

CHRIST-CENTERED KABBALAH

UNEDITED TRANSCRIPT

MESSAGE # 531 .PART 13

A LOOK AT KABBALAH



Definitions

THERE IS NO MALE OR FEMALE
IN CHRIST JESUS (Gal. 3:28).

Accordingly, all textual references to
MALE and FEMALE point to spiritual
principles, and the words MAN and
MEN, as well as the pronouns, HE, HIS
and HIM, include, WOMAN, WOMEN,
SHE and HER.

CHRIST JESUS is the only spiritual
male. Accordingly, all powers and
principalities other than Christ Jesus are
identified as female IN RELATION TO
HIM.

The powers and principalities which have
incarnated this fallen world (2 Cor. 4:4)
are male IN RELATION TO FALLEN
MANKIND, and female IN RELATION
TO CHRIST JESUS.

John 7:17-18

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. (KJV)



Rev 3:18

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. (KJV)

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A word of knowledge came forth as xxxxx was playing. Actually, I was telling everybody earlier that my whole life is radically changing and, in particular, the way I study and the way these messages are coming forth has radically changed. It seems that as we study Kabbalah, I'm not doing the translations, at least at this time, that I used to do. And my whole preparation for the meeting is simply to study Kabbalah and hope that the Lord gives me a message in the morning. It used to be that I knew the night before what I would be preaching, I was preparing notes and spending anywhere from 6-12 hours in preparation to preach, but it doesn't seem to be going that way any more.

There have been a lot of changes in my life, and it seems to me that the ministry...of course, there is no separation between me and the ministry, the Lord has blown us into another direction, and that His wind, and the wind of His spirit is forging away very pow-

erfully a whole new path. He is creating a whole new path for the ministry which has caused some anxiety in me because I have no control. I don't know where I'm going. The Lord is blowing me, and I'm yielding to the wind of His spirit, but it causes my humanity, causes my carnal mind and my personality some anxiety because I have no control. Of course, in our fallen mind we all want control. Control is not such a bad thing in this life. You have to have some direction to your life unless the Lord has taken control of your life. I told everybody before the song service that I did not have a message, that I spent eight hours studying yesterday, at least eight hours, maybe more. I feel I've learned a few things, but there is no message in my heart. This is what I tell all of you with the Doctrine of Christ. Listen, don't worry about preaching it, and in due season what you ingest spiritually will come back, it will become a part of you, and it will come forth as your own ability to speak creatively about what you have learned. Well, it seems to me that I'm experiencing all of the counsel that I've given you with Kabbalah, because Kabbalah I'm not learning directly from God. I'm learning from other teachers, the books, but in the meantime I've told the Lord several times last night that I have two leadings this morning. What am I supposed to preach to these people? I woke up this morning, had no message, and as xxxxx finished her song service she said, "I feel that I'm supposed to sing a song about the shepherd of my soul. At the moment though, she could not recall it. Then as she recalled the song and sang it, I remembered something that the Lord had said to me last night which had completely alluded me up until that moment. I do believe He told you to sing that song to bring this back to my memory. Once again, everybody please note that this is the true ministry of the body of Christ. I could not see what I was supposed to do, and the Lord spoke through another believer to stir me up. This is the true body ministry. Body ministry cannot come from your carnal mind. It has to come from the Christ within you. The true body ministry is Jesus Christ playing us all like instruments in an orchestra. He has to decide what He wants to bring forth from us at a particular moment, and the only way this can happen is if we yield our carnal mind up to Him.

So xxxxx yielded to the Lord, I heard the word, I heard the song, and the Lord reminded me of what He said to me last night as I was just talking to Him about the feelings that I was experiencing.

Now when I experience feelings, they could be my feelings or they could be somebody else's feelings. I never know where they are coming from, but as long as they are manifesting in me I have to deal with them as if they were my feelings. So I was telling Him that I was feeling uncertain and somewhat insecure, that I don't even know how to study for a Sunday any more. I have two services here. I usually preach a good six hours or more, and I don't know how to prepare any more, and as I spoke to Him along these lines He said to me that....well, just put that on hold and let me give you some more back up here.

As I study Kabbalah, I'm finding out that every person that we read about in the Scripture can be translated into an attribute of God. In other words, any admirable quality that you see in any Bible character, it is possible through a relationship with Jesus Christ to have that attribute of God or that character appear in you. And not only that, what is very surprising to me as I study Kabbalah is to find out that even a lot of the negative qualities of mankind, not all of them, but the harshness or fierceness or spiritual power without mercy, for example, is, or can typify an attribute of God. The whole concept of the teaching of Kabbalah is balance, that God has what are sometimes called masculine and feminine qualities, sometimes called positive qualities and others called harsh qualities, but the final product is supposed to be a balance between the harsh and the gentle attributes of God.

As we have taught here many times, Satan is the attribute of God called Gevurah which is might or force. It is operating without the loving kindness, mercy, and compassion of God, but that force is under the influence of the conscious earth which is evil. So everything is a mixture. We are boiling Satan, Christ Jesus is boiling Satan, getting rid of the impurities and mixing that might and force with the loving kindness, mercy and compassion of God, and we get the quality of God called Tiferet. Tiferet is the sixth Sefirah and represents Jehovah to us and the mediator. Tiferet is the mediator between us and all of the higher powers and the higher emanations of the Godhead.

So everything is balanced, and the Lord said to me last night that the man Abraham, our forefather, signifies an attribute of God. And it is possible for me or anyone one us to have the attribute of Abraham. Not even the attribute that Abraham had, but the actual attribute of Abraham because the man Abraham was just an

expression of the attribute of God that Kabbalah actually calls Abraham, and I have followed Him, at least to date, I have followed Him into unknown, uncharted territory. I've given up a lot, actually I've lost my whole life to follow Him, and, therefore, the attribute of Abraham is within me, and, therefore, I can expect to have all of the blessings and promises that Abraham received. I heard that last night, and it comforted me somewhat, but I did not realize that after that I started reading one of the books on Kabbalah, and to be honest with you, I cannot remember whether God told me this before or after I read this section of this book. I don't remember, but I didn't put it together until right now, and what I read was about the attributes of God called Abraham, Isaac, and Jacob. Not talking about the men now, talking about Abraham, Isaac, and Jacob as attributes of God.

So Abraham signifies the blessings of God, the strength and the blessings of God, and he's on the right side. On the left side, the side of judgment (the right side is the side of blessing), is Isaac, the attribute of God called Isaac, and, according to this Kabbalistic teaching, Isaac is known as fearsome Isaac. Isaac represents judgement, and I certainly have had that. I've had very harsh judgment which the Lord, over the years, has tempered and mixed with loving kindness, and now I have a much more gentle form of judgment, but I've had judgment all of my life. What does that mean? The ability to see when something is really wrong, when somebody's heart is really wrong, when their thinking is really wrong. I've had that ability as long as I can remember, but I would bring forth that judgment, I would let people know in a harsh, cruel way, but since the Lord has been dealing with me He has been mixing that quality of fearsome Isaac with the loving kindness and the mercy and the compassion of God. So now it has become a positive force. I've gone from being a minister or enforcer of the sowing and reaping judgment to an enforcer of the white throne judgment.

So I know I have the attribute fearsome Isaac, and I have no problem believing that I have the attribute Abraham because I really have followed the Lord into strange territory, and I still don't know where I'm going. So now the Lord is showing me that when you have those two, you have to have the attribute named Jacob because Isaac and Abraham, according to this teaching that I'm reading in the Gates of Light by Rabbi Gikatilla, Abraham and

Isaac are attached to Jacob. Jacob is in the middle. Abraham is on the right side, Isaac is on the left side, and Jacob is in the middle. He is that balance. Jacob is the balance, and Isaac and Abraham are hanging on to him. So once you have Isaac and Abraham, you have got to have Jacob, and what Jacob means, according to this teaching, is the one who is protected by Jehovah. So that is just really exciting to me. Jacob is the one who is protected by Jehovah, so if you have the attribute of God that enables you to follow Him anywhere, and you have the quality of judgment, you should know that you are under the protection of Jehovah. Now, this may be hard for some people to see because you have to realize it is not enough to follow Him anywhere. To have this attribute of Jehovah dwelling within you that you are Jacob or Ya'akov as it is pronounced in Hebrew, to be the one who is protected, Jacob, the one who is always protected by Jehovah, you must also have judgment, and some people find it very hard to judge sin even within themselves or within other people. It is a hard thing to do, it is unpleasant, it is painful, it is not an easy thing to do, but to be the one who is always the protection of Jehovah, you have to follow Him anywhere, and you have to execute His righteous judgment. You have to do both.

Of course, this is an Old Testament book. It is Kabbalah, but this sounds to me like a definition of a Son of God. That's what it sounds like to me. I think I would like to read you the paragraph from this book just in case I left something out here: Sometimes this attribute is called...of course, this is talking about the name of God, El Chay, and the attribute is Yesod. This is a study on Yesod and El Chay. Sometimes, this attribute, Yesod of El Chay, is called ABiR Jacob (protector of Jacob), the reason for which is that from BINaH, and we know that Binah is understanding, the hawk of wisdom, Binah is called the hawk of wisdom. I guess I can't really read you this because I would have to go back through the whole book to read it to you.

Let's try it from here. The reason that this attribute is called the protector of Jacob and not the protector of Abraham or the protector of Isaac is that this attribute, meaning Yesod of El Chay, is dependent on the attribute of Jacob because Jacob is the intermediary in the mediation between the spheres. It is the letter Vav, Jacob is the letter Vav, the attribute Jacob, not the man Jacob now, is symbolized by the letter Vav, the third letter of the holy

name. Remember YHVH? We had message on that last week. The essence of the Vav is specifically for Jacob through the essence of the sphere Tiferet. You may recall from last week's message that the Vav, the third letter of the holy name, signified Tiferet, the sixth sphere, which is in the middle. Do you remember seeing Adam Kadmon signified as a human with the three spheres on each side and then the four in the middle? If you recall that. Tiferet is in the middle, and now we are being told that Tiferet signifies Jacob, the one who is protected. He's got fierce power on one side and merciful loving kindness on the other side, and that is the protection of God. Well, that is really good to know.

It says here that the attributes of Abraham and Isaac are attached to Jacob, Abraham from the right and Isaac from the left. Just for your information, Rabbi Gikatilla says, and this is the meaning of Genesis 25:27, Jacob was a simple man, a dweller in tents. Now that is really revelation, to believe that a dweller in tents means that Jacob dwelled between Abraham and Isaac. I'm telling you, there is more liberty taken in Kabbalah than I have ever taken, but I'm so grateful for all the years of studying the Doctrine of Christ so that I can now understand the fluidity of the Scripture and the liberty that there is in Christ Jesus as long as it is the Spirit of Christ to interpret the Scripture, and I have no problem going along with this revelation. I think going to a book like this with this spiritual revelation that's so different than the King James Translation would be very difficult for someone who has no background in the Doctrine of Christ. Or maybe that how you all felt following me with the Doctrine of Christ, I don't know.

There is a lot of liberty taken in the interpretation of the Scripture by the Kabbalists that I believe, most of the time, it is God. I have read one or two things that I could not deal with, and maybe some day the Lord will tell me that I was wrong. I don't know, but mostly pretty much everything, all the revelation that I read makes sense to me. It witnesses to my spirit, and this is so exciting to me to understand. I didn't get it, I know that I've taught you on other Kabbalah messages that there are secondary Partzufim called Leah and Rachael, and then there is one called Israel, Grandfather Israel, and there is another secondary Partzuf...actually there are two. One called Israel and one called Jacob, and I could not understand why the rabbis were naming these Partzufim names like Grandfather Israel and Jacob and Israel, or Leah and

Rachael. I didn't get it, but now I get it. The reason that the rabbis named these Partzufim by the names of Bible characters is because these Partzufim are the specific attribute that appeared in these Bible characters.

We have not yet started, or the Lord has not yet started us applying the Kabbalistic principles that we have learned to the interpretation or the translation of Scripture. He has not started me with that yet. I keep saying, Lord how am I going to apply it? He hasn't started it yet, but apparently He will as soon as we get this foundation. So now I know that when I see Leah or Rachael or Jacob or Israel in the Scripture that I need to know that, that account cannot only stand for Jacob or Israel or Leah in the Scripture, but it could stand for an attribute of God that is manifesting in that man, and, therefore, once we separate the actual man from the attribute of God, we then have the liberty to apply that attribute of God as the Lord would have us to apply it.

