I am declaring today, openly, that I believe -- it is my hope and my belief that the Lord Jesus Christ will stand on this earth in full power, embedded in the earth. That means rooted down in the earth, not coming and going, but permanently embedded in the earth, king of the earth, taking up his position as king -- as emperor of the world, OK, and king of the individual, prince of the world and king of the individual, and taking out you evil powers and principalities by granting confession of sin and repentance to his people to start with -- with spiritual Israel to start with anyway.

So I have done that -- the Lord wanted me to do that. In other words I prophesy your doom, all of you wicked powers and principalities that you are laughing and partying, and you think that God's two witnesses are dead in the street. And you are making merry from one end of the universe to the other end of the universe. But you are about to become terribly terrified because the two witnesses of the Lord Jesus Christ are about to stand up on their feet, and they will move to destroy you. So dance now while you can because the time is short. That is the word of the Lord to you.

The second thing the Lord has asked me to do today -- now remember, I have not prophesied it is going to happen. I believe that it can happen, and it is my hope, it is my prayer, it is my petition to the Lord, on behalf of the Israel of God and the world, that he do this thing. If you feel you can agree with me, agree with me because it is this intercession that can very possibly bring the event to pass. Does anyone not know what I just said?

We, who I am about to demonstrate to you in this meeting, are operating in the level of prophetic Kabbalah, which -- there may have been only a handful of men in all of history that has had -- that operated on this level, and I honestly do not know how many disciples Rabbi Abulafia had. Maybe he just had one disciple, which would mean two men before us. He was a phenomenon. The Jews themselves say he was a phenomenon. And even after he died, his work was not largely acceptable -- accepted by the Kabbalists, you see.

So we, whether anybody believes it or not, from this high spiritual place, are interceding for the Israel of God and for the world that the Lord takes what is his before there is no -- before there is nothing left, maybe just one man left if he saves one man however it would work this time. Save us now. Have mercy on us Lord. We are ignorant Lord. We are ignorant, and we are foolish.

And we do not understand, and we are fallen. And our souls are animal souls, and we are selfish and frightened and without wisdom. How would it benefit you to destroy all of these ignorant people that, with just the wave of your hand or with the word of your mouth, you could cause them to worship you and serve your purposes?

That is my intercession. By the word of your mouth you could turn the sinners into servants. May you hear my prayer Lord and have mercy on this wicked generation, including myself.

OK, the second thing he gave me was Luke, chapter 10 actually starting with verse 20. But I think I would like to read from verse 1 so that you get the full concept of what he is saying. I am not going to preach on it. It is just he wanted me to read it to you.

“After these things the Lord appointed other seventy” -- disciple, another 70 apostles to go forth or another s- -- it does not say apostles. It just says another seventy -- he appointed 70 more to go forth. And I believe that whoever rises to that occasion, including people here, are a part of that 70. It is a round number. Seventy is a round number. If God has called you and he sends you, you are a part of this number.

So, “After these things the Lord appointed another [sic] seventy also, and sent them two and two before his face into every city and place, whither he himself would come. “Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore Lord of the harvest, that he would send forth labourers unto his harvest.

“Go your ways: behold, I send you forth as lambs among wolves.

“Carry neither purse, nor scrip, nor shoes: and salute no man by the way.”

Do not stop to talk to anyone. This is my exhortation. Do not forget the prophet that God sent to prophecy against King Jeroboam, saying that altar upon which you are offering sacrifices to Baal, OK, will be destroyed, and men’s bones will be burnt upon it, which is a defiling of the altar, see.

And the Lord said to that prophet, “Drop your work, and go back. Do not go back the same way you came. Go back a different way. Do not talk to anyone along the way, just return.”

And another prophet stopped that prophet on his way back and said, come have lunch with me. And the prophet that dropped the work said, “The Lord told me to go straight home.” And the prophet said, “But I am a prophet too, and I hear from God. Come have lunch with me.”

And you see the natural state of the fallen mind is that we will obey the voice of a man rather than the voice of God. So the prophet that delivered that powerful message, which was fulfilled by King Josiah by the way, went to have lunch with the other prophet. And after he ate, when he left and got back on the road, a lion came out of the wood and slew him, and he died.

Do not salute no man by the way. Believe what God told you. Believe what God told you. If a man tells you something different, believe what God told you. That is a man along the way.

On the other hand, there is safety in a multitude of counselors in a ministry or with a pastor that has been proven to you to be a person of God, OK. But this rabbi that met him along the way just invited him to have lunch, [?see?]. How harmless? It cost him his life.

“And into whatsoever house ye enter, first say, Peace be to this house.

“And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

“And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

“And into whatever [sic] -- whatsoever city ye enter, and they receive you, eat such things as are set before you:

“And heal the sick that are in [sic] therein, and say unto them, The kingdom of God is come nigh unto you.

“But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

“Even the very dust of your city, which cleaveth on us,” -- that is talking about the city of the individual person and a soul tie. The dust is the human soul tie. “Even the very dust of your city, which cleaveth upon [sic] us, we do wipe off against you” -- any soul tie that you might have had with a man of God was now broken. You no longer had a mediator, you see? “Notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.”

“But I say unto you, that it shall be more tolerable in that day for Sodom, and [sic] f- [sic] -- than for that city.

“Woe unto thee, Chorazin! And [sic] woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.”

And, then this is for the members of this ministry also, and we are going to read this. Rabbi Abulafia says something very similar. To not recognize the greatness that God is doing here, I think he said, it is likened unto idolatry. But it is very dangerous for your life to be a part of this and not recognize what God is doing here.

“But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

“And you [sic] Capernaum, which art exalted to heaven, shall [sic] be thrust down to hell.

“But [sic] he [sic] heareth -- but [sic] he that heareth you heareth me; and he that despiseth you despiseth me; and he that despises [sic] despiseth me despiseth him that sent me.” So if someone is a true prophet of God, and you despise them, you are despising Jesus and Jehovah. That is what he is saying.

“The seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.” And this is getting to the point that I originally was attracted to on your behalf.

“And he said unto them, I beheld Satan as lightning fall from heaven.

“Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

“Notwithstanding in this” -- notwithstanding in this power, brethren, to cast out demons and to come to a place where you do not get sick anymore, and nothing can hurt you -- “Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.”

That was what he wanted. Oh, no, I am sorry, two more verses. “In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from me [sic] the wise and prudent, and hast revealed them unto babes: even so, Father; for it seemed good in your [sic] sight.”

I had two verses in my heart. The first one was about, do not rejoice because of the power. And the second word was babes, and when I looked it up I found that the two verses were in the same chapter just a couple of verses apart. So, brethren, what has happened here?

Let me read that to you again. Verse 21, Luke 10, “I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and the [sic] prudent.” That is the Kabbalists and all the br- -- there are such brilliant teachers in Judaism -- “and has revealed them unto babes” -- that is us, people who grew up in the church and started out not knowing anything. I started out not knowing anything about the Old or the New Testament. But those of you that are here, I am sure if you knew anything, you just knew the letter of the word. That makes us all babes. Even so, Father, it seemed good in your sight.

So the deepest aspect of Kabbalah that is so deep that it is not even recognized by many Kabbalist -- and you need to realize that many Jews do not even acknowledge Kabbalah. That is what he has given to us at LEM CCK. And, for those that have trouble believing that, we are going to read something of Rabbi Abulafia's writings, and we will see that it is what God is doing here. The whole seven paths, the whole seven paths. And Rabbi Abulafia, he makes it very clear that the beginning or the foundation of righteousness is open to the whole world.

You see, it is such a shame to judge a whole group by even a movement that has thousands if not millions of people. You always have to give rise and give power to the individual. The group today, this Chabad, it is my understanding -- I have sat in their classes, brethren -- that they believe that they are different than the rest of humanity and that they are special and that what they have is not available to other people, other than by conversion. And they do not encourage conversion. And conversion means you have to follow the law.

But not Ra- -- not so with Rabbi Abulafia. Rabbi Abulafia, he had a desire to convert the Christians. He had a desire to aw- -- wha- -- I am going to expound on what is written in the book. He wanted to convert the Pope. See, now based on what I have read about the man, his motive for wanting to convert the Pope in that day was that he was so convinced that the man was trying to be a man of God but was off in his understanding. And, he, Rabbi Abulafia, felt that he had the knowledge and the wisdom and everything that would be needed to straighten this man out and under him, all of the millions of Catholics that honored him.

So as the story goes, his reputation or his intention -- Rabbi Abulafia's intention went before him and reached the ears of the Pope. And the Pope said, "How dare this man? If he puts his foot in my territory, I am going to burn him at the stake." And he actually had a stake set up at the entrance where -- to the town -- I do not -- we will get to it. I do not recall exactly where it was. And I think it was the night before Rabbi Abulafia died -- arrived, the Pope died. We will read the actual story from the book, yeah.

So here we have this great Kabbalist, the first person to at least write about prophetic Kabbalah, and some say he was the author of it. He had a heart for evangelism. Now the group today, they want to kill all the Christians, you know. They said they will give them a chance to repent because Christianity is idolatry. And if they will not give it up they intend to cut their heads off with a guillotine as soon as they have the power to do it.

And if you think this is anti-Semitism, you need to get your definitions straight because I am simply giving you the facts that most people would not believe, and there was a time that I would not believe it either. It is too bizarre to believe except that it is true, and it is really on the internet if you want to document it, if you are willing to believe it.

[?Now?] so anyway we see that we have a witness. Now, God is -- I am the first witness. God is our second witness. God is my second witness. My second witness is Paul's witness, my disciples, OK, that you are growing, and you are prospering and the wonderful changes that I have seen in your life. Paul said, "You are a witness to my apostleship." That was Paul said to the Galatians. We do not have any miracles here yet, you see. It is the Word that is coming forth and personal growth and change that is coming forth.

Rabbi Abulafia -- I do not know if he had miracles or not. He talks about miracles. I do not know if he had any miracles or not. But he had a missionary's heart. He wanted to give what he had to the world. And he clearly says that the first -- I think he says the first three paths, the first three of the seven paths, is available to any human being on the face of the earth. No matter who you

are, if you are willing to come and acknowledge the God of the Bible, it is open to you. A relationship -- he does not say a relationship with God but an introduction -- but an entranceway into the reception area, where you come under this fear of God through the study of his word. That is how we approach God through his word.

See, if you are not into his word, you can be praying day and night. How do you know you are praying to the -- you know, to the -- how do you know who you are praying to? If you are praying your own heart, there is such deception out there, brethren. We find God in his word even if you do not hear his voice. If you are looking for him in his word, at some point he will find you, you see.

And Rabbi Abulafia, he speaks about a living voice. I -- it is so obvious to me that he is talking about a personal relationship with God. He calls it a living voice. We have inherited what -- well, he did not just prophesy about it. I believe he experienced it. I believe he experienced it before Jesus appeared. He -- how did he experience it? He experienced it with the soul of Messiah.

And one of the things I wanted to talk to you about today -- I tried to find it in my own book today, and I did not have time to look for it. And we are short staffed today. I did not have anyone to ask to go through the book for me. But in our book called, "Salvation," there is a chapter where it talks about the two titles that Jesus has. One is Messiah and one is savior. Two different Hebrew words, one translated Messiah and one translated savior.

Even when I was writing the book, I never really thought about it. But the idea has been on my mind for a while now. The question has been on my mind for a while now. Was Jesus really Messiah in the days of his flesh? Because he did not really save anybody in the days of his flesh. It is in his glorified state that he is saving people.

So I have had that question before the Lord for a while now, and this morning as I was preparing for this message, the Lord spoke to me. And I went and pulled the book out of our office, but I did not have the time to -- I could not locate it. I could not locate the chapter. I wanted to read it to you. I wanted to read it to you and hold the book up and say, yes, this is -- book is called, "Salvation," by Sheila Vitale.

He is both Messiah and savior. In the days of his flesh he was Messiah. Today in his glorified state, he is savior.

So Rabbi Abulafia claimed to be Messiah, and he may very well have been Messiah. The -- again the ultra-Orthodox Jews that I have had the privilege -- I have had the privilege of studying with them and knowing them. I am not against them in any way. I am just a seeker of truth, truth about myself and truth about everything that God is doing in everybody else, you see. They will tell you -- as a matter of fact, it was just said to me a coup- -- within the last couple of weeks -- that they believe that there is a Messiah that is -- that there is somebody in every generation that is qualified to be Messiah. Whether or not he fulfills the role is another issue, and nobody has done it yet. But in every generation, someone is qualified to be a Messiah.

And I do not think anyone would argue that Moses was qualified to be Messiah, but he did not fulfill the role. Well, by what -- virtue of what the Lord is telling me this morning, he did. Messiah did -- Moses did fulfill the role, and probably Rabbi Abulafia fulfilled the role in their generation.

See, but they did not bring world peace. See, and Jesus has not brought world peace because it is not Messiah that brings world peace. It is the savior that brings world peace. Two different Hebrew words, you see.

So in the days of his flesh, Jesus was Messiah. So what is Messiah? Messiah is a man born of -- a human being born of a man and a woman, who is a great teacher, a great teacher. And we are going to read what he teaches about men with a great intuitive qualities to look into the hearts of men to help men's -- to help to lead men to God, to lead men to understand their own fallen nature. Everything I am preaching is in this book, OK. To find God. That is who Messiah is, you see.

But the one who comes to bring peace to the whole world and salvation to the world, that is another being. That is the savior. So in the days of his flesh, Jesus of Nazareth was Messiah of his generation. He was a great teacher. That is why the first two disciples that he met -- I think they were the first two -- they said, Where do you sl- -- live? And he said, "Come and see." They spent the night with him and walked away from him, saying, we have found Messiah, based upon his knowledge and his ability to teach. They said we have found Messiah. But they never said he was savior. They said he was Messiah.

It is my understanding that both the church and the Jews take both names together. He is Messiah and he is savior, but they are not the same, you see. They are not the same. Jesus was not savior in the days of his flesh. Today in his glorified state, he is savior. And how is he savior?

What is really almost mind boggling is that -- is the revelation that this Chabad movement has that they believe about the dead [UNINTELLIGIBLE]. They have, like, 90 to 95 percent of the revelation. If they were ever to get a revelation that Jesus is Messiah, they would have this message like this. I think the only thing that they are missing is the actual indwelling spiritual child. But the whole concept of a channel, an -- a intercessor, that is n- -- they do not use that word. The who- -- they have the whole message. I have read it in their literature, you see.

That is the savior. The savior is the one that saves you. The question is, how are we being saved? And I have not heard that message in Jewry in the years that I have studied there, which has only been a few years. I have not read it in any of their literature. I have no reason to believe that they understand it.

OK, we know the Lord says, "There is nothing new under the Sun." But as I have told you in a recent message, there is nothing new under the sun, but what does that mean? It means that maybe somewhere a prophet preached it but did not understand what he was saying. Or the people did not.

There is -- I said to the Lord -- I asked the Lord just the other day, where is this in the Scripture? Now based on questions that I have asked him, the Lord, before, I would say that it is not in the letter of the word. It is in the deep Kabbalistic literature somewhere. And either somebody -- nobody has dug it out; nobody has found it. Or they have read it, and they do not understand what it means, see.

But, the savior is the one that is able to save you from death. And, the process of salvation is that he gives his life, which is now eternal. He can no longer die. See, they are not even saying that about [?their rabbi?]. They are saying that they think he is going to incarnate again, but they are not -- I have not heard anybody say he can never die again. I have not heard that yet, see.

The savior is the one that can never die and who gives his eternal life to the mortal, the one who dies, and makes us immortal, see. I have not heard that message yet. So from what I understand, the Jews are looking for a great teacher, who is going to return them to the glory that Israel was, you see. That is what I hear now, you know. If there is a Chabad [UNINTELLIGIBLE] listening and wants to correct me, I will definitely listen to your correction. But that is my understanding.

They are looking for a great teacher. I have not even heard them say they are looking -- well, they are looking to -- maybe they are looking for miracles. I do not know. But they are looking for a great teacher that is going to lead them back to national greatness and recognition in the world. They believe that they are the leaders of the world, and that is what they are looking for. It is the primary goal. That is my understanding, that that is what they are looking for, you see, and that they believe that natural Israel will bring peace to the whole world through a military means.

Rabbi Abulafia is our soul mate. He experienced what God is doing here. He has taken it away from men who have had thousands of years of studying and teaching and experience with God. And he has given it to a couple of babes here. It is quite amazing. Who would believe it?

That is what Isaiah said, "Who would believe my report?" -- that God has taken this message that Israel rejected, that the great prophets rejected. And we will also read in the book that apparently, Rabbi Abulafia was declaring himself to be Messiah. And there was another rabbi who wrote a scathing rebuke of him, denying that he was Messiah, which really hurt Rabbi Abulafia's chances of the people following him. It just put it right down, you see.

So we have a witness in Jewry to who we are. Those are the two witnesses in the earth, we alive and him alive by a book, Rabbi Abulafia alive by a book. But of course the true second witness is the Lord Jesus Christ in you. The first witness is me and whoever you are that manifests this anointing here to whoever can discern it. And the second witness is the one that you have a personal relationship with, telling you that that anointing is true or false.

So brethren, I cannot tell you anything that God has not told me to tell you, but it really sounds like something -- like he is announcing here today at least some degree of an exposure of us, more of an exposure of us. We will see.

But you need to realize, do not be dancing around having a party too soon because we are not yet above being hurt, you know. And when that punch comes, it hurts. It hurts you in your life. In my case I get sick. All k- -- you know, things happen. They punch back. The fallen nature punches back. So do not be jumping around rejoicing too quickly, OK, that the ministry is going to be recognized. But rejoice that the word of God is going forth to hopefully save this people, this ignorant people, that has been seduced, this fallen woman that has been seduced one more time.

OK, before we start with Rabbi Abulafia, there is one more thing I would like to share with you, and that is a letter that I wrote to another pastor. I cannot believe it was in 2013 that I wrote this letter to him. I saw this pastor -- I am not going to put his name on the message. I saw him on YouTube, and I was so excited when I heard his message, I reached out to him.

Brethren, the ministry is 28 years old. For 28 years or at least as late as 2013, I have been reaching out to other preachers, hoping to find someone else preaching this message, and there is just nobody out there that has responded to me or that I have been able to find. And if you study the literature, you will find that God frequently moves in just one person, and then if he gives that person disciples, they have disciples. And that has been traditional. So you can do with that whatever you want to do with that.

Well, anyway I wrote him this letter explaining to him what God is doing here. I was really hoping -- I keep looking for a colleague. I do not -- I guess I will never have a colleague. It does not -- there is no indication I will ever have a colleague at least at this point. And for some reason, he read the letter, and I scared him half to death. And he became an enemy.

I eventually did meet him, and I thought he had a spirit guide. But I would like to read this letter to you. You have it as an exhibit for today's notes. It is just an excellent exhortation on what God is doing here. I have not -- I did not read it before I printed it out for you.

But I already know that there is one correction to the four kinds of Kabbalah that -- just to get ahead of myself here. I describe the four kinds of Kabbalah on page -- at the top of page -- no page numbers? Top of page 2. And I say the first phase is philosophical Kabbalah. The second phase is meditative Kabbalah, the study of the Hebrew letters. Of course I will explain that better when we get to it. And then prophetic Kabbalah -- I said meditative Kabbalah is the study of the Hebrew letters for the purpose of receiving revelation knowledge from angels. And prophetic Kabbalah is the -- and that is not me, that is what the Jews say. Well, we -- I receive prophetic knowledge from the angel within me, Christ Jesus within me.

Prophetic Kabbalah, the study of the Hebrew letters for the purpose of receiving prophecy from God. That is not accurate, OK. It is what I call bad [?prophetic?]. Kabbalah is what I have been calling the divine doctrine. It is receiving revelation from God without a study, just receiving it in my heart, recognizing the Spirit. And then it could be as much as months later, the Lord gives me the witness in the Scripture.

Rabbi Abulafia calls it, "the living voice." So I am going to change part three. It is not the study of anything. It is receiving prophecy from the living voice from -- he sa- -- Rabbi Abulafia says, "a living voice." They do not -- I never heard him say he is from God.

You know, the truth of the matter is God -- well, it all depends on how you look at it. You can say God does not speak to us. It is Adam who speaks to us. It is Adam who speaks to us. Jesus is the last Adam. He is the one who is speaking to us, Christ.

But of course he speaks for Jehovah, but Jehovah does not speak directly to us. So technically it is inaccurate to say that God speaks to us, you know. But Adam speaks to us, which you can tell a Christian, Jesus speaks to me. But I told the Rabbi once God speaks to me, and he manifests [?in you?]. I hope to have a meeting with him maybe next week. I do not know if I will have an opportunity to correct that or not. God does not speak to me, but Adam speaks to me, you see, on behalf of God. And if you want to be accurate, that is the truth. So number four is prophecy from a living voice. Rabbi Abulafia says, "a living voice."

