



Part 4

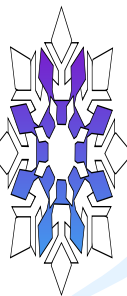
**CHRIST-CENTERED
KABBALAH**

MESSAGE # 534 - Part 4

UNEDITED TRANSCRIPT OF

BERESHITH

(The Beginning - Gen. 1)



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~ The Compleat Kabbalah ~

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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

The Following UNEDITED Message Has Been Transcribed By
The CCK Transcribing & Editing Team

THIS TRANSCRIPT HAS NOT BEEN EDITED.

CHRIST-CENTERED KABBALAH
TRANSCRIBING & EDITING TEAM
(Listed Alphabetically)

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**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)**

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CHRIST-CENTERED KABBALAH

Message # 534 - Part 4

Unedited Transcript Of

Bereshith

(The Beginning - Genesis 1)

Tape 1

Praise the Lord. This is the Sunday after President George W. Bush's inauguration. The Lord has told me that it's no coincidence that we're preaching on the beginning this morning and that there is a new beginning in the United States of America. It has been a tremendous battle to put a man who honors God in the Presidency and that the Lord will prosper him and honor his efforts and that the reconstruction of this nation is underway despite the sneers and the jeers of the people in this land, whose mind hates God. The Lord has done it. The seed is in place and He will prosper it in this nation and that this nation will return to God and be great again. You say, well Sheila, we're still great. We're not great; we're rotting on the inside and we just haven't really collapsed yet, but there's rot through the whole nation. So I'm very blessed this morning to share that with you.

I will now try to explain to you a very difficult passage from the Zohar. I'd like to read it to you from the Zohar and then we will talk about it. We've already worked on the beginning of the Zohar

which talks about the point and the force of the strokes and that the beginning is called reshith. Actually we have an alternate translation on that. Maybe I'll just read it onto the message. This is what we've done so far. This is our interpretation of the beginnings of the chapter called Bereshith in the Zohar. In the initial stage of creation, Adonay the king; now that's the supernal Adonay. That's the Adonay that existed within the Unlimited One, within the Unknown, before even the point appeared. See, everything that appears in this world and everything that appears after the point, existed originally beyond the point in an unlimited area that is so incomprehensible to us. You're all looking at me. Do you remember our definition of the word, beginning? Our definition of the word, beginning, is that the beginning does not mean the beginning of all things because God is infinite. God had no beginning. He has no end.

So the word, beginning, is what is called an abstract point because we are incapable of understanding the Unknown God in the condition that He existed in before He began the creative process. We are incapable of understanding Him. So the point of beginning is an abstract principle that we need because of our finite mind. The beginning is the point from which we are capable of understanding, if we lend ourselves to study and submission to God and He helps us, we at least are capable of understanding from this point. That is the beginning for us. It is not a beginning for God. Everything that we see and learn about and study existed before the beginning. All of the names of God, all of the sefirot, everything that we read about and learn about existed on the other side of the beginning, but in a form that we are incapable of comprehending. So the name of God that we know to be Adonay existed in another higher form that we might call the supernal Adonay when she was still undifferentiated, still enfolded on the other side of the point; the side of the point that is incomprehensible to us.

One thing that is very confusing about trying to understand the Zohar is that every name I've seen so far is used to define spiritual principles on a variety of levels and they use the same name. It's very confusing. You may recall that this was the problem that I was having when we were working on the Doctrine of Christ. I said it seems to be Christ Jesus everywhere. It's Christ Jesus in the heart center and it's Christ Jesus in the neck center and it's Christ Jesus in the brow center and I don't know what to call Him to distinguish Him or to identify which energy center He's operating out

of. Well apparently, the rabbis that wrote the Zohar had the same problem because they're using the same names in several different capacities and it makes it very very difficult. But I will do my best to explain the teachings of the Zohar to you on the level that I understand it. Probably, there are people who understand it on a much deeper level than I do at this time. But we're going forward. As I told you off the tape, it seems to me that we're going to be studying Kabbalah for a long time.

The Lord has told me that the Doctrine of Christ that was brought forth here was the Lord's way of preparing us or preparing our mind to be able to have the hope of comprehending Kabbalah. You see, we have to put in the study and the time and the effort. God builds within us the capacity to understand if we do what we have to do. All the years that we've been working on the Doctrine of Christ, He has been building the mind of Christ in us to a point of maturity that we are now capable of understanding Kabbalah, which is the next step up. This is what He has told me. The next step up to what? The next step of maturity in the mind of God. The bottom line is that the more mature the mind of Christ in us is, the more like God we become. The more like God that we become, eventually, we cease to exist. Enoch walked with God and Enoch was not. He thought so much with the mind of God that his mortal personality ceased to exist. The mind of God completely took over his whole being. This is our goal because there is no rapture.

We're not about to be snatched from the earth in any one moment and delivered into a mansion on the other side. It's just not happening. The deliverance, the rapture, the catching up, the change that Job talked about, his change coming; our change comes as we transfer over, as we repent. The definition of repent is to change our mind. That doesn't mean one day you're smoking and the next day you stop smoking. Well, that could be a step in the right direction, but I have never heard a true definition of repent in the church as long as I've been in it. Complete repentance means a complete change of mind, not a change of opinion; a big change of mind. That means we give up our carnal mind which sometimes we've identified as the lifestyle of the fiery serpent. We pick up the mind of God, the mind of Christ and we start living as that mind dictates we should live. It takes a whole lifetime to identify our carnal mind, to learn to reject it and to choose Christ.

There is a terrible severe warfare involved with giving up our

carnal mind and dying to the lifestyle of the fiery serpent and picking up the thinking which leads to the lifestyle of God. Satan is not letting us go. It takes a very long time. It's my understanding that it takes a lifetime. I don't know what God's definition of a lifetime is. So the study of Kabbalah is the next step up in the development of the mind of God in us. So it's the next step up in our walk, in our journey which enables us to shed the lifestyle, the mind and the lifestyle of Satan and Leviathan and move into the mind set, the actual mind of Christ, the mind set and the lifestyle that proceeds forth from thinking like God. See, whatever we think, that's what we are. How we think, that's the lifestyle that is produced. Our thoughts produce our lifestyle. People who are chronically poverty stricken, the answer for them, the solution for them, is to renew their mind and raise their consciousness as to how they view and deal with money. See, that's why there are so many people in the church that have been in God for years and they're still in poverty because their mind was never renewed in that area.

Take any sin. Take an adulterous woman, for example. People love their sin, brethren. The law will not stop them from doing it because they sin in their heart. But it takes the renewing of the mind, a conviction that adultery is a bad lifestyle. It's bad for you and it's bad for the one who does it. It's bad for the people that are in their lives. It's bad and it produces no good thing. When you really believe that, you will flee from adultery and you're not likely to be seduced if you really believe that. So therefore, to stop sinning, our mind must be renewed. That is what repentance is, that you don't want to do it anymore, that you despise it because you understand how sin is destructive in your life. Well brethren, let's just take this another step further. Our deliverance from death will arise out of a total conviction that thinking the way the serpent thinks is killing us, is bringing disease and death into our life. I'm going to say it again. We enter into eternal life by giving up the lifestyle that proceeds forth from the old man or from the serpent or from the carnal mind (whatever you want to call it) and starting to think with and reason with the mind of Christ which will produce a whole new lifestyle because what we think, that's what we are.