Well, Sheila what are you talking about? The only example I could give you is an experience that I had before I ever started studying Kabbalah. I do know that when the Lord gave me the messages on Jacob and Esau, which I preached under the anointing of the Doctrine of Christ, that I did get the revelation that it was not the Jacob's mother, Rebecca, saying, "rebel against your father." Rebecca would have never done that. She was a submissive Hebrew wife, and that would have made her an evil woman to rebel against her own husband like that. I could not understand it, and as I prayed about it I did receive the revelation from God that Jacob was not being counseled by his physical mother, that somehow it was a spirit of prophecy.

I didn't know who it would be at that time in history, and we know it could not be the Lord Jesus because He didn't exist then, and it was even before Elijah so it could not have been the Spirit of Elijah, and I think I drew the conclusion that it was Elohim talking to him. I thought it was either that spirit of prophecy, Elohim had risen up in Rebecca, or it was the spirit of prophecy within Jacob. If I had an opinion on that, I don't remember what I thought at the time, but I did get that revelation that it wasn't just his physical mother rebelling against her husband for evil purposes which is what the whole church teaches, and, therefore that makes Rebecca an evil woman, but she was not an evil woman. She was a servant of God, and it was an attribute of the Godhead that rose

up and told Jacob to take action because you might remember the situation.

At least the level on which we understood it, the level on which I understood it when I preached that message about Jacob and Esau, was that Esau was a spiritual criminal which, by the way, Rabbi Gikatilla seems to have the same opinion. Of course, these are my words, spiritual criminal, but he does indicate very openly that Esau was an evil man, and I'm even learning more about Esau from what I'm reading. And that Isaac is fearsome Isaac. So when I put that together, fearsome Isaac, harsh judgment coming through Isaac, and Esau being an evil man, I put this back together with my message on Jacob and Esau, and I said to myself, "well, that is a real witness to what I preached about Jacob and Esau, that Isaac cleaved unto Esau and not to Jacob because they were of the same spirit." Isaac and Esau were of that same judgmental, harsh, spiritually powerful spirit without the mercy and the loving kindness of God, and Jacob was the one that was to bring balance.

Now I probably still, at this time, do not understand what Esau was doing that Isaac was blessing. I know that I preached that Isaac was blessing Esau to go out and acquire energy illegally, and, as far as I know, the only place to acquire energy is from other people. I also understood that Isaac was in agreement with Esau's activity because he did not want to die. Now the Lord has not corrected me on that revelation yet that an unGodly root was manifesting in Isaac. I think the Kabbalistic writers would disagree with me. I don't think, from what I've read so far, they would go so far as to say that Isaac could have manifested evil, and from what I've read they could not go to that degree.

This is my revelation, and I will stay with it until the Lord changes my heart, but I see from what I've read so far in the Kabbalistic writings that idolatry, that all of the Bible characters are fine and good except, of course, we are reading that Esau was evil, but Abraham, Isaac, and Jacob, the patriarchs, I have read only indications that they were all right before God, and I think I read something by Rabbi Gikatilla that the Shekinah never departed from Isaac which means he was a holy man, but that doesn't line up with my revelation. So maybe I'm wrong, or maybe God will have to straighten me out in the future, but I can't change my revelation until I get it from God.

Back to my point, it now makes sense why Isaac was in league or was preferring Esau because they had the same spirit, and some travesty was about to be committed, some serious error was about to be committed, because Isaac and Esau were in league and, I believe, doing something spiritually illegal. So Elohim, and I may have the wrong name of God, I guess, according to the Kabbalistic writings it would be El Chay, rose up within Jacob, the one who is the mediating force to move in there and intervene in this unGodly union between Isaac and Esau. See, there was going to be a joining of the spiritual power of Isaac and Esau in an unbalanced way. Nothing about Chesed really comes to mind, nothing about Abraham's qualities really come to mind at the moment.

Abraham is supposed to be on the right, and Isaac is supposed to be on the left, and Jacob is supposed to be in the middle mediating between the two that, that spiritual power should not go overboard. Now in this particular account, I don't see the qualities of Abraham present, but I see Isaac linking up with his own offspring to bring forth a double portion of harsh judgment, an imbalance. So El Chay stirred up Jacob to go forth and interfere with that imbalance that was forming which would have brought harsh judgment on Israel.

You see, Jehovah's primary concern is protecting and prospering the seed of the Son of God that is to manifest and express Himself through all of humanity, and, if Isaac linked up with Esau to do evil, they would have brought a judgment from the sowing and reaping judgment upon all of their descendants that could have wiped out this holy seed. So El Chay raised up Jacob, the mediating force, and sent him in there to interfere with this doubling up of the harsh power, that Isaac give his blessing to Jacob. Well, what did that mean? He must have joined with Jacob. He cleaved to Jacob instead of to Esau, so there was no doubling up of the harsh power, but the power of God was mediated by the presence of Jacob and, therefore, Israel and all of the descendants of Israel came under the attribute of Jacob, the one who was protected by Jehovah.

I know that I stopped that series in the middle, I stopped translating that chapter of Genesis because I knew that the spirit of revelation was not on me. My recollection was that in the area that I was at when I said I cannot go on with this translation, the spirit

is not on me, it was Jehovah realizing that He had blessed Jacob or formed this soul tie with Jacob, and then Isaac started to be very fearful. I could not understand why he was fearful. I think now, perhaps, he realized, Isaac realized that he was about to make a serious mistake, that he had sinned, and he was about to go off into heavy duty witchcraft and bring destruction upon God's purposes in the earth, and it was Jacob, it was the presence of Jacob, the intervention, and the interjection of Jacob, that brought Isaac to his senses, that mediating force that brought Isaac to his senses.

Also, I read something else last night in a different book that really, really, really blessed me. Actually, the Scripture quoted from was in Genesis, early in Genesis 1, saying, and the light separated from the darkness. You know, I see, when I read what's happening in Genesis 1, I see it happening to me. I see Genesis 1 happening in humanity. Now, of course, we are told nothing is new under the sun. I can't tell you that I understand it completely, but I can relate my life to what I read about Genesis 1 last night, that he saw the darkness, he separated the light from the darkness, and the creation went forth, and the Lord just gave me a whole word on that saying that this is happening to us right now.

We cannot separate from our carnal mind until we recognize it. When we see the true operation of Satan, who is the unconscious part of our carnal mind, when we see her, and when we see Leviathan, the subconscious part of our carnal mind, when we really see what is going on in this head and in this heart, we will separate from that evil because those of us who are close enough to Jesus Christ to even be hearing this message, when we really see the evil we will not tolerate it. Therefore, it is Leviathan's plan and Satan's plan to not let us see, to not let us believe that this wickedness can be inside of us because Satan and Leviathan know the minute we see it, the minute the light shines on our mind, and we see the truth of what's in our heart, we will flee from it. So the plan is to keep us blind, you see. The plan is to say, this can't be true. The plan is to say, oh no, this can't be true about me, that the truth about me is I'm a skin, a tent, and that Christ is living me but there is also much evil living inside of me. I can't believe that I could say something or do something with an evil motive, I can't believe that I'm capable of it, then you are in darkness.

Now, I've been preaching for a long time that we have to separate from our carnal mind, that the true sanctification is the separation of Christ from our carnal mind, and now we know that we will never separate from our carnal mind if we do not see our carnal mind, if we do not see the evil within us, if we cannot see the evil motive in the simplest little everyday thing, if we can't see that word that we said was really a deep-seated repressed envy, if we can't see it we will not separate from it, and if you want to separate from it, you must see it because if you don't separate from it you will not ascend into the timeline of Christ Jesus because that wickedness is not coming with you. You cannot take that wickedness, that pride or that envy or that rebellion, it won't go up with you, it is not allowed, it is illegal. So you have to see it so that you can separate from it, so that the light can come in and set you free.

As the Lord was showing me this, I realized that there was something in my life that I've been fighting for years that I've brought with me from childhood, that I recently realized that I could not change. I accepted the fact that I cannot change it, I accept the fact that I cannot change it, and the Lord showed me how that acceptance of that fact that I cannot change this circumstance of this life has opened a door to a whole new aspect of life for me because so long as in my mind I was clinging to this bondage of my childhood, trying to change what hurt me in my childhood, no matter how many opportunities the Lord gave me I wouldn't take them because I wouldn't look at them. I was looking at this pain that I was carrying from my childhood that I was trying to make work, but it will never work. Sometimes, you have to leave it and go in another door, and the Lord showed me that He had shined the light, and that I had seen the darkness, and as soon as I saw it, I separated from it in this particular area. That was a great blessing to me.

Well, I did some deep studying last night. How much of it is going to come out in a message, I'm not sure, but I think I would like to go get my book and try and share with you as much of it as I can. Apparently, it is not coming off the top of my head. So let's just take a break here. Do you have question? Go ahead.

COMMENT: The Lord has been showing me something about the various names too, and the last study that you gave us you were talking about Chokhmah, the right brain, the number 72, and it

means AB, and I thought of Abraham, his name starting with AB, and I identified it with Chokhmah in him. There was another one like Ban and Malkhut, and Ban made me think of Laben. I thought of Rachael, el at the end, even the word angel, el, and Joel. There are so many in the Scriptures that have "el" in it. Even just looking at SaG, the Binah, number 63, left brain, and you think of Daniel, different things we all have are the attributes of the Godhead, and it made me think of something that happened to me about 30 years ago when someone at a meeting said the Lord has a new name for us. I asked the Lord my name at that time, and my natural name is Mary, and gave me Marigold, and it made me think later on that gold is an attribute of God, the potential to come into whatever it is.

SHEILA: Also, marigold is a preservative which is a sign that you are called to be a Son.

There is a lot in names, and, of course, one of the names of God is El. That's the third highest name of God. The highest name is Ehyeh or I AM, and then comes Jah, and then comes El, the third highest name of God known to man.

I did remember something off the top of my head of my studies last night. The chapter that I was studying in The Book of Life, I've read it so many times that I realized last night that I did not understand it until last night. Maybe I didn't even understand it last night, but I got an insight last night of why we are studying these principles that really are not directly related to the Scripture, and I understand now that we are being prepared with this knowledge to understand the technicalities of how the Lord Jesus Christ will penetrate into us, and as we understand this penetration it will happen to us.

I also now understand that the power that we are all looking for, not for a profane purpose, but the power to be healthy and wise and to have our needs met so that we can not have to worry about everyday things and give our whole life to God, the power to follow after God wholly, the power to be protected and to deal with this criminal world is in the union of Christ Jesus within and the Glorified Jesus Christ. This is our present goal. My understanding is that this is our present goal. The Scripture calls it the marriage. It is the marriage of Christ Jesus in the individual to the Glorified Jesus Christ, and the state of being that arises out of that union is called, according to Kabbalah, the Sabbath Day.

You may recall that...little things like this excite me so much, several months ago we did a translation in the New Testament where Jesus says that He is the Sabbath Day. I remember at that time saying that I knew that was the translation. As I prayed over it and looked up the alternate words, I knew that the Lord told me that was the right translation, but I did not know what it meant. I said, "well Lord why are you calling yourself the Sabbath Day?" But at that time, there was no answer. I now know that Jesus was saying that He was the Sabbath Day because the union of the attributes of the Godhead are perfected in Him. He was saying that Abel in Him, that root of Abel, had been strengthened by the Spirit of Elijah. We call it Christ because the names in the New Testament get confusing. Abel is the root of God that is in all mortal man. As fallen as we are, we have that seed of righteousness, that potential to be restored to our first estate. Animals do not have this potential. Animals do not have the potential to be restored to the image of the Godhead.

Abel is dead in the Gentiles, and He's semiconscious in the Jews, but every Jew is not equal. In most Jews, He's just semiconscious but capable of being revived. Why? Because Abel was strengthened on Mount Sinai when Jehovah made a covenant with the Hebrew people. So that seed, Abel, in the Hebrew people actually received something at that time. I don't know what to call it. Did they receive some form of Christ? I don't know what they would have called it in the Old Testament, but they received that strengthening seed from Michael, probably Michael. If I have the wrong word, you are going to have to flow with me. If it is the wrong word, I'm giving you the principle.

Israel received something. They received it in their body, they received it in their spiritual being and in their genetic heritage. They received something that I will call Christ, but it had a different name in those days that would cleave unto Abel, their potential to be restored to humanity's first estate, and even though it is these thousands of years later, and the Jews have lost their national ministry to the world, at least temporarily, presently, that office was given over to the church. I don't know what the future will hold, but the Jews still have this genetic heritage, and Jehovah has made a covenant with them which means that in the proper time Christ will be quickened, not necessarily in every Jew, but in the Israelites as a nation, Christ will appear again. Almighty God

will appear again. They would not call Him Christ, but Almighty God, Jehovah, will appear again in Israel as a nation.