And then the fourth is practical Kabbalah, which until very recently, I have said stay away from practical Kabbalah. That is bad stuff. You know, that is what they, you know, use curses and magic spells with. Practical Kabbalah is Kabbalah that results in supernatural science. So there is a good practical Kabbalah and an evil practical Kabbalah.

And, the difference is the spirit by which you are using it. If God tells you to raise the dead -- God told Peter to raise Dorcas from the dead. Peter went. He lays -- laid hands on Dorcas and he said, "Rise." Jesus raised that little girl from the dead. He said, "Rise, Miss. Rise." That was practical Kabbalah, [?yeah?], but it was not evil. It was the Spirit of God. It was the will of God, and it was righteous.

So Kabbalah has a very bad name because some people have used it for very evil purposes. But Kabbalah wielded by the Spirit of God -- I agree with Rabbi Abulafia -- it is the most superior form of spiritual pursuit. Kabbalah is -- it is the best system ever devised. And it was not devised by man; it comes from God. It came down from Abraham, from j- -- it came down from God through Abraham.

Theirs is nothing like it. You cannot match it anywhere. There are seven degrees of it. The first three degrees of it are for whosoever will. When you start getting into the fourth, fifth, sixth and seven degrees, it is only for the people who are utterly committed to God. And to go up an -- up those rungs of the ladder without being consecrated to God, with any lightness in your heart at all, you are taking your lives in your hands.

So I just would like to read you this letter. I will go over this letter with you. I will give it a line exhortation if I am inclined in that direction. I wrote this in Decem- -- on Dec. 13, 2013. Brethren, I lose years? I cannot believe it was that long ago.

OK. "Dear Pastor so-and-so, I heard your recent message, 'The Wise Men are Coming Again,' and was excited to hear that you are preaching that we are not supposed to die. By the authority, power and strength of the Lord Jesus Christ, we preach the principles of longevity and the binding of the death process here at Christ-Centered Kabbalah.

"The principle of longevity says that there is a company of believers, whose physical life will be extended to the end of the sixth millennium, or the year 6000 on the Jewish calendar -- that would be our year 22 thou- -- 2239 or 2240 or the year 6000 on the Jewish calendar -- for the specific purpose of preparing the church to understand and accept the invitation that the Lord Jesus Christ will be extending in the seventh millennium. "

"The principle of longevity says that there is a company of believers, whose physical life will be extended to the end of the sixth millennium" -- that is what we are hoping for brethren -- "or to the year 6000 on the Jewish calendar for the specific" -- and that is the year 2239 or '40 on our Gregorian calendar -- "for the specific purpose of preparing the church to understand and accept the invitation that the Lord Jesus Christ will be extending in the seventh millennium."

"The message of the sixth millennium is, be ye reconciled to God. The message of the seventh millennium is, return to the immortality of innocence, the state that Adam was in before the fall. On the eighth day, Adam's spirit and soul will be perfected, and his flesh will be circumcised thus shedding the foreskin of the physical body."

Well, today two years later -- almost two years later, I would say that his spirit and soul -- I guess it w- -- his spirit -- Adam is a many-membered company, so I would be inclined to say the last of his members will have their spirit and soul com- -- perfected. I think there will be people who have their spirit and soul perfected before that, but they will still be in the flesh. But on the eighth day, the last members of Adam's company [UNINTELLIGIBLE] will have their spirit and soul perfected, and Adam's flesh will be circumcised. And it is going to be one man at a time. We are going to get a spiritual cody one man at a time thus shedding the foreskin of the physical body.

Now, I do not know whether this means that on the 6000 -- on the first day of the 6000 year, there may be -- or on the first day of the seventh millennium -- that is what I am trying to say -- there may be one person that is glorifi- -- we- -- glorified. And will this be fulfilled? Or does all of his body have to be glorified? Or will it take the whole 1000 years of the eighth millennium? I do not know.

"The Lord Jesus Christ raised up Living Epistles Ministries in January of 1988 and Christ-Centered Kabbalah in May of the year 2000. As far as I know, CCK is the only ministry revealing Christ in the Kabbalistic literature at this time.

"There are four kinds of Kabbalah. Philosophical Kabbalah, the study of the doctrinal mysteries that he" -- that -- I am sorry -- "that lie beneath the letter of the word. Meditative Kabbalah, the study of the Hebrew letters for the purpose of receiving revelation knowledge from angels." Well, I think I have put that down from a Kabbalistic point of view. Today I would say -- well, as far as

we are concerned, we do not study the Hebrew letter- -- I do not study the Hebrew letters. I have asked the Lord many, many times will he b- -- am I just immature and not ready for Gematria, for working with the Hebrew letters?

Because the Jewish rabbis, they play with those letters. They will take a word, and they will switch the letters around. And they look at the letters, and they look at the vowel points. And they really play with tho- -- and I am not saying that in a bad way. They just play with those letters. And when they play with them, they get revelation.

But the Lord has given me a different method to get revelation. I have a different method to get revelation.

I go in and I look at the Alternate Translations that exist because we have all of this research material available. And when I pray, God gives me revelation.

So at this point I do not think that I will ever be going into the Gematria. I do not think so. He would have to really do something for me if he wanted me to do that because -- brethren, you all know that I was saved from death, and I am left with a r- -- I am left with a residue of certain physical and maybe not-physical problems. And my short-term memory is a lot better than it used to be, but it is not good. I am telling you that I have --

I went to Hebrew school when I was a child. I can remember the first -- there are 22 Hebrew letters. I could recite to you, at the drop of a hat, I think it is the first 10 letters of the alphabet. I remember that from my childhood.

Believe me when I tell you I have memorized the balance of the Hebrew alphabet at least four times to my own satisfaction, and then a month later it is gone. I cannot retain those letters. I mean, I could tell you some of them, but I could not tell you in order, and I probably could not remember all of them. I would have to look up a couple. It is just not there. So what am I going to do, you know?

So the thought of me working with the letters, he would really have to do something with my short-term memory, OK. And I do not know why it is not a part of my long-term memory. I do not know, but it is not. It is not a part of my long-term memory. And over the years, I have tried to add to it. It just will not stick.

So I cannot see him moving me in Gematria. If he does it, it is fine, and he is going to have to help me. But at this point, I do not think that he is going to do it because he has given me a different method, you see. He has given me a different method.

So, I would say for number two, it is the study of the int- -- for me it is the study of the Interlinear text. For me it is the study of the -- not so much the Hebrew letters, but the meanings of the word that -- of the words that exist. At the time I would have to see how I would phrase it. It is the

alternate meanings of the words at the time, but you see, when these Kabbalists, when they play with these letters, they get the same kind of revelation that I get.

When I look at the Hebrew word, I look at the Alternate Translations, and God shows me there are other words that have the same letters. Or however he does it with me, I get the same result as they are getting by playing with the letters. It is just a different method.

But I cannot say I am playing with the letters, because I am not. I am looking at whole words, but, it is a -- every once in a while I will use the prefixes of --

I will include in my Alternate Translation the prefixes of the words. So I do use the letters a little bit, but nothing, nothing at all compared to what the rabbis do. So I cannot really say that I study the Hebrew letters.

I am literally working in English by some minor comparisons of the symbols, and I can name the letters. You know, I can recognize them, and I could read them when they are in front of me. And I recognize some of the words because I study in the Hebrew text but nothing significant at all.

So just by studying the Hebrew text and looking at the Alternate Translations -- and I cannot even say I meditate. It is called -- what I do is called contemplation. It is just a deep concentration, looking at the letters and saying Lord, what -- how you want to translate this? And the living voice in me speaks to me, speaks to my heart.

So it is a whole different method that I have that I would liken to meditative Kabbalah. It is a form of meditation. It is contemplation. So I would have to say contemplating the Hebrew words -- I would say that contemplating the Hebrew words, letters and words, for the purpose of receiving revelation knowledge from -- even though Christ in us is an angel, I do not like to use the word angels, OK. Contemplating the Hebrew letters and words for the purpose of receiving revelation knowledge from Christ. I will say Christ. [?Well?], from Christ or from the living voice. It depends on who I am talking to. If I was talking to a Jew, I would say the living voice.

But as far as I know, Rabbi Abulafia is the only one that speaks about a living voice. The other Kabbalists do not look for a living voice. They look for revelation from angels, you see.

And the fourth kind of Kabbalah is practical Kabbalah, the application of Kabbalistic principals for the purpose of manipulating and controlling the forces of nature, like raising the dead, healing the sick, replacing arms and legs that were lost, giving sight to the blind and hearing to the deaf. Or if you are an evil person, you can use it to murder people.

But God moves in practical Kabbalah. Jesus was a practical Kabbalist. See, that is why the Pharisees accused him of casting out demons by the power of Beelzebub. They recognized that it was practical Kabbalah.

So why would they accuse him of casting out demons by the power of Beelzebub? Why were they not happy that he was casting out demons that people were getting into them? Why were they not happy? Because, brethren, Jesus was just casting demons out of Jews. He was not casting demons out of the heathen. He was casting them out of Jews, who are not supposed to have demons, you see.

“So unfortunately practical Kabbalah, which is magic” -- and magic it is -- “has been apprehended by ungodly persons and misused” -- and for this reason the brethren are afraid to investigate Kabbalah in general and usually do not know that there are four types of it. “Neither do they understand that Kabbalah can be used for good as well as for evil depending on the spirit that wields it. This is also true of the word of God, which as you may know -- as you may also know, the practitioners of witchcraft sometime used for their own ungodly purposes.”

“Unfortunately practical Kabbalah, which is magic, has been apprehended by ungodly persons and misused. This is the reason why the brethren are afraid of it. They do not understand that Kabbalah can be used for good as well as for evil depending upon the spirit that wields it. This is also true of the word of God, which as you may know, is sometimes used by the practitioners of witchcraft for their own ungodly purposes.”

“Philosophical, meditative and prophetic Kabbalah and the wi- -- are the wisdom of God that is available for the brethren through Christ Jesus. In other words philosophical, meditative, prophetic Kabbalah and prophetic Kabbalah are so difficult to understand, that only those who have the mind of Christ can understand it.”

“The truth of the matter is that many Christians acquire the revelation knowledge, sought after but rarely found by the practitioners of meditative Kabbalah, with relative ease. They find it with relative ease compared to the meditative process.”

The meditative process is horrendous. You know, I have read so many books on Kabbalah. I was shocked the day that I found out that what all of these books are about -- you read about this rabbi’s system, that rabbi’s system. What are they talking about? They are talking about a system that you follow to get revelation.

And Christians that have attained to that place, which are many, many, many Christians, God t- - they read the Bible, and God talks to them. They get a revelation. And, these Jews they need a whole system of meditative practice. What they go through and how many of them even attain to getting revelation? Very few. And all of this is right here, and they will not -- they do not get it. It is terrible. It is a terrible tragedy, terrible.

“So the truth of the matter is that many Christians acquire the reve- -- the revelation knowledge, sought after but rarely found by the practitioners of meditative Kabbalah, with relative ease, compared to the meditative process, through Christ Jesus, the angel that dwells within their earth. Some Christians also receive prophecy, which is the word of God, that flows down from heaven above, like the golden anointing oil. Again, little effort is required for the Christian to

experience prophecy in comparison to the rigorous meditative techniques of prophetic Kabbalah. Now not every Christian has this, but many Christians do have it. In addition Jesus Christ clearly demonstrates the application of practical Kabbalah in the New Testament when he raises the dead, heals the sick, casts out demons, provides food supernaturally and completely delivers the [?gathering?] demoniacs, spirit, mind and body.”

And I fully believe, brethren, if famine does come to pass in this earth, that God will have his saviors, who will be supernaturally materializing food. That is why the Pharisees accused Jesus of casting out demons by the spirit of Beelzebub. They refused to believe that, Jesus, a man who rose to power, outside of their ranks, who was not under their tutelage and control, had attained to the practical application of the fourth degree of Kabbalah and was so openly wielding the spiritual power that arises out of the wisdom of God to heal the sick and cast out demons of the afflicted.

And, you know, that is what happened to me. The Lord sent me into the midst of these people. The Lord has given the Rabbi many signs. He just -- he just cannot deal with it, that I am outside of their ranks and that I am a woman and that I do not keep the law and that I do not -- I dress the way the world dresses. I mean, he just -- I do not think he thinks I am evil. He is in denial about what I know.

One night I was at his house for dinner. I was at his house for dinner, and a question came up. He always has a lot of people, so I do not know how the issue came up. I do not know whether it was from a guest or it was just him -- whether or not Lot's wife had a name. And I said, she is not named. I mean, it was appropriate for me at the table to say, she is not named. And he completely ignored me and said, "I know. We will ask my 9-year-old son," OK? His 9-year-old son, who is a - - the ink- -- well the suggestion was that he is a very bright boy, and he is in Bible studies, in Torah studies continuously. That was the suggestion. We will ask the --

Because, you know, they do not really study Torah, I do not think. They read it, and they are -- they do not study it like we study it unless they are scholars. I mean, the average -- even the average rabbi, he is busy running his ministry. And he goes to synagogue on Saturday, and they read the passages in the story, but they read it so fast that they -- there is a difference between reading it and sitting down and reading it. And they just read it quickly in their services, and they don- -- what we do here, they do in high school and college, and after that they do not do it unless they are particular Bible scholars.

So he said, "Well, my 9-year-old son, who is currently in school, he will know the answer," you know. And the little boy said, "No, she is not named." And, then I guess the Lord must have touched him because he went -- he realized, you know -- I guess he thought that she really had a name, and his son would know the name, you know. And he just -- he looked at me, like, shocked, like he did not know what to expect from me. And -- but the way he was looking at me, I really had to say something. So I said, well, his daughters were not named either. That is what I said. He just cannot deal with it, [?yeah, yeah?].

I have had at least two conversations with him where the position that I took was so clear that it just was undeniable. And both times he collapsed the wave function, and he ended the conversation. There was a wave function. He could have gotten the revelation that Jesus was Messiah, or he could have ended the conversation. And he collapsed the wave function, ended the conversation, went home, [?right?]. Wrong -- chose the wrong parallel universe.

So, "in addition Jesus clearly demonstrates the application of practical Kabbalah in the New Testament, when he raises the dead, heals the sick, casts out demons, provides food supernaturally and completely delivers the gathering demoniacs, spirit, mind and body. That is why the Pharisees" -- I think I read this already -- "that is why the Pharisees accused Jesus of casting out demons by the spirit of Beelzebub. They refused to believe that Jesus, a man who rises to power outside of their ranks, who was not under their tutelage and control, had attained to the practical application of the fourth degree of Kabbalah and was openly wielding the spiritual power that arises out the wisdom of God to heal the sick and cast out demons of the afflicted.

"So it is my hope that everyone reading this open letter may now" -- I guess I must have adapted. I do not think I said that to him. "So it is my hope that everyone reading this open letter may now consider that the four degrees of Kabbalah, manifested 2000 years ago in the early church. The fourth degree of Kabbalah also manifested in recent times but without the wisdom of God."

What did I say there? "So it is my hope that everyone reading this open letter may now consider that the four degrees of Kabbalah, manifested 2000 years ago in the early church. The fourth degree of Kabbalah also manifested in recent times but without the wisdom of God. The demonstration of God's power" -- oh, yes -- "the demonstration of God's power, the fourth degree of Kabbalah was put out as recently as the 1970s and the 1980s as a witness to the truth that Jesus Christ is Messiah and that a new age of grace, forgiveness of sins and freedom from the law began with his resurrection. The question is, what happened to the demonstration of the power of the fourth degree of Kabbalah? We are hard pressed to find it today. The answer is that the demonstration of that power was a gift. It was never meant to be permanent."

"The lasting and permanent demonstration of the power of God flows from the wisdom of God, and the degree of the wisdom of God that generates that primordial power is the first three degrees of Kabbalah. Today" -- in other words, when you have the first three, they produce the fourth degree.

"Today, the brethren at the LEM CCK have received permission from the Lord Jesus, to study philosophical and prophetic Kabbalah, which is what we do. At the time that I wrote this letter" -- yeah, we do not have practical Kabbalah yet. "Enclosed are some LEM and CCK books and CDs." Blah, blah, blah, blah. [UNINTELLIGIBLE]

So I do not know what terrified him so. I believe he had a spirit guide, but who knows how people get affected. You know, there is somebody that was not a believer that has access to my books - - actually they are a Jewish person that has access to my books through a business connection. I offered them a copy of a book on Daniel, chapter 8 because there is nothing -- it is all Old

Testament. And I said, would you like a copy of the book? I had the book in my hand. And they said, "No!"

And then there was so -- I was shocked. And, they were so shocked that they said it themselves. And, then she said that, "I read it." So, obviously she read it, and something -- I went looking through the book. What could have possibly produced a reaction like that?

I do not think she understood anything. She must have felt something in her heart, you see? This man that I sent this letter to, he must have felt something that upset him. She must have felt something that upset her. She could not possibly have understood it. What would call forth a -- and I teased her about it a couple weeks later. I teased her about it. I said, oh, so you do not like my book. She saw that I was smiling, so she just put her head down, you know. That book -- she had a bad reaction to that book.

So, brethren, today the Lord gives us a formal witness from the Jewish community to what he is doing here. Whether the Jewish community would agree with this or not, that is what the Lord told me to say, to tell you all and to speak into the atmosphere. Today -- oh yes, yes. Today he wit- -- gives a witness from the Jewish community to what he is doing here. And this witness from Rabbi Abulafia, he said, is an intercessory move. It is an attempt -- I do not know if attempt is the right word. It is God's move to cast a protective garment over the Jewish community. [?Right?], whatever is coming down the pike, brethren, this is very, very significant, if you can hear what I am saying. I do not know what he is going to do, but he is certainly -- God does not do anything without telling his people, you know.

So he is saying that what we are doing today with Rabbi Ablulafia's work, the prophet that most of Israel rejected, that other Kabbalists rejected -- God is using him as a cover to protect whoever is going to be protected. And the ones -- how does -- how is -- are -- who is chosen to be protected? By the condition of your heart, brethren, you know. Those who are attached to God are protected. It is not a -- how do I say -- if you want to be connected to God, you can -- you too can be connected to God. You too can be attached to God if you do what it takes to attach yourself to him. He wants to be attached to you, [?but?] there is a protection for those who are attached to him. It is not available to those who are not attached to him.

To be attached to God you have to be consecrated to him. You have to be separated from the world in some significant ways. You have to be separated from the world in some significant ways. You cannot be in fornication and be attached to God. You cannot be actively cheating in business or in school, on tests, and be attached to God. Actively -- I mean, habitually. You cannot be a habitual fornicator or a habitual adulterer or a habitual slanderer -- everybody sins here or there, you know -- and be attached to God. And if you are attached to God, every time you sin like that, you are in danger of being detached. So you better repent right away, because sin separates us from God, you see.

OK, brethren. I thought we would start with the preface. There are several comments that he makes that I can -- that I could comment on, but I think that I will read you the whole preface. The whole first page I have no comment on. I was planning on starting over here if you can see my highlighting, but I think you would be interested in hearing about the man, so I will ready you the first page.

This is the preface of "The Seven Paths of Torah," by Rabbi Abraham -- or Abraham as he would say -- Abulafia, "Sheva Nativot Ha-Torah."

Preface. "Abraham ben Samuel Abulafia was born in the year 1240 at Saraso- -- at Saragosa, in Aragon" -- of Spain. "He died some time after 1291. Very early in life he was taken by his parents to Tudela, in Navarre, where his aged father carefully instructed him in the Bible and Talmud."

For those of you that do not know, the Talmud is -- it is a compilation of opinions and parables. It is -- that the Jews call the oral Torah. It is the -- it is all of the -- it is pretty much what I do. They call it the Mishpatim. It is their commentary and their revelatory extension of what they read in the Scripture. Does anyone not know what I just said? Do you know what I just said? OK.

"When he" -- and I -- some of it is good, but I do not subscribe to all of it. They consider it equal -- at least this [UNINTELLIGIBLE] that I am associated with, they consider it equal to the Torah or the five books of Moses. But I do not because there is at least two things in that Talmud that are absolutely ungodly. Nobody could tell me they are of God. So I acknowledge that there are some good things in the book, but I do not consider it equal to the Torah, [?right?].