It's wonderful that you stopped smoking and it's wonderful that you stopped fornicating or taking drugs or drinking, but why are you still getting sick and dying? The answer is because in those areas of your life, you're still thinking with your carnal mind. This

does not mean, well, I think I'm going to live forever, therefore that's the mind of Christ and I'll live forever. No, it doesn't work like that. The mind that thinks the thoughts of Jesus Christ one hundred percent of the time lives forever. What does Jesus Christ think about? Jesus Christ thinks about the word of God. Now if you say to yourself, well Jesus Christ thinks about healing the sick and casting out demons. Well, Jesus did say I do cures today and cast our devils. He did say that, but are your motives the same as His motives? When Jesus said that, His motives were that the Father told Him to do that. Are you sure that you're not praying for the sick and casting out demons because it makes you feel good? Did God tell you to do that? Or maybe God told you to do it for today. Are you willing to stop doing it if God tells you to do something else? Are you fully under the control of Jesus Christ? I doubt it, brethren. ^oS we come fully under the control of Jesus Christ as we think more and more like Jesus Christ thinks and the procedure that the Lord Jesus Christ has provided for we mortal men who are fallen; and the definition of fallen is that we live out of the mind of the serpent. The provision of Jesus Christ to change our thinking in every single thought, a whole transformation into a whole new mind called the mind of Christ, which produces its own lifestyle, the provision that Jesus Christ has made for us to transfer over into the mind of God is to study the way God thinks. We study the way God thinks by studying the Word of God.

That doesn't mean the parable. That means the deep spiritual essence of the Word of God will produce a Christ in you that is ever maturing. If you're willing to pursue the course of study and fight the warfare of the powers and principalities that were raised up to destroy that mind of Christ, eventually the promises are that we will enter into eternal life. Now I can't make this promise to anybody personally. But this is my understanding of the teaching today. This is the truth of the rapture. This is the truth of the catching up. We enter into a lifestyle that has no end when we give up the carnal mind and the mind of God adopts us and we start to think about every single issue in our life with the mind of God. We are incapable of doing that unless the mind of God is developed in us. We develop the mind of God, not by thinking with the goodness of this world, but by submitting ourselves to the study of the spiritual Word of God.

At least we stand a chance of entering into eternal life because as we pursue the deep studies of God, God fills us more

and more and dwells in us more and more. Why? Because the Lord Jesus, He is His Word, you see. He is in His Word and He is where His Word is. So if you want to find the Lord, you have to pursue the Word. If you're a beginner and you want to start with the King James Translation, that's a good place to start. But if you stay with the King James Translation for years, you're not going to enter into eternal life because eternal life is in the Spirit of the Word. Pursuing the Spirit of the Word is a journey that never ends. I have enough material here to teach for the next twenty years. There's so much I don't understand. Perhaps when we enter into eternal life, we must still pursue the Word of God. Jesus didn't know everything by heart until He was glorified. Perhaps so long as we're in the flesh, we're still going to be doing these studies, but understanding on a higher and a higher level. Brethren, I want to tell you from personal experience that I ascend and fall. The mind of Christ in me ascends and falls, ascends and falls, depending on how much I am concentrating or meditating on this Word of God. You know some people think that when you get high enough you don't need this Scripture anymore, but you do, because the Scripture is the point of contact that is God's gift to humanity. You have to be concentrating or meditating or seeking God's understanding on something. If you just open yourself to nothing, you will contact Satan.

So how did I get into that? I was explaining something to you from this interpretation that we have. I was trying to explain to you that the Adonay that is spoken about and I have interpreted that, the Zohar says it's the king. I believe the Lord, at least based on what studies I have now, that the king is a title associated to Malkhut, the tenth sefirah and the name of God associated with Malkhut is Adonay. So I believe that at the beginning, Adonay the king that we're talking about is the supernal Adonay, not the Adonay, the name of God that we know as the tenth sefirah, but Adonay, the name that existed on the other side of the point in that place that is incomprehensible to us. Everything that exists here, that we know of and that we don't know of, exists in this empty space that is filled with the emanations of the Almighty, the Unknown One, the Unlimited One. Adonay existed in the Spirit before the beginning, so that's really important that this beginning is just for us. God has no beginning. Lord willing, I'm going to show you this morning how there's more than one beginning. There's the sterile beginning, the single point that came forth and then there's the fertile beginning.

Brethren, this is very complicated studies, but the Lord has told me and I believe it, that if we subject ourself to it, our intelligence, the intelligence that we need to understand it, will appear in us. If we don't give up, if we don't walk away from it, if we submit to the teachings, listen to the tapes, pray before we listen every time and just be grateful if we understand one little thing, our intelligence will expand. It will arise to the occasion because Jesus is with us and this is His deliverance for us. This is how we get delivered, through the true repentance which is thinking with the mind of Christ and all deliverance is in that mind.

So does anybody not understand that when I say it was Adonay, the king at the beginning, that I'm saying it was the Adonay that existed undifferentiated in the essence of the Unlimited One on the other side of the point. Does anybody not understand what I mean when I say the other side of the point? On the other side of the beginning or before the beginning? Is there anybody that doesn't understand that? In the initial stage of creation, Adonay the king, decided to sketch a vessel that reflects the brilliant flashing light of the Infinite. There issued from within the incomprehensible secret place of the mysterious Limitless One (you see that's on the other side of the point) issued forth from there an unformed cloud of diffused matter into the void that hung unsupported within the enclosed ring of the empty space.

The cloud of diffused matter was undulating almost imperceptibly so the Infinite decided to pour its light into Adam Kadmon, the filter that quantifies and limits the light of the Infinite. The colorless light of the Infinite which is neither white nor black nor red nor green nor any color at all, emanated forth into Adam Kadmon and Adam Kadmon distributed measured amounts of the light of the Infinite into the unformed matter in the midst of the void. The light of the Infinite differentiated into a multiplicity of radiations and each grade of light vibrated and flashed within the dark cloud of diffused matter as a unique signatory color. Each grade of the light of the Infinite engraved its unique signature upon the World of Emanation, which is below the circular sefirot of Adam Kadmon. Adonay, the incomprehensibly mysterious power that is enclosed within the Limitless remained completely unrevealed until it appeared on the surface of the sphere of empty space as a supernal and mysterious point. The mysterious power penetrated into the sphere of empty space with forceful rhythmic strokes, but Adonay, the mysterious power, did not

penetrate as far as the bottom of the sphere of empty space and Adonay shone forth into the sphere of empty space.

Now I would just like to make one comment on this and then I do want to go forth to what I have written on the board. There is an asterisk next to the term colorless light and I have a definition of the word light for you, which is according to physics. Light is the component of the human perception of light. Then it says, and that light which depends on frequency, for light of a single frequency color ranges from violet at the high frequency end of the visible light band to red at the low frequency end. So we see that light has to do with human perception and that the light of human perception has color. It's either white, red, blue, green or yellow. Is that right? White, red, blue, green or yellow. So when the Zohar talks about colorless light, it's talking about something that is beyond human perception. It's talking about the essence of the Unlimited One that's on the other side of the point that we cannot comprehend. We can't understand it. We don't have words to describe it.

We can't imagine it. So we must use a reverse inference to define it. We know that all light has color, so the Zohar calls it colorless light, the essence of the Infinite One. We're just incapable of relating to it on any level on the other side of the beginning. On this side of the beginning, we have some tools with which to relate to it. Now I'm going to jump ahead here. Why? Because that's how I'm being led by the Lord to try to demonstrate to you a difficult point, which comes up a few paragraphs later in the Zohar. It is describing the difference between the Hebrew word, reshith, which means beginning, and bereshith. They both mean beginning. But when you read the Zohar, the name of the chapter is not Reshith, the name of the chapter is Bereshith.