The Gentiles must have Christ grafted to us. If you are a Gentile, if you don't have that genetic heritage that Israel has, Christ must be grafted to you. Christ, who is your preparation for marriage or union with the Glorified Jesus Christ. It is true He died for all men, but all men cannot receive Him. We must have Christ added to us to receive Him, and there is a marriage coming, there is a union coming. Christ must be grafted to Abel, the dead seed in us, and He must war against Satan and increase into Christ Jesus who occupies the left side of the heart (4th) energy center. At that point, we wait for the penetration of the Glorified Jesus Christ to penetrate through these thick walls of this world, of our flesh, of our fleshly mind. So there is a marriage taking place. It is not a marriage that will occur at any one given moment. It is a marriage that is a penetration.

I find this interesting because, just the other night, I cannot even remember who I was talking to, but I was saying that the true marriage is the sex act, that a man and a woman can be married by the state, they can be married by a clergyman, all the papers can be signed and filed, but, if the marriage is not consummated, either party can apply for an annulment, and the marriage will be completely wiped out as if it never happened, if there is no sexual consummation of the marriage. We are betrothed as a bride to the Glorified Jesus Christ. The papers are all signed, and the day that you turn to the Lord and ask Him to receive you, the marriage was performed, but it has not been consummated yet, and for the bridegroom to complete the marriage He must penetrate the bride, and this is a penetration of the mind.

Now the church, as far as I know, is really not penetrated at all. They are having an experience with God through His Holy Spirit, but they are not penetrated. Brethren, you can be engaged, and you can be engaged in sex play, but penetration is penetration, and the marriage is not consummated until the penetration is completed. So the study and everything that we have learned so far out of Isaac Luria's Tree of Life are principles which are preparing us to understand, technically, how the Lord Jesus Christ is penetrating into us and, as we understand it, it will happen to us. This is the reason for the technical studies that, apparently, have no application, at least at this time, to Scripture; although, I be-

lieve, eventually, it will. We will be able to apply these principles to Scripture.

I would like to get my book out and, apparently, I have to use it as a guide because that's all that is coming out of me spontaneously, and I will try to show you what I learned last night so that we can take a couple of steps forward. It is very difficult studies. I must have spent eight hours on not even 10 pages. I don't even know if it was 10 pages, but I do know that I am understanding it more and more, and that you can understand it more and more, that the Lord is directing us to press in because once He penetrates us, once that union is completed, and I see it as a locking together, a permanent locking together, we will become expressions of the Sabbath Day, we will become completed and fulfilled within, and when we are stabilized everything around us and everyone in our life, everyone that we touch will be blessed and benefitted by what happens to us.

So this is where we are going, and this is the purpose for the study which is extremely difficult. Maybe by the time I give it to you, I don't know what your reaction is to it, but I looked at a couple of those paragraphs last night, and my reaction was, "this is crazy." I have this tendency to go forward and read from the back of the book, but I have not been able to do that with this study. It is much too difficult. I did go a chapter ahead, and that was my reaction.

Basically, what I was stumbling over was that talking about the ten Sefirot, we have them in every world so if you are talking about Chokhmah, for example, you have to be able to identify whether you are talking about the Chokhmah of Binah. Binah has a Chokhmah because within Binah there are the whole 10 Sefirot. Do you understand what I'm saying? So Binah has a Chokhmah. Ze'ir Anpin has a Chokhmah, and I'm reading these paragraphs last night and I'm saying, "this is nuts, how could it go, well I can't even repeat what I read, it made no sense at all until I realized that the Chokhmah was in 10 places. Chokhmah is in 10 places. Chokhmah exists in Keter. Well, how can Chokhmah exist in Keter? Because it is Keter, Chokhmah, Binah. Keter, wisdom, understanding. So I'm saying, "how can the lower Sefirot, wisdom, exist in Keter because Keter has its own Chokhmah. I just read the few paragraphs, and I said, "this is nuts." It was making me crazy.

Then, of course, I realized what was happening so I calmed down a little, but the major thrust of what I studied last night I thought that I had it, but, to be honest with you, the teaching in the book is not explicit. That book is like a textbook, and it is made to be studied with a teacher. So I sketched myself out a diagram, and I must have re-done it about four times. At the end of the evening, I wasn't sure what Tiferet it was talking about. Tiferet up there or Tiferet down there? So I said to the Lord, "how can I teach this because I am not really sure, I don't really have it straight what you are talking about?"

So I will give you a few pointers, and the Lord seems to be prompting me along here. This will be like the third time that I almost got up for the book, and He gave me something to say to you. We are talking about the breaths from the eyes, the breaths from the ears, the nose and the mouth of Adam Kadmon. Now what are these breaths? These breaths, we are told, are roots, spiritual roots. In other words, look at it this way, this is the teaching. That which penetrates us are called emanations from the Glorified Jesus Christ, and, of course, the Glorified Jesus Christ is Adam Kadmon. Adam Kadmon is known to us today as the Lord Jesus Christ. I should really put that on the board before I take the picture. The Lord Jesus Christ is Adam Kadmon to us today, and He never leaves the high realms of the spirit, but He sends down emanations of Himself. Does anyone not understand what an emanation is? An aspect of His spirit. He just sends forth His spirit down here.

So this is just another way of saying what Jesus said, "well, a sower went forth to sow seed." Sent forth emanations of himself. See, it actually takes a genius to make this difficult teaching simple, and Jesus came forth, and He said something as simple as that. "Well, a sower went forth to sow seed." And here I am reading this difficult book and trying to explain it to you, but, for some reason that I cannot explain to you right now, is that when I read in the King James Translation that a sower went forth to sow seeds, that does not penetrate me with the life of Jesus Christ. It helps me to get a general idea of what the Lord is talking about, but somehow I can't explain it to you when it is taught this way about roots and emanations and big words and complications. He's actually penetrating us.

I want you to know that I got deliverance studying this message

last night. My eyes were tearing, and I had other signs of deliverance from studying this message. It surprised me. I don't even understand it except that I believe it is true. God told it to me, I got deliverance studying it, and I believe that it is true, and that when we study these spiritual principles in these terms, it is actually happening to us. When we study it in the terms of a parable, "and a sower went forth to sow seed, I'm getting some understanding, but I'm not being penetrated, or at least not being penetrated on this level.

So this is the teaching. Every emanation that is sent forth to penetrate us proceeds forth from a root, not seed. The word is root, and I remember when God first started this ministry I was preaching for several weeks on roots. I had a lot of messages on roots. Don't remember specifically what I said, and I'm sure the message was on a very simple level because it was 13 years ago, but I know that there was quite a few messages on roots. But I never thought of a root as coming from above. I always thought as a root from coming in me, like I would call Abel a root, for example, that seed in me. It never occurred to me that there could be a root above, from which would come forth an emanation proceeding downward, but, apparently, this is the case. The roots are above in Adam Kadmon's head. Specifically, they come forth from His ears, His nose, and His mouth. Isaac Luria calls them breaths. These roots are called breaths. Little breaths come out, for example, and when we give forth a breath, ah, well it just disperses into the whole atmosphere, but these are spiritual breaths. These are the breaths of a highly advanced spiritual being, creative being, and when He goes, ah, the breath doesn't disperse. It comes out in a straight line, and it stays right there in front of His face, whatever that is. He doesn't have a face like we do. We are just giving Him human characteristics so we have the hope of understanding this stuff.

When Adam Kadmon or when the Lord Jesus Christ breathed out, something creative comes forth, and everything creative that comes forth has a job to do. From that root proceeds forth an emanation which is directed downward into the lower worlds. Does anybody remember the name of the world below Adam Kadmon, does anybody remember how many worlds there are?

COMMENT: There are five worlds.

SHEILA: OK, including Adam Kadmon there are five. That's

correct.

Underneath Adam Kadmon is The World of Emanation, The World of Creation, The World of Formation, and The World of Action. So when Adam Kadmon breathed out, what he is doing is he's literally creating the worlds underneath him, and we are also taught that The World of Emanation is Adam Kadmon's body. So we can actually say that when his head breathes out, he's creating his body. Now that may sound bizarre if you are thinking of yourself or me. Well, how could Sheila have a head without a body? But if you think of it in terms of the body of Christ, it is not bizarre because in this very hour the Lord Jesus Christ is forming His body which we are, and, believe me, we are not formed, just like a baby in a woman's womb is not completely formed. That's why we are not born yet.

You are not born again. You received the beginning elements of what you need to be born again. To be born again means to restart in a whole new life. That doesn't mean going from drug addict to solid citizen; although, that could be a phase of it, but it is certainly not the whole thing. To be born again means to be born again into the high reaches of the spirit of God. It means to be born again into immortality, to be born again into the wisdom of God that will keep us from falling down into hell again. Of course, you have to get out of hell to have the wisdom to not fall down into it again.

If you have been delivered from drug addiction or any kind of harsh lifestyle into a better lifestyle, you may have taken a baby step along the path, but to say that you are born again is only accurate in the terms...you see, the way that it is used is inaccurate because to say, "I'm born again," that's a past tense. I was born again. I am born again, this is it, I'm here, I've arrived. That's not true. So you may have had a born again experience, but you are not born again until you are born again, and to get a new lease in this life is not the born again that the Scripture is talking about. It could be a born again experience for you, but you have to be born again into the spiritual plane of Christ Jesus. See, we are out here in hell. We are outside.

There is a city of God, you see. It is really hard to envision, but there is a city of God. It is not physical. It is spiritual. There is a city of God where there is all safety, and it is a spiritual city that we have to get into that spiritual city with our spirit, and Jesus said

that He is the door to that city. When our spirit gets inside the door of that city, what happens is that we are protected out here. It is really hard to envision, but it is the truth. All protection is internalized, all provision is internalized. When our spirit gets into Jerusalem and the door is locked behind us, we will have no problems. Our body, the exterior of us, will have no problems out here in this world. I want to tell you, I hope that it never happens, but if an atom bomb falls we will get up and walk out of it IF our spirit is locked inside the city with Jesus.

I believe there is a Scripture in the Book of Revelation that says, it must be at the back of the Book of Revelation talking about the New Jerusalem, and it says, "But without are dogs." Does anyone know that Scripture, "But without are dogs and some other kinds of animals?" So there is a spiritual city. We have to get inside the city behind the wall. If you are having trouble in your life, if you are sick, if you are having financial problems, if you are having problems with your relationships, you are outside the city, and you are under siege from the evil forces. You have to get inside, and the way we get inside is that the inside gets inside of us, you see. The Glorified Jesus Christ, Adam Kadmon, is sending down roots. Now to me, at this point, this sounds to me like the same thing that I've said to you many times before. Jesus said, "My words are spirit, and My words are life." I've told you that if I am truly preaching to you from Christ Jesus which I believe I am, if that is the truth, my words are spirit, and my words are life, and my words are the emanations that are going forth and seeding you. I've been preaching this for a couple of years. This is just a different way of saying it. So if I have emanations in me, if I have the ability to send forth emanations from myself and seed you, where are my roots? Because we know that every emanation must come forth from a root. That's this message, that's what we are teaching this morning. Every emanation must come forth from a root.

Perhaps that's the difference between root and seed. I think that's what the Lord is telling me right now. I am sending forth an emanation to you, and at the end of that emanation is a seed. When that emanation touches you, it becomes a seed in you. So the seed is the end product, but the root is the beginning product. Just like with a tree. A tree has roots, puts forth branches, puts forth leaves, puts forth fruit, and the fruit has seed. So Christ Jesus in me is the fruit, and the fruit that's in me as I preach or talk to you

and to pray for you in anyway is sending forth the seeds of Christ Jesus in me, see. But there can be no fruit in me unless the fruit is attached to a branch that's attached to a tree that's attached to a root system.

So when you look at me or when you are getting the seeds from me, you are getting a pretty exterior manifestation of the tree; therefore, where are these roots coming from? They are coming from the Glorified Jesus Christ who, at least for the purposes of these messages, I believe, is connected to Christ Jesus in me, that when the Lord calls me to preach, not when I feel like preaching, but when the Lord Jesus Christ says, "I will preach today," and He locks onto Christ Jesus in me, and that is the motive or the generating force of my message, that the Glorified Jesus Christ has locked onto Christ Jesus in me, and that the two are speaking with one voice, when that is a reality you are receiving the seeds that come at the end of the root. The root sends forth an emanation which drops a seed in your mind and in your heart.