"When he was eighteen years old his father died, and two years later Abraham began a life of ceaseless wandering. His first journey was to Palestine where he sought to find the legendary river Sambation" -- I never heard of that -- "and the lost Ten Tribes. However, he got no further than Acre" -- A-C-R-E. " However, he got no further than Acre owing to the desolation wrought in the Holy Land by the last Crusades. He then determined to go to Rome, but stopped short at Capua where he devoted himself with passionate zeal to the study of philosophy and of 'Moreh' -- of the 'Moreh' of Maimonides" -- the great philosopher Maimonides -- "under the tutelage of a philosopher and physician named Hillel" -- who is a very famous Jewish commentator -- "probably the well known Hillel ben Samuel ben Eliezer of Verona."

"He always held Maimonides in the highest estimation, and often made use of sentences from his writings, but he was little satisfied with any other branch of knowledge that he acquired: he always thirsted after the highest. Being of a communicative disposition, he was able and eager to teach others. He wrote industriously on kabbalistic, philosophical, and grammatical subjects, and succeeded in surrounding himself with numerous pupils to whom he imparted much of his own enthusiasm. Upon his return to Spain, he began to experience visions, and at the age of thirty-one, at Barcelona, immersed himself in the study of the 'Sefer Yetzirah' and its numerous commentaries."

The “Sefer Yetzirah” is sometimes called the foundational book of Kabbalah. It was written supposedly by Abraham. “This book, and particularly the commentary and method of the German mystic” --

You see, “method of the German mystic.” They are all talking about attaining to prophecy what Christians get for free. It is amazing. I am not talking about the gift of prophecy, thus saith the Lord, de, da, de, da, de, da. I am talking about prophecy which comes only out of Christ, OK. It is speaking the word of God. It is a living voice inside of you that speaks Christ. When I preach I -- it is prophecy. Every word that is truly from God through the in- -- through the mediator, which is Christ, is prophecy, you see.

So, “This book, and particularly the commentary and method of the German mystic, Eleazar of Worms, exercised a deep influence upon him, and had the effect of greatly increasing his mystical bent.” You see, he was a mystical Kabbalist. He was not all intellect.

“Building on the ‘Sefer Yetzirah,’ which held language to be the constitutive force of creation” -- “language to be the constitutive force of creation.” Remember there was sound before there was light. God said, let there be light. He considers language to be the force that holds creation together, sound.

“Abulafia regarded the letters of the alphabet” -- and he is talking about the Hebrew alphabet now. He “regarded the letters of the alphabet, their vowel points, as well as their combinations, their [sic] permutations, and numerical equivalents” --

I know I have talked to you about this before, what a permutation is. I will explain it to you again. If you take the number 10 -- if you take the number -- you take numbers 1 through 10, you have 10 digits, OK. And then you add the number 1 to each of the 10 digits. 1 becomes 2. 2 becomes 3. 3 becomes 4. 10 eventually becomes 11, OK. So you have a whole new set of numbers. Then you start over again; you add the number 2 to every one of those 10 digits. 2 plus 1 is 3. 2 plus 2 is 4.

And they do this until they have every possible combination of those numbers, and they use them as a fo- -- in my opinion -- they may not agree with my words -- as a form of mind manipulation, which catapults them into a trance by which they hope to contact an angel and receive revelation. That is what it is all about. So all that we do is cry out to God. Some Christians feel the need to fast and pray, but many of us get answers.

So, “Abulafia regarded the letters of the Hebrew [sic] alphabet, their vowel points, as well as their combinations, their [sic] permutations, and numerical equivalents, to be symbols and cyphers of existence itself.” And that is what the Kabbalists teach, that the Hebrew letters or the spiritual forces represented by the 22 Hebrew letters existed in the empty space from the beginning -- that is what they will tell you -- and that it is these very forces upon which creation was built.

If you can hear it, I am saying the same things. I am saying there was an entity present. Her name was Malchus, and she was a female seed, you see. And she contained all of the elements necessary for creation. And there was earth growing out of her side. And this was how the soul that became a living soul was formed. We are saying the same thing in different language.

Personally I think that what God is doing in this generation, although I know it is very hard to understand what I am preaching -- for the average person, it is very hard, but I think it is a lot easier than what the Kabbalists. I mean, I remember when the Lord first started us with Kabbalah, what did that mean to me? Well, the Hebrew letters were in the abyss, and they were the foundation of creation. I did not have a clue. I did not have a clue in those days. I did not even understand that the Hebrew letters were symbols for spiritual forces.

You know, I did not have a teacher. Well, my teacher was -- I did not have a human teacher. It is very hard learning from a spiritual teacher, see. And when you look at these Kabbalistic books, they do not explain things, and they deliberately do not explain foundational things because they want you to go to a teacher. And I am not saying they are wrong, you know. Just saying it was very, very hard learning what I learned, and I have no way of judging what I know today. I have no way of judging it. I just believe that I am functioning with regard to what God wants me to do and part of which is teaching you all.

So he is claiming that these letters and their vowel points and their combinations and their permutations and their numerical equivalents "to be symbols and cyphers of existence itself. These discoveries possessed for him an illumining power the [sic] most effectively -- that most effectively propelled him on to a deeper study of the divine names; especially of the consonants of the Tetragrammaton."

So what they do to get what we get by just praying -- some people fast. I do not fast, you see. I do not fast because the revelation I get comes from Christ within me. And when the master is with the disciples, they do not have to fast. That is what Jesus said.

The people who fast are the people that have the Holy Spirit, people that have the Holy Ghost. Not that they have to, but the people who fast tend to be the people that have the Holy Spirit. The master is not with them. The Holy Ghost is inside of you, but he is not a personality rooted and grounded in you. It is not your new man. It is not an inner -- the Holy Ghost is not an inner man; it is a Spirit, see.

So what he is saying here -- of the study of the divine names -- so what do they meditate upon? When they meditate what do they meditate upon? They meditate upon the Hebrew letters., you see. They will meditate on one -- I have read some of their systems, you know, or at least the beginnings of it. They will see a vision, a Hebrew letter, and focus on it and focus on it and focus on it until their catapulted into an ascended state of consciousness where they hope an angel of God will meet them and give them revelation.

But I do not -- I mean, I know everybody is not like me. I do not know anybody that is like me, but you can all look at me and say, well, someday you might be like me. I -- at this point -- at the point -- and I was not always this way. But the point that I am at now, frequently the Lord talks to me, and [before?] I talk to him. It is a continuous conversation. And all the questions that come up in my mind, it is -- probably it is Christ in me asking the questions. Is there room for anything else?

I only come down, out of that place, when -- on two occasions, if I have to talk to somebody -- if I have to communicate with somebody, I have to come down to where they are. Or I reach the point where I cannot take it anymore, and then I watch some stupid television program because I -- my brain is burning. I cannot take any more.

It is continu- -- he talks to me continuously. I hope he is talking to me. He is talking to his Father continuously, and I am there, you know.

Brethren, your body is for the Lord. Paul said your body is not for fornication. Your body is for the Lord. What does that mean? You were born to be a vehicle that would house Christ, and if there is any room left over in your life to pursue your own interests, well, praise the Lord.

But I want to tell you that once he gets -- once he starts to mature in you, there is really no room in your life for anything else. And that is why you were born, and that is why he saved your life, to be a vehicle for him to exist in.

And what does he want to do? He wants to reach out to other people and plant his life in other people because he is the master, and humanity is the slave. And that is the truth.

Now if we can just get past it, what he wants to give us is a much better life than what we have. But for the present moment, we are screaming and yelling and kicking every step of the way. We do not want to go. We do not want to give up what we have here. So sometimes he has to let it become so bad that we would be willing to give it up.

OK, "These discoveries possessed for him an illumining power" -- OK, the -- studying the divine names, and he says especially the consonants of the tetragrammaton.

I remember the first time I put the tetragrammaton on the board. I remember exactly where I was standing. It is amazing the things that I remember. And the Lord told me that the brethren who were in the meeting at the time did not believe what I was writing, and they were just disagreeing with me and letting me teach away, you know, saying it was not of God. Because I confronted them; I turned around and confronted them, see.

So the tetragrammaton is YHVH. We did a lot of study on YHVH when we first started with Kabbalah. So that is what they do. They meditate on the names of God especially the tetragrammaton, which is the YHVH. And there is a 72-letter name of God, and we studied all of

this years ago. It was a very dry study. It was very, very painful. But we all -- me and the few people who [?put?] there, we just did it, and then we came out with something of value.

So, "With such auxiliaries, and the observance of certain rites and ascetic practices, mankind, he says" -- this is it. Now this is my first highlighting in the book for you. This is Rabbi Abulafia's definition of what mankind's highest aim of existence is. And I take umbrage with -- well, I guess he could be saying mankind. I would be -- mankind versus to humanity. OK, let us leave it. And you got mankind is Adam. Fallen mankind is humanity. I do not know if he would distinguish the same way, but what he is saying here is that he believes that the highest aim of existence for a human being is to become a prophet.

So the highest aim of your existence -- everybody does not aim that high, but that is as high as a human being could aim for, to become a prophet. "Not in order to work miracles and signs, but to reach the highest degree of perception" -- spiritual perception.

I talk to you about it all the time. I know what is on your heart. I have words of knowledge for you. I understand things. I just ask the question, and I understand what is going on in the world. I understand what is going on in people's hearts. Perception -- I see people interacting with each other, and I see what is going on between them whether it be for good or for bad. I see things that other people do not see.

So, "the highest aim of existence," in Rabbi Abulafia's opinion is to become a prophet, not to work "miracles and signs, but to reach the highest degree of perception and to [sic] be able to penetrate intuitively into the inscrutable nature of Deity" -- to penetrate the nature of deity, that means that nature becomes yours.

To understand "the riddles of creation," which we are doing right now -- we are understanding - the Lord is teaching us the riddles of creation. This great mystery of the Malchus and everything that I have been teaching, even the mysteries of the grays and the reptilians, I have never heard anything like that anywhere, [?OK?].

And I am going to repeat again what the Lord told us recently when someone said to me, you cannot have something different. There is nothing new under the sun. It is true there is nothing new under the sun, but you do not know everything that is under the sun.

So it may not have been taught before. You may not have heard it before. So the person who said that to me assumed somebody else was teaching it somewhere. Everything under the sun has not been taught yet. You have to be glorified to know everything under the sun.

So we are looking at "the riddles of creation, the problems of human life" -- and I talk a lot about the problems of human life. God is very concerned with the problems of human life. "As well as the purpose of the precepts" -- that is, like, the rules -- "and the deeper meaning of the Torah."

But we do the [UNINTELLIGIBLE] here. We study the [UNINTELLIGIBLE], and we study the law. I say the weakest a- -- everything that he names, the weakest area or the l- -- meaning that the least that we have studied is the law. It was quite a few years ago that the Lord said he was going to start teaching us how to apply the law from a spiritual point of view, and it has just been a little drop here or a little drop there. We do not go very far with the law. I do not know why, but I know that in due season, when we need it, we will be able to apply the law of God, the written law of God, to a spiritual application.

Because when you apply the law to the letter, you put people in bondage, you see. And at the very least, I know this, that the letter of the law will kill you, that at the very least, the purpose of God is to have that perception that h- -- that Rabbi Abulafia talked about, that you look at the person's motive.

If somebody murders somebody, if they murdered somebody that was trying to kill them, is that the same as walking into someone's house and trying to rob them and killing them because they will not give you their money? Two completely different circumstances, but the law would say there is no room for discernment. There is no room for motive. You did it. You are guilty.

And what comes to mind -- I just wish there was a way to follow up on these things, with something that really irked me years ago. A man with his wife and his baby moved up from down South, and he had a gun. He ha- -- it was a licensed gun in the state that he came from, and he applied for a license in New York. And he put the gun away. And then one night, there was -- someone burst -- broke into their home and was in his daughter's bedroom. And he took down his gun, and he shot the guy in his daughter's bedroom.

And some stupid prosecutor in The Bronx was prosecuting this guy for using his gun without a license. No perception, no spiritual perception, that is what is happening to the country today. That is what happens as the Spirit of God departs from you. You are left with the letter of the law, and it destroys people, destroys them.

That prosecutor had the option. It was his discretion to prosecute or not prosecute. He did not have to prosecute. Crazy, the man is crazy. So we have people that are in of- -- high offices today that are not qualified to be there. They are not qualified to judge God's people. You see, we are -- the nation is under a curse.

So I am going to read this one more time because I love it, OK. This is Rabbi Aful- -- Abulafia's opinion of the highest aim of existence for a human being, to become a prophet. Now that is not the gift of prophecy in a church. It is the prophecy that comes out of Christ, OK.

"Not in order to work miracles and signs" -- in other words it goes without saying that as you serve God, at some point miracles and signs come forth, but that is not the reason you should be desiring prophecy -- "but to reach the highest degree of perception" -- the perception of men's motives, the perception of the powers that are working behind the scenes. [?Right?], you should

never be fooled or tricked because you see all this skeletal, spiritual operation behind everything that is happening out here.

And, “to penetrate intuitively into the inscrutable nature of the Deity” -- to actually understand the nature of God. What -- as far as we have been taught so far, what is the foundation of the nature of God? Could anybody answer that question?

Can you say it again?

Yes. Based upon what we know so far about God, what would you say is his foundational characteristic?

Righteousness.

Well, he is righteous, but I do not -- that is not what I am looking for. What I am looking for is compassion, you see. His nature towards us -- maybe I should have said towards us. His -- of course he is righteous, OK, but towards mankind, towards humanity, OK, his compassion -- it is his compassion that heals us. It is com- -- it is his compassion that is saving us. It is his compassion that is feeding us. It is his compassion that [UNINTELLIGIBLE] his compassion that cares about us.

So, yes, indeed he is righteous, but righteousness alone does not really do anything for us. Maybe I did not phrase it properly. I am not sure; I have to rethink that. His compassion, just that compassion --

I am going to repeat a testimony that I gave years ago when I was so zealous in those days. I was so jealous [sic]. I am very tired these days, brethren. It has been a long, hard walk for me, 35, 40 years, and I am 28 years in the ministry.

But I was so zealous in those days, and I had a secular job in Manhattan. Went out on my lunch hour in Madison Avenue. It was so crowded, you could hardly walk without bumping into somebody.

And this little -- I am waiting to cross the street, and this little, old lady is there. And she says, would you help me cross the street? I said, sure, and I took her arm. And I walked her across the street. By the time we got to the other side, she was telling me her whole life story.

I was up, maybe 40th Street, maybe 42nd Street. I walked with her all the way -- I think all the way down to 33rd Street. And she had broken her arm or broken something, and she was having this problem in a court of law. And someone was taking advantage of her.

And I must have told her that I was a Christian because by the time we got to 33rd Street, and I had to head back -- I only had an hour for lunch. I am praying the whole time, Lord, what am I doing here?, you know. And she said to me, well, I do not -- she was a Jewish lady. She was a Jewish lady.

And she said to me -- she looked me right in the eye, and she said, I just do not understand one thing. And she had -- she was being cheated by an insurance company, you see. And she looked me right in the eye, and she said, what I do not understand is why God helps you Christians, and he will not help me.

And I did not know what to say to her, and I had to go back to work. And I turned around from her, and I cried like a baby. Well, nobody cares in Manhattan anyway, walking down the street, crying like a baby, saying -- I asked her if I could pray for her. She would not let me pray for her - - crying like a baby, saying, Lord, I do not -- what can I -- she would not let me pray for her. What can I do for her?

And he said to me, you do not have to pray in a situation like that. That compassion that just broke forth on you has broken her yoke. She will be delivered in that court of law because Christ in you met her on the street. There he was, talking to her from behind the veil of this woman, me, and she could not see it, and she did not know it. It was like right out of the Bible. It was like right with the -- Jesus meeting the woman at the well.

I ju- -- I barely could compose myself to go back to work. So how many people do we meet that we just think kind thoughts towards? How many people do we meet that we forgive that they do stupid things? People just do stupid things, and we do not know how we affect their lives because we just have compassion on them.

What about -- it was just a year ago I met that woman in the supermarket. I am on the line in the supermarket, and this woman in front of me turns around and says, do you know I have cancer? And I said, I -- oh. I -- she says aggressive cancer. I just stood there. And her daughter was with her. Her adult daughter was with her. And she looked at me, and I just -- I was just standing there.

And they left. And I left the supermarket, and I cried all the way to my car. And I cried all the way back to this parking lot over here. And I will never know if she was healed, and I want to believe she was healed. I would like to believe she was healed. That compassion that came out of Christ in me, [?OK?] -- I thought she was -- when I thought about it, and I thought she really must have been a Christian and got a miracle, you see. That is his character. You see, that is his character.

I think righteousness is an attribute. I am going to have to really pray about that. I -- yeah, that is his character, compassion and forgiveness.

OK, brethren. "His most important disciple and the one who carried his system further" -- so you do not forget the deeper meaning of Torah, that is the [UNINTELLIGIBLE] of the Scripture, which we do here. We do all of this here. Everything he named we are doing here. We just do not have the miracles and so -- well, we have the miracles if you can see them, everybody's spiritual growth but [UNINTELLIGIBLE]. They are very big miracles.

They are just not obvious to the world, and sometimes they are not even obvious to the people that are in the ministry, the degree of growth that they are experiencing. I look at the degree of growth that I have experienced, and I am just flabbergasted. I look back at where I came from, and I am not even near the same person. What has happened to me? You see.

So he is talking about reaching “the highest degree of perception.” He is talking about spiritual perception, the ability to understand the nature of God. You know, you read in the Scripture that Jesus cried for people. Did anyone ever tell you that when he cried, they were healed? It does not say -- you see, it does not say it in the King James. It says he cried. It does not tell you that people were healed because he cried, see.

The -- it does not tell you what it means, you see. His nature, the “nature of Deity” -- of course deity was within Jesus. “The riddles of creation,” which we are definitely learning here, “the problems of human life,” which we definitely deal with here, the law, which we deal with a little bit and “the deeper meanings [sic] of the Torah.” We have got the whole thing, of course not in its fulfillment because all of these aspects are infinite. But we are learning all of these things in this ministry.

They should be lining up outside my door, begging to get in. And the fact that that is not happening attests to the ignorance of the generation.

“Abulafia soon left Spain again and wrote the first of his prophetic books, ‘Sefer’ -- sefer means book -- “ha-Yashar’ (The Book of the Righteous in 1279 at Patras, Greece. In obedience to what he believed to be an inner imperative” -- we would call it an unction from God.

“He went to Rome” -- do you believe this? -- “he went to Rome in 1280 in order to effect the conversation of Pope Nicholas III” -- do you believe that? In Jewish they say chutzpah. Do you believe that chutzpah? You know, I believe his motive was righteous. I believe he recognized the idolatry and the error in Chr- -- in Catholic doctrine, and he really wanted to help the man and the millions of Catholic followers.

So he went “on the day before New Year’s [sic]” in the year 5041. “The pope, then in Suriano, heard of it, and issued orders to burn the fanatic as soon as he arrived. Near the inner gate, a stake was erected in preparation. Not in the least disturbed, however” -- I want to tell you I do not have that kind of guts. I re- -- I said to the Lord this morning, that is just amazing that we was so sure it was God sending him to covert the pope that he was facing being burned alive at the stake and headed right for it.

“Near the inner gate, a stake was erected in preparation. Not in the least disturbed, however, Abulafia set out for Suriano and arrived there on August 22. While passing through the outer gate, he heard that the pope had succumbed to an apoplectic stroke during the preceding night. Returning to Rome, he was thrown into prison by the Minorites, but was liberated after four weeks’ detention. He was later heard to be in Sicily where he appeared as a prophet and Messiah.”

So he declared himself to be Messiah in Sicily. "But his [sic] claim (to Messiahship) was laid to rest by a letter to the people of Palermo that most energetically condemned Abulafia's conduct." I do not know which conduct. I do not know whether it meant the pope or not.

"It was written by Rabbi Solomon ben Adret, who strove with all his power to guide men's aright during those trying times of hysterical mental confusion." In other words he was a good rabbi. He was a good rabbi, but his -- I keep telling you we all have our limitations. So you should never think -- no matter how brilliant you become, whether God gives you miracles or not, no matter how much knowledge you have, no matter how much perception you have, you need to know that there is a line. There is a line that is the end of your ability, and if you continue to believe and act as if you have those abilities after you cross over the line, you are going to be in great sin. You came against a great man of God, OK.

There have been a couple of men that have tried to take authority over the writing that God gives me. One man had a -- today he has a very big ministry. He had a church down in Freeport. He had a church down in Freeport, had a deliverance ministry in Freeport. And I send out my work to all these people. That what I am supposed to do.