It's the word, bereshith, that appears in Genesis 1:1. Now what we're studying right now in the series called Bereshith is pre-Genesis 1:1. I don't know about you, but as I put this up on the board for you, remember I'm learning right along with you. Some things the Lord teaches me because I have to have something that will prepare me to preach here, but I frequently get revelation while I'm teaching you. I got really excited when I finished drawing on the board because what the Lord has done this morning is that He's given us a definition or an understanding of who Elohim is. Now you may recall on a recent message (I think it was Bereshith, Part 3, but I lose track of these things) we received a definition of who Jehovah

was. We received an explanation that Jehovah can be likened to the tree trunk and that Jehovah is really the mediator between the lower sefirot and the head, the Keter and the wisdom and the understanding of the headship of God. We, as mortal men have a relationship with Jehovah because He's the mediator between us and the higher emanations of God. But you see, God is not a man. He's not filled with pride. The only reason we have a mediator is that we could never get to Him if we didn't have a mediator. He's not trying to hold us back or keep us away from Him or make us feel inadequate in any way.

We're not capable of having a relationship with Him without a mediator, therefore the Scripture talks a lot about Jehovah and Elohim and very little, in comparison anyway, about wisdom and understanding and Keter, the crown. I don't even know where it is in the Scripture to tell you the truth. I understand that sometimes it manifests as knowledge, but I don't think anyone would deny that Jehovah is the main God of the Scripture. It was a big surprise to me to find out that He is not the ultimate manifestation of God. But as the Lord started to teach me, it makes sense to me. Jehovah is the expression of God to mortal man, to the people who are reading the Scripture. Of course, Jehovah is being revealed to us today as the Lord Jesus. The highest manifestation of God, as we've already said, the greatest human minds cannot comprehend the Unlimited One. But, of course, in the Lord Jesus Christ, we have access to wisdom and knowledge and understanding and we have access to the Keter, the highest sefirah, through the Lord Jesus Christ. But most of the church does not have a relationship with the Lord Jesus. They have a relationship with the Holy Spirit or they have a relationship with the Lord Jesus through the Holy Spirit. How do I know that? Because the Lord Jesus is a holy spiritual man. He's holy and the church is filled with sin. The Holy Spirit is sent to the church to graft Christ to them.

Christ is the ability, Christ is the reservoir, Christ is the receiving tank, that can hold the power of God that the Lord Jesus desires to pour into us. Without Christ, the Holy Spirit pours over us and there is no accumulation. We have to keep getting refreshed and renewed and going up on the prayer line and listening to music and doing whatever we have to do to bring down that Spirit because it does not cleave to us. It flows over us and it flows off of us like water. Yes, I know the Scripture says the Holy Spirit dwells with us.

He does. He doesn't leave us and it's because He doesn't leave us that we have the ability to receive more rain, but Christ is the reservoir. You see, when you have a reservoir in you, you don't have to be thirsting for the rain every day. It's there with you, the fullness is there with you, if you can hear what I'm saying. It's a fine line. Your potential to have the Holy Spirit pour out upon you is there once you receive the Holy Spirit, but it's not the same thing as having a filled up reservoir. It's not the same thing. It's not that reservoir of God, that mind of Christ, that continues to grow and expand until it fills us up to overflowing with the goodness of God. You cannot go on without a study of the Spirit of the Word because the Holy Spirit does the same things over and over again. He sets your feet to dancing. He may heal your body. He may cast out a demon. He makes you feel good, but eternal life is not in the Holy Spirit. Eternal life is in the mind of Christ expanded through the study of the Word of God to the point that He overcomes death in your particular individual vessel.

So we go forward and I will try to explain the difference to you between Reshith and bereshith and of course, this confusion exists because they both mean the beginning. I want to tell you that I must have spent hours over a period of days on the few sentences that I hope to impart to you this morning. Okay, so let me try. Now we know that the starting point is called the beginning. I taught you that already. What I probably have not told you yet is that the beginning has a personification and we should all know what that means because we've studied the partzufim and we know that the different names of God have personifications. The personification of Malkhut is Nukva and the personification of Chesed to Yesod is called Ze'ir Anpin. It's the imparting of personality to the attributes of God. Does anyone not know what I'm talking about? So the beginning point called reshith has a personification and the personification is in the form of a name of God. That name of God is Ehyeh, if I'm pronouncing it right. I don't know. But it's the English word to be. We're used to hearing in the Scripture, I Am that I Am. But at this point, from the beginning, Ehyeh didn't exist yet. He now had a will. Ehyeh is translated I Shall Be. This beginning point results from, the will to be, arising up in the Unlimited One. The will to reveal Himself, to reproduce Himself, arose in the Unlimited One and a point came forth and the name of that point is I Shall Be personified. I shall exist in a personality and the very first step of that process is called

Ehyeh, which we know to be the name of God that is associated with the attribute of God called Keter, which means crown, which is the highest sefirah, the first sefirah. Is everybody with me? Is everybody okay?

I guess I didn't read you the verses from the Zohar that we're going to be dealing with. Let me do that. I just gave you our interpretation of the first couple of paragraphs. I'm just going to read you this mysterious wording. The mysterious struck its void and caused this point to shine. This beginning then extended and made for itself a palace for its honor and glory. Did I put the word, palace, up there anywhere? No, okay. Well, it says elsewhere that Elohim is the palace. Let me talk to you about this now. I'm going to be jumping back and forth here. I'm going to go over this in detail. When I first started studying this, the Zohar says that this portion of the seed that I show you on point two of my drawing, where it says Elohim potential, the Zohar just really confused me because it said Elohim up here and then it said Elohim down here. Elohim is the house, meaning family name, that contains the seed of the household of God. But if you look at #2 on this drawing here, Elohim is just there as a division of the seed.

After a really very long time of meditating on this, I believe the Lord is telling me that next to #2 the Zohar calls that divided seed, Elohim, because they didn't know what else to call it. It's the potential Elohim. It's just as if you're one week pregnant or if you're a woman and you just talk about one of your ova or if you're a man and you talk about one of your sperm; that's a potential child. So if your last name is Smith and of course, this isn't practical, but if you could actually take out one of your sperm or one of your ova and look at it, you could say, well, this is a Smith, but it's just a sperm. So therefore the Zohar calls the beginning of the differentiation of the seed of God, Elohim, but it's just a potential Elohim. That's the seed down here, the fully fertilized zygote; Elohim, the house, the family name that contains the seed of the household of God. That's the fully formed zygote that's going to produce into the creation of God and they're both called Elohim.

So we're told in another place that I'll get to soon, that Elohim is the palace. It's not this potential Elohim that's the palace. It's this Elohim down here that's the palace. Elohim is the house or the household that contains the seed for the household of God. Elohim is the palace. A palace is something that's inhabited. The Light of

the Infinite One wants to inhabit Him. I can't read more than two words without jumping up and explaining it to you. This beginning, talking about the point now, then extended and made for itself a palace for its honor and glory. That's Elohim, the beginning. There, it sowed a sacred seed. We're not up to that yet. Do you know what's happening with the Zohar? It's jumping back and forth. I pointed this out to you in the Scripture, that very frequently in the Scripture, you'll read a paragraph which gives you the whole story in verse 1 and then you go to verse 2 and it starts to explain it little by little. This is what's happening here. We will not be studying about the seed that goes into the house at this time because after we're going to finish just up to the point where it starts talking about the seed and we're going back to The Tree Of Life, in accordance with the Lord's instructions to me. Why am I doing it this way? Because He's doing it this way. Why is He doing it this way? I don't know. I just know that I want everything that God has for me. I want my mind expanded and I want to understand everything that He wants to teach me. So I'm doing the best I can to follow Him. We're in a very deep course of study that I don't think anybody can pursue without a teacher. Our teacher is the Lord Jesus Christ. We have a spiritual teacher here.