Does anyone have any questions about this issue? Does anyone not understand that the root of everything that I am manifesting to you, the root of everything that I am today is the Glorified Jesus Christ who has sent forth an emanation into me from the high realms of the spirit. The Lord Jesus is now where Jehovah is, and that Spirit of Christ has touched Christ Jesus in me, and Christ Jesus in me is the fruit of the Glorified Jesus Christ. Christ Jesus is the son, is the offspring of the Glorified Jesus Christ. He's the fruit of the tree.

Now you may recall from previous teachings that Jehovah is the trunk of the tree, and the Lord Jesus Christ is manifesting Himself as Jehovah today. Of course, beyond Jehovah, looking at this in Kabbalistic terms, are the higher emanations, Keter as I AM, and Jah, and El and all the higher names of God which are rooted into the Eyn Sof. Keter is rooted into the Eyn Sof who is the ultimate higher of all, the Unlimited One, the ultimate supplier of all. We are the exterior of the tree. Human beings are the leaves of the tree. We are as exterior as you can be, and the fruit of the tree, unlike a natural tree, is inside of us, the fruit is spiritual, the fruit is Christ Jesus, but His pollen, His emanations, His spirit comes out through our mouth. The tree is spiritual, it is inside of us, the fruit is inside of us. Just the leaf is external, but the glory of the tree comes out through the mouth, and this is the message or the

subject of our study this morning.

We are talking about the roots, the roots of emanations, the roots from which the emanations come forth, and we are going to be talking about the roots that come out of the ears of Adam Kadmon, the nose of Adam Kadmon, and the mouth of Adam Kadmon. Now the teaching is that the roots and the emanations that come out of the ears and the nose descend, and they come down, and they meet. Or the breaths. We will use the word "breaths," but breaths are roots. I'm going to use the word "breaths." Is everybody OK with that?

The breaths that come out of the ears and the nose come out, and they go down, and they meet the breath of the mouth in front of the mouth. They are all bound together in front of the mouth, and I believe that's the world of bound lights, but we are not up to that yet. I don't even know what to tell you this morning, what all these breaths do, we are just studying the breaths right now, and we are studying what they mean.

So the first breaths that we are instructed on are the breaths that come out of the ears. Now remember, Adam Kadmon is not a human. The word "ear" signifies some aspect of this great spiritual being that I cannot even relate to, but I know that the human ear has a similar attribute to Adam Kadmon's ears because the whole purpose of giving Adam Kadmon ears is so that we would draw an analogy between an aspect of Adam Kadmon by comparing it to a human quality so we could hope to understand something. We are told that Adam Kadmon's ears line up with Binah, and Binah signifies what?

COMMENT: Understanding.

SHEILA: Understanding.

So that makes sense that the ears are for hearing, and when you hear, hopefully, you are going to understand; although, I am sure everybody here knows, or you should know, that everybody that hears doesn't understand. Lots of time I talk, and no one knows what I'm talking about, and I don't have to be teaching the Doctrine of Christ for someone to not know what I'm talking about. The ears of Adam Kadmon are that attribute or that function of Adam Kadmon that imparts understanding.

So the breaths that come out of Adam Kadmon's ears will eventually, or are designed to send forth emanations that will produce understanding. That makes sense, right? I remind you that there

are three aspects to the soul, three aspects to the soul, and the ears of Adam Kadmon which are associated with Binah, understanding, are associated with the Neshamah. That is the highest level of soul. It is called the intellectual soul. This is our capacity, the Neshamah is our capacity to understand this kind of a teaching. We are not born with this kind of a soul. This aspect of soul, Neshamah, has to be developed in us. It is the highest aspect of soul, and I did read somewhere that the light that shines out of the eyes is this Neshamah that ascended up into Chokhmah, when this understanding ascends up into the wisdom. Chokhmah is associated with the eyes. We will talk about the eyes later.

So when the understanding that we can understand through Neshamah joins with the wisdom of Chokhmah, you see a light shining through people's eyes. I find that interesting because everything that I'm teaching you here is evident in the occult. This whole concept of people of power coming out of the eyes. That power coming out of the eyes is the fusion of spiritual intellectual understanding plus wisdom. The wisdom of God pours out of you as power, spiritual power.

The next breaths that we will discuss are the breaths that come out of Adam Kadmon's nose. Adam Kadmon's nose is associated with Ze'ir Anpin. We are talking about the 10 Sefirot now. The nose is associated with the sixth Sefirah of Ze'ir Anpin, and Ze'ir Anpin and the nose are associated with the middle level of soul, Ruach. I still don't understand this, but according to my readings, you are not born with a Ruach. That is developed as your mother nurtures you. So the Lord will have to explain that to me because I don't understand it.

The third group of breaths that we will deal with are the breaths of the mouth, and the mouth is associated with Nukva who is the personification of Malkhut. The mouth is associated with the lowest level of soul called Nefesh, and this Nefesh, to answer your question, they are not the same. Neshamah is the highest level of intellectual soul, and Nefesh is the lowest level of soul. It is the animal aspect of soul. That's what animals have. Animals have Nefesh. It is what gives you existence in this world. Nefesh is the animal existence of this world.

I just sort of had a word of knowledge here I guess. If the Nefesh is the animal existence of this world, then we could be born without a Ruach. All we need to be born into this world is the animal

principle, and, according to what I read, as the child is nourished by the mother the spirit comes in, and a man could live his whole life and die and never experience Neshamah, the intellectual principle.

Also the ears, Binah, understanding and Neshamah, are also associated with the second letter of the holy name which is the first Heh, and the nose, Ze'ir Anpin or Ruach is associated with the third letter of the holy name which is Vav, and mouth, Nukva, Nefesh is associated with the last Heh of the holy name, the second Heh of the holy name.

I am just going to give you this information. I don't know how to apply it right now, but the nose, Ze'ir Anpin and Ruach being associated with Vav, we are also told that Vav is associated with the holy name, Jehovah. That's just a piece of information. I don't know how to use it right now.

We know there are two ears, and we know there are two nostrils, but we only have one mouth. It is really just one breath coming out of the mouth, but it is divided into two. We see with the ears, there are two sources. The right ear, there is breath or root that comes out of the right ear, and my understanding of it as this time, God has to help me because I told you when I finished studying last night I thought I had it four different times, and when I finished studying, I said, "I'm just going to lay it down because I'm not even sure." So I have to believe that God is in this teaching.

I understand that the breath that comes out of the right ear is the whole of the Binah of Adam Kadmon, that whole sphere, the whole Sefirot, but the left ear, the breath that comes out of the left ear is Tevunah which means discernment, and I will put that on the board for you as soon as we finish with this drawing. Tevunah is the personification of the Malkhut of Binah. Actually, I really should not be saying Binah because we are talking about Partzufim here. So who is the Partzuf of Binah? Can anybody tell me? We have Nukva and Ze'ir Anpin, these are both Partzufim. Nukva and Ze'ir Anpin are Partzufim, and Nukva is the Partzuf of Malkhut, and Ze'ir Anpin is the Partzuf of Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod. So who is the Partzuf of Binah? Anybody remember? OK, it is Imma.

We are back down here now. Tevunah is the personification or the Partzuf of the Malkhut of Imma. I was getting this diagram last night that I'm talking about when I said I thought that I had it four

times, and then I wasn't sure so I just gave it up for the moment. So we have the breath of the right ear, the whole of Binah of Adam Kadmon and the breath of the left ear is a portion of Binah, just the Malkhut of Binah, called Tevunah. Is everybody OK with that?

Then we have the roots or the breath that comes out of the nose, and the right nostril brings forth a Partzuf called Israel, and the left nostril brings forth a root that is a Partzuf that is called Jacob. That's all the information I have right now. Apparently, at some point, there will be an application. So what we are studying here is the penetration of the Lord Jesus Christ into us. I think we have reason to believe that when we are shown where Israel and Jacob are being joined to us, that we can have reason to believe that these attributes are being joined to us, but I'm going to have to study more to find out specifically how these attributes are used in these kinds of studies.

So we are still learning to read and write. Do you understand that's what we are doing here? We have been at this for months now, and we are still learning to read and write. That's what you go to grade school for, you learn how to read and write, and how to do arithmetic, and you learn how to study, and you learn social skills, and it is all in preparation either for life or for business or to go on to college. You have to have your basic skills. We are not really applying this yet.

Then we have the breaths that come out of the mouth, and I wrote down right mouth and left mouth. Now let me just go back a little bit. The ear and the nose have two distinct sources that the breaths come out of, and it is two different breaths. There is really just one breath that comes out of the mouth. The root of the breath is one breath, but when it comes out it divides into two, and each breath has a different function; therefore, the teaching is that there are two breaths that come out of the mouth. We will say the right breath is called Leah, and the left breath is called Rachel. So again, I'm a student just like you are, and until the Lord Jesus actually comes in and says something to me all I can do is apply what I already know and guess. And say, well we know Leah and Rachel are two sisters. We know that. We know that Leah was hated and Rachel was loved. We also know that Leah had a lot of children and Rachel just had two. We also know that Rachel died giving birth to her second child. Now the spiritual application of

that is that, hopefully, we will die after we fully give birth to the Christ child, that our carnal mind will die so that our Christ child can live, and we can live out of Him. That's all that I have right now.

I will give you a chance to ask questions, and after that I'm going to put this diagram on the board for you, and I'm going to try to show you how these breaths descend, and we will see what the Lord gives us. Are there any questions or comments on this?

COMMENT: I still haven't got it right whether Nefesh, we have been spelling Nefesh with being the animal nature, and up there it is Nephesh. I don't recall ever spelling it with an "f." As far as I know, that is the right spelling. I will check it out when I get a chance, but I don't remember ever spelling it with an "f."

SHEILA: We looked in the Tree of Life and found that the spelling is Nefesh, but the spelling of several of these words vary from book to book so I changed it now on the possibility that Nephesh does not appear in any of the books because I don't want to take the time to check that out right now. Actually, I think I prefer the "ph." I'm not going to waste the time to check it out, but I'm going to ask you to roll with the punches because the spelling does vary from book to book. I know xxxxx says she is confused, but I'm going to have to ask you to try and roll with the punches. OK? Before we do the next drawing, I just want to fill in a couple of points that I didn't tell you earlier. First of all I call the Neshamah the highest level of soul, and that is not correct. The Neshamah is the upper level of soul. There are basically three levels of soul, lower, middle, and upper, but then there are two more levels of soul added on that are different. We will get to that eventually. The three basic elements of soul, lower - Nefesh, middle - Ruach, and upper - Neshamah. In addition to that, there is Chayyah, and it is called the soul of the soul. Then there is Yechidah which is called oneness, and we will get into that at another time. I wanted to straighten that out, that the Neshamah is the upper level of soul, not the highest level of soul.

Also, I want to tell you this, that the 10 Sefirot (I'm reading from the book now) of the The World of Emanation have two aspects. One is an expanding spiritual essence, and the other is vessels and limbs into which the spiritual essence expands. So what I showed you on the board before, that was the spiritual essence. We have not yet talked about the formation of the vessels, and

you may recall that it was the vessels of The World of Points that shattered. Do you recall that teaching? The vessels of The World of Points that shattered? And the revelation I'm walking in right now is that, that was the world that we know of as Adam in the Garden of Eden. That was the world that shattered, that could not contain the essence that was pouring into it.

The vessels shattered when the essence poured into it, and we also know that really sounds like what Jesus must have been talking about when he said that He didn't want to put new wine into an old wineskin, that we are the wineskins, and that our carnal mind, actually our carnal mind is the wineskin, and He was saying that we don't want to shatter the vessels again. This has already happened once with The World of Points, and we have learned our lesson, so now we are going to give you the Mind of Christ, and we are going to give you a new inner man, Christ Jesus, who can contain the essence that's going to pour into you.

I find that very interesting because we have had messages where it has come forth that Christ Jesus is the ship that seals us in safely so that we can pass through the astral plane. So we see that there is essence of God that is pouring into us, and then there is essence that is not of God that would like to pour into us that we call Satan, which we need to be protected from. Now, when I think about Jesus....well, this is not in the King James, but the revelation that came down here is that Christ Jesus is the ship that Jonah was in, Christ Jesus was the ship that the disciples were in when the storm came up, and Jesus came to save them because Satan was whipping up that big storm.