So he sent me a letter that he wanted to see me, and I knew that he wanted to see me because he did not think that what I sent him was of God. So I agreed to come, and then he just dropped it. He never told me why, just dropped it. I never went; I never saw him.

And today I hear he has a tremendous ministry. He moved down to Florida. He has the church. Someone else is running the church here in Freeport. He moved to Florida. I hear he has several churches under him, and he became a big man in Go- -- he was a very anointed man of God.

So what am I saying? He heard the Lord telling him to leave me alone, see. Leave it alone if you do not understand it. The tendency of the carnal mind is if you do not understand it is to condemn it. But he heard God telling him, leave it alone, [?see?]. The other guy that tried to stop it is dead and his wife with him. I am just telling you the truth, telling you the truth.

"But this claim (to Messiahship) was laid to rest by a letter to the people of Palermo that most energetically condemned Abulafia's conduct. It was written by Rabbi Solomon ben Adret, who strove with all his power to guide men's minds aright during those trying times of hysterical mental confusion." I am not sure what he is referring to other than news about Jesus, but I am just guessing.

"Abulafia had to take up the pilgrim's staff anew, and under distressing conditions compiled her 'Sefer ha-Ot' (The Book of the Sign) on the little island of Comino, near Malta, from 12,085-88 [sic]. In 12,091 [sic], he wrote his last, and perhaps most intelligible work" -- and I will not read the Hebrew. The English is "Words of Beauty." After his -- after him -- "after this all trace of him was lost."

OK. Now -- we are going to start talking about what he teaches now. [UNINTELLIGIBLE] I would not think there would be any questions. Any questions at this point? OK.

“Abulafia calls his Kabbalistic system ‘Prophetic Kabbalah’” -- so he is the author of “Prophetic Kabbalah” -- “distinguishing it thus from that of his predecessors, whose works he considered of lower grade” -- listen to this. All of the Kabbalah that we have been studying, he considered it of lower grade. The Kabbalah that we started -- that we cut our teeth on, he considers it of lower grade -- “because it satisfies [sic] with the characterization of God as En Sof, with the Sefirot as vague intermediaries.”

I will read this again. “And with the doctrine of the transmigration of souls, and because its method remained easily [sic] -- essentially speculative.” In other words -- we will get to it as I read on, but I will tell you in advance, what he is saying is there is nothing like having a personal relationship with God through a mediator. He calls it a living word.

So what he is saying here -- this is my opinion of what is being said here by the writer of the foreword, that Rabbi Abulafia thought that the Kabbalah that we studied, the Kabbalah that we cut our teeth on, an inferior grade of Kabbalah, the Kabbalah that teaches that God is called Ein Sof, the infinite one, the impersonal, infinite one, and with the 10 Sefirot as vague intermediaries. And that was how we started out. That was how I started out, thinking that the 10 Sefirot were vague intermediaries.

Today I know that they are not vague intermediaries. The Sefirot are n- -- and I told you this. I do not know how many of you have grasped this yet. They are not vague intermediaries. They are conscious, spiritual beings that appear in mythology as gods, 10 gods. Almost every system of mythology talks about the 10 gods now.

And they represent a whole -- a level of consciousness, a world, a world of consciousness. They represent parallel universes, 10 parallel universes, and each of those universes has its own creatures that live there.

Man, OK, not humanity, not fallen man, but mankind, Adam, he is the aspect of creation that pulls together all of the elements of creation, now not in our fallen state. In his mature state, Adam -- included in Adam are all the elements of creation, and there are many elements of creation. People in the world frequently call them nature spirits. There are creatures that are aspects of creation that exist on every level of creation.

At -- Adam has the ability to exist on all levels through our mind, you see, where there are elemental creatures that they live only -- you might liken it to a point. A point becomes a line, and then a line can become three-dimensional. A point is one dimension. A line is two dimensions. And then it becomes -- when you draw with it, it becomes a three dimensions.

So there are creatures that exist on the point level, you see. We live in a multiverse. We have a physical existence. We have a mental existence. We have a spiritual existence. And if you are in

this ministry, you have a super-spiritual existence and a spiritual existence beyond your own ability, the spiritual existence that God gives to us.

These nature spirits, they exist only on their level. They do not reincarnate. They are not souls. They just exist. Like, you might say they exist -- I do not know if this true, but you might say they exist in this [?window?] or in that tree over there. It is as far as they go. They exist in a tree, see.

This creation, brethren, is so great. You know, people today, they will tell you, you know, fairies and goblin, they are evil. Yes, the whole creation is evil. Humanity is evil. The whole creation that is not attached to God is evil.

It is almost like saying that the atoms of nature actually have consciousness. The atoms of the trees or the grass ha- -- they are conscious atoms, little people. God is so great that they exist on every level, and mankind, Adam, is the only aspect of the creation that contains them all and has authority over them all. Try and wrap your arms around that.

So we are reading here. So he declared himself to be Messiah, but he was so shot down by this other rabbi that he did not recover. The people did not receive him as Messiah. I think I just read you all this, OK.

“All trace of him was lost” -- OK. “Abulafia calls his kabbalistic system ‘Prophetic Kabbalah’, distinguishing it thus from that of his predecessors, whose works he considered of a lower grade” -- and he considered it a lower grade because they were satisfied “with the characterization of God as En-Sof” -- infinite. We studied that, right. “With the Sefirot as vague intermediaries.”

And we stu- -- I preached that for years that the Sefirot -- they were not personalities to me. They were not real to me. They were just circles on a piece of paper that I drew. And they were also satisfied with “the doctrine of the transmigration of souls, and because its method remained essentially speculative.” In other words they had no personal confirmation. It was speculative. It came out of their intellect that was influenced by their -- I do not know if they would say this or not, but I am saying it, that they were spiritual because of the spiritual inheritance. And they studied very hard, and they drew conclusions from what they studied, but there was no personal contact with the deity.

Rabbi Abulafia claims that he heard a living voice. He heard the voice of Christ. So he consid- -- it is the same thing as me saying Pentecost -- not to attack Pentecost, you see. But Pentecost is inferior to the Christ-driven ministry. Pentecost is great, [?you know?], compared to the layer before it, but now there is a new layer. It is called Christ.

And the Lord wants to bring his church up into up, and he has been trying, as far as I know, for more than 20 years. And they are not recognizing it. His preachers, his teachers, his people, they are not recognizing the next move of God. They do not recognize it. Most of them think it is wrong. [?We will?] just lay it down. They are not interested in it because they want what is old.

It is going to be interesting to see how the Lord witnesses his truth to them that this is his next move of God. See, and the Scrip- -- brethren, the Scripture says that in that day -- that this is the day of the Jew that is coming, but of course we are all Jews from this point of view that a man will be sitting with his hands on his loins with the pains of a woman in travail.

Brethren, it is the circumcision of the heart. Christ is coming after his people with a circumcising knife, and there is no place to run. He says in the prophet Habakkuk, if you are in heaven, he will find you. If you are in hell, he will find you. Why? Because he is inside of you, and he is cutting his way out. He is cutting his way out, you see.

And he is casting off and discarding our carnality, and it hurts. There is no place to escape once he comes for you. Once he wakes up inside of you, and he lays hold of that knife, there is no place to run. But there are going to be many that will be having this experience without any previous warning. Why? Because they have refused to see the signs that the Lord has demonstrated to them. So they will be circumcised from within.

What does that mean, circumcised from within? It means Christ will take over your life and bring painful experiences into your life that will result ultimately in your eyes opening to the reality of the next layer of the move of God so that you will be able to embrace it. Jacob's trouble. It is called Jacob's trouble. It is around the corner, see. The next move of God, with all of its glory -- and there will be glorious miracles associated with it -- it also includes the circumcision of your heart.

So there is -- brethren, there is an angel in the Book of Revelation. It has one foot on the land and one foot on the sea. And the voice said, here is a scroll. Eat it. And it was sweet as honey in his mouth and bitter in his belly. This word is exciting. This word is delicious. And when this word gets inside of you, and he becomes Christ in you, and then he starts cutting his way out, you see. And that is no fun. But once he is out, it is like having a baby. You forget all of the pain that brought him into your life.

So he distinguishes his -- Rabbi Abulafia distinguishes his "Prophetic Kabbalah" from, let us say, Rabbi Luria's Kabbalah. That is what we were raised on here, Rabbi Luria's Kabbalah. But we flowed into Rabbi Abulafia's Kabbalah when we did not even know what was happening to us.

You may recall when the Lord first started teaching about the four kinds of Kabbalah, from which I read to you about, I th- -- I did not think that we even had -- I thought that the only thing that we had was philosophical Kabbalah. I do not know what I wrote there, but I did not think we had the whole thing. And then this divine doctrine, which I now know is the "Prophetic Kabbalah," I did not even understand that. I mean, I understood it, but I could not explain it.

And when I read this in Rabbi Abulafia's book, "The Living Voice," I realized what "Prophetic Kabbalah" is. We have it. I just did not relate it to what was being said. I hear the living voice. I hear it in my heart. The true speech is in your heart. Language is not true speech. The true speech is in your heart. If you are spiritual enough to perceive the living voice in your heart, there is no

need for it to be spoken in your ear because what you hear in your ear -- you can easily be tricked by what you hear in your ears.

I am very uncomfortable when the Lord speaks to me in an audible voice. I do not like it because to me, it is much more easy to be tricked with an audible voice than the speech of my heart. I do not know how to explain it to you.

This -- it is the speech of my heart. I just know that it is God. Now can you not be tricked? I -- of course I could be tricked, but I just know that it is him. People have asked me, how do you do that? How did you know that? I do not know how to answer you.

Jesus said, "My sheep know my voice." Well, his voice is in here. It is just a knowing. It is a knowing that it is God. And he said, "and they will not follow another." So it is knowing that somehow he has taught me somehow.

It was like saying, how did that -- how does that little boy -- it is like being in the middle of France, you know, and saying, how does that little boy, at 3 years old, speak English? How did that kid learn to speak English? Well, his parents have been speaking English to him his whole three years of life. Or visitors come over here in the middle of America, and you see a little 4-year-old boy speaking perfect Spanish. How did that kid learn to speak Spanish? Well, that is the only language he knows.

How did I learn this? My father taught it -- taught me how to talk. I do not know how to tell you. It happened to me, [?see?].

So my understanding today is that when I hear the speech of my heart, it is Christ in me, and I feel comfortable. If it is not him, I am anxious. If it is not him talking to me, I have anxiety, and I am anxious. I do not like it when he does not talk to me. It makes me very nervous.

And that is why I have been going through this whole crisis with this air conditioning. My big problem with the air conditioning is that I cannot hear the Lord talking to me. That is my whole anxiety, that I cannot hear him talking to me, so I am not sure what I am supposed to do. That is the whole source of my anxiety.

When I hear an audible voice, my understanding is it is the Lord Jesus because the Lord Jesus is not in my heart. He is out there. His son, Christ, is in my heart. So I hear some Pharisees saying, oh, Sheila, Jesus is in your heart. He is in my heart by virtue of his son, Christ or Christ Jesus, whichever the truth is of my condition right now. I am not sure.

But the Lord Jesus himself is in Atzilut. His Son is his proxy in my heart, see. And they are attached to each other on some level, at least com- -- in communication with each other. So when I hear an audible voice, it is the Lord Jesus talking to me. Christ speaks to me by telepathy. He speaks to me by the speech of my heart. But I hear a voice, it could be the Lord Jesus or it could be someone else's mind or it could be mind control.

I do not know that I have ever -- I do not know th- -- if I have ever been deceived by the voice of my heart, it was so rare that I cannot even remember the occasion right now. It is just a know- - you just know that you know that you know. And it is more than -- you see, it is more than the -- how do I explain this to you?

It is more than language, you see. Language you hear it, you know, and then it becomes an intellectual thing. The speech of your heart, it is both intellectual and spiritual. It is -- you know what you hear, but it is an em- -- I do not know if this would be the right way to say this -- an emotional witness. It is like a double witness in there. You understand the communication, and you feel a peace that tells you that it is God. It is a double witness, you see. A voice in your ear is just a voice in your ear.

One time when I came back from Africa, someone in Africa threw some kind of a curse, and he spoke right into my -- I think it was my left ear. It scared me half to death. Some witch doctor in Africa drank some blood and said a curse and spoke to my ear. And I do not remember what he said. He just -- I just remember that he scared me. I think astr- -- I think he astral projected into the house after that, see. You hear an audible voice in your ear. It could come from many sources.

But that speech that comes from the indwelling Christ, it is the communication, which is in thought. It is not in an audible voice; it is in thought. But it is much more than that, and I feel that I very inadequately explained it you. It is much more than the communication. It is the whole movement of your own -- then it is just right, you know. I do not know how to explain it any better than that.

It is much more than the communication of the words, which are actually thoughts. It is way beyond that, you see. So I do not -- I highly prefer that, you know, heart communication to audible communication. I -- the Lord -- I mean, I -- the Lord speaks to me s- -- not very often. The Lord Jesus does not speak to me very often with that audible communication, but -- I mean, I accept it, but I really -- I test it until it squeaks. I will test it until it squeaks. When I hear an audible voice, it makes me uncomfortable.

So, brethren, we are talking out -- about "Prophetic Kabbalah" and how Rabbi Abulafia compares it to more traditional Kabbalah, such as Rabbi Luria's Kabbalah, which we study here all the time.

Let us see what we just read here. OK. So he says the Kabbalah that he considers inferior, he considers it inferior because it is satisfied "with the characterization of God" -- of the Ein Sof as being infinite, that God is infinite and that the Sefirot exist, but they are vague intermediaries, and with the doctrine of the transmigration of souls. And it is therefore speculative because there is -- well, it is not said here.

What I am telling you is, based on having read this book before I preaching from it, is that there is no living voice attesting to it. It is, sort of, what I just said. It is like hearing the teaching with

your ear, but there is no witness of the heart. The living voice is that witness of your heart, you see, the speech of your heart. An audible voice comes from outside of you. And it is speculative.

So -- OK, so, "Such works were merely preliminary," he says. Rabbi Abulafia, he says, "Such works" -- such as Luria's Lurianic Kabbalah with his great Kabbalistic system -- "Such works were merely preliminary and" -- although I think he was before Rabbi Luria. "Such works were merely preliminary and an inferior grade of knowledge." An "inferior grade of knowledge" compared to "Prophetic Kabbalah."

So in other words, what I call the doctrine of Christ, me digging out Alternate Translations and telling you every word, well, this is what the King James says and that is what the lexicon says and this is the Alternate Translation and all of the work that we did on that level, is inferior to the "Prophetic Kabbalah" that comes down to my heart that I believe when I receive it because I have that witness. It is not just the thought. It is the whole witness of an inner person in me. I am totally inadequate in explaining to you. Maybe the Lord will give me a better way to explain it to you.

So let me leave it at this. It is two witnesses within me, see. So Rabbi Luria -- so Rabbi Abulafia, we might say, is comparing the doctrine of Christ to what I have been calling the divine doctrine, that truth, that revelation, that comes down with a double witness that you believe by faith because you recognize your own inner man speaking to you.

And then because you -- the Scripture says Abraham believed God, and God called him his -- accounted it to him for righteousness. So if you can do that, if it hap- -- it can happen to you. Or if you can believe me when I tell you that is what he is telling me, it is accounted to you for righteousness. And then after you are declared righteous, then the Lord comes down and gives us the Scriptural backup for it, you see.

Two different kinds of communication from God, two different kinds of Kabbalah. Rabbi Abulafia is saying "Prophetic Kabbalah" is likened into the divine doctrine. And traditional Kabbalah, such as Rabbi Luria, although I think Rabbi Luria was not a contemporary of Rabbi Abulafia -- I am not sure about that though -- and may have lived after him. The kind of Kabbalah that Rabbi Luria taught is inferior to "Prophetic Kabbalah" because there is no living voice.

It is speculative. It is like the scientific method. You study, and you draw conclusions. It is speculative, no living voice, you see.

"Such works were merely preliminary and an inferior grade of knowledge; he rather considered the highest goal to be prophecy, that would assure men a certain degree of communion with God" -- you see, he is talking about communion with God, communion with God, not just the knowledge for the knowledge's sake, not just the knowledge for the miracles' sake but communion with God.

“He considered the highest goal to be prophecy, that would ensure [sic] men a certain degree of community with God and direct experience of the divine.” Direct experience of the divine. “The means to this goal are afforded by the case [sic] -- by the close study of the names of God, particularly of the four-lettered YHWH [sic], and by Gematria, the symbolical employment of letters as numerals.”

So we do not -- I do not do any of that. I have got what Rabbi Luria is talking about, and you have got it through me by a totally different method. I -- that is the most exciting thing. God can do anything that he wants. So those of us that desire the results that it described here -- listen, brethren, you -- we have got to come out of our carnality.

Anybody hearing this and saying, I want these results. I want prophecy. I want the intuition. I want to be able to perceive men's hearts. I want to be able to understand nature and human nature. So why? To help me to live righteously and not be destroyed while I am living righteously, you see.

I want all of these things, but I do not know. I do not speak Hebrew, and -- actually somebody in this ministry said this to me, somebody who was in LEM. At the time we were still having LEM meetings. They said to me -- I said, why do you not come on Sunday to the CCK meeting?

And they said, I do not know. It is another language. I have to learn another language. I do not know. I do not know. Well, eventually they overcome because we are only CCK now.

See, do not think like that. Do not think like that. It is another language. Well, I do not know if I can do it. Just go. God will make a way for you, you see. He will make a way for you. Do not put yourself in a box like that.

“This [sic] means to this goal are afforded by the” -- I said that -- “the close study...of the four-lettered” -- tetragrammaton and Ge- -- and by Gematria. That is by giving numerical values to the letters and manipulating the letters. I use that very, very, very slightly and rarely if I cannot make any s- -- it is very rare that I use that -- “the symbolical employment of letters as numerals.” Oh, I said that already. Sorry.

“In this system, the letters of a word are not considered as mere vocal sounds, but as numerals, the sum of which may be replaced by an equal sum of other letters.” In other word, and they total up -- each letter has a number, and they total up the total number of the -- and they get the number.

Let us say it is 128. Then when they go to get their revelation, any other word that they find that totals 128 -- does not matter which letters they use. If the word totals 128, they say these two words are equal.

It is like in algebra, you see. If X equals Y, and Z equals Y -- can anybody finish it? If X equals Y, and Z equals Y, X equals Z.

If two things -- listen. If two things mean my -- if eyeglasses and -- I cannot -- I do not know how to say glasses in another language. I know how to say water in another language, OK. If this is agua, and this is water. If I tell you this is agua, and this is water, what conclusion can you draw? This is agua. This is water. Draw a conclusion. It is both agua and water. What does that mean?

It is the same.

Yes, but say it. Water means agua in another language, or agua means water in another language. Agua is Spanish. Say it. Say it. Agua means water.

Agua means water.

You can say it louder. It is OK.

Agua means water.

OK. So that is what -- that is how they use Gematria. They take a word, and they total the numerical value of it. And [?let us?] say the numerical value is 128. Any other word -- no matter what letters are being used, if they can find a word that means 128, that means the two words mean the same thing.

And that is -- well, they probably would say, wow, if they heard the way Jesus teaches me, see. But that is how they learn. The Lord has never had me use anything like that. But that is, like, pretty standard, you know, for most Kabbalists.

OK. It is almost like playing Scrabble. It says here -- listen. Let me read it to you again. "In this system, the letters of a word are not considered as mere vocal sounds, but as numerals, the sum of which may be replace by an equal sum of other letters, producing, of course, a new word."

It is like playing Scrabble. You break up the letters of the word, and you mix them around -- "a new word that must prove to be identical in significance, or at least allied with the first word whose sum it equals." So it is like taking -- in Scrabble you break up -- well, you break up a word, and you mix your letters up. And you make another word out of it. That is the general idea of it, but they do it with numbers.

"Thus Abulafia sometimes calls himself Raziel" -- which is the name of an angel -- "and sometimes Zechariah, because the total of the letters in each of those words equals 248" -- OK -- "which is likewise the total of the letters in his own given name" -- so he just -- he determined the numerical value of his own given name, Abraham, and he found out that there was a name called Raziel, which is the name of an angel, which also equals 248. And the name of the prophet Zechariah also equals 248.

So he considers those qualities. He takes them unto himself because he permuted -- it is called he permuted his -- the letters of his name and came to that conclusion.

“In one place” -- I do not want to get into all of these. I am not going to get into all of this Gematria with you. Let me get past it.

“He claimed to have derived his system of letter-symbols from Moses Nachmanides; but he probably drew it, especially the Gematria and the play with the names of God and the necessary attendant ascetic life” -- so we are being told here that he had an ascetic life -- “and contemplation” -- ascetic meaning he was not very involved in the outer world.