So the beginning then extended. That means the line came down and made a palace for its honor and glory. We'll go over it. That's what's on the board today. This is the construction of Elohim which we will get to shortly. There it sowed a seed, a sacred seed, which was to generate for the benefit of the whole universe. This seed, which is Adam, he is to express Himself through every creature of the creation. There are all kinds of creatures that live on other planes. I saw one looking at me the other night. It was a bizarre looking thing. He was just looking at me ;she, it, what (?) The Spirit of the Almighty is suppose to be nourishing all of the creatures. Elohim's covenant with Noah and his sons was with the whole creation. It was not just with humanity. The plan is that the knowledge and the power of God goes to man first and in particular to Israel. But in this hour we are spiritual Israel. Is God a respecter of persons? No! He just works with small groups. Through the small groups He spreads His blessings to the entire world. As we see, the blessings that are upon Israel are now available to whosoever will. But you have to will. You have to do your part to get it. The free gift is the Spirit that begins the process in you and it's not

the Holy Spirit. It's the Spirit of Christ. It's the Spirit of Truth and they're not the same. The Holy Spirit is not the Spirit of Truth. If the Holy Spirit was the Spirit of Truth, everyone who had the Holy Spirit would be moving in the Spirit of the Word and they're not. They're not the same.

So whatever we're getting from God, it's for the benefit of the whole world and we really need to know this if we're to not lose it. Our needs are met as we serve God and the needs of our children and our families are met as we serve God, but God is raising us up for the benefit of the whole world and we are not our own. We now have a master. So Elohim is the palace that is created for the honor and glory of the Unlimited One, the Nameless One. There it sowed a seed which was to generate for the benefit of the universe and to which may be applied the scriptural words and the holy seed is the stock thereof, the foundation of everything that is in the creation. Again there was Zohar, meaning brightness, in that the Unlimited One sowed a seed for "its" own glory. Please note that this is really difficult to be calling the Unlimited One "it." But the point is, that they don't even call Him God. The Unlimited One, the Endless One is asexual on the other side of the point. On the other side of the point, He is asexual. From the point onward He appears to us as both male and female.

We will get to it eventually. What I have for you on the board for you today is showing how the Unlimited One is reproducing from within Himself. He's reproducing. He's both the male and He's the female on this side of the point. On the other side of the point, He is neuter. You know, that offends me. I have to get over it because it seems like an insult to me, but it's not. All that it means is that the Almighty One is asexual on the other side of the point. It's just good grammar that we call something that is asexual an "it." That strikes me as interesting because I know that certain languages do not have a neuter gender. The romance languages, French, Italian, Spanish, Portugese, they do not have a neuter gender, so I wonder how they would translate this. But that's just my mind.

So the Unlimited One, the Eyn Sof, He's an "it." It just means He's asexual. It sounds like an insult, but it's not. So again there was a brightness in that "it" the Eyn Sof sowed a seed for its own glory, just as a silkworm encloses itself as it were in a palace of its own production, which is both useful and beautiful. Thus by means of this beginning, the Mysterious Unknown made this palace and this

palace is called Elohim. So this final Elohim down at the bottom of the board, the beginning, the bereshith not the reshith, the bereshith, Elohim, is a palace that the life of God lives in, the life and the light of God. Now we're told in the Zohar, the brightness is that from which were created all the creative utterances. That's talking about the Ten Sefirot to the extension of the point of this mysterious brightness. It's talking about the creation of the Ten Sefirot. I thank God for Isaac Luria and Chayyim Vital for what we learned from The Tree of Life because this is really hard to understand. Okay, now we're getting to the few sentences that we're going to be dealing with today. It says here now, a further esoteric interpretation of the word, bereshith, is as follows. Well, the word, bereshith, doesn't appear prior to that. It's the first time it appears in the chapter. Maybe the word appears in the prologue, but this is the first time the word, bereshith, appears in the chapter called Bereshith and it says a further interpretation. What interpretation? I haven't read any interpretation yet. It's very confusing. Well maybe it's me. Maybe I just don't understand. But I think I did look this up on my CD and I found that there was a reference to bereshith in the prologue.

Now this is the name of the starting point, the name of the starting point of all is Ehyeh, I shall be. Can everybody see it on the board? The holy name, when inscribed at its side is Elohim, but when inscribed by circumcision it is asher. I can't even read you this. It took me hours to figure it out, so I have to hoof it here. I was going to read it to you, but I guess I can't read it to you because you would never understand it. Boy, I'm jumping up and down today. Please bear with me. This is a very difficult message. I guess I'll just read it. You're not going to understand a word that I'm saying. I'll just read it. The name of the starting point of All is Ehyeh, I shall be. The holy name when inscribed at its side is Elohim, but when inscribed by circumscription is Asher, the hidden and recondite or mysterious temple. I guess temple and palace is the same thing. The source of that which is mystically called reshith. This is pointless reading this to you. I'm not going to do it. This is what it means.

At the board: Here's the starting point. The starting point is sterile. It's like sterile earth. Nothing will grow in sterile earth. You have to put garbage in the earth for it to grow. You all know that. Well, I'm not suggesting that Eyn Sof had to join with garbage to make something grow. This world is fallen. I'm just making a point, that the first point that came forth from the Eyn Sof was infertile. It

could not bring forth the life of God. So we see in #2 that this starting point, it's not yet a seed. The Zohar does not call it a seed yet. I'll call it a cell. Well, what we have here is cell division. We see that this Ehyeh divides into two parts, cell division. This is an understanding of the phrase that says when the holy name is inscribed on its side, it's Elohim. It took me hours to hear from God that that's what that means, cell division. What does it mean to be inscribed? Inscribed means to impart nature. So this point was a sterile neuter point. Now we see that on one side of it, we have an aspect of the nature of God engraved upon it and it's the nature that will eventually produce Elohim, the beginning. So this nature, this engraving, that was engraved onto that original cell is the nature of Elohim, the beginning of Elohim. Is everybody okay?

So we have the sterile starting point now on its bottom side. It has an engraving, a code of what it's suppose to be when it manifests. Now we need the power to manifest it. Brethren, when a woman becomes pregnant, it takes the energy of her own body to bring forth that child. It takes the blood and the nourishment of the woman's body to build that seed into a child. So we need power to prosper this point in which its destiny has now been written. Its genetic code has been written. This point; you will be Elohim. It's just like taking a pregnant woman that's one week pregnant and saying I know you're going to be a man and your name is going to be John and eighteen years from now or twenty one years from now this is what you're going to be and this is the mark you're going to make on the world. So the next thing that we need is the power to do it. The way the Zohar says it is when it is inscribed on both sides it's called Asher. I didn't put that on the board. I'll do that separately. I felt it was too confusing to explain Asher to you at this time. If we get through this this morning, I'll explain what Asher is to you. See, that's the next phrase. The point was inscribed underneath declaring the destiny of the cell. Now we're looking for the power to bring the cell to the household of Elohim, the household of God.

The way that happens, this starting point up here that appeared, that's called the beginning, that we have the ability to comprehend, as I told you at the beginning of this message, is an expression of the essence of the Eyn Sof that is beyond our comprehension. The Eyn Sof exists in all His power and glory on the other side of the point. We can't see Him. We can't comprehend Him. We don't have words to describe Him. I don't even know if

power is right. It's my understanding that even power is not accurate because I'm told that there's no attribute that can describe Him. But I will say that the power to generate this cell is coming from the Eyn Sof because I don't know what other word to use. In #3 we see that the supernal Ehyeh or I Am, the Ehyeh that exists on the other side of the point that brought forth this point called Ehyeh; there's something called Ehyeh in the midst of the Eyn Sof that differentiated out from the Eyn Sof and appeared as a point. Is everybody following me? But that aspect of the Eyn Sof that appeared as the point, He still exists on the other side of the point. It's just like this was a wall and I put my arm through the wall, you're seeing my arm, but I'm still back here. That which generated the point still exists on the other side of the point. Is everybody okay?