What this now means to me in view of this recent information is that both Jonah and the disciples had a spiritual experience whereby they were locked in the City of Jerusalem. They were locked in, and the door was closed. That's the experience that Noah had. This is the ark that Noah was in. He was locked in the spiritual city of Jerusalem, and there are dogs and wolves, (I have to look up that Scripture in the King James. I'm not sure what it is, but I know that one of the words is dogs) dogs and unclean beings outside of the city, and they rage against your wall, and they bang on the doors. Just like was the case with Lot. They say, "let me in that we might have spiritual sexual intercourse of the mind with you," because to be locked into the city, safely inside Jerusalem, means that you are thinking with the Mind of Christ.

You see, it is not enough to have the Mind of Christ. You have to think with the Mind of Christ, and then follow that counsel of the Mind of Christ, and it is this process that locks you into the city. Well, what about confession of sin Sheila? Brethren, there is no way you are going to be thinking with and living out of the Mind of Christ if you are not confessing your sins and dealing with them. So one thing leads to another. The safety of the ark, brethren, begins with the confession of sin, the impartation of the thought process or the thought mechanism of Christ Jesus, and the adoption of that thought process, or I should say the rejection of the carnal mind's thought process, and the adoption of the thought process or the thought mechanism of Christ Jesus. This is the means by which we are locked into the ark, and we should know that when we are locked into the ark, Satan rages with wind and with water on the outside trying to break down the walls of our city to get us to think with her mind which will ultimately kill Christ Jesus.

So this is what we are talking about here, the New Jerusalem or the essence of the New Jerusalem is literally being injected into us through our thought process, through a new and more perfect way. I believe that's the Scripture in the New Testament. This is the mechanism of the thought process of Christ Jesus. This is this new and perfect way. We must change our thinking, and the carnal mind is incapable of thinking with the Mind of Christ; therefore, we must acquire a new mind. You must put on a new mind, and this penetration that we study here today is the impartation of that new mind and of the power to live out of it.

When you have Christ grafted to you, you have received the seed of the New Man, you have received the sperm of the New Man, but He must grow. The food that He needs to emerge as a full grown man... what we studied today is the procedure of the penetration of the spiritual nourishment of the Father who is determined to make contact with the Son within us to feed Him and grow Him up into the fullness of the Father. We are not supposed to be greater than Jesus, but we can be equal. He will always have the preeminence because He's glorified. We are supposed to grow up to be what He was in the days of His flesh. We are supposed to be the same thing, do the same thing, believe the same thing, have the same power that Jesus had in the days of His flesh, but the glorified man will always have the preeminence. Jesus said, "I

do only what my Father told me to do." Jesus was in full submission to the Spirit of Elijah, but eventually we will all be glorified, at which point I don't know what our existence will be like at that point, but we will all be equal in the glorification. We will all be equal.

To be honest with you, I don't comprehend it. My understanding of the glorification at this time is that we will be bodyless. We will be consciousness. We will be disembodied consciousness, thought. Disembodied consciousness with the power of thought to meet all of our needs. I don't understand that because if we are all light, how are we going to distinguish from one another. I guess by our thoughts, but it is just beyond me so I don't really want to waste a lot of time about it. But I guess we will know each other by our thoughts, and we are in training to do that now. We are in training to not know one another by our outward appearance, but to recognize the inner man. Whether you know it or not, that's the training we are in, both on a human level and on a spiritual level. But sometimes the outer appearance, you have to take the outer appearance into consideration. If you are walking down the street, and you see some very disheveled people, and it is a dark street, it is reasonable to assume that they may be criminals if they are acting in a certain manner or if they look in a certain manner. If you are a person who walks around looking and acting like many criminals look and act, and you are offended because people are afraid of you when they see you on a dark street, well then it behooves you to change your appearance. If you are living a straight life, and you are an honest citizen, and you look and act the part, and then somebody thinks that you are evil or that you are a criminal, perhaps because of the color of your skin, if you are living a straight life, if you are not doing anything wrong, you are not threatening anybody, you are not on drugs, you are just going to work and coming home, you are just minding your own business, you live in your house, you have your wife and your family, and you are a kind person, you are not doing anything threatening, and somebody thinks that you are a criminal because of the color of your skin, then the problem is in the eyes of the beholder. The person who thinks you are a criminal has the problem, but if you get your kicks by dressing like a thug, and you think that it is fun to go out dressed in a manner and acting in a manner that a lot of people would consider threatening, and you think

that's OK, and you are mad because a person walking down the street crosses the street when they see you because they are threatened by the way you look, by the way you dress, by the way you walk, by the way you talk, by the way you are acting, if you are insulted because someone crosses the street because of that, then the problem is yours. If you don't want the people crossing the street out of fear of you, then stop acting like that, stop talking like that, and stop dressing like that. Where in the world did that come from in this message? I have no idea, but somebody needed to hear it. Praise the Lord.

I also wanted to tell you. Well, let me just repeat this. I think I said it already, let me repeat it. The 10 Sefirot of The World of Emanation have two aspects. One is an expanding spiritual essence, and the other is the vessels and the limbs into which this spiritual essence expands. There must also be roots above for these two aspects, and that's what we talked about in the previous drawing. I would like to tell you this, that when it came into the mind of the Unlimited One to create the world in 10 levels He brought forth many lights from within Himself. (End of Tape 1)

Tape 2

So it was originally lights that came forth from the Unlimited One, and they emanated forth...or I should say that the light of the Unlimited One emanated as many lights which became the roots that ultimately produced the emanations, and, eventually, the emanation itself could be emanated. In other words, an emanation coming out of somebody could produce an additional emanation. In other words, the emanation would just go on and on and on. You didn't need another root to produce an emanation. The emanation itself could produce emanations.

What is an emanation? As far as I can see right now, we are talking about the Spirit of Christ. Just going out and touching people, and this is how the Lord is going to take the whole world. A lot of people get very upset when you talk like that, that the Lord Jesus is going to take the whole world, but He is because this is a criminal world, and He wants to save people who don't even think they need to be saved. The way He's doing it is not with a criminal technique. If you are drawn in anyway to this message, if something inside of you that you cannot identify is drawn to this message like someone I have in mind right now, that man I was telling you about off the tape, you just start reading all of this stuff, and He's going to cleave unto you, and

once Christ cleaves unto you, you will begin to be led by Him. It sounds terrible when you say the Lord's going to take everybody. He is, but you have to understand that with your Christ mind. He's not going to knock you down and capture you and put you in bondage like, unfortunately, many in the church try to do. Jesus doesn't do that. It is a very sensitive subject, but, of course, the truth is that Satan has taken the whole world, but nobody wants to understand that.

Brethren, every time we do something wrong, every time we do something socially wrong, every time we think a wrong thought, that's Satan possessing us. Brethren, you cannot bring forth your thoughts in somebody if you are not inside of them, and to be inside of us is a spiritual sexual possession. All of humanity belongs to Satan. So, yes the Lord Jesus is taking us all. He's taking us away from the one who keeps us in bondage, only we are so used to this abuse we don't even know it.

There are four fundamental aspects to everything, sight, hearing, smell, and speech. Of course, hearing is associated with the ears, smell with the nose, and speech with the mouth. I believe I did tell you this, that these four are associated with the four letters of the Divine Name. We did not talk about sight yet. Sight is the Yod, and understanding is the first Heh, the nose is the Vav, and the second "H" is the mouth which is Nukva. I did tell you that.

I also told you that we have three basic aspects of the soul, Nefesh, the lowest, Ruach, the middle, and Neshamah, the upper. Then we have an aspect of soul called Chayyah which is called the soul of the soul. What that means is, it is surrounding light. You may remember me telling you that every light has a vessel, an inner light that fills the vessel, and then a surrounding light. So this soul of the soul is the surrounding light, but I'll put it on the board. I'll make it clearer. Then there is the aspect of soul called Yechidah which is like an entity unto itself. I believe it to be the glorification. In other words, Jesus Christ is now glorified. There is no way that we can relate to this glorified man. I don't know what He's like or what His existence is like.

I can relate somewhat to Jesus Christ in the days of His flesh. I don't know what it is like to walk in perfection, but I can relate somewhat to His persecution. I can relate somewhat to His doctrine. I can relate somewhat to the glory of having the privilege of praying for people and seeing them healed and demons cast out. I can relate to somewhat to His encounters with the Pharisees. I can relate

somewhat to His experiences with His disciples, but I cannot fully relate to Him because I am not in perfection. But relate to a glorified man? I have absolutely no basis upon which to relate to a glorified man, and this is what Yechidah is. According to the books on Kabbalah, to the Tree of Life, there is nothing to compare it to, and I believe that this concept is talking about glorification.

What I'm doing now, brethren, is I am just going through the paragraphs that I studied last night. I think this is a very important study, and I don't want to leave anything out. I see there are a few details that I did not say earlier.

The breath that emerges from the ear is much finer than the breath that emerges from the nose. Finer means less thick. As we go lower from the ear to the nose to the mouth, the mouth is associated with the Nefesh, the lowest level of soul, and the breath that comes out of the mouth is the thickest. What does that mean? Well, the only thing that I know to tell you right now is that it is the lowest down. We know that when Adam of The World of Points died, and He descended, that as He descended He got thicker and thicker and thicker until we, His descendants, are completely covered with earth, this physical body. So thickness means lower down. So you are either more thick or less thick, and the word for less thick is finer. That's what it means - finer, less thick. As the emanations descend, they get thicker and thicker and thicker.

Ultimately, we will be delivered from these thick bodies. They are not of God. They are an extra orbit on the atom of creation. This world was not supposed to come into existence. We were never supposed to be in this condition. Take that, all you liars out there, all you spiritual liars saying that God made us like this, He made us as sinners and, therefore, He's responsible for everything that happens to us. I rebuke that lying spirit that is spreading that lying message in the Lord's church.

So we see that the breath coming from the ears is finer than the breath coming from the nose, and that they are both finer than the breath coming from the mouth.

Now let me show you Binah and Tevunah. I will put this drawing on the board for you. Drawing #2, I'm trying to show you where Tevunah is. Now remember, Tevunah is the left ear, the left ear of Adam Kadmon. My understanding right now is that the right ear of Adam Kadmon is the whole Sefirot of Binah, and then the Malkhut, because within Binah there are 10 Sefirot. The Malkhut of Binah has

a Partzuf, a personality. The Malkhut of Binah is personalized, and the name of it is Tevunah, and it means discernment. So we see that the attribute of Adam Kadmon's ears within us bring us understanding and that's intuitive understanding, understanding of spiritual matters. Intuitive would be like the spirit of the word as compared to the letter of the word. To intuitively understand, not just a head knowledge, but to understand with your heart.

Discernment - well I know what it means to me. I haven't read anything about it in any of the Kabbalah books yet, but discernment is what I bring forth here that you all stumble over me. You haven't done it yet recently, but the two of you have stumbled, you weren't here when xxxxx stumbled, but the two of you have stumbled recently, that I have said something out of discernment, and instead of recognizing a discernment, a spiritual manifestation coming out of me, as far as you were concerned you were being helpful, but from the spiritual point of view, you were being carnal, that you didn't recognize that I was speaking out of discernment. Both of you did the same thing. You responded to me by saying, "oh no, that's not true because I spoke to so and so, and they told me otherwise." But I had discernment about that person. I had knowledge about that person that they probably didn't even know themselves yet, and that's what discernment is.

You look into the motives of a person's heart, and sometime if this is developed in you, if this discernment is developed in you, you can see what's coming in a person's future. How would you see what's coming in a person's future? It is now so much like a card reader or a tea leaf reader, that you just look, like you read a book, and you say, "well this is what's coming in your future." No, you look at the person, you recognize what's operating in their personality, you see the pride, you see the rebellion which everybody has but to varying degrees, you see the operation of the sin nature. You see how the person reacts to certain circumstances, and this discernment plus the wisdom of God says, "well this kind of behavior or this kind of thought process or this kind of attitude, unless there is an intervention by the power of God, they are going right down this path."

A lot of people, and I'm sure you can relate to this. You can look at a young teenager and say, "that kid is headed right for jail if he doesn't turn around." Teachers in school can see that. So this discernment is just a step deeper. You can look at solid citizens, everyday citizens who are successful socially in their family life and

in their community, but if you have this discernment you just recognize. Like what just happened, it hit me right in the heart. There was something wrong with the motive that came out of, what you said came out of. In certain instances, you can see if that person continues doing this they are going to have such and such a problem. Maybe they are going to have a problem with their husband if they keep doing that. Maybe if that man keeps doing what he's doing, a woman's going to come along and he's going to fall. Maybe he's just on the line. Maybe you see a flirtatious spirit in him, and that's what that discernment is, and frequently the other person doesn't even know it is there.