Brethren, I spent years -- at least 13 or more years -- really withdrawn from the outer world. And then the Lord started letting me out, so I can go out. I can touch the things of the world, and they do not pollute me. Well, it depends, you know. They do not pollute me if I do not do it too much.

I did not see a movie. I did not watch television. I -- like, for years, years. And that is what is called Kavvanah.

-- “from the German mysticism of Eleazar of Worms. His view of prophetism or the prophetic gift as the highest goal seems to point to an influence of Judah ha-Levi’s ‘Kuzari.’” That is interesting because this is the second time I have heard of the “Kuzari” in a week, and apparently it is an ancient, prophetic scroll. I do not even think it has been translated into English.

OK, what else do we have here? “He was the first one to allow the Christian idea of the Trinity to show a faint glimmer in the Kabbalah.” In other words he was reaching out to the Christians although we know that the Trinity is false. There is only the Father and the Son. The Holy Spirit is the Spirit of the Father.

OK. He wrote -- he has 26 writings. 22 of them were prophetic. “Due to Adret’s influence” -- that is the man who wrote badly about him and saying, no, he is not Messiah. “Even when some of the greatest kabbalists in history -- such as Moses [sic] Kordovero and Chayyim Vital” -- they both -- “mentioned him and cited his works.” Even so he never was acknowledged as Messiah because he was opposed by this Solomon Adret.

So Moses Cordovero -- and these are the two rabbis that I love their works. I have taught you from Moses Cordovero and from Chayyim Vital. And they mention him in their works.

And “his texts were studied up to our days only in restrictive circles devoted to establishing a direct communion with God.” And that is interesting because what we do here is only in restricted circles. We have tried to give it -- well, for the longest time, we kept the meanings private because we felt the message was so radical, we did not think it could go out. Now it is all over YouTube, and nobody seems to notice it. Anyway it is hidden in plain sight. But anyway I am trying to show you the parallels between --

Is it 3:30?

Yeah. [UNINTELLIGIBLE] to 3:30.

We finish today at 5. This is the second week I have mixed up -- last Friday and this past Friday, I thought it was Monday. Two weeks in a row, I thought Friday was Monday, so I am looking at the time and saying, was I supposed to stop at 2 of the clock now? It is Sunday. So you have to listen to me for another hour and a half.

OK. So he [?]led a glimmer in?] -- I mean, you could see glimmers of the Trinity except that the Trinity is a false Go- -- is a false doctrine, you know. OK, what else would interest you here?

"His texts were studied up to our days only in restricted circles devoted to establishing a direct communication [sic] with God." What else can I tell you? "Only around the year 2000 did all of his works begin to be published, which testifies the high degree of secrecy that always surrounded this author." I feel like I am a big secret, and this ministry is a big secret. All of his books "were never committed to print," blah, blah, blah, blah, blah.

OK, now. Are there any questions so far? OK, what is next in the book is a commentary describing his work. I am going to read you a des- -- further description of his work by this man Adolf Jellinek. He is the one that published his works. This is what he has to say about Rabbi Abulafia.

"In the Spaniard Abraham Abulafia of the thirteenth century, Essenism of old found its resurrection." He is saying he was an Essene. Does anybody else know who was an Essene? Who in the Scripture was an Essene? Does anybody know?

OK, John the Baptist was an Essene. He was someone that was consecrated to God. He shunned the world. OK, Essenes, they were -- they are called ascetics. They shunned the world. In this day and age, they would not go to movies, would not go to TVs. They would be called a holiness church. No drinking, no smoking, no coffee, you know, dr- -- women wearing dresses up to here. They were like a holiness group.

"Preaching asceticism and the highest potentiality of the spirit through communion with God, affected by a perfect knowledge and His [sic] use of names [sic], he was thoroughly convinced of his prophetic mission, and considered himself to be the God-sent Messiah and the [sic] Son of God," you see. And he may very well have been, see. I receive that Jewish teaching that there is always someone in every generation that is Messiah.

You see, for the longest time, I did not accept that because the thought in my mind was, well, to be Messiah -- oh, excuse me, brethren. It is, sort of, hot in here. The thought always in my mind was that to be Messiah, you had to be Savior. And I know what Jesus did. I know that his glorified b- -- the seed of his glorified self is inside of me. And so how could you have more than one -- how could you have one person in every generation doing that?

And the Lord gave me the answer. It was, like, almost an afterthought that the Lord gave it to me this morning that Jesus -- that Messiah and Savior are two different offices, so it is really possible to have someone who arises to the office of Messiah in every generation. But there is only Savior. There is only one man whose seed is growing inside of me. I -- that really blesses me. I really thank God for that revelation.

So there could be many men who attain to the office of Son of God. It is, sort of, like when the Lord told us that Elijah was an office. Elijah, you can -- the man was called Elijah, but basically he was called Elijah because of the office that he attained to. And that is really important to know because it means that someday, we might see somebody on the face of the earth that will attain to the same office.

What kind of an office? Well, we know he traveled in the Spirit. We know that he had confrontations with royalty. We know that he caused a drought and a famine. He had power over nature. He had power to stop it up, and he had power to start it again. You know, then he had power to kill, I think it was, 350 -- forgive me if I do not have the number right -- prophets of Ba'al. Now we know that he challenged the pagans, and Jehovah answered his prayer and sent down the fire and locked up the water, that God did great witnesses to attest to the man's greatness.

So if Elijah is the name of an office, that means we could expect -- we should not be shocked if we somebody -- see somebody else doing the same thing at some time now or in the future. Maybe the two witnesses are going to be doing the same thing.

See, so when I was in the church, there was always somebody saying, well, Elijah must be one of the two witnesses because he is going to be visiting plagues upon the people and doing the things that Elijah did. So they were thinking that the two witnesses would be a reincarnation of Elijah.

Well, you could look at it that way if the best -- if that is the best that you could do, but the Lord has taught us otherwise. The two witnesses may not be -- they may or they may not be a reincarnation of Elijah, but they will hold the office that Eli -- they will hold the office of Elijah. They will indeed be doing the same things that Elijah did because they will be holding the same office. We found out that Elijah is an office. Does anybody not remember that, that we found out that Elijah is an office? OK, brethren.

OK. All you people sitting in air conditioning watching us over the internet, we are all dying here, you know. Well, I keep remembering that I did this in Nigeria. When we preached in Delia [SP] Dotan's [SP] house in Nigeria, the whole electric was out. We did not even have a fan. There was no air conditioning. There was no fan, and I think there was no lights if I am not mistaken. It was no -- the whole electricity was out. For a whole week, I preached.

And I think it got to the last night. Maybe it was even more than a week. I do not know. But I got to the point that I walked in there one night, and I said, Lord, I do not think I could do this. I do

not think I could do this. And the electricity went on. Lord, I do not know if I could do this. Do you think that [?electric is?] --

OK, brethren. Let us see what else I have for you. I would like to read you this commentary by Mr. Jellinek, and then maybe we will end early today, everybody. I mean, I could keep on going. I just keep on going. But I do not know whether -- we will see if the Lord wants -- the last time I tried to end the mo- -- the meeting early, we wound up staying an extra hour, so you all do not want to do that now. So let us just ask the Lord if he is willing to end the meeting early. And I will stop when he stops me.

OK, so what are we talking about here? He “considered himself to be the God-sent Messiah and the [sic] Son of God. He differs, however, from the Messiahs who have risen at different time in his many-sided philosophical training as well as in his perfect unselfishness and sincerity.” It sounds like he really was a Son of God.

“He addresses himself not to the masses” -- now this is interesting because this is us. We know this message is not for the masses, right. “He addresses himself not to the masses, but to the educated and enlightened, and does not combine [sic] -- does not confine his mission to his coreligionists, but is filled with the desire to extend it to the adherents of the Christian church also.”

He is evangelical. It was evangelical. And that is not true of this -- of the Jews today. They -- I mean, they will tell us, we are not evangelical. They just are looking for Jews to come in.

“It seems that, for the sake of influencing these” -- well, the Lord just said to me, he wants me to go over the seven paths with you. I cannot let you go until I go over the seven paths. Whatever time it is when I hit the seventh path, we will call it -- are you doing OK?

Yeah.

Yeah. We will call it quits when -- after we hit the seventh path.

OK. “It seems that, for the sake of influencing these, he tried to construct a Trinitarian system, although [sic] it was a Trinity in form namely [sic]” -- blah, blah. I am trying to get past the stuff that is not too important.

“Before his vision stood the ideal of a u-“ -- this was his vision, brethren, a unity of the faith. And is that not what Paul talks about? Let us come together in the unity of the faith, you see. He -- “his vision stood the ideal of a unity of faith.” He did not care if you were Christian or Jewish. If you could come in that -- in the -- come together with the concept of the principles that he was preaching and the desire to hear that living voice, he did not care who you were. And that is what I have been preaching here recently.

“Before his vision stood the ideal of a unity of faith, the realization of which he longed to bring about. Imbued with this spirit, his disciples worked in Spain and Italy, empha-“ -- so I guess he had several disciples now. It sounds like he had quite a few -- “emphasizing still more the Trinitarian idea while treating of the ‘Ten Sefiro’ in order to win the adherents of the Church.”

In other words he was accepting the Trinity, and he was fitting the Trinity into his doctrine while he was teaching them about the 10 Sefirot. In other words he wanted -- he was -- he -- that was his -- that was Rabbi Abulafia saying, that is what we are going -- that is the ground that we are going to meet on. You are Christian. I am Jewish. You are this. I am that. But what we have in common, what we can agree on is that we both believe in the Trinity although I do not believe it is Jesus. We both believe there is a Trinity, and I am hoping you can believe that there are 10 Sefirot.

That is the basis on which they were coming together. And he did that “in order to win the adherents of the Church. Hence the terms Father, Mother, Son, and Holy Ghost, borrowed from the Christian creed, in the kabbalistic literature of the thirteenth century.” That is what it is doing there.

“In order to understand Abulafia psychologically and judge him correctly and without bias in the light of history, it must be borne in mind that his cradle was in Spain, the home of religious ecstasy” -- spiritual, religious ex- -- “and that the age in which he lived was that of the Crusades, so favorable to mystic speculation, an age in which” -- now this -- I did not know this. The Crusades was -- “an age in which many longed to see the banners [sic] separating Judaism, Christianity, and Islam broken down, and in which the Messianic hopes of the Jews found new nourishment for [sic] many hearts.”

So, you know, the Jews, the Christians and the Muslims, they are all considered the people of the Book. They all believe in the Old Testament. And Rabbi Abulafia had a dream of joining the three, based upon his desires as -- that I have already stated, his desires for knowledge of God.

Of course it does not say here -- you know, brethren, this is what I preach, you know. God responds to anyone that is crying out to him with a true heart, and he -- at his discretion he can respond to anyone that is crying out of the depths of their soul. But then after the connection is made, he requires you to give up your idolatry. And he requires you to give up your Hinduism. And he requires you to give up the worship of Allah, you know, if you want to come closer.

So that is what it does not say in the book. Rabbi Abulafia was reaching out to all of these people, saying, what we have in common is a desire to find the divine nature of God and the other things that I have mentioned here. But then of course he wanted them in the ult- -- in the -- at the ultimate end to come to the Jewish mindset. He had no intention of beginning -- believing in Jesus or anything like that.

So, “Those who are called prophets” -- this is Rabbi Abulafia’s vision one more time. “Those who are called prophets meditate in their hearts on the changing substance of their thoughts, and

their deliberations are purely subjective.” He is talking about prophets in general. This is his opinion of prophets. They “meditate in their hearts on the changing substance of their thoughts.” In other words we have thoughts that come from us and thoughts that come from deity and thoughts that come from other people sometimes.

“And their deliberations are purely subjective.” That means it is their own perception. Someone else may not have the same perception. I mean, that is true of prophets, you know. If a dream -- if someone puts up a dream, and I say, well, that is what I think the interpretation is, it is subjective. It is my interpretation of it. You may get a witness to it; you may not.

“The light of God illumines some of their thoughts, sometimes with a tiny light.” That is what he is saying. Sometimes it is their thoughts. Sometimes their thoughts are illumined with the light of God.

“The themselves recognize that this emanates from outside of [sic] themselves.” Well, with some prophets the lights comes from outside of you, but sometimes the light comes from inside of you even the Old Testament prophets. Let us see if it says that here.

“But they received no verbalized message that they should recognize as speech -- it is only light.” In other words what he is saying is that these were the prophets of the Old Testament. They did not get anything that could be recognized as speech. They just -- like, a light came down and illuminated them, and they had a thought. And they went with it.

That is what he is saying. I do not know if it is true or not, but that is what he is saying. It is not speech. It is just only light. Well, I do not know. The Old Testament prophets sure had a lot to write based on their own -- on that little bit of light, but what do I know.

“From this stage they rise from light to light, through meditation on the ramification of their thoughts, which are rendered sweet by their fusion with the divine realm.” So their thoughts become sweeter and sweeter as they eventually join with the thoughts of God.

“Through the enhancement of their merit they approach the highest distinction.” So he say you can only do this based on merit, and of course that is what the Old Testament teaches, on merit, on your right standing with God, [?you know?].

“The approach the highest distinction to a point” -- and now of course, our merit is Jesus Christ. We -- I have no right to be teaching this. I have no right to be saying these things to you. I have no right to be teaching the doctrine of Christ or divine doctrine. I have no right to be doing it. It should result in my death, and it should result in your death from listening to it.

Our merit that makes it OK for us is the righteousness of Jesus Christ. An unrighteous person cannot be engaging in these thought processes, you see. But of course they did not have a mediator, like Jesus Christ, so their merit came from keeping the law and doing good deeds.

So he is saying, "Through the enhancement of their merit" -- living an ascetic life, you know, watching everything they eat, et cetera, et cetera -- "they approach the highest distinction to a point where the speech they hear within themselves is linked with the fountain from which all speech derives," which is God. "They ascend from speech to speech until their inner speech is potent in itself and becomes ready to receive the divine speech."

Brethren, that is just like saying Christ is developed in us, and Christ gets stronger and stronger and stronger until the Lord Jesus comes down and joins with him. And I have told you that is what happens when I am preaching, that it is Christ in me. And the Lord Jesus comes down and joins with him. And you get the double portion when I preach like this. I have been telling you that for a long time. That is what he is say- -- that is exactly what he is saying here.

Their speech goes from -- it "is potent in itself, becomes ready to receive the divine speech" -- in other words Christ is ready to receive what Jesus has to say -- "whether it be in the form of speech, or the contents of the speech itself. These are the true prophets, in justice and in righteousness."

So even before Jesus was glorified, certain Jews were having -- but very few -- were having the experiences or -- similar to what we have. It cannot be the same because Jesus is glorified. They -- he might have heard a living voice, but he did not have a living seed that was capable of producing immortality I think. What do I know?

I know that once God sent Jesus, they can no longer do it without Jesus although I think I addressed this once before, that it was possible for natural Israel to have ascended back to immortality through Moses.

I feel like I am losing everybody here, so I do not know -- I honestly do not know what my responsibility is to the people over the internet. But I do -- the Lord told me to go through the seven paths, so, please -- I know it is really hot -- try to pay attention so that I do not feel like I am pushing up against a stone wall. And I will get you through this as fast as I can.

OK. "Jay Michaelson, a contemporary scholar of Abulafia" says this, "From what we know of Abulafia's biography -- based on his own accounts, and those of outside sources -- he lived in [sic] a [sic] -- he lived a very unusual life for a Kabbalist. Most of the important Kabbalists led relatively conventional lives: they had families and roots in their respective communities. Some, such as Rabbi Joseph Caro, were famous rabbis and legal authorities. But [sic] not Abulafia. Although the first part of his life did resemble these more conventional models, he eventually became an itinerant mystic."

He -- like a traveling preacher but he was a mystic, "traveling from town to town" -- Is that not what Jesus did? I think that is what Jesus did -- "attracting students, and leading a mystical life apart from communal and familial obligations." That is what Jesus did.

“It’s possible that this lifestyle accounts for how widespread Abulafia’s teachings became, although it’s also true that his unorthodox ways and ecstatic mystical practices angered more than a few rabbis in the communities he visited. It’s easy to see why Abulafia’s ideas would be perceived as threatening if we take a step back to look at the Prophetic Kabbalah in the context of a received religious tradition. For more traditional Jews, including those today, revelation is a very limited occurrence.”

Brethren, even in the church, everybody does not get revelation. Or if they do get revelation, maybe it is one little thing here or one little thing there. They do not get what I get. I have an open window. This revelation just pours in, and it -- thank God it does not stop.

“For most traditional Jews, including those today, revelation is a very limited occurrence. It takes place in the Torah” -- in the Bible -- “and is given to the prophets of the Bible -- but prophecy stopped over two thousand years ago, and since then, our task has been to debate and discuss the meanings of the already-revealed [sic] revelation.”

Well, you hear that in the church too, that pro- -- that the gifts stopped, that the healing stopped, that the prophecy stopped. But it has not stopped. It has never stopped. God has never stopped giving prophecy to his people or desiring to give prophecy to his people. But the issue is he only gives it to his consecrated ones.

“And yet, Abulafia teaches that, by using his methods of letter permutation, meditation, and free association, you can receive prophecy today.” Now I have to disagree with that because you can only receive prophecy if God gives it to you. You can do all of the ritual. You can do everything. You can stand on your head and whistle Dixie. If God does not speak to you, you are not going to get prophecy, you see. So I have to disagree with that.

“This can be a radically” -- now this is interesting -- “This can be a radically destabilizing notion. What if your prophecy contradicts the revealed word of God?” And that is exactly what is happening here. Mary was not a virgin. Joseph is Jesus’ father.

“What if your prophecy contradicts the revealed word of God?” He is saying it is a des- -- this can be a desta- -- the idea of prophecy can be a destabilizing notion. It is very dangerous. I have told you that from the first day that you studied with me, that there are many things that I tell you. If you take them to yourself and use them inappropriately, you are going to get in trouble. And it is very dangerous of me sharing the things I share with you except that God told me to do it, see. So simultaneously with this happening, with -- that we are getting a prophecy that can contradict the revealed word of God, we must judge our sin nature. Every day we must be wreaking destruction upon our sin nature or we have no right to be partaking of this manna.

“What if the Active Intellect reveals to you something which goes against the [sic] law [sic]?” What about that? That is really scary because it happens. The bottom-line is that if it is God, you do it.

But how do you know for sure that it is God? It is very dangerous. Prophetic prophecy -- "Prophetic Kabbalah" is very dangerous. I have been telling you that as long as you are studying with me. "Prophetic Kabbalah" is very dangerous, and for that reason, no man should be a loner. And no man should be an island unto himself.

And I have been talking my guts out. Some of you are doing it; some of you are not. I cannot force anybody to do anything, and to be honest with you, it is a burden on me if you come and tell me everything about your life. But that is what the Lord is telling me to tell you. I mean, can you imagine all of you calling me and texting me? It is a burden on me, but it is what God told me to do, so please call me and text me and tell me what is going on with your life.

There is safety in a multitude of counselors. If you stay by yourself, and you have your own thoughts, and you do not call for prayer when you are sick, and you do not let me know the troubles in your life -- brethren, I do not need to know the troubles in your life. I have got enough troubles of my own, but I need to know if there is a crisis in your life. I do not need to know all the details.

I need to know enough about it so that Christ Jesus in me can be activated in case he wants to say something to you. And what would he say to you? Well, it may be something needs to be repented of to give you a victory.

So having an active Christ in you is very dangerous if you do not open yourself to the elders, and I am pretty much the only -- well, I am elder here and pretty much Sandra and Jessie [SP] and McGregor [SP], and in Nigeria it is [UNINTELLIGIBLE] when she is there. It is very dangerous to keep issues in your life that are issues where you need to make a decision or life-affecting decisions. It is very dangerous to keep that privacy when you are engaged in "Prophetic Kabbalah," which is what we are engaged in here. All I could do is preach it, brethren. I cannot make you do it.

So, "What if your prophecy contradicts the revealed word of God? What if the Active Intellect reveals to you something which goes against the [sic] law [sic], or conventional interpretations of Scripture?" You know, well, what do you do? What good is it going to be telling you, Sheila?

Well, at least Christ from -- brethren, Christ in each of us -- listen. Christ in each of us starts out as Christ, which is likened unto Malkhut. The five Sefirot of the male come out of that. Depending on how many Sefirot -- we say how many years old -- how many -- how old is a child? How old are you, little boy? Christ can be anywhere from 1- to 6-years old. How old -- before his Father comes down and completes him and makes him 10, the ultimate age from this perspective that I am teaching.