This is the same principle as the Holy Spirit. See, the Holy Spirit is not the whole man. Jesus Christ, who is glorified; that's just His arm that He puts down. The Holy Spirit is the arm of the Glorified Jesus Christ that's sent forth to the Gentile whose personalities are spiritually filthy and corrupt. The Lord Jesus Christ has put forth His arm of reconciliation to the sinners of the world. He says, take my hand and I'll give you your ability to contain the power of God which will cleanse you. Take my hand and I'll graft Christ to you and I'll give you the reservoir inside of you that will contain my power that will give you the strength to rise up above the conditions that Satan puts you in, in this world. The Holy Spirit is not the whole man Jesus. So the church knows that, so they talk about the trinity, but there is no trinity. There's the whole man. Is my arm a separate person than I am?

So, I shall be, the Ehyeh, that exists on the other side of the point, that we're incapable of comprehending, somehow mysteriously attached itself to the original point that's now engraved with the genetic code that says I shall be Elohim. We're calling the Ehyeh that exists on the other side of the point, the supernal or the heavenly Ehyeh. I hope that helps; it helps me a little. So does this mean that the heavenly I shall be or the heavenly Ehyeh put down another cell? I don't know. It may mean that. Actually, that's how I've drawn it here. But actually, I haven't really drawn it accurately because I don't think that the supernal Ehyeh put down another cell. I guess I didn't draw it right. Here, let me try and explain this to you. Here we have this point that appeared and the point was engraved with the code to produce Elohim. In #3 I'm making it look like

another seed attached itself, but that's not really accurate. This is not realistic. I'm just using this prop to try and help you to understand what I'm saying. I drew a line here and underneath the line, I'm calling it the lower heaven and there's the point that we're talking about.

The personification of the point is Ehyeh, meaning I shall be. On the other side of this line, which I'm calling the higher heaven, exists the Eyn Sof of which there exists a supernal I shall be, on the other side of the curtain, you might say. I drew Him with a wavy line because the supernal I shall be is not a point. If you want to think of it as an ocean of water, the higher I shall be is as an ocean of water and the lower I shall be as a drop of water. It's as if the drop of water reached back to the ocean to draw strength from it. So over here I've drawn it as the point and the supernal Ehyeh as another seed on top of it, another cell on top of it. But that's not really accurate. This is the accuracy up here, that this point cleaved on the one side to the empty space and on the other side cleaved to the ocean of the essence of the Eyn Sof to draw energy from it. Did I explain that? I'll do it again if you want me to. Speak now. This is a tough one today.

So we understand now why I'm saying potential Elohim because it's really just a cell with the genetic code for Elohim written on it. Now we're down to #3 and we see that this cell that is now engraved with the code to become Elohim is drawing energy from the sea of light, if that's the correct word, from the higher heaven which is beyond the point. Now we have some information. This is the definition of the word, temple, in the context of the beginning of the creation. What we're really dealing with now is pre-Genesis 1:1. The Zohar says this is the temple. It is the original point which is engraved with Elohim's genetic code or the genetic code that will produce Elohim, drawing on the strength of the sea of energy, that's beyond the point. We call it Eyn Sof. That combination has a single name and it's called temple. Now if the Lord would just let me; He hasn't really let me go into the Scripture yet. All I could think about is the Scriptures in the book of Revelation and the temple was filled with the glory of the Lord and the temple was filled up with the wrath of God.

I would just love to go in and look at the Interlinear Text in this context, but the Lord has really not released me to go into the Scriptures yet. I must assume this is all preparation because I

believe that everything that we're learning is equipping us to dig out and understand a deeper understanding of the Scripture. So we have to get back into the formal Scripture eventually. But the Lord hasn't let me do it yet. The only two reasons I could think of, and it's probably neither one, and He probably has a reason that I can't even comprehend, is that He wants us to concentrate on this right now and He doesn't want me putting my time into something else at this time, until we have learned and absorbed enough of what He feels that we need. Maybe if I were to go into those Scriptures now, I would get a deeper understanding than I ever had before, but maybe I wouldn't get the depth of what He wants to tell us. Maybe to go in with a little bit of knowledge could be worse than not going in at all. Maybe I would get a wrong understanding of it. So I'm doing the best I can to follow His lead with this very difficult teaching.

So the word, temple, we're now told, is the source of reshith, the beginning of the beginning. That doesn't sound right. The Lord brought a correction as I was teaching. We're on number 3 on drawing #1. We were saying that the point, the starting point called Ehyeh, I shall be, this is the will of the Eyn Sof to manifest itself. It has now been engraved with the genetic encoding necessary to produce Elohim, the house or the family name that contains the seed of the household of God. We see that this starting point, that this point is strengthened and nourished and receives the energy necessary to perform its programming from the sea of light that comes from the higher heavens, if those are the correct words. I have shown that. I called it the supernal Ehyeh and I showed it by squiggly lines indicating the waters of the sea of light. Now this combination, the point engraved with the genetic coding to produce Elohim strengthened by the essence of the Eyn Sof from above or I shouldn't say that. I'm sorry, that's not correct. That should be strengthened by the essence of the supernal Ehyeh. To say the Eyn Sof means all of the Unlimited One, but we're not talking about all of the Unlimited One. We're talking about an aspect of Himself called Ehyeh, I Am, that exists as a part of this supernal sea. So we now have a strengthened point, spiritually strengthened, energized; I don't know if these are the right words. It has the energy that it needs to become the fertile cell. It's encoded with the genetic instructions to produce Elohim and now, in this condition, it gets a new name.

That new name is temple and this temple is the source of bereshith, the beginning that issues from reshith, the beginning. So

if you're confused, I will try to un-confuse you. Reshith is the sterile single cell that is incapable of reproducing. Reshith is the beginning point that by itself can do nothing. We see that this ray of light, this king that entered into the empty void, this holy name, which is an aspect of the Eyn Sof, is working on this point to make it into a germ cell, to make it into a cell that's capable of reproducing. The name reshith is the name of the sterile point or cell that can do nothing. When that cell, when that point becomes a germ cell, capable of reproducing, the name changes from reshith to bereshith. This is according to the Hebrew wording and how we get it. Reshith is sterile seed, means beginning, and the Hebrew word, bayith, means house or beth. It means house. They put these two words together because the letters of the Hebrew language are very important. They play with their letters all the time. So when they wanted to combine the words or the concept of house with the concept of beginning, they merely mixed the letters of the two words. You see, both words have an "ith" so they mixed the "b" sound with the "r" sound and they get bereshith. Really this is what they did, because this "ith" is repeated in both words and they dropped the "yith" in the word, bayith. They took the "b" and they put it in front of the reshith and they made it bereshith, which is a combination of house and beginning; bereshith, meaning the fertile beginning.

So we have two beginnings, a sterile beginning and a fertile beginning and they both have the same name. I'm sorry, that's not right. They both have the same English name. They're both called beginning, but one is reshith in Hebrew and one is bereshith in Hebrew; two beginnings. My saying a sterile beginning and a fertile beginning, that's coming from me. That's not in the Zohar. The Zohar just gives you two words that mean beginning. It's mind breaking. It was a mind breaking exercise. The way that this instruction is coming forth is a miracle. I could never have done it. It's definitely the Lord. Is everybody with me so far? Temple; the source of bereshith, the beginning that issues from reshith, the beginning. Now there's also another name for this point that now bears the genetic coding of Elohim and is strengthened by the sea of light from above. It's also called the head. I'll explain to you where that comes from after we get through this. The Hebrew word for head is Rosh. We know that we're familiar with the term that Jesus is the head of the body. Now I have never understood that concept of the head of the body to the degree that I'm understanding

it now that we're studying Kabbalah.