So how will we use it? Well, we use it for the person's good or we pray that God...if you see a fault in a person, and you see them headed for disaster, I want to tell you something right now that if you pray for the person what is going to happen is that this sin is going to be revealed to them. Let's say that you have this kind of ability, this discernment to look into the future and see what's going to happen to them, you can't look into the future and pray a prayer that's going to stop the consequences of the operation of sin in their heart. That's what witchcraft does. It looks at the potential consequences and says, "well, I'll make a spell so that doesn't happen down there." But that's not what Christ does. If you petition Christ to intervene, if this is your child or your grandchild or your friend or a stranger that you just have mercy on, the intervention of the Lord Jesus Christ is to tell the person the truth.

So what does this mean? Well, if you have the kind of relationship with the person where you can tell them the truth, and you can't always tell them the truth, but if the Lord raises you up to tell them the truth, then God's hands are clean if they don't at least consider what you say, but if you don't have that kind of relationship where you can tell them the truth, you curse the ungodly attribute and you ask God to have mercy on them. Someone will tell them the truth. Their wife will tell them the truth, their husband will tell them the truth, their employer, their best friend, somebody will tell them the truth. One day someone at an airport in front of me at a check in line told me the truth, turned right around and said something personal to me, but she was right so I didn't say anything. That's how God helps you, you see.

So this ability to have the ears of the Lord Jesus is a great responsibility. It is a tremendous responsibility to use it correctly, and to not

use it is just as big a crime as to use it incorrectly because not using it is using it incorrectly. Well, how do you use it incorrectly? Well, I know someone who for years had an uncanny discernment, but always misinterpreted it and took it as evil towards themselves and got into big fights with people. Either it did not come out of Christ or it came out of Christ, and it was present without any wisdom, and without any mercy. So my personal feeling is that it did not come out of Christ. It was the spirit of divination.

This drawing is not accurate, and the reason it is not accurate is that I don't know how to draw it. That's why it is not accurate. So this Tevunah, here I've drawn a sphere. I've taken this little section of Binah, one-tenth of Binah and expanded it. I've drawn another circle over here, and I'm trying to show you that Leah and Rachel are within Tevunah, and the reason I didn't divide Tevunah into 10 is because I do not know where Leah and Rachel come in. I don't know if one of them is the Malkhut of Tevunah or one of them is the Chokhmah of Tevunah. I don't know where they fit in. I just know that both Leah and Rachel are two Partzufim that are associated with Tevunah. I've just drawn them, and I've drawn some lines trying to show that, according to my studies so far, Leah and Rachel are roots which send forth emanations that go down to the Tiferet of Ze'ir Anpin.

Now, my big problem, I may have mentioned it on the tape so I don't know, but I certainly mentioned it off the tape, is that at this moment I cannot figure out whether Leah and Rachel go down into the Tiferet of Adam Kadmon or they go down into the Tiferet of the world of Ze'ir Anpin or The World of Emanation. I've read these paragraphs in the Tree of Life maybe 100 times, and I at this moment I cannot get it. So there has to be a reason. It is very unusual for me to put in this kind of time and for me to not hear from God as to what the answer is, which says to me that I am lacking information because I can't get the answer, especially I am sure He wants me to teach it to you this morning, but I have to be lacking some information. We are going to have to "just do" with this at the moment.

Remember, the whole purpose of this kind of a study is that these emanations are coming down. Emanations from Binah which is the hearing, and Tevunah, and Leah and Rachel are a part of Tevunah. So we see that the hearing or the understanding of Adam Kadmon is penetrating into us. So you are being penetrated as I teach. Whatever I teach, that's what is happening to you and happening to

me. That was one of the first things I ever learned. My pastor taught us that if in a church the pastor is preaching faith, the people get faith. If he is preaching the Holy Spirit, the people get the Holy Spirit. If the preacher preaches adultery, adultery breaks out through the whole congregation. It goes from the head down.

So what we are teaching here this morning is the penetration of the higher attributes of the Glorified Jesus Christ, the understanding and the discernment on a very high level of the Glorified Jesus Christ. You see, it manifests in me to some degree. I have no way to measure what I've got. Personally, I don't know anybody that has the understanding and discernment that I have on this level, but I still don't know how to tell you. Maybe it is only 1% of the promise. I don't know. I know that it is coming out of Christ Jesus in me. It is not coming out of the Holy Spirit. It is coming out of Christ Jesus in me who is expanded and flowing forth because my carnal mind is under judgment. My carnal mind is under judgment, my sins are being exposed and dealt with. So Christ Jesus is flourishing in me and, therefore, the nature of the Glorified Jesus Christ is showing through me more and more every day.

So we are talking about penetration, which penetration can only take place as we judge our carnal mind and resist her and rebuke her and just utterly...she has to die. She must die so that Christ Jesus can live in us. Leah, of course, we are told refers to speech, and that is spiritual speech now, the spiritual speech that we either hear from the Spirit of Christ or from Satan. Remember, Jesus said to the Pharisees, "how come you don't understand my speech?" "Don't you understand the spiritual intention of what I'm saying to you?" "How come I'm speaking Hebrew to you, and you don't know what I'm talking about?" "Because you hear my language, but you don't hear my speech." So Leah, the oldest sister, represents speech, and Rachel represents the voice. We are told that the speech comes out of Tiferet, and the voice comes out of the throat. This is where I'm stuck.

Now something that I didn't tell you yet is that these emanations come down, these emanations are light, and they come down, and they curve around, and they go back up again. We had that in Quantum Mechanics, we had that principle. The light comes out, it curves around, and it returns. So we had something in our studies called returning light. Everything that goes out from Adam Kadmon comes back. It is a circular process. What I can tell you today is that

Leah is a root, and she emanates forth, she penetrates into Tiferet, and now we are told that the spiritual speech comes from Tiferet which is the center of Ze'ir Anpin, and returns back up where it is expressed through the voice which is Rachel. But that is the best I can give you right now because I can't figure out whether the book that I'm reading is talking about the 10 Sefirot of Adam Kadmon or the 10 Sefirot of The World of Emanation. I can't get it. So we are just going to have to wait until the Lord helps me to understand it. I think that's enough for this morning. Are there any questions?

We are looking at Drawing #3. Now let me remind you that what we are dealing with in this whole teaching is the penetration of Adam Kadmon into the lower worlds, and the reason for the penetration is attachment. Adam Kadmon penetrates each of the worlds and, thereby, attaches that world to Himself. It is a permanent penetration, and I know that I have told you over the years that the spiritual sex act is not a penetration and a withdrawal as the human sex act. The spiritual penetration is a permanent penetration which brings into existence a world that never existed before. In other words, the union of the spiritual male with the spiritual female is a creative act that brings forth a new world. So when the penetration is withdrawn, when the male organ is withdrawn, the world is destroyed. Now that doesn't necessarily mean that the person dies, but the world as it then existed is destroyed.

So by way of example, Israel in its heyday was a supernatural nation. No one got sick, no one got even wounded in their wars. That world that existed where Israel was a supernatural formidable force no longer exists. They died to that timeline. Israel died to that timeline, and entered into a parallel timeline where the world still exists, Israel still exists, the nation still exists, but Israel is no longer a supernatural, formidable force. They entered into a parallel universe. Because Israel ceased to be a supernatural, formidable force for good, I should say for good, the evil elements of this world were exalted.

The truth of the matter is as I understand it, is that when Israel rises again, and Israel will rise as spiritual Israel, the rising will somehow be a combination of the church and natural Israel. It will not be every member of the church, and I do not believe it will be every member of Israel. But spiritual Israel is rising again, and when she rises again to the point that the Sabbath is initiated on, I don't even know if the word is on a national basis or not. Let me explain that.

I know that from time to time the Sabbath manifests in me. I've told you that. I believe that when I preach here, the Sabbath is manifested in me. What are the signs of the Sabbath, of the spiritual Sabbath? Blessings of all sorts and miracles and new souls being formed. So Christ is being built in you, He's maturing into Christ Jesus, and everyone that listens to these messages or reads these messages their life is changing. I've had reports of it. The Sabbath is manifested here in this ministry in me, but it is not manifested in enough power to be affecting the nations and the world at this time. There is a threshold, I'm not even sure what it is. There is a threshold. You see, the Sabbath Day manifests in a variety of sequential grades. It keeps going forward, and the Sabbath Day becomes more and more complete or stronger and stronger.

There is a threshold which, when it is crossed, this Sabbath Day will be a permanent institution in the world, and it will be affecting the nations and the whole world for good. So when spiritual Israel stands, the whole world prospers. This manifested, in a measure, in the United States and to some degree in Great Britain, the two greatest evangelical countries of the world. The work that we have done is not complete, but we brought light to the nations that were in darkness across the world. We brought the hope of civilization, food, medicine, education to the whole world, but it was an incomplete Sabbath. The power was not present in the imputed Christ of the United States and England to complete the conversion of the worlds that were steeped in witchcraft, but the seeds were sown, the Bible was passed out, the Holy Spirit manifested in some places, but the work was not completed because the roots and the seeds that went forth were not perfect seed, but they were a first wave.

The problem with the world is that we are out of balance. This is a world which is a mixture of light and darkness. This world is a mixture of good and evil. When the good is prevailing over the evil, the whole world prospers. When the good is prevailing over the evil in spiritual Israel, the whole world prospers. It affects the whole world. The emanations of righteousness go forth and touch the whole world. So that's what we are talking about. We are talking about bringing the Sabbath Day, and, of course, this is the work of the Lord Jesus Christ. We are talking about bringing the Sabbath Day into existence on a national and a global level.

The way the Lord works, the way His plan works, is that He has a small company of people eventually expanding out to a nation called

spiritual Israel, and when they stand in righteousness, when they exist on this earth living out of a mind that thinks righteously 24 hours a day, 100% of the time, the emanations of that collective righteous mind will bring the whole world into order. We don't need guns, we don't need rifles, we don't need to be beating people over the head with Bibles, but by the spirit of the Lord Jesus Christ the whole world will come into proper order. Of course, to bring this condition to pass, what condition to pass? That the worlds, in a spiritual plane, should be penetrated by the Lord Jesus Christ and will cause the withdrawal of the existing penetration of these worlds by whom? Who is penetrating the worlds today? Anybody.

COMMENT: The Dragon.

SHEILA: Well, you are close. Actually, it is Leviathan.

Leviathan is the male sex organ of the Dragon, so you are not really wrong, but there is a more specific answer. Leviathan is penetrating the four worlds in this hour. She is penetrating this World of Action plus the three invisible worlds that are above us. According to the Scripture, we, humanity are female in relationship to the Lord Jesus, but even to Leviathan who is the male organ of the Dragon who is a pseudo-male but nevertheless functioning as a male. According to the Scripture, this message is not for the weak minded, brethren, or for those that have a weak stomach. According to the Scripture, the penetration of Leviathan into humanity is anal. The whole world is penetrated anally by a female acting like a male, a female spirit acting like a male. The Lord Jesus Christ is penetrating into this world vaginally, if you can hear it. If you shut off the tape, there is nothing I can do to help you. If you are still listening and you are distressed, you should ask the Lord to help you to understand what I'm telling you.

When the Lord Jesus Christ penetrates this world vaginally, that act will force Leviathan out of the other channel. This is what's happening. This is the truth of our existence, and, yes, I have a Scripture for it, but I'm not going to put it on this message. I have it. If you are hearing this message, and you need that witness, you get in touch with me, and I will find it, I have it on a tape, and I will find the tape for you, and I will give you the Scripture.

So we are talking about penetration. Remember what I told you this morning. I think I put it on the tape, but I'm not sure so I will repeat it. Whatever is taught in a ministry, that is the spiritual experience that the congregation has. You have all sat here with me for years

listening to me preach the Doctrine of Christ, listening to me preach confess your sins and repent and have your sin nature exposed, and it is happening to all of you. You are finding the strength to look at your sin nature so that you can separate yourself from her, and now we are not preaching that any more although you may still hear it from me. But the main thrust of this ministry is the message of how the Lord Jesus Christ is penetrating us, and that means that it is happening to us as I preach it, and as you receive it in your spirit, the Lord Jesus Christ is penetrating into you. Why? Because you have prepared yourself. You are the bride who has made yourself ready by your willingness to look at your sin nature, to separate from it, and to destroy it. That is your preparation for the marriage, and the marriage is underway.