So depending on how old Christ is in you, he is -- that is the degree of the power that he has. I do not know how old he is in me. I would I -- I think he is 6, but what do I know? But I know that he is older than he is in all of you.

So if you are an island unto yourself, and you are just dealing with this yourself, you have the degree of authority that is present in you. And since -- listen, brethren. It is more important to the Lord than it is to you that this baby is born. It is more important to the Lord than it is to you that this baby is born, you see. So he wants Christ, who is in the highest degree of maturity in the ministry, to know of all the issues in your life that require decisions and that he would like to be involved in.

Well, Sheila, does he not know? Do I have to tell you? Brethren, of course he -- Jesus knows everything. Does Christ Jesus in me know? I do not know. I do not know whether Christ Jesus in me knows or the Lord just wants you -- or even if he does know, it does not -- Christ Jesus in me does not mix with Christ in you unless you open the door to it.

So it is not just an issue of knowing. It is an issue of spiritual mysticism. It is a mystery that Christ in you blends with Christ Jesus in me, and then God moves on your behalf if he decides to move on your behalf. And that does not happen if I do not know about it. And that is my understanding. It does not happen unless I know about it.

I do not -- it is not likely that I get words of knowledge or advice for you or counsel for you if I do not know what is going on in your life, you know. It has happened, but it is rare. Why is it rare? Because why are you not coming to me? It has to be a spirit of pride, and God does not honor pride.

So, I mean, it does not have to be a whole big deal, [Sharon?]. I am praying about this, and I am making a decision on this and thinking of changing my job. Or I am thinking of doing this or -- that is all. It does not have to be a big deal, you know, if you want to do it.

God wants you to do it because he wants that baby to be born in you and because it is the right thing to do. And I am telling you, if you want to do it, because I do not want to be seen as someone forcing myself into your private life. But God wants you to do it, see, so that Christ can be enhanced in you and in the ministry. So I have to tell you that because he wants me to tell you that.

And again I am your spiritual relative, you know. And it is more important than -- brethren, this is what he wants me to tell you. It is more important than [sic] you go to the woman tha- -- to the person that has Christ than to your natural family. You should do both of course, but the tendency is to go to your natural family.

Listen, brethren, listen. I just had this counsel for somebody yesterday. Listen. Time is very short. The Lord is going to be standing up. He wants as many soldiers in his army -- he wants as many fighting men as possible when the time comes, OK. This was the ministry I had for someone yesterday.

I had two scriptural examples. Yes, Saul, King Saul. The Scripture says the God killed -- I think it is in -- it was in Chronicles, maybe 2 Chronicles. God killed King Saul. Why do you think God killed

King Saul? Well, Sheila, God did not kill King Saul. He was in a battle, and I do not know what o- -
- which of the -ites killed him, you know.

Brethren, you do not die unless God kills you. God is in control of everything. If you die, it is because of God because that is his righteous sowing and reaping judgment. He knows everything, and he is in charge of everything, you see. So why did Saul die?

Saul died for two reasons, because he did not obey God and kill Amelek. You may recall Eli the priest had to kill him because -- why? Because Saul put his own wisdom over the instruction of the priest. He said, "I know you told me that God said I should kill him, but it did not seem right to me. So I did not do it," see. And that is one of the reasons that Saul died. Do you hear what I am telling you? He used his own mind, right.

And the second reason, which was the most important rea- -- yes, that he sought a medium. Well, some of us might know that Saul sought the Witch of Endor. He wanted information, so he went to occult sources.

Well, I always thought, well, Saul, well, he was, you know, reprimanded by God because he used -- he sought a medium. But I found out the other day that that was not the reason that he died. Not because he did something bad, and he went to a witch. That was not one of the reasons that he died.

The reason that he died was that he went for the counsel of the Witch when he had access to God. He was the king of Israel. He had access to God, but he sought counsel of the medium.

And the second example was the king of Israel. I think his name was Jotham. He fell through a ladder, and he got very sick, hurt his leg, got very sick. And he sent his emissaries to Ekron to see the oracle at Ekron to ask Ekron if he would live or die.

Now I always thought that when that happened, that he actually -- that it was actually the king on the road himself, going to get a healing when the Spirit of Elijah went to Elijah the Tishbite and said, "Look at what that king of Israel does. Go meet him in the road and tell him, is there not a God in Israel that you should go to the god of Ekron?"

And I always thought it was to get healed, but I found out recently that he was not going to get healed. He went for the counsel of the god of Ekron. See, he said to the doctor, "Am I going to live? Or am I going to die?" That is a parable. He sent his emissaries to the oracle, the pagan god, to find out if he would live or die.

And Jehovah rose up and sent Elijah the Tishbite to the messengers and said, "Go back and tell your king that because you sent -- he sent you to the god of Ekron, the answer is that he will surely die. He will not get up off of that bed, but he will surely die. Thus says the God of Israel to you that you needed to go to the god of Ekron to find out whether or not you were going to live.

Now I will tell you whether or not you are going to live. You are not. You are going to die.” And he died.

So I just gave you two testimonies of someone who died because they sought counsel before the counsel of God. Now does that mean you should not ask your family? Of course not. You should go to God first. You need to go to God first. Then you go to your family. Then you go whatever you do.

And what he is telling you today is, did I just tell you about the oracle at Ekron? Well, there is an oracle in LEM CCK. Christ Jesus is here with great wisdom. Do you all hear what I am telling you? If you go elsewhere without going to fall -- without going to the oracle of God in this ministry that he put you in, it is sin. Do you hear what I am saying?

Nobody w- -- well, I do not want to say nobody. A lot of you do not want to do it. Well, I have warned you, and I am telling you, it is just more work for me, you know. What can I tell you? I just said it in a plainer way than I have ever said it before. You go everywhere else except to the oracle that God has put in your midst. There is a prophet in this ministry, and you have issues going on in your life that I do not know about until after the fact.

And the Lord is telling you today, it is sin. I have never said it like this before. Brethren, we are going on with God. It is getting harder and harder. You have to line up to his righteousness more and more if you want to go on with him, see. And I am telling you, all of you that go to the doctor, I am not telling you not to go to a doctor.

Do you ask God if you are going to live before you go to the doctor to ask God if you are going to be healed before you go? Do you ask him what he wants you to do? Well, I do, but he does not answer me. Well, you ask him, and then you go to the doctor. If he does not answer you, you ask him. You go to the doctor, and you should run it past me. You should. You do not want to? What can I tell you? What can I tell you?

Brethren, I just work here. I am just trying to get through this myself. Every day there is something else wrong with my body. Every day I have another problem. I do not need this extra work, but I am faithful to God.

And if you want to o- -- be obedient in this area, I certainly welcome you letting me know the issues in your life. That does not mean we have to talk about it for six hours. I need to know the issue in your life so that Christ Jesus in me can work on it. If you do not want to do it, do not do it. What can I say? What do you want me to say?

OK. Where was I? This prophetic prophecy for individuals is very dangerous. That is what he is saying.

“In Abulafi’s own case, sometimes he was careful on these points, and other times strikingly bold. Reading his texts, one quickly notes [sic] that the most” --

Did you get it that they were supposed to go to Elijah? The king was supposed to go to Elijah and say, am I going to live? Or am I going to die? I do not know if you go- -- if somebody did not get what I said. The king sent his -- was supposed to send his emissaries to Elijah, the oracle of God, but he went to the God of Ekron. He went to the oracle of Ekron. He went to the doctor. He went to this one; he went to that one first. And sometimes the people never even think of God until they find out they are dying.

OK. And it is not just doctors. It is everything in your life. It is a strong spirit of pride shadowing over the people in this -- there are some people in this ministry, there is a strong spirit of pride shadowing over them. And I rebuke that pride.

God wants to help you. God wants to help you, but you have to do it his way. If he says you are supposed to go to Elijah, if he says you are supposed to come to me, and you do not do it, then you do not get the help. I do not know what to tell -- I -- it is hot here today.

OK, brethren. Let us keep going. I do not know. I am sick; I call everybody -- not everybody. I call a lot of people for prayer. People, you get sick; I never hear from them.

“If prophecy is truly available to everyone, then the authority of those with privileged” -- OK -- “privileged access the Divine by means of the textual tradition” -- that means using books -- “is undermined.”

Brethren, if you believe in prophetic Kabbalah, which is what we had in Pentecost, if you believe in miracles, if you believe God is going to heal you, if you believe you can go up to an altar call for prayer and get healed, you can be undermining the established authorities in the church, who are established by their writings as great people of God. See, but that is the way God set it up, you know. You know, we should pray for each other and that -- in Pentecost anyway -- that there was spiritual power available for healing from people who did not write books or were not gate -- great sch- -- you see, the Jews, they are always looking for great scholars, and I do not see anything wrong with that.

He says, “I am trying to tell you that” -- and maybe you already know that -- “in Pentecost” -- brethren, there are -- or there were. Pentecost is, sort of, dead. There were uneducated people doing all kinds of miracles in Pentecost. And that is what one of the big crises that the Pharisees had with Peter, saying, this man never studied. How is he an apostle of God? How is he raising the dead, you know? He never even submitted to our schools or our universities, you see.

See, now here is a Jewish writer that is not taking the New Testament into consideration. He is saying, “This would be a problem if people had prophetic Kabbalah. It would undermine the authority of the scholars,” which is what it did.

You all heard my testimony in that conference that I went to that there were -- all of the speakers were Ph.D.s, and I encountered this Ph- -- I did not know he was a Ph.D. And what he was saying

was completely wrong. I thought he was just someone in the congregation. And I never butt in, but the Lord pushed me right in there. Anyone looking at me would have said, well, she had some nerve, but the Lord pushed me in.

And I said whatever I said to him. And when he could not answer me, he said, "Well, I am a Ph.D." And my knee-jerk reaction was, well, maybe that is what your problem is because what you are saying is wrong.

That is what they are saying in this book. If you give individual people this kind of power, it is going to undermine the authority, the established authority. No one will listen to them anymore.

Well, everyone is supposed to be able to recognize the anointing, you see. But there are supposed to be people in your life -- not that you go walking down the street, looking for somebody, but people in your life that you know over a period of time, starting with your pastor and other elders in the church, people that are rec- -- that have demonstrated, over a long period of time, that they are people [UNINTELLIGIBLE] -- that they are living a consecrated life, that they are repenting and dealing with sin in their own lives, you see.

And those are the people that you go to for your second witness or third witness or just tell him, just say a prayer for me. I just want the Lord to know that I am going through this and that I am not doing it all by myself in a vacuum or going to my family, my natural family, only. There is nothing wrong with going to your natural family. But when you give -- even if they are your blood, when it is your natural family, if they are not anointed of God, you are giving the preeminence to the god of Ekron.

Now, brethren, Jesus said, "I come with a sword." And you -- at some point, you are all going to have to get this. As much as you love your parents and your relatives and as wise as they are in the world, if you go to them before you go to the people of God, you are going to the god of Ekron. And then you go to both. It is a question of who you go to first. I do not care; that is what God is telling me. It is in the Bible.

You know what Paul said? Paul said, "Leave me alone." He said, "I bear the marks of Jesus' scars in my hands. All of you, just leave me alone. Do whatever you want to do. I am supposed to tell you, leave me alone." That is what Paul said. It is in the Bible.

OK. He says, "Often, like Maimonides, Abulafi will not quite say what he means directly, purposely leaving what would today be called a 'constructive ambiguity.'" And they say -- you read it a lot in the Kabbalistic literature -- he who understands, let him understand. He who has ears to understand, let him understand. That is what Jesus said.

But I do not know. I do not do that, you know. I will do -- if you come to me with a legitimate question, I will bend over backwards to help you to understand. I will only say that to you if you really cannot get it. Then I say, well, you have to drop it. If you really cannot get it, and that has

happened here -- if you really cannot get it, you have to drop it. I am a teacher, but I cannot make you understand, you see.

If you cannot understand when I am giving you a personal exhortation, doing everything I can to help you to understand, and you cannot understand, then you need to go to God and find out what is wrong. But I could tell you what is wrong if you want to take it from me, see. What is wrong is that your pride is stopping you from receiving it from me, and you want to hear it directly from God, you see. And you are in school now. You have a teacher, you see. Well, there is some issue of pride that is blocking you from understanding.

So it is saying this is the first translation. And he says, "Abulafi leads the reader to progressively deeper thoughts, demonstrating to him the superiority of Kabbalah over [sic] every other branch of knowledge, "the superiority of Kabbalah over [sic] every other branch of knowledge." "The superiority of Kabbalah over [sic] every other branch of knowledge." I believe that. I really do. It is just the most incredible experience of my life and privilege of my life, the day that the Lord led me to study Kabbalah. Changed my whole life. I stopped dying when I started studying Kabbalah.

"Moreover, his close examination of how the human mind works rivals the most modern theories in psychology. His method, as he describes it, is 'scientific'. This, in fact, means that whoever engages in its practice [sic] is guaranteed" -- I do not know if I could say that, but this is what he says. He calls it scientific, meaning "that whoever engages in its practices is guaranteed to penetrate into the higher worlds and to finally reach God."

I simply cannot agree with that. [?You know?], if you are not dealing with your sins -- I guess that is assumed. I guess that goes without saying in the book, but it is dangerous to not say it in the book for somebody reading this and saying that you do this, and it is guaranteed that you will finally reach God. There is so much more involved. There is so much involved, dealing with your sin nature, learning how to relate to other people, learning how to not -- learning to recognize what is righteous in gray areas, in fine situations, that you would never think you are doing anything wrong, all of that. We do so much work in this ministry in that area that if we did not do it, we would never reach -- you know, penetrate into the higher worlds.

And there are people here who have been cast down. The woman who put the first Kabbalah book in my hand, she said, "Here. God told me to give you this." She was cast down, and she is dead. So a book like this is dangerous without a teacher.

"However, things are not as easy as they appear." Well, that is what I just told you. "There are many paths, according to one's spiritual level. Precisely, there are seven paths, and this is what this book is all [sic] about." The seven paths to penetrate into the higher worlds and reach God. And what it does not say is to ac- -- and to acquire his nature.

What do you want to do when you reach God? I want my body healed. Well, that is nice, but then you will die anyway, you see. You should desire his holiness, desire his righteousness, desire his attributes, desire his compassion, desire to be who he would be in the earth if he were us.

So let us see if we could make it through these seven paths, and I will let you go. But it is probably going to be 5 of the clock, which is the way it was supposed to be in the first place. If we make it through all seven, OK.

This is the first path. And he quotes Proverbs 18:10, "The name of the Lord is a strong tower; the righteous man runs into it and is safe." Psalms 18:30, "The word of the Lord is tried: he is a shield to all those who trust in him."

He, He and Yod, those are three of the four letters of the tetragrammaton, He, He and Yod. Binah, Malkhut and Chochmah, the male and two females, are the causes of every cause. There are four letters in the tetragrammaton, the father, the son, the mother and the daughter. He says here the mother and the daughter and the father -- he does not mention the son for some reason -- are the causes of every cause. They are behind everything that happens in your life, in other words the sowing and reaping judgment comes from the mother, the daughter and the father. I do not know why he puts the father last.

"For this reason the prince kissed them on their head." I guess that is a parable. "Man should fear them." You should fear the mother and the daughter and the father. You sh- -- we sh- -- what he is saying is we should have a godly fear of the principalities of God, Binah and Malkhut -- Chochmah, Binah and Malkhut. It is -- brethren, it is another way of saying you should have a godly fear of Jesus. Jesus is all of the Sefirot of Atzilut to us, including the son. I do not know why he leaves the son out here.

And I think a lot of Christians today do not fear him because they only see him, and they only see his right hand, which has been mani- -- well, his right hand has been manifesting for 2,000 years. His left hand has been manifesting too, but we really do not see it. Well, we do not see it because his left hand is the sowing and reaping judgment. So if bad things happen to a Christian, they say it is Satan. They do not really see it as a judgment. Brethren, every loss is a judgment.

The issue with the air conditioner right now is a judgment. I did not adequately vet the people that we purchased it from, and this is the price that I am paying, aggravation, grief, distress and least of all, we are sitting here in the heat. But it has been very distressing. The whole affair has been very distressing. Everything that happens to us that is negative has a cause.

And if you are smart, when something negative happens to you, you need to ask the Lord what you contributed to this to bring it upon you. And that is how you grow. And anyone who is thinking, no, you cannot blame me, brethren, then you have a problem with your pride.

Do you not understand that God is destroying your sin nature? So if I -- if it should be me -- maybe it will not be me. If it should be me telling you that, well, you did this, and it opened the door to that, and you think I am attacking you, you are just cutting yourself off from the judgment that is designed to divest you of your sin nature, which means Christ will come to sit on the throne of your heart and do miracles in your life. I am just surprised to find out that people that have been

here for a long time do not seem to understand that or did not in the past understand it. I hope they understand it now.

So anyway let us go on. Rabbi Abulafi says we should be afraid of Jesus. And you need to understand that the more mature we get, he is not bouncing us on his lap anymore. We become an older child, and there is always the woodshed out there with the discipline of the Lord. The Scripture says beat them till they are blue. Do not worry; you will not kill them, but you will save them from destruction down the road. That is what it says in the Book of Proverbs.

The first -- well, I do not know them well. I remember years ago -- I was really young years ago, and he -- the Lord told me to do something, and I did not want to do it. And I was completely shocked. He wanted me to challenge my pastor. Now you better not take this testimony and challenge me. If it is not God, you are going to be in trouble. He wanted me to challenge my pastor, and I did not want to do it. And he said if I did not do it, he was going to leave me for carrion on the banks of the Jordan.

I was completely shocked. I c- -- what! You are going to leave me for carrion on the banks of the Jordan? God would say that to me? He said it to me. And I went, and I did it. And my pastor attacked me. That is why I did not want to do it. I do not want him to attack me. He was really mad at me, you see.

OK, brethren. "Men should fear them." You should fear Jesus with a godly fear because you are not a baby anymore. And you are ascending into the heavenlies, and I would rather that Jesus punish me than be cast down by some angel anyway. But I -- rather than be punished, I would hope and pray that he would -- my prayers are tell- -- keep telling me. If I do not hear you, keep telling me, please. I have been praying that prayer for years. Please, tell me again if I do not hear you.

"Men should fear them." He is quoting Daniel 5:6, "his knees should knock against one another at their presence." We are too familiar with God, brethren. "The powers should turn" -- I am not sure what this means. "The powers should turn upside-down. The good heart should not sleep, but it should delight in the world to come." I guess it means the evil power- -- our carnal nature should go underneath the nature of God. The good heart should not sleep. It should always be delighting in the world to come.

"He sends forth his spiral of smoke, like the fire of the furnace. Amen. Blessed be his great name." Psalms 34:3, "O magnify the Lord with me, and let us exalt his name together." Deuteronomy 32:3, "Because I will publish the name of the Lord: ascribe greatness to our God." "Seven are the eyes of the name that drive the light of his Torah." "Seven are the eyes of the name that drive the light of his Torah," talking about the seven lower spirit- -- lower Sefirot.

"Man of perfect talent, approach. Seek him. Plunge his fear into your heart. Man of talent, open the eye of your heart to see the Torah of truth whose name is a source of example." So he is

calling us man of talent. I am not sure what that means, the man who -- I am not sure what that means.

“Write with your blood that it might be an example to you.” I am sure that is a metaphor. “The letter of its secret discloses the name.” So I am just not [UNINTELLIGIBLE] “I will praise you, O Lord, with my whole heart in the secret of the righteousness ones and in the assembly.”

Psalms 19:8 - 10, “The statutes of the Lord are right. They comfort the Nefesh.” That is the animal, lower soul. So his statutes, his laws, comfort the animal soul. His laws comfort the animal soul.

See, that was my animal soul that was all upset over this air conditioner thing. Because my heart, my higher soul, my Neshamah, for some reason at least was not functioning on a level that made me comfortable. And his law -- the law of God -- would comfort my animal soul except that I am not hearing from the law of God. So what the Lord is saying to me is, “You have to find your Neshamah in this because I am not putting you under the law. I am not telling you what to do. You have to find your Neshamah in this crisis, and you have to just live with it and take it a day at a time and watch it, how the issues materialize. And listen for the heart of God,” you see. So he is not letting me off the hook.

“Truthful is the teaching of the Lord. It makes the wise simple.” The teaching of the Lord, it makes the wise simple. It makes the wise of this world -- it reveals the simplicity of the wise of this world. And, brethren, there you go again. You know, there it is for you. No matter how wise your rel- -- friends and relatives are in this world, next to the wisdom of God, it makes them simple.