Of course, I'll just remind you what that means. We, as the body of Christ, we who have Christ grafted to us, we are capable of manifesting the attributes of God known as the seven lower sefirot. We're capable with Christ alone in us, between Christ and Christ Jesus. Christ is grafted to us and He matures into Christ Jesus. So when we have Christ or Christ Jesus and I don't know where the line is, we're still not married to the Lord Jesus. Just by having Christ Jesus alone, we're capable of manifesting loving kindness, Chesed, Gevurah, the power of God that we have in the Holy Spirit. We're capable of manifesting Tiferet, which is merciful judgment and Netzach, which is overcoming power, victory over our spiritual enemy, spiritual and physical enemy. Hod, which is identification with God, which the Lord has told me is the mind of Christ, is the ability to think like God thinks. All victory over every problem is to think like God thinks, to first see the problem as God sees it, to understand that there is a problem as God sees it, to perceive the potential dealings with this situation as God sees it and then the power to deal with it as God sees it, then you cannot fail.

If you're defeated in any area of your life, it's because you failed in one of these areas. You didn't identify the problem, you didn't look at it as God sees it. You didn't understand it as God understands it. You didn't understand how God would deal with it if you weren't blocking His way or if you did do all those things, then you didn't do what you were suppose to do. You cannot be defeated if you live out of the mind of God. But it's not that easy. You know, pride rises up in you and wants you to act out of Satan's mind and that's when you get defeated. So we see that the point, reshith, engraved on the one side with Elohim's nature and strengthened by the supernal I Shall be on the other side is called the temple or the head of the body. I was explaining to you that the people who have Christ Jesus alone, we're capable in Christ Jesus alone, of manifesting the seven lower sefirot. Then did I mention Yesod comes next? Yesod is the spiritual male aspect. He is the holding tank of all of the higher emanations that were just named plus the emanations from the head. Yesod collects all of these different attributes and qualities and powers of God and funnels them, channels them, to the woman who is Malkhut, the tenth sefirot. Malkhut is Christ. Malkhut is Christ alone.

Then you have the next sixth sefirot up, which is the personi-

fication of Ze'ir Anpin. Then Ze'ir Anpin gives all of these powers and qualities of God to Christ. So I guess the Lord just corrected something I said a little earlier. Christ, alone, doesn't have any power. Christ alone doesn't have any power. She is your potential. Christ is female, the Christ alone. If she's grafted to you, she is your potential to mature into Christ Jesus, to acquire through the confession of sin and the willingness to change and the knowledge. You see, you can't change into the mind of God unless you have a knowledge of how He would think. You have to be instructed how God would think in a particular situation. I guess I better stop because I don't have the exact answer. I'm trying to relate Christ and Christ Jesus to the Kabbalistic teaching and there may not be an exact parallel. All that I know is that Christ alone is your potential to receive your ability to manifest the seven lower sefirot and all those qualities of God that I just named.

But if you want to manifest the higher qualities of God, wisdom and understanding, and this is spiritual wisdom and spiritual understanding and the power that comes from Keter, which manifests to us as knowledge; for that, Christ Jesus in you has to be married to the Glorified Jesus Christ. So there's no way that you can get to the head if you don't start off by having Christ grafted to you. So Christ has to graft to you, then He has to mature into Ze'ir Anpin, into those qualities of God that I just named. Then what's another name for the qualities of God that I just named? It's the Impatient One. Remember according to Kabbalah, it's the Impatient One. The Lord revealed to us that the reason believers who have these qualities designated as the seven lower sefirot, why they're called the Impatient One is that that condition to be a believer who has those qualities, the seven lower sefirot without the top three, without the wisdom, knowledge and understanding of God; it's very difficult. I'm having trouble. I was okay up until this minute. Father, in the name of Jesus, I just pray that you help me to finish this message.

Believers, who start to manifest the attributes of the seven lower sefirot, find it very painful to be dealing with other people, believers or otherwise, who are still in their carnal mind. It causes spiritual pain. At that level of immaturity, if you're manifesting the seven lower sefirot, you tend to be impatient with your brethren who are not yet manifesting those sefirot, but who name the name of Jesus. The answer for you and me (and I go through this) is I have to keep confessing impatience as sin, because I want everybody to

know what I know and everybody is not me. The answer to this impatience is to be joined to the head of the body, which is the Glorified Jesus, who gives me wisdom and understanding and Keter, manifesting as knowledge. Everybody isn't me. Knowledge and patience; you become the patient one when you have the whole Ten Sefirot. You become the patient one because you not only have the attributes of God, but you also have the wisdom and knowledge and understanding that teaches you that when you acquire these qualities you become a teacher. It is your job to minister to those who don't have it. Then the patience is built into you. That came forth by word of knowledge. I haven't found that in any book.

So we see that the head of the body, we see that the point engraved with the genetic coding to produce Elohim and strengthened by the supernal I shall be, is called the head. So we know that that's the potential to develop into wisdom and understanding because we already have Ehyeh, which is the first sefirot. Is everybody okay? Have I left anybody behind here? I wonder where all that confusion came from. Okay, let's move on. So we see, the temple is the head, but there's no body yet. Remember, Jesus said, I have no place to lay my head. What He meant was, that He went to Israel and He did not find Jews in Israel manifesting the seven lower sefirot. That's what He meant. He had no place to rest His head. There was no rest for Him. They were all carnal. Okay, we're up to point #4 on this drawing. We see now that we have the original point that's engraved with the genetic code that is designed to produce Elohim and strengthened by the supernal Ehyeh, the Ehyeh that's still a part of the sea of light, that's beyond the point. In the next step we see wisdom is grafted to that original point. Where does the wisdom come from? To answer that question, I would have to go back to the teachings of Isaac Luria. I guess I'll do that for you on another board. I'm taking a long time to get through this board. I would like to finish it and then we'll break for dinner. We'll go back on a couple of these issues for the evening service.

So we see that the addition of wisdom changes the character of the temple. This is a spiritual principle I've been teaching you for a long time. Every time something changes in a man, the Lord changes his name. Jacob's name was changed to Israel. Abram's name was changed to Abraham. When something is added to you, when something happens to change your nature, God gives you another name. So we see that wisdom is joined to this point, which

is already being processed. That changes the character of the temple. Wisdom is now added to the temple and has changed the character or the nature of the temple. Therefore its name changes. It's no longer called temple; it's called house. I suggest to you that the difference between the two words is that a temple is speaking about an empty place where you come to worship. You come in and you leave and it's like an empty building. But when wisdom is added to the temple, there is now permanent substance in that temple. I'll give you an Old Testament example. The temple that Solomon built was not really a house of God until the ark was placed in it. That's the general principle now that wisdom is added. We know that wisdom is the father.

Wisdom (Chokhmah) couples with understanding (Binah) and they produce the seven lower sefirot. The seven lower sefirot are the offspring of the coupling of wisdom and understanding. Actually, what has happened here is, when wisdom is grafted to the original point, the father of the creation is come into existence and now the temple is called the household. It's the same principle of saying it's a house, but it's not a home. You can have a house, but not a home. It becomes a home when the family spirit is there. It's the same principle. So the temple or the house, and of course, this is a little different here. It goes from temple to house, but in our modern idiom, we would say that which was an empty house became a home, a home prepared like a young couple getting married. They may be renting an apartment and two or three months before they get married they're going in there on the weekends and they're putting furniture in there and fixing the place up. It's already a home, but they're not living there yet.