As I explained earlier, the marriage is the penetration. The marriage is not the ceremony, the marriage is not the ring, the marriage is not your marital residence. The marriage is the penetration and the union and the coming together into oneness of the bride and the groom. That is what the marriage is, and this is what we are preaching here.

Adam Kadmon's penetration of The World of Emanation, which penetration attaches that World of Emanation to Himself. At this moment, my revelation is that The World of Emanation is Christ Jesus. That's the revelation I'm working in right now. So our part is, if you are listening to this message or you are reading this transcript, the part of the human being is to have Christ grafted to us, to feed that Christ with the Doctrine of Christ, and, of course, He enters into warfare with Satan immediately, and as He prevails over Satan, He matures, and He ascends into the left side of the heart (4th) energy center, and when He establishes Himself in the left side of the heart (4th) energy center His name changes from Christ to Christ Jesus. And Christ Jesus, I believe, is the The World of Emanation.

So Jesus said, "Occupy until I come." What was He talking about? Occupy the heart (4th) energy center until I come, don't let Satan or Leviathan knock you out of that heart (4th) energy center because it is my understanding at this time that the Lord Jesus Christ does not penetrate below the heart center. He's not penetrating into the belly to get you. It is your job to get to the bus stop or to get to the airport. He's not going any lower than the heart (4th) energy center. That's my understanding, and I keep saying "that's my understanding" because I'm just teaching you what I am taught, and my doctrine is

imperfect, but it has enough that's right in it to bring to pass what the Lord Jesus Christ is desiring to do for you today.

For those of you who are willing to pursue this message and this course of study, those of you who have prayed and who believe that it is of the Lord, there is enough power here to change you if you do your part.

So we are looking at Drawing #3. I have not drawn the first two Sefirot, Keter and Chokhmah because the penetration of the female worlds comes from Binah. Binah has a Partzuf called Imma. She is a part of the permanently married couple. Binah is understanding, and she is married to Chokhmah, wisdom. They are inseparable, but Binah is the female, and she is the one that produces the children. For that reason, I did not put...and I didn't have any room on the board so I left Keter and Chokhmah out because they are really not a part of this process. The penetration of the worlds below comes from Binah, the mother, the upper mother. There is an upper mother, and there is a lower mother. Does anyone know who the lower mother is? Malkhut, or Nukva is the personification of Malkhut, is the lower mother. The higher mother is Binah.

Are there any questions about what I just said, about this exhortation that I just brought forth?

So this Drawing #3 is trying to show you the details of how Adam Kadmon extends an aspect of Himself into The World of Emanation which is Christ Jesus within us. In case I did not make it clear, if you truly have Christ Jesus in you, He is growing out of you, He is attached to you because to have Christ Jesus in you, Christ has to be grafted to Abel in you, permanently grafted to Abel in you, and then Christ grows up into Christ Jesus, and you may recall the teachings about Samson and Delilah. Samson first makes love to and then marries your personality. So we see that the marriage that is promised in the Scripture is in several stages, just like baptism is in several stages.

First we marry Christ, Abel marries Christ, then our personality marries Christ Jesus, and then Christ Jesus marries the Glorified Jesus Christ, and we are already married to Christ Jesus so when Christ Jesus marries the Glorified Jesus Christ we marry the Glorified Jesus Christ, and forever we shall be with the Lord.

Now this is the procedure. Remember, each Sefirot has within it the ten Sefirot. The Malkhut of Binah is a Partzuf, has a name, has a personality, and the name of that personality, the Malkhut of Binah,

is called Tevunah. That means discernment. I believe we touched on that in the morning part of this message. The Malkhut of Tevunah, OK this gets complicated. The Malkhut of Binah is called Tevunah, and then Tevunah has ten Sefirot within her, and the Malkhut of Tevunah contains two roots called Leah and Rachel. We talked about roots earlier on this message, breaths that are roots designed to bring forth emanations of light. This is how Adam Kadmon is attaching Himself to The World of Emanation. He's sending forth breaths of Himself, He's sending forth lights of Himself because He is all light. So He sends forth a breath of Himself, He shines forth, He sends an emanation of Himself, He sends forth an emanation of His essence. All of these expressions are accurate, and we see that the breath that's being sent forth into The World of Emanation is coming from....well, the breath anyway of the mouth is called Leah and Rachel, and they come from the Malkhut of Tevunah which is the Malkhut of Binah.

Now this diagram is talking about the breath of the mouth. I haven't really said anything about the breaths of the ears or the breaths of the nose in this diagram. I believe I spoke about it earlier today.

So we have two roots called Leah and Rachel, and they emanate downward. They emanate straight downward, and they pass through all of the Sefirot that are underneath Binah. All of Adam Kadmon's Sefirot that are beneath Binah, Leah and Rachel pass through them. They emanate straight downward, and they penetrate into the female circular The World of Emanation. Please note that Adam Kadmon is linear, and The World of Emanation is circular.

Now, my information is incomplete. I'm pretty much following a text book here. I know that I just don't have all the information. Perhaps it will come up later in the book, but at this time I don't have it. I cannot tell you specifically the bottom to where Leah and Rachel descend. I know that they are present in Tiferet so I'm making Tiferet the bottom point, but I'm not sure that's accurate. I know that they go as far into The World of Emanation as Tiferet. At some point, the light turns around, the light bottoms out and starts to return at which point it is called returning light. Returning light.

I am just going to leave this as it is because I'm getting ideas in my head, but we are all very tired, we have worked very hard on this, so I'm just telling you that there may be a correction later on. I may be telling you that Leah and Rachel went down below Tiferet, that the point of return started in a lower place. That's very possible, I'll have

to tell you that at some time in the future.

But for now, we have here The World of Emanation is circular, and I'm showing you the tenth Sefirot within it, the names are here, Keter, Chokhmah, Binah, etc. I'm showing you that the emanated light bottoms out and starts to return. We are told that sound comes from Tiferet. Remember, Tiferet is the chest. Remember, The World of Emanation is Adam Kadmon's body, and Tiferet is called the chest. We are told that sound originates in the chest. We had some instruction on sound maybe a year or so ago. The sound of God. It is not this kind of sound that you hear with these external ears. It is a spiritual sound, and you need spiritual ears to hear it. So the sound of God, it was the sound of God, it was a sound that began the whole creation.

We know that the Buddhists and the Hindus believe that sound is oom. That's why they make that sound all the time. What Hindus and Buddhists are hoping to do by sounding that oom all the time is they are trying to recreate the worlds into a positive manifestation. That's what they are trying to do, but we, today, are talking about the penetration of Christ Jesus where ever He is appearing in a human being, and it is no...well, maybe it is a sound, and I don't know it. I'm just at the beginning of the text book. I don't know, but right now I don't hear anything that would tell me that it is a sound that is recreating the world. I believe it was a sound that created the world originally. I believe the sound of God came forth in a vibration. Well maybe it is a sound that's recreating the world and that would be the Doctrine of Christ, but it is no single syllable sound to the best of my knowledge at this time.

Well, we would have to get the definition of sound. At the moment, I can't really recall any of the technical definitions of sound, but if sound is a vibration, and I know that is one of the definitions, that sound is a vibration, as I've told you many times the Doctrine of Christ when it is preached out of Christ comes out of, I'm not really sure, but it must come out of at least Chokhmah. I believe it must come out of at least Chokhmah, if not Keter. I'm not sure, but it comes out of a very high spiritual place, and even though my voice sounds like any other human being's voice, simply by virtue of what I'm saying, this kind of knowledge is coming out of a very high spiritual plane; therefore, if you are spiritually sensitive you will recognize on some level the vibration of a high level when I talk, even though my voice, the voice that you hear with your physical ear

I sound like anybody else. But when you start listening to what I have to say, if you can understand your own reactions, you will understand that what I'm saying is coming out of a very high spiritual plane, and the average person would just walk away from it. They would just walk away. What I'm saying would hurt their mind, would hurt their mind to try and understand it, and what is hurting their mind is this high vibrational sound that's coming out of Chokhmah, if not Keter. Probably Keter, because you may recall that the Lord Jesus Christ is Keter.

Do you remember that Keter is the compassionate one? The New Testament says over and over that Jesus had compassion on them, Jesus had compassion on them. That is a hidden message saying to all of you out there who know Kabbalah, here is Messiah, the compassionate one. So I guess I answered my own question. This sound, this vibration, that's recreating the world in a positive vein is a sound, but it is not a sound that can come out of the human throat. It is a spiritual sound, a spiritual vibration, that by the time that it gets to the human throat and the human mouth, it is coming out as the very complicated Doctrine of Christ. See, in the spirit, it is a single sound, but it expands when it comes into this World of Action. It spreads out, and it is an extensive message in this world.

That's interesting that the Lord brought forth this exhortation because, according to what I've been taught, Leah and Rachel emanate down. They pass through all of the Sefirot of Adam Kadmon underneath Him, penetrating into The World of Emanation, turn around and start coming back, and, at some point, we are told first of all the sound, the spiritual, at some point this emanation turns into sound. So we see that there is an aspect of communication that's more primitive than sound or more undeveloped. Remember, everything that comes from God, of course Adam Kadmon is the Glorified Jesus Christ, we are talking about the manifestation of God to humanity, everything that comes out from God is primitive in the sense that human beings could never understand it. It comes from the highest planes so we could never comprehend it, and for that reason I call it primitive.

The truth is that it is way beyond our comprehension, but as it descends, it becomes more and more possible for our human mind to comprehend it. Maybe primitive isn't a good word. I don't even know if undeveloped is...I guess I got it backwards because everything that comes from God is developed beyond our ability to

comprehend it. So as that incredible, awesome manifestation of the essence of God descends towards us, it becomes more and more primitive. I think I had it backwards. It becomes more and more primitive because we can only understand it in its primitive condition. It becomes rougher and easier to recognize and discern and, at least, examine.

So we see that the essence of God, the emanation that comes down from the Malkhut of Tevunah, these emanations called Leah and Rachel, they become sound when they reach Tiferet. They become spiritual sound, and then at some point they turn around, and they become returning light, and they start going up. Rachel, when she reaches the mouth, and I don't know which Sefirot the mouth is...did I get that backwards?

I should have read you this first. Leah becomes the voice, and I have written on the board when she is in Tiferet. That may be wrong. The sound comes from Tiferet, and Leah the voice, I think, is in Tiferet, and then the emanation continues to move, and at some point it becomes Rachel, and Rachel is speech. The speech comes out of the mouth. The emanation continues to go upward until it returns to the Malkhut of Adam Kadmon which is the mouth of Adam Kadmon. The light comes out of the mouth of Adam Kadmon. So what we see happening here is that the emanation of the essence of Adam Kadmon has descended from Binah, the upper mother, the higher mother, it has come all the way down and penetrated into The World of Emanation, latching onto the The World of Emanation, making a permanent connection, turning around and returning to the Malkhut, the lower mother of Adam Kadmon.

You know what it looks like to me? A stitch. Look at the stitch. The needle goes in, turns around, and the needle comes out. The Book of Isaiah says that our healing will be stitched back to God. We are going to be stitched back, and I see a stitch there, an obvious stitch. So this emanation that comes down from the higher mother winds up in the lower mother and becomes the surrounding light of the lower mother. Rachel comes out of Adam Kadmon's mouth and becomes the surrounding light of Adam Kadmon's Malkhut.

Now we haven't gone into the surrounding light in too much depth. The Lord willing, we will do this next week, but I will remind you that every aspect or every Sefirot here, every aspect of the creation that we are talking about has a vessel, has an inner light which resides in the vessel, and has a surrounding light which if you need a

common word, you might say aura, has a surrounding light that shines outside of the vessel and stays around it. As we go on with this study we will talk about how the vessels were formed. Right now, we are talking about how the surrounding light is formed, and we are told that it is Rachel who becomes the surrounding light of Adam Kadmon's Malkhut after that light penetrates into The World of Emanation and returns to Adam Kadmon. Then, we are told that Leah becomes the surrounding light of Adam Kadmon's Ze'ir Anpin. I remind you that Ze'ir Anpin is Chesed through Yesod, the Partzuf, Ze'ir Anpin.

So we see Leah and Rachel come out of Tevunah's Malkhut, penetrate into The World of Emanation, turn around, come back up, and you might say are anchored as the surrounding light of Adam Kadmon's mouth or Malkhut and Ze'ir Anpin become the surrounding light. So what are we being told here? We are being told that the breaths that come out of Adam Kadmon's mouth goes through this whole process and winds up being the surrounding light. They come out of Adam Kadmon's higher mouth, they wind up being the surrounding light of His lower mouth and of Ze'ir Anpin. Praise the Lord.