So why do you go to the doctor first? Or why do you go to this one first? Not that you should not go, but you should go to God first. The point is that you should go to God first and to his oracle. Then you go to whoever you want to go to. And to do otherwise is idolatry.

I never preached this before, brethren, never preached it before today. You want to ascend? Well, then the law is going to get stricter and stricter for you. That is so simple. It is so simple. All that he is saying is, call me up or send me an email and saying, please, keep this in prayer for me. And then you go and talk to whoever you want to talk about it. But there are people here who will not do it.

OK. “Truthful is the teaching of the Lord. It makes the wise simple. The decrees of the Lord are right. They cheer the heart. Clean is the command of the Lord that gives light to the eyes. The fear of the Lord is pure. It lasts forever. True are the judgments of the Lord. They are righteous altogether. The first phase in the beginning of the work consists of assembling everyone, both the wise” -- now this is Jesus going to the masses -- “both the wise and the limited, to disclose to the former the purpose of the secret of ibbur.”

Does anyone -- can anyone tell us what ibbur is? Anybody? Anybody know what ibbur is?

[CROSSTALK]

What?

It is just a --

Reincarnation by birth I think. Or is it --

No, the other one.

[?affirming?].

Yeah, reinby- -- reincarnation by cutting --

By what?

By cutting, by planting his seed after the person ex- -- already exists. Did you have the answer?

I know it, but I cannot express it. You know? I --

Did you have the same answer that Brooke [SP] had? I mean, did you -- I know you could not express it, but when you heard her, was that the answer that was in your heart?

I -- you have to repeat that again because I am -- I [?gave?] up.

So the answer is what?

The answer is --

Did you have the answer? It has to be a yes or a no. You only have --

No, no.

-- two options.

No.

No? Say that louder.

No.

I did not have the answer.

I did not have the answer.

OK. So, "The first phase is the beginning of the work, consists of assembling everyone, both the wise and the limited, to disclose to the former the purpose of the secret of ibbur," which can be translated interweaving. That is interweaving the soul, in our case, of Jesus with our soul. It can also mean pregnancy, and in our case, it means both. The way Jesus is interweaving his soul with our soul is by planting his seed in us to become a part of our whole universe and to become our new inner man.

"To conceal from the latter the form of [?navel?]" -- I am not sure what that means -- "and to give it to everyone according to his abilities." To give to everyone according to his abilities, you see. So when it comes to having a desire to serve in the church, you need to understand that being in the church for a long time or any length of time or certainly depending how much money you have, it has nothing to do with what you are asked to do.

Assuming the pastor is a godly pastor, assignments are given out according to your abilities, see. It has nothing to do with your sex. It should not assum- -- I am talking about a godly pastor. It has nothing to do with your sex, how long you have been in the church, how much you tithe or any other ungodly criteria. It should be only according to your abilities.

"We need to deliver to the former the key to open its doors and to remove from the latter" -- who is the former? -- "what he has so that he who deserves it will have the part that is owed to him. And" -- here it is -- "he will correct his own fault." The person who has been given an assignment according to his ability, you are required to correct your own fault. Brethren, you are only supposed to hear from me when you are not doing it yourself. Maybe you are not aware of it. My job is to raise your consciousness if you are not aware of it. Once you are aware of it, you are supposed to be doing it yourself, see.

"He will correct his own fault" -- that means you rebuke it and tell it to die -- "so much that his measure of rectitude will testify to his favor." So everybody is going to know that you are correcting your own fault when you change, you see. "He will correct his own fault so much that his measure of rectitude" -- the degree to which he is rectified, made righteous with regard to this fault -- "will testify in his favor" -- will tell everybody he has been doing it.

Years ago, when I was in old order deliverance, I remember one of the preachers preaching. "I do not care how many times you roll on the floor. I do not care how many buckets you vomit in. I do not care what kind of signs or indications of your physical body. No change, no deliverance." No change -- I do not care how many times you vomited in a bucket, no change, no deliverance.

So, "Instead he who found between the two roads took the right path." "Indeed who -- he who is found between the two roads took the right path." That is the desired path, the middle column, the balanced -- your left and right needs to be balanced. Judgment, righteous -- judgment and kindness is the balance, judgment and kindness, the middle path.

I am trying to skip forward a little, brethren. "Therefore it is opportune to let the rectors of the academies everywhere know everything that pertains to the letters and terms and teach about

the different realities.” Well, we speak about the different realities here. They should be teaching about the different realities.

“They should be teaching about the masculine and the feminine and the singular masculine and the singular feminine and the plural masculine and the plural feminine.” Well, who is that? Who is the singular feminine? The mother is a singular feminine. The daughter is a singular feminine. The mother and the daughter together is the Shekinah. It is the plural feminine. OK, the father is the masculine. The son is the singular masculine. And together Christ in you and the Lord Jesus produces the multiple Christ Jesus, the savior of the body. We are teaching that right here.

I do not know about you, but this is so exciting to me. Or for me anyway, it is a real vindication although I am pretty vindicated these days. I found my peace. I spent many years being agitated that there was no witness to what I was doing except the few people who -- some of them understood me, and some of them did not. I found my peace quite a few years ago. But this is very nice, to have this vindication.

Of course the Lord told us at the beginning of the message this is really not to vindicate me, OK. This ministry is vindicating Rabbi Abulafi. That is what the Lord said at the beginning. This ministry, Christ Jesus here, is vindicating Rabbi Abulafi and acknowledging him as a cover for Jewry in general against the trials and tribulations that are about to come upon the earth. Did nobody -- did people not understand what I said? That I said that at the beginning? There is trouble coming, and the Jewish people are wide open to destruction especially the ones that are in idolatry, see.

So the Lord has raised up this prophet, the double witness of this prophet and Christ Jesus in this ministry, to raise up a cover of mercy for these Jewish people against whatever is about to come. That is an incredible statement. Talk about the mercy of God that they reject Jesus, and most of the church would be relegating them to hell. Well, you correct -- rejected Jesus. Here it comes. Let him kill you. You know, I mean, there are a lot of Christians that would say that. That is not what Christ Jesus is saying. You see, trouble is coming. And I recognize you are doing the best you can. You are just foolish children.

But, brethren, it is more than that. It is really important that you hear this. This ministry is the intercessory ministry of Christ Jesus. It is our willingness to cover them that will cover them. If we were not here, if we did not exist, if they -- well, if this was in a different country, and they had succeeded in cutting my head off, there would be no cover for them.

Does anyone not understand what is happening here? Do you not understand what I am saying? The Lord is putting a protective covering over -- it seems to be -- this Chabad movement, but I think it is the Jews everywhere, whoever would appropriate it. I do not understand -- I do not understand -- however who appropriate it, I do not even know why I said that. The Lord said it is a protective covering. How he will minister it to them or how he will re- -- what he will require of them at this point I do not know. I never heard of such a thing, the mercy of God coming through

the compassion of the soul of Messiah -- that they have rejected -- moving to cover them in the midst of their foolishness.

OK, brethren. Here is what I was telling you about earlier. "In another way" -- and I just finished reading, "And he will correct his fall so much that his measure of rectitude will testify in his favor." The next paragraph, "In another way let the tongue of he who does not recognize the value of what he has be attached to the palate." In -- OK, let me read that again. "In another way let the tongue of he who does not recognize the value of what he has be attached to the palate."

Let the tongue of the person be attached to their palate. That means you cannot talk if you do not recognize what you have. Do you all recognize what you have? I do not think any of us recognize what we have. I thank God for this understanding of what these rabbis and today -- Orthodox Jews today what they go through to attain prophecy, which very few of them attain to. And we have all of this in Jesus.

You see, it is really essential that the people are told. We need to know history, you see, or we will never appreciate what we have. What we have in Jesus is unbelievable, an unbelievable gift and compassion of God. And I never understood it until I started seeing what the Jews believe, and I do not think that I fully comprehend it now. I ask the Lord to forgive me and help me to comprehend it. Sometimes I stop to think about it, and I find it so profound that I cannot deal with it.

When I think about I was -- that I was dying -- I was a big sinner. I came from a sinful family. I was a big sinner. You know, my two sisters died prematurely. I was supposed to die prematurely, heavy curses on my family. I was doing a lot of things that were wrong that I did not know they were wrong.

I did not have the privilege of being raised -- and I do not want to put down my parents. They did the best that they could, but they -- I was not do- -- there were a lot of things I was doing that I did not know were wrong and I guess they did not know were wrong either, or they would have taught me it was wrong. They taught me a lot of good things. I never need to put down my parents. This was their house that they left for the ministry, [?yeah?].

So, I mean, I think about how he picked me up off the street at the point of my utter desperation and what he has done, that he has put his life inside of me, that I -- that Christ Jesus in me, that I am teaching prophetic Kabbalah, that I am preaching Kabbalah, that I am doing anything. I -- it is so mind-boggling to me that I really cannot cope with it, and I talk to the Lord about it a lot because I am not vocal. I do not jump up and down. And I do not scream, and I do not yell, hallelujah, praise -- I do not do i- -- I mean, I used to do it, you know. I do not -- I am very vocal, and when s- -- very non-vocal. When something comes to me, when I realize that I almost got hit by a car, that I was thrown into a trance, and Satan almost killed me again or something like that happens, it is just -- my whole life is just so overwhelming to me that I cannot even say anything. I show no emotion. I just -- so the car almost -- I almost got killed again, you know, and I just walk away.

And I have talked to the Lord about it. I have asked him to forgive me if I am offending him, but that is where I am at. My life is so profound to me that I cannot even get excited. You know, it is j- -- it is so unbelievable. For the longest time, I could not b- -- until very recently on- -- up until a year or two ago, I could not even believe who I am until he finally came to me and said, "Sheila, if you do not believe it, it is going to be sin unto you because you have a job to do, and you need to be facing who I have made you, or it is going to be sin unto you." So I started to accept it about two years ago. I resisted for a long time, you see.

So it is amazing what he has done. This country is amazing. The food available in the supermarket is amazing. One time a long time ago, we had a visitor from another country. I think it was her first -- may have been her first visit here. I took her to the supermarket. She was just amazed at the supermarket, what was available, you see. Everything he has done is amazing. How dare we turn on him like this?

Brethren, this country deserves punishment. The church deserves punishment. The Jews deserve punishment. I deserve punishment. We can only hope for his mercy because we are so ignorant.

OK, brethren. So, "He who does not value -- does not recognize the value of what he has should have his tongue attached to his palate. He denied his king neither in Egypt nor in Acre. He knelt in front" -- it is the same thing, he is saying here, as denying your king or kneeling in front of Ba'al. He drank from the lie. If you do not recognize what God is doing in your life, it is like worshipping Ba'al.

Now this is the second example I have given you tonight of idolatry, what I would call unrecognizable idolatry in the church, lack of recognition, which should be demonstrated by gratitude. I do tell the Lord I am very grateful. I w- -- for everything he has done for me. I just cannot raise up any emotions in it.

So he is -- now he learned there are two -- we have been instructed in two areas of subtle idolatry, brethren, that you need to know about, that if you do not acknowledge what God has done for you, it is like worshipping Ba'al. And whatever your issue is, from whether or not you should buy a pencil, anything that you have a decision to make, if you do not go to God with it first, if you go to the secular authorities first, it is idolatry. This is a very important message. Hope you all recognize it and hear it and people who are not in the meeting hear it because the Lord is giving us an important warning.

OK, brethren. I am not going to make it through the [?sit?]. I am st- -- Lord if you let me, I would like to stop at 5 of the clock, please.

OK. We were talking about the different realities. "The Lord teaches us here about the masculine and the feminine, the singular masculine and the singular feminine, the plural masculine and the plural feminine, to subtly distinguish in them between what is good and what is bad and between right and fallacious thoughts." Brethren, that is what we teach here. Paul said we have to learn

to discern between good and evil. Those who are mature are those who are exercised to discern between good and evil.

Years ago, someone who is still in the ministry said to me, "Well, I know what is good and what is evil." Well, God is not talking about serial murder. He is talking about in your own heart. Can you distinguish between your carnal mind and your Christ man in you? Can you distinguish between Christ and the fallen nature? Can you? It is not always that easy because the fallen nature uses witchcraft on you. You heard of MK mind control, but how about the snake's witchcraft? Going to deceive you, see.

This is all part of the program of prophetic Kabbalah. Brethren, we have got it here. We have prophetic Kabbalah, the highest Kabbalah, as far as I know, that is known. It is taught here. They should be banging down the doors to get in here, but nobody out there can recognize it.

"We must learn to distinguish between the different realities, masculine and feminine, singular or which is the female nature, which is the male nature, the singular and the plural feminine, and the singular and the plural masculine, to subtly distinguish in them between what is good and what is bad." You may not think it is bad, but if it comes from your carnal mind, God sees it as bad, see. "And between right and fallacious false thoughts," the thoughts of Christ and the thoughts of your fallen nature. You cannot do it. You need a teacher.

Everybody in this ministry is not up to this. Somebody just was promoted into this a couple of weeks ago. I told them I am going to start working with them to help them to try the spirit and discern whether it is the righteous nature or the false nature or the counterfeit nature.

Some people have been in this program for years. Others have not entered in yet. Someone just entered in.

"All of this is disclosed through the seven paths in which all wisdoms are contained in the 70 sealed faces" -- what is that? Seven paths, seven Sefirot, each one having 10 sub-Sefirot, makes 70. He is calling them 70 sealed faces, faces meaning the personalities of the Sefirot, father, mother, son, daughter, grandfather.

"For every language and nation," he says, "Therefore I will summarize such matters in this memorial letter that they may be an admonishment to you. The seven paths of Torah are as follows. The first path contains the literal understanding of the Torah." That is open to the whole world, the literal understanding of the Torah, the Torah being the first five books of the Bible or the five books of Moses.

"Since the interpretation of a verse does not have to be alienated from the literal sense. This is" -- in other words you can believe what -- you can read it and take it just at face value. "This is the road that is suitable for the mass of the people, men, woman and little children. Thus it is known that every human being from the beginning of his existence, between infancy and youth, belongs to this group. Subsequently there are people who study and others that remain entirely without

education on the path to the wisdom of the letters. But of every man it is said, even the man who was born like a young, wild donkey can become wise.”

Anyone can become wise from reading the Bible. You can be totally illiterate, uneducated, as far from the path of wisdom as possible. You just pick up this Bible, and you can find something in it that will make you wiser than an educated person.

“Therefore it is essential that some elements of the tradition” -- meaning Kabbalah -- “be transmitted to the totally illiterate” -- he is saying teach the illiterate the letter of the word -- “that he may become a believer thanks to the received faith, stay in his own sphere” -- you do not necessarily there -- in other words the -- he is not saying that you should not have the opportunity to rise up. He is saying that there are some people that will never rise up above their estate. The example that is coming to my mind -- I am sorry if I am hurting anyone’s feelings -- is a retarded person. There was -- brethren, there was no deliverance for retardation or Down syndrome or anything like that in Pentecost that I saw. I mean, if it happened to one person, it was really unusual. We saw lots of people get up out of wheelchairs, people healed from cancer, people healed from diabetes, all kinds of miracles of the physical body. But I do not -- like I said if there were one from Down syndrome or retardation, I never heard about it. It was not a big thing, you see.

So he is saying do not -- even the people that cannot rise above their station, either because of a physical condition or a mental condition, you see, they can still benefit from the Bible. And they should -- it should be afforded to them. They should be instructed in it “that they might become a believer thanks to the received faith and stay in their own sphere and maintain himself with the sphere of the literal meaning.” It can sustain you. “Thus it will seem that he studied, and he will keep to what he acquired the same way as the one who has learned the literal meanings of the Torah keeps to them. In such a way, he will be brought into submission to the first path.” Submission to the letter of the word. It is for everybody in the world.

“The second path contains the understanding of the next according to manifold commentaries.” I am not sure what that means. Let us see the next sentence. “The second path contains the understanding of the text according to many commentaries.” OK, now we are listening to commentaries. We are listening to a secondary meaning of the letter. “What unites them is the revolving around the sphere of the literal meaning, which they surround from every side.”

In other words I know when I first brought one of my writings to the rabbi, I did not know what to expect. And I was shocked to find out that he was not the least bit offended at my Alternate Translation, which sounds nothing whatsoever like the literal translation. His reaction was there are 70 translations of every Scripture. That is what Kabbalah teaches as long as you do not deviate from the root of the letter. In other words he was saying, “You cannot come to me and say Jesus is Messiah, and here it is in the Bible. I do not want to hear that.”

But you can have an Alternate Translation.

My Alternate Translations are like the Midrash of the rabbis. They say things as wild as I say. If it comes out of the core of the meaning of the Scripture, it is OK to the Jews. The Christians will -- would crucify me for it, but the Jews have this understanding of the depth of the word. And that is what he is saying. This is the second path, that you listen to the commentaries, OK, as long as they revolve around the root meaning of the Scripture.

“This function is called the Mishnah, and the Talmud is called the oral law, which expose the literal meaning of the Torah.” Give me some other references here. “Taken according to the literal meaning, this precept is absolutely” -- OK, he says for example, you read the Scripture about circumcising your heart. He says taken according to the literal meaning, it is impossible. How do you circumcise your heart? Somebody obeying the liter- -- letter of the word will cut your heart open and kill you. So he is saying that is a parable. You have to take that according to the second path. Therefore something like that requires an interpretation, and that is the second path, the interpretation of the letter.

I am trying to skip forward here, brethren. I would -- I really think the Lord wants me to finish the seven. Just bear with me, please.

So he says, “The circumcision of the eighth day of the flesh is something else.” OK, that can be done. “Therefore the circumcision of the newborn has to be necessarily understood at its literal meaning, but the circumcision of the heart must be interpreted.”

“The third path contains the understanding of the next -- the understanding of the text under the homiletic and narrative profile” -- that means, like, an exhortation, like you are preaching on it, explaining it -- “and it includes both methods previously mentioned.” So the third path includes the letter of the word and the understanding of -- and the explanation of it or the interpretation of it. And then it is preached. It is called a homily. It is preached out like an exhortation.

“An example is offered by the statement of our masters of blessed memory. For the second day, was is not said that it was good?” I do not want to get into that right now. I am going to skip over that.

“This method is called drush” -- you see, it is called -- it is what I do. I am getting tired, brethren. It is called drush. It is called an exhortation based upon the letter and commentaries and your explanation of it that may sound completely opposite than the wri- -- than the letter of the word. He says, “The method is called drush to show that by it, you can investigate, inquire into and then expound in public in the presence of everybody. Similarly it is called agada or story that has in the first place, the function of attraction.”

In other words this is the preaching of Pentecost, brethren, even more than what I do. The preaching of Pentecost attracts people. It is excited -- I mean, I look at preachers, and when I get a chance to look at a Pentecostal preacher these days, I say, oh, my God. They are exhausting themselves, jumping around and screaming and yelling. And that is what they do in Pentecost,

and it attracts people. It attracts people that do not have the mental ability to sit and listen to someone like me.

To listen to someone like me, you need to concentrate, and you need to deal with your carnal mind and keep it down and follow what I am saying. It is like being in a college -- it is like being in a classroom. Well, the average person cannot do this.

So the Lord made a way -- we call it Pentecost -- that the preacher yells and screams and jumps around or at least speaks in an animated way that attracts you to him. It makes your soul feel good so that you -- at least you are attracted to the anointing that will fall on you. That is what he is talking about, expounding in public in the presence of everybody.

“And that attracts -- that knows how to attract the hearts towards the right way.” So the -- your presentation attracts people, and at least the people hear some preaching about the right way of life.

“And in second place, the function of speaking pleasant things that enchant the listener. The fourth path contains the parables and the allegories, which exist in every book. It is here that one begins to separate himself from the mass of the people.” He says it is starting with the fourth category -- he says the first three categories, anybody can enter into. But starting with the fourth category, you really need to start walking a tight walk with God when it comes to the parables and the allegories.

“The mass, in fact, will understand those things according to one” -- in other words if you speak in a parable, they will understand what you are saying in “accordance with one of the three methods of which we already spoke.” OK. That is the letter of the word. That is the commentaries. Or that is -- or preaching in public in an animated way that attracts them.

He says if you are speaking in an allegory, they will tend to understand it on a lesser level. “Others will somewhat take them on a literal meaning. Others will comment on them. Still others will understand them through the homiletic path. Some instead will understand that they are parables, and they will fathom them.” They will understand them. “Here they will face the matters of the homonyms that the guide” -- well, he is talking about Maimonides’ books. Maimonides -- you see, he is saying Maimonides already explained this.

So the fourth path is the parables and the allegories, and we do that here. That was an incredible study that we did on the foil -- on the soils. I think I did it last summer if I am not mistaken.