Also, with regard to the addition of wisdom, I have a one and a two over here, also. The combination of wisdom with rosh; that's the Hebrew word for head called bereshith. So we see the construction of the word, bereshith, is the combination of wisdom with rosh. Now remember, this is called rosh here. The original point engraved on the underside with the genetic instructions to produce Elohim and strengthened by the supernal I Am above is called the head. When wisdom is joined to the head, that sterile point called reshith, is now called bereshith. Now remember, Chokhmah's personification is Abba (father). As soon as the father is there, that means the seed is there. You just need the female now. The house is ready to bring forth children. You just need the woman. Now this bereshith is the

uninhabited house as in the founder of the family name. You might say that that young bride is an uninhabited house. When she starts having sexual relations with her husband, she becomes an inhabited house. She becomes capable of being fertilized.

So the uninhabited house, as in the founder of the family name, is called bereshith. But as soon as the house becomes inhabited, as soon as the seed is planted, the house is called Elohim. The uninhabited house is called bereshith and the inhabited house, bereshith, with the seed planted in it is called Elohim. So we have reshith, the sterile beginning, bereshith, the fertile beginning and Elohim, the house that contains the seed of the household of God. So we see that Elohim was the zygote. I know in the past, I taught that Adam was the zygote, but we now see that Elohim was the zygote. See, it never occurred to me that Elohim could be the zygote because I only had the King James Translation to work with and I thought that Elohim was just under Jehovah. All of this teaching here never occurred to me. Of course, we see here, that this is the Kabbalistic interpretation of Genesis 1:1. And in the beginning, bereshith, "it" (meaning the Eyn Sof or the Unknown) created Elohim. I guess that's not the Eyn Sof. That must be talking about that holy name that the Zohar calls, and the king decided to sketch a vessel.

And in the beginning, Bereshith, "it", that holy name that's bringing forth this whole creation, the aspect of the Eyn Sof called king, which we know to be Malkhut, is the attribute of the kingdom and the name of God associated with Malkhut is Adonay. So in the beginning, Adonay created Elohim. I hope everybody is okay with that because when I first heard that Elohim was created, it was very offensive to me. I know I mentioned it on a prior message, that Elohim was created and that it was very offensive to me when I first heard it. But in view of all of this teaching, what is being said to me is that I just didn't have an accurate understanding of what the name Elohim meant. I had the wrong name for the highest aspect of God. See, you can't get stuck on a name. In my heart, I honor the highest aspect of God. I just had the wrong name for it. It's an "it." It's an asexual. I just had the wrong name. The reason I had the wrong name is because the King James Translation emphasizes Elohim in the creation and then Jehovah to find the highest aspects of God. They're hidden and nobody taught me about it, so I didn't know. So I'm not insulting God by saying this. I just didn't understand God's

hierarchy. I didn't understand the word "it." "It" simply means that God at its highest aspect is neuter, is neither male nor female. I think I got everything here. Is everyone okay? Are there any questions on this?

COMMENT: This is referring to the words that you put up on the board. When I saw Ehyeh, I thought of Shakespeare's "to be or not to be" that is the question. Now I'm applying it to the principle of the Godhead. A philosopher said, I think, therefore I Am. I'm just thinking of how many worldly sayings that can be applied to the teaching.

SHEILA: Yes.

This has nothing to do with this message, but I am reading in several books right now. The Gates of Light, is the book from which came forth the teaching on Adonay and that message, Righteous Judgment, the Gateway to God, and we haven't gotten into all of the aspects of Adonay yet. In that same book, The Gates of Light, I started reading his comments on the ninth sefirah, which is Yesod. I found out that it's talking about the fountain of life. I remember asking God questions, looking back into history and King Arthur looking for the holy grail and Don Quixote out looking for the fountain of youth. Where did this fountain of youth come from? Where did this idea ever come from? I see it in Kabbalah. There it is; a fountain of life. When you partake of this fountain of Yesod or the name of God associated with it (Chayyah) which means life; when you partake of the life of God you will live forever. It just quickened to me that this is where this concept of the fountain of youth comes from. I'm just so excited and grateful to God for bringing us into this study because I see a lot of things that I've heard over the years and I've said to myself where do these writers get this from? Apparently they've read these deep teachings. So I'm just really excited. I'm surprised at how slow it's going. This is going at a very slow pace, but it's very rich and remember your mind will expand to the degree that it's needed to understand this. The Scripture says hell hath expanded; it has enlarged itself to receive your sin. Well, the mind of Christ will enlarge itself to give you everything you need to understand. Now of course, everybody is not starting from the same place.

So if you're a genius, an intellectual genius, you may pick this up more quickly and if you're less than that, it may take you a little longer. But everybody's mind is expanding. You're rising to the

occasion. You're rising to be everything that you need to be to receive this reservoir of life that the Lord has called you to receive. So you must resist any negativity, any thought that says I can't do it. You must resist because it's really true that we can do all things in Christ. I never understood that word like I understand it now. We can do all things in Christ because if God wants us to do it, He will enable us to do it. We can truly do things that we are incapable of because we are the members of His body. We're His hands and His eyes and His mind and if He wants to accomplish something through us, we will find ourselves able to do it. That excites me. Did you want to say something?

Comment: I'm looking at the number three there on the board, where you have the water. There's a song that I sing that says Elohim, the seed and the spiritual fluid. That's what it reminds me of.

SHEILA: That's very interesting. Thank you. The seed and the spiritual fluid; very nice.

COMMENT: When you were talking about it's not a house until you live in it, I was thinking of President Bush just at that time and that is was just the White House one day and now it's his home.

SHEILA: Thank God that righteousness has come back to the White House. Well, it's the home of God. (End of tape 1)

Tape 2

I think the Lord was saying that the White House has once again become the home of God because He was put out for eight years. Praise the Lord. What a blessing to have an honest honorable man in the White House. Okay, we will see you all after dinner and we'll go on with this. God bless you.

I've made some changes on the drawing. Those of you who are listening to the tape, you will have a picture of the drawing as it's revised. I reread the section of the Zohar that we're talking about and I realized that the potential Elohim is between the two I AMs or Ehyeh, so I changed the position of Elohim next to #2 and #3. This is a confusing drawing. It's drawing #1, but I have a 1-2-3-4 under drawing #1. I've placed the potential Elohim between the supernal Ehyeh or I AM and then just the Ehyeh. Also, over here, talking about the temple and the source of the temple, I had it right the first

time and I changed it. I had it right the first time so I changed it back. The temple is the source of which is reshith. Reshith, the starting point is the source of this temple. #1 is reshith, the starting point is the source of this temple. #1 is reshith, the starting point, and #3 is the temple. So we see that there's a progression and I read a little further in the Zohar and I found out what the palace is. I'll tell you in a minute what the palace is. I may have said something earlier suggesting that the palace and the temple are the same, but they're not the same.

The progression is point, temple, house and palace. That's the progression. So we have a starting point that's a single unit point and we see that one side of the point is engraved with the genetic material declaring that this point will eventually mature into an entity which has the name of Elohim. Then we see that this point reshith, which is now engraved with genetic code, drew strength from the supernal Ehyeh or the supernal I AM. At that point, when two things happen to that point, that point is engraved with genetic code declaring that it will be Elohim and that point draws energy from the supernal I AM, from the I AM that's on the other side of the point that we cannot comprehend. It's name changes and its name becomes temple. The source of this temple is this starting point, reshith. That's what this means, temple, the source of which is reshith, the beginning. The name of the temple; the temple has a personification. The temple has a name and its name is Asher. I'll explain that to you as soon as we get this board off. It's been a very complicated message.