Are there any questions about this? You all understand this perfectly and will get up and teach next week? I think this turned out to be a very good message. Those of you that are listening to the tape or reading the transcript have no way of knowing what we went through to bring this forth. It was very, very difficult, and the Lord drew on the resources of Christ Jesus in everybody at this meeting. I do not believe this drawing is perfect, but I think it is good enough for the time being, and I sure pray that it has happened to us tonight, that the Lord Jesus has penetrated into us and has stitched us and looped around and that we now have surrounding light.

What this is doing is, it is stitching the Glorified Jesus Christ to Christ Jesus. We are talking about the permanent residence of the Glorified Jesus Christ in us because Christ Jesus alone is limited. Christ Jesus in us is the offspring, the Son of the Glorified Jesus Christ. He is God, He is King, but His power is limited. His power is finite, but because He is the Son of the King He is eligible to be rejoined to His roots, to be rejoined to His Father who is joined to eternity which is the Eyn Sof, the Unlimited One.

So this stitching together of the Lord Jesus Christ to Christ Jesus is our hope of eternal life, deliverance from all infirmity, from disease,

from death, and the ability to walk above all of the wickedness of this world. I think on the message this morning, I tried to quote a Scripture from the Book of Revelation that the dogs are without, and I could not remember the rest of the Scripture. I think the rest of the Scripture is the dogs and the thieves are without. I didn't look it up. Whoremonger? Yes. Satan has to be locked outside of us, brethren, and, of course, what will lock her outside of us is our deliverance from our sin nature. We have to move into the nature of the Lord Jesus Christ and lock that sin nature outside because the dog is Satan, and the whoremonger would be Leviathan as Xxxxx says that it is the Scripture for whoremonger. Right now, they are penetrating us. I know they are penetrating me, and my prayer is that they will be driven out swiftly.

Remember what I told you. As the Lord Jesus Christ penetrates us, Leviathan is being driven out. We cannot be penetrated by two males. One will prevail, and the other will leave. Praise the Lord. May it happen to us quickly, may we be stitched together with the Lord Jesus Christ, our healing. May He come with healing in His wings and bring deliverance to those of us who are hungering and thirsting for Him and His righteousness. See, to desire His power without His righteousness will bring destruction upon you. You must desire His righteousness as well as His healing or His power, and that means that we must desire His righteousness in the everyday nitty-gritty of our life and in our human relationships from second to second. If you are willing to look at it, the Lord will separate the light from the darkness in you, and you will transfer over into His timeline, and a great creative force will go forth and carve a whole new life for you out of nothing, a life that was not there before.

May this be a prayer, may it be extended to everyone who has labored with us for years and for all of the newcomers, anyone whose heart is right, may this prayer touch them and do great things in their life. But I warn you, if your heart is wrong towards God. If you want His power for your own selfish purposes, if you want to understand this doctrine so that you can go out and be a great teacher and gather disciples unto yourself, you will be judged.

And don't misunderstand me, corrective judgment will fall on you because you cannot be close to Jesus and misuse His word. You cannot be close to Jesus and use His word to make yourself a great teacher in the eyes of men, you see. This word and this message is for self-improvement. It is for self-improvement. Then when you are

improved, the Improver will use you to help others, but you will be His arms and His legs and His eyes and His mouth. You will serve Him. Every Christian or otherwise, whoever is reading this transcript, who tries to make the Lord Jesus Christ his servant will find correction coming his way. And correction is not always pleasant, but if you learn your lesson, it will be for your good. So God bless everybody who is hearing this tape, reading this transcript or attending this meeting. May you recognize your sins swiftly and may the blinders be removed from your eyes and from your heart, and may the penetration take place that you might enter into the glory of the Lord Jesus. I pray that for everyone. Amen.

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Illustration 1

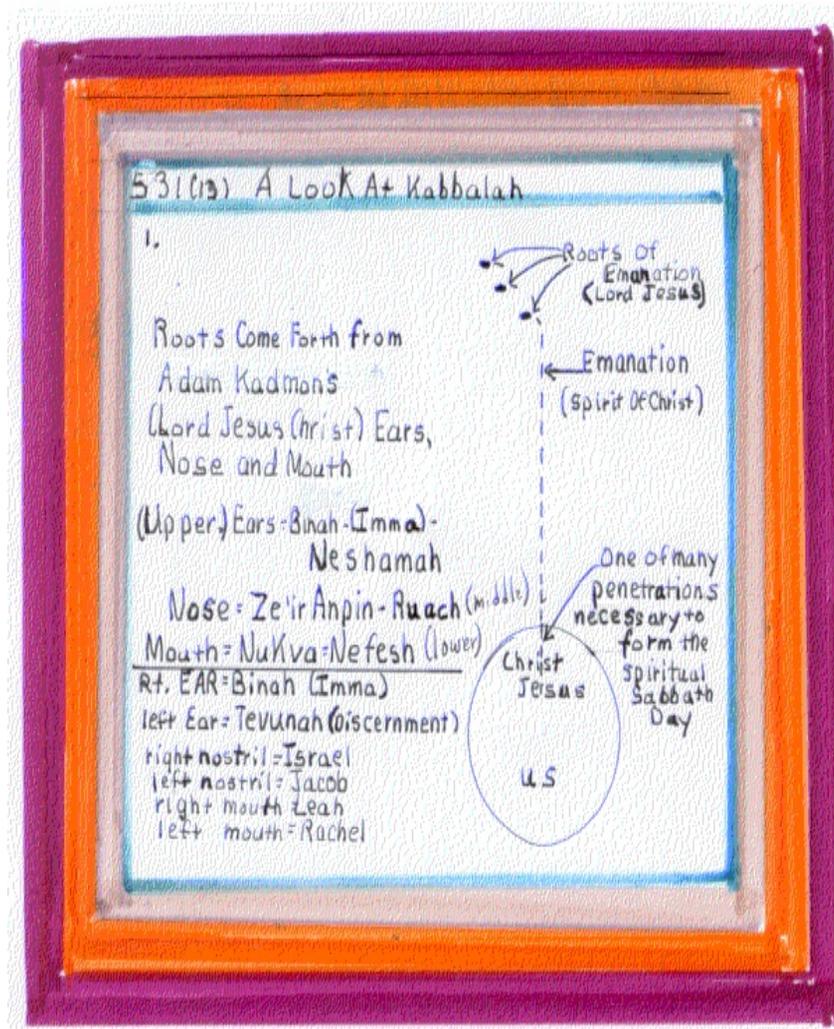


Illustration 2

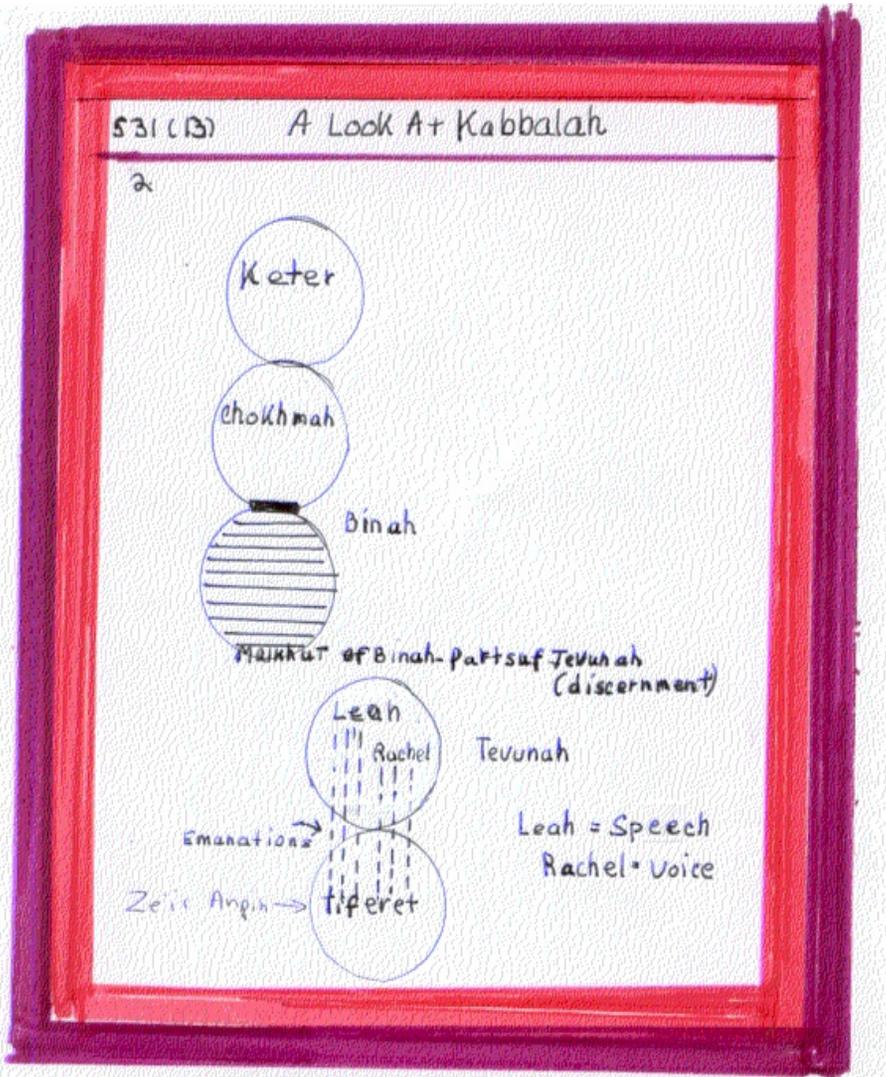
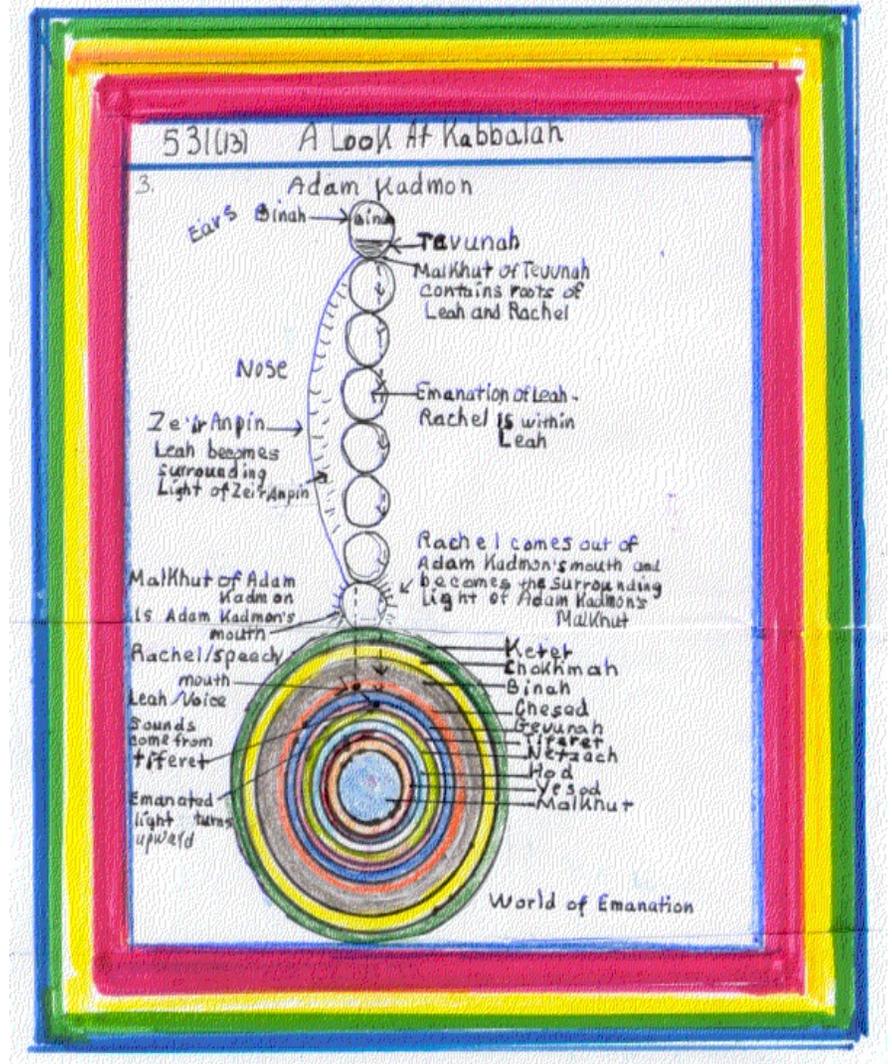


Illustration 3



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