“The fifth path is the only one that contains the Kabbalistic roads of the biblical teachings.” “The fifth path is the only one that contains the Kabbalistic roads of the biblical teachings. The four methods that precede before this one are accessible to all nations, to the masses, the first three, to the wise, the fourth” -- the fourth one -- “with or without the others.”

And that is really interesting. He is saying that the fourth one, which is the parables and the allegories, some people can understand them without the first three, without knowing the letter of the word, without knowing the commentaries, without the experience of being attracted through Pentecostal-type preaching. Some people just understand the parables, see.

But he says when it comes to the fifth path, "This is the beginning of the stages of Kabbalistic wisdom, which is only for Israel." In other words -- translation -- you really should not be in the fifth, sixth or seventh path without the mind of Christ. This is for the mind of Christ only, and that is what makes you Israel, the mind of Christ.

"It is here that we separate from the masses of the world, from the wise of the nations of the world and from the same wise rabbis of Israel who remain in the sphere of the three previously recalled methods and of the parables." He is saying some of the rabbis do not get out of that.

I remember when I first got this taste of Kabbalah, I was looking for a tutor because I could not understand that "Tree of Life" for anything. And I was calling up -- I went to the phone book, and I was calling up rabbis in the area here. One rabbi was advertising whatever he was advertising. Who remembers? He was so excited that someone called him, that he would be getting a student. And he said, "What do you want to learn?" And I said, Rabbi Vital's "Tree of Life." And he said to me, "Oh, I cannot teach you that," you know.

There are very, very few -- brethren, what we are doing here is unbelievable. No wonder the rabbi that I have a relationship with cannot believe it. What God is doing with the group of people here is unbelievable. I have to st- -- I believe it now because I have to because the Lord told me I would be an idolator if I do not start believing it. I just told you that. And he said, "I will do a work that they will not believe it."

"For example along this path" -- we are on the fifth path now -- "along this path you catch the hint of the teaching that Torah gives us with our first letter." I do not want to start getting into the actual teaching here. OK, he is talking about all the letters of the alphabet. And this is interesting; I did not know this. He is -- I -- what I did know was that in some of the ancient writings, there are dots -- sometimes there are dots that are present, and there is some kind of a code. I do not recall which ones -- I do not want to guess or try to remember.

But I have heard in my -- the classes that I took at the synagogue that is -- that Rabbi Akiva, which was one of their famous rabbis, was the only one that knew what those dots means. So he was talking about something like that, all these codes written in the handwritten scrolls. And he is saying here -- and I did not know this -- that some of them are upside-down. He says, "Sometimes this le-" -- this Hebrew letter Nun, which is sometime upside-down -- and then sometimes they are crooked. Sometimes the numbers are reversed. Sometimes they are crooked. Sometimes they have dots. Sometimes they are bound together and so on and so on. And that is not for me. God does not teach me that way.

He said, "Nothing of their truthfulness was ever revealed to any people except our holy nation." So I guess that makes us -- that confirms that we are Israelites here, brethren, although that is not what Rabbi Abulafi is saying. He is talking about the national Jew, but we know that there is no longer any difference, that every national Jew -- everyone who is born of a Jewish mother is not Jewish. And the only identifier as Jewish today is this -- is the -- is Abraham's seed, which is Christ in you, the hope of glory. That is who Israel is today.

And that is why I have not talked about this in a long time, brethren. It is very sticky. I talked about it a lot, and I do not know -- I think there are people here that really did not get it. I do not know what God is going to do with Israel in the Middle East, brethren. I do not know what he is going to do there, you know, but they are not the Israel of God. Maybe he is going to help them because of faith and because they have lived the life of the Jew and the whole story that I preached about in the past.

But the Israel of God is the believer. The Israel of God -- the land of the Is- -- the land of Israel is this body, and the Israel of God is the person that has Christ dwelling in the midst of them. And when things start to pop, the true Israelites will be the ones, the people in whom Christ Jesus is married to the Lord Jesus and is standing up as a spiritual warrior. That is the Israel of God.

Now I hope the Lord helps them in the Middle East. I think they are in a terrible spot, many of them holocaust survivors. They have paid a terrible price. I do not think that they are doing everything perfect, but I think they are willing to make some kind of a deal. The Arabs will not accept any deal other -- only their destruction. So we are forced to be on the side of the reasonable person.

But that is not the Israelites of the Bible, you know. So I tell you, I do not know what is going to happen over there. World War III is brewing in the Middle East. Iran is getting their atomic bombs. Our wonderful president is giv- -- is taking -- is considering taking away the sanctions. He is giving them almost everything they want. And every concession that he makes, they want more. That - - every concession he makes, they want more. And the last that I heard, now they want no inspectors coming in at all. It is ridiculous. They are going to have an atom bomb very soon. And they are going to bomb Israel, and they are going to bomb America if something does not stop them.

So I do not know what is going to happen. All that I am telling you is that, brethren, I am Jewish. I am not against the people in Israel. I am not anti-Semitic. I am -- I think they are more right than the Palestinians although I am sure that there are arguments on both sides. But they are not -- that is not the Israel of God that God is going to do exploits for because that is the Israel of God. That is what I am saying. Does anyone not understand what I am talking about? No.

And there is not a doubt in my mind that those on the Arab side simply will not compromise, and they do not want peace. And therefore I simply cannot be on their side. No matter what kind of legitimate complaints they have, they will not accept nothing except the total destruction of the nation of Israel. How can any decent person be on that side? And yet there are many people on

that side today. Those people are looking out for their own pocketbooks and their own self-interest. It is quite disgusting. But of course the fallen nature is quite disgusting.

OK, let us lock this up. "Nothing of their truthfulness was ever revealed to any people except to our holy nation. Those who follow the road of others certainly will mock, thinking that those handwritings are meaningless. Those are deceived and for the most part, mistaken. But he who knows the truthfulness of those paths recognizes their superiority and clarifies their mysteries, which are holy. This method is the beginning of the general wisdom called the combination of letters, and it is not suitable except for those who fear God and respect his name."

It is called the combination of letters. Well, God does it a different way with us, but we are -- I see signs that we are on that level. Kabbalistic wisdom -- I believe we have Kabbalistic wisdom here. It is the wisdom of the doctrine of Christ and the divine doctrine.

"The sixth path is very deep. Who will find it? Of this road it is said" -- Job says, Job 11:9 -- "the measure of it is longer than the earth and broader than the sea. It is suitable to those about whom we spoke just above, who alone in their own will approach the holy name. So that his work blessed be, he may be recognizable in themselves." We need his work to be recognizable in ourselves by virtue of change, which comes about recognizing our own faults and dealing with them.

"Blessed be he that he may be recognizable in themselves. They are those who achieve the likeness with the action of the acting intellect in their actions." That is a confusing statement, but what he is talking about is the signs of Christ operating in you. That is what he is talking about. I will try to read it again. "It is suitable to those about whom we spoke just above, who alone in their -- on their own will approach the holy name." You have the nerve of approaching God. "For the reason that his work may be recognizable in you" -- that you are not approaching God for the miracles. You are not approaching God for the loaves and the fishes but that you want his nature. You want his righteousness.

"They are those who achieve the likeness" -- what? The image of God. He is talking about the im -- the likeness -- not the image, the likeness of God -- "with the action of the acting intellect" -- the intellect, the Neshamah, brethren, the spiritual, intellectual mind of God. That is what he is talking about being revealed through your actions.

And what actions are those? Unforgiveness -- I am sorry. Forgiveness, whoa. That was -- forgiveness, mercy, compassion, desire for peace at any cost other than moral compromise. A desire for peace -- Paul said, "Suffer the laws a desire for peace at any cost other than moral compromise."

"Therefore the name of this path includes the secret of 70 languages." That is what the rabbi told me about when I showed him my doctrine of Christ, the translation. 70 languages, so he did not see any -- I had given him the [?crown?] and the calf. He did not see anything wrong with it.

“Such a path marks the return toward the first matter” -- primordial matter. In other words we are starting to learn about creation. “Such a path marks the return toward the first matter through evocation and meditation, which articulate into the 10 Sefirot whose secret is holy.” So he saying the sixth path is the study of the Sefirot, and we have that. We are up to the sixth path already. We are doing all of this stuff, this [?here?] LEM CCK.

“Everything that belongs to holiness is no less than 10. Did not Moses ascend perhaps 10 times? And did not the Shekinah descend as many? Was not the word perhaps created with 10 dispositions? And was not the Torah given with 10 commandments? And many other 10s illustrate this concept.”

In other words, for example, the 666 of the beast, you know it is not holy. If it coming from God, it has 10 Sefirot. That is what he is saying.

“To this method belong gematria” -- permutations, substitutions, permutations, permutations, permutations, permutations except God does not teach us that way. We got here with another method. We got here -- all you Jews, we got he- -- God got us here with another method, which personally I think is much easier. He is saying these permutations, which are unlimited, they are unlimited. “And they can be compared to the particulars of creatures, which are unlimited.” I am not sure what that means.

“Indeed although their matter is unique, their forms change and manifest in subsequent secrets.” He is talking about all the permutations of the letters. “Their forms change, but they manifest in subsequent secrets.” They -- when they reform it is another word that has another secret to reveal to you.

“Through this method we confute the opinion that Rabbi Abraham ibn [?Ezra?] of blessed memory formulated in his commentary on the Torah concerning this name. About him it was said he armed his trained servants” -- Genesis 14:14. “Although ibn [?Ezra?] stated that Torah does not express through gematria for” -- oh, yeah -- “for if it would be so, everybody could turn evil into good and good into evil.”

He is saying that this power is dangerous because he is saying it is a- -- spiritual alchemy. You have power to change -- that is what they say about -- that is what Daniel says about the anti-Christ. He is going to change times and seasons.

“I do not believe that he was ignoring such a thing.” This is not getting very clear, and I think I am getting too tired to explain it. Let me see what I could give you here. So he is saying that the sixth path is the active intellect. It is the acquisition of the Neshamah. The active intellect, which gives them the ability to do all this gemetria, but God has taught us through the doctrine of Christ, which I greatly prefer.

OK, brethren, we are almost there. Hold on.

“This is a mystery that he who is endowed with intellect will understand and will examine if he is worthy of it.” And what makes you worthy is that God gives you a Neshamah, which is the mind of Christ.

OK, this is interesting here. Talking a- -- talk- -- I am going to read you a sentence that he is talking about the Hebrew letters, but I see it as the Malchus. I see it as true also of the Malchus. “He engraved them. He hewed them.” That means he cut them. “He waved them. He permuted them. He combined them. And with them he formed the Nefesh, the lower soul of the whole creation, and the Nefesh of everything that is formed.”

That is the soul that Jehovah breathed into so that Adam became a living soul. And he is saying that it was these letters, and I am saying it was the Nefesh. And we are saying the same thing, just a different method of explaining these secrets. Everybody OK with that? OK. The letters, the primordial letters, equal the Malchus. The primordial letters equal the Malchus.

“The seventh path” -- brethren, I knew we would make it by 5 of the clock. “The seventh path,” brethren, “is a particular path that contains all paths.” It contains all of the others. “It is the holy of holies. It is reserved for the prophets. It is the wheel that surrounds everything. Who understands it understands the Word that emanates from the acting intellect over the oral faculty.”

That means the ability to speak out the thoughts of the active intellect. I have many people in this ministry telling me things, like, I understand it, but I cannot express it. The seventh path is the ability to express it, which I have and which we -- I have seen in other -- certainly in Sandra [SP], who has preached several times, you know. At the level that she is at, she is able to express it. And I have seen it from other people too here that have not preached. I have seen signs of it. But we have seen it publicly through Sandra.

“In fact its influence that propagates” -- “it is the influence that propagates from the name, blessed be he, to the oral faculty” -- that is to the mouth, that is to voice -- “exactly through the acting intellect as the master of blessed memory said” -- blah, blah, blah. “In the path of the truthfulness of prophecy and its essence” -- I am sorry -- “it is the path” -- now this is the Neshamah. This is the active intellect, OK. “It is the path of truthfulness, of prophecy and its essence, or the knowledge of the essence of the unique name.”

He says he gets this ability by studying the tetragrammaton, but we know that God can do it in 70 different ways. It can go to any nation, any people speaking any language and teach them this -- if he want to -- in a manner that would be possible for them to grasp.

“As much as it is possible to him who was unique among mankind.” And the one who is unique among mankind is the prophet. Let me read that sentence again. “It is the path of the truthfulness of prophecy and its essence or the knowledge of the essence of the unique name” -- a knowledge of the essence of the tetragrammaton -- “as much as it is possible to him who is unique among mankind” -- i.e., the prophet. As much as it is possible for the prophet to be able to understand

it. It is truthfulness in prophecy to the degree that you can understand it. "For it represents the principle that created the divine speech in his mouth." It represents the principle that created the Neshamah.

"It is unsuitable to describe the formalities of this path. It is called holy and sanctified. Neither is it possible to transmit any tradition concerning it unless he who wishes to know it has learned from a living voice." He is saying it is impossible to deliver, to put down in words, what you learn from the seventh path except for the person who has learned directly from the living voice. That is me, brethren. I have learned it from the living voice.

And he says, "Behold therefore I have summarized to you in this permutation that it is briefly formulated" -- "It is the seven paths of -- in which the whole Torah is included. This is enough to accomplish my aim."

OK. That is all for today, brethren. I think we have all had enough, and besides it is ti- -- I do not know whether there will be a part 2 of this. I personally do not think that there will, but who knows what God is going to do?

OK, brethren. Any questions before we close the file? Let us just wait a minute, please, Brooke [SP], because we always get somebody coming through in the last minutes.

Did it help in [CROSSTALK] --

[?Sheila?], that is just Sandra.

Hi, Sandra. Hi, Sandra.

Can you hear me?

Yes.

This is really exciting to me what you were saying about the covering for the Jews in this vindication of what they were saying, that it is -- I wonder -- my question is, when you are speaking this rabbi's work, is it adding to it an element of the spirit of truth in it? Because you are giving wisdom and understanding as it relates to the doctrine of Christ or the divine doctrine. Or was it that it is creating this covering? There is something. It is just so strong on me. I get such a witness when you say that because I feel like this was an assignment, like God had you go through these paths. He had you go through these writings to almost add to it, to [?break?] it over, so that it came underneath this covering. You know, that is -- and do you know specifically what it is that is doing that? Is it the spirit of truth? Or --

Well, I --

[CROSSTALK]

Yeah. Well, I -- what I think it is, Sandra [SP], is that -- I think that all of the rabbis really -- how am I going to say this? All of the rabbis, collectively the great teachers of Israel, that they do provide a spiritual covering for those who study -- I do not know about those who do not -- but that they can only go so far because they do not believe in Jesus.

So what we have -- what the Lord has done by joining us is adding the element of Jesus. It is just like saying that this covering that -- to whatever degree it exists -- and I believe there is a covering there. I believe that you cannot -- even if you are making a mistake, you just cannot be serving God for years, every Saturday going to the synagogue, doing this, doing that, thinking that you are doing the right thing, and God is just going to look away from you because it is -- because you are lacking understanding. I -- that is totally out of character with my understanding of who God is. There just has to be a sowing and reaping recompense for somebody doing the best that they know how to do.

And I think that I am one of those persons. I told you earlier, I did so many things wrong. I did not know they were wrong. I -- as a matter of fact, I was looking my whole life. I knew something was wrong in my life. I was looking everywhere for help. Nobody could help me until Jesus found me.

So I think there are a lot of people like that in -- all over the world, not just in Jewry, all over the world. But we are talking about Israel right now. God -- he just cannot turn away from that. So the cover, which are their sages -- the spiritual cover that is over Israel because of their sages is incomplete because they do not believe in Jesus.

It is as if to say they have a fully developed Christ in them or even maybe a precocious Christ in them, a very, very developed Christ in them, but he is limited as to what he can do for them because they need the -- talking about the multiple consciousness, the multiple male consciousness, they need the male consciousness from the God World of Atzilut to come down and join with what they have. And they do not have that because they reject Jesus.

But we are the mediator. We have an -- God has developed Kabbalah in us, and we are an open door for Jesus to come down through to touch them. We are the ch- -- we are the wormhole that by us accepting them and forgiving their sins and accepting to be joined to them -- which we are joined to them through this ministry definitely for years now -- Jesus can come down and enter into them through us and join to what they have that is incomplete. We are a wormhole that he created to have access to them to do -- and what does he want to do? He wants to save them, but he wants to give them the seed. Does that make any sense to you?

Absolutely. That is awesome.

Yeah.

That is just amazing. Because I kept seeing -- like, I kept wanting to call it a filter. And then I said, channel. But it is wormhole, yes.

It is wormhole. Yeah, we are the mediator. We are -- we have a legitimate soul tie to us and that the church cannot have because -- if you want to look at it this way -- the skin of Kabbalah in us has grown together with their skin. We have the skin of Kabbalah in common, but we also have the skin of Jesus in common. We are the traditional mediator that Jesus will move through to minister to them. And I know he wants to give them his seed, and they -- there are going to be many of them who will come in. It is going to be interesting to see how it happens.

Thank you.

You are welcome.

See, I think I mentioned this in a recent meeting that all these Jewish, messianic fellowships that are out there, like the Chosen People, yeah, I mean, they are doing a good work. Can I say God did not tell them to do it? I cannot say God did not tell them to do it. God is moving in every possible area to reach these people, but they are very limited, you see. And the reason they are limited is that when a -- because, you know, this Chosen People, they have this -- they built this big building right in the middle of Crown Heights, which is the Jewish area. And they are renting billboards all over, saying, "Isaiah 53, Jesus is Messiah."

If they get somebody to -- if somebody gets a witness, and he comes out, they -- it wrecks their whole life. They give up their whole life as a Jew, and they move into the -- to a paganized form of Christianity. I just talked about this, I think, last week. They go into a paganized form of Christianity, celebrating Christmas and Easter and all of that stuff.

So it is not ideal, but, you know -- but it is certainly the church that is out -- the chu- -- these ministries that are out there, they are definitely good for secular Jews that are in trouble. Because they are not attached to Judaism, and they are not attached to the church either. But as far as converting one of these black-hat Jews to today's paganized Christianity, I do not real- -- maybe God will answer my question. I do not know that it is the right thing to do. I do not know, you know. I do not know.

Although a few years ago, I saw one rabbi on TV, but I do not know if he had been a black-hat rabbi or not. He had a deliverance ministry. He was -- they are preaching deliverance because there are many Jews today that are afflicted. There is all kinds of problems in the Jewish community. All of that would be healed by deliverance, including homosexuality, incest and all kinds of problems going on there. So this rabbi, he believed in Jesus. He was all dressed up like rabbi but believing in Jesus, preaching deliverance, yelling at the people, saying, "You have got" -- I mean, do you not -- I do not remember exactly what he was saying. But he was, like, yelling at his Jewish people, you know. You all need deliverance.

You know, the -- Israel has become infested, you know, in many areas. And that is nothing personal against any of the people. I am telling you they have problems there that can be solved by Jesus and the deliverance ministry. They have family problems, human problems, that is invading the community. That is what I am trying to say.

So to take them out of that environment for a deliverance of some serious problem, like homosexuality or incest or something like that, then I could see it. Otherwise I -- and I am not speaking from any f- -- any issu- -- any area of expertise. I really pray for the Lord to speak to me about this.

I would leave them alone rather than bring them into paganized Christianity, you know, beca- -- why can I say that? I can say that because the Lord has promised a big revival for the Jewish people in the last days. And the revival that Jesus promised the Jewish people, it is what we just talked about for the last three or four hours. It is reaching them with the knowledge of Jesus so that they will receive his seed through their own flesh, through the flesh of Kabbalah and not through the flesh of a paganized Christianity, which please do not get me wrong. This paganized Christianity is a blessing to every drug addict that was saved, every person that was saved from whatever they were saved from. Every person that the Lord picked up and saved, this paganized Christianity is a blessing for them.

But to take someone from a consecrated lifestyle, you know -- well, at least if they are living it, they lead a very consecrated lifestyle. What does that mean? They do not even tell their kids about sex until the night they are getting married. They are def- -- they are totally sexually pure if they are living it. And they do not engage in the things of the world, so they are kept from the world.

And you go into paganized Christianity, brethren, you know, there is a lot of p- -- a lot of fornication and adultery in Christianity today. I hope you all know that. Do you all know that?

You know, so I do not know how smart it is. But what do I know? I just work here, you know, what do I know? So anyway I hope I answered your question. I just pray that God helps everybody and helps them all to do the right thing that is best for them that we should all prosper and be well and live. That is what God wants for us.

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