So we found out what the temple is. We found out the attributes of the temple. The attributes of the temple are a single point, which is the beginning that is engraved with genetic code indicating that Elohim will arise out of this point strengthened by the energy of the supernal I AM. That's the definition of temple, but the temple has a name. The name of the temple is Asher. That Hebrew word, Asher, means the head. The head is the beginning that issues from reshith. So we see that we have two beginnings and I had it backwards on the earlier part of this tape. Maybe I didn't have it backwards. Please bear with me. This has been a very complicated message. This temple proceeds forth from reshith. So reshith is the beginning. We know that there are two beginnings. There's the beginning which is the single cell that is incapable of reproducing and that's reshith. Then bereshith is the compound fertile cell that can

receive seed and reproduce and that is the definition of a germ cell. I'm just warning you, in a future message, I may tell you that I have reshith and bereshith backwards. But I'm pretty sure I've got the principles right. It's just very very hard reading the Zohar. I have to come to the conclusion today that this Zohar is like another Bible. There's no way we're going to do this whole thing. I mean, I can't give you the whole Bible now. I don't even know all about what we call the Scripture.

So this Zohar, which is a commentary on the Bible, it's like a whole other Bible. So we'll be on it forever and I can't possibly read it through and know everything, which is what I thought was going to be the case, but apparently I was being naive. So we're going to be here studying this esoteric spiritual understanding of the Scripture as long as the Lord wants us in it. But of course this first chapter, this Bereshith that we're studying now, to the best of my knowledge, does not exist in the King James Translation. It's very possible getting through Bereshith could take us a year, at the rate we're going. This is a whole message on two or three sentences. But it's very possible that once we get through Bereshith, when it comes to the section on Noah and other sections that I have looked through already, that really do line up with the Doctrine of Christ, we won't be spending that much time on it, but you never know. There's enough material in the Zohar that is pre-Genesis and also on the five books of Moses, which I have never been very much into, like Leviticus and Deuteronomy. We have an esoteric understanding of those books than the Zohar. I don't know where the Lord is going to lead us, just like I never know which book of the King James He is going to lead us to next. I don't know how He's going to do this thing. We jumped right into Bereshith and there's a whole chapter before this called the introduction or prologue. So I guess He's going to have us jumping around just like He does, just like He did as He was bringing forth the Doctrine of Christ.

Okay, let me just continue this review because we're just back from dinner. So the temple has a personal name and it's called Asher. Asher means the head and it's the head which is going to bring forth a whole body of creation in the nature and in the image of the Eyn Sof, the Unknown. We're incapable of understanding or perceiving Him or describing Him or talking about Him, so He is going through this whole rigmarole. That's not a very respectful word, but it's what comes to me. He's going through this whole

rigmarole to reveal Himself and (we, humanity, man)we're suppose to be the revelation of the Unknown God. Isn't that what Paul said to the men of Berea in the book of Acts? This unknown God that you worship, here He is. He was fully manifested in the personality and the personification of the human being called Jesus of Nazareth. But it's not stopping there. It is the intention of this unknown God to reveal Himself through the whole creation, certainly through every human being and through everything in all the worlds.

I don't even know what that means. Will there be animals when the world is renewed? I don't know. But I do know that there are beings in many other planes of consciousness that are suppose to be expressing the nature of God, but not in the same way that man does. See, there is a hierarchy, but the hierarchy in God does not oppress or tyrannize. It's just that everybody has their place just like a family. There's the father and there's the mother and there's the children and if there's a series of children, there's the oldest son and there's the youngest son. Everybody has their place, but everybody is not equal. Everybody is equal when it comes to righteousness and fairness and justice and having your needs met, but everybody is not equal in function. We have to recognize each other's function so that we can relate to one another in peace and in tranquility. You can't be walking in your own little world unaware of other people because that produces conflict.

So, we have the temple whose name is Asher, which is the head. That means something has to proceed after it. I just find it so interesting that when a baby is born, the head comes out first. To my carnal way of thinking, I would think the feet would come out first. Why would a baby come out head first? Because everything that happens in this world is an example of the spiritual reality. Everything that happens here is an expression of the spiritual reality. So we see the formation of the head of the body. It started with a point and developed into a temple. After we have the temple, which I just described, I'll say it again, it is the starting point engraved with genetic code and strengthened by the supernal I AM and to that wisdom is added. Now this is the Zohar. This is a totally different book. I'm pretty sure it was written before Etz Kivene, The Tree of Life, Isaac Luria's Kabbalah. I know this was written first. So Isaac Luria has taken all of this information which is very difficult to understand and helped our understanding. Personally, I believe it's impossible to understand it without a teacher. We have a spiritual

teacher here, the Lord Jesus. Reading Isaac Luria's Tree of Life first (and we just got through the first few chapters) has certainly made it much easier to understand. After this message, most likely, we'll be going back into The Tree of Life to look at another chapter or two and I will tell you why. I'll point out to you specifically why in a couple of minutes.

So after we add wisdom to Asher, which is the temple, the name of the point changes. See, we have a progression; starting point, reshith. The personification of the starting point, I Am or Ehyeh, and the name doesn't change as far as I know, when it receives the genetic code. But when it receives the genetic code and the energy, the name changes to temple. Then wisdom is added to the temple and the name becomes house, as in household. The whole household is coming forth. Then there's another change of name after this wisdom. You see, this house, the name of temple changing to house is referring to the nature, the character of the temple. A temple becomes a house, but also there's another change because the temple is added to wisdom and the name becomes bereshith. It's like saying, you add wisdom and the temple becomes the house and the head is added to the household. It's a very subtle difference if you can hear it, a very subtle aspect of the progression. Wisdom approaches to the temple. The nature of the temple changes to a house and then there's a full union between wisdom and the house and the name of the whole ball of wax is now bereshith. Bereshith is the un-habited house as in the founder of the family name; an un-habited house because there's no seed in it. You might say it's a woman's womb, a fertile woman's womb. That's the parable.

Once the house is inhabited, that means a seed is planted in it, the name of the house is Elohim. Yes, when seed is planted in the house, the house is then inhabited and called Elohim and when Elohim brings forth offspring, the house becomes a palace. When there's offspring in the house, the house becomes a palace. So the progression is, starting point, temple, house, Elohim, palace. I think I left out Bereshith. Starting point, temple, and the head comes through the temple, house, Bereshith, Elohim and palace. Let me do it again. Starting point, temple named Asher. The temple becomes a house, and then the house when joined to wisdom becomes bereshith, the uninhabited house. When the seed enters into the house, it becomes Elohim and then when Elohim brings forth

offspring, Elohim becomes a palace. So we see Elohim all the way up here at the beginning. The Zohar calls this starting point Elohim as a seed, once the genetic code is engraved. We know that Jehovah spoke to Levi in Abraham's loins. So we don't really know what that means esoterically, but it must mean there was some form of communication. To me that's mind boggling. But it seems to be a principle in the Scripture. God says this little seed, you're going to be Sheila or you're going to be anybody here. That's who you're going to be. You know, God really does that to us.

He looks at us like we're babies, even though none of us are babies physically, but we're all baby Christ. We're all babies in Christ. Well I'm not a baby anymore. Only God knows exactly where you are. To be in this ministry, you can't really be a baby, but at one point you were a baby in Christ. You're suppose to be growing up into young men. But God looks at us and sees a young Christ in you. Don't be deceived because of our physical age. No one here is an infant, but He sees a young Christ in you and in the New Testament Scripture, He calls forth things that do not exist at this time. He looked at me and my life was a mess. I was dying and He said teach her the Doctrine of Christ. If I had heard that at the time, I would have broken up laughing. In fact, when He called me to start this ministry, I said, Lord, you've got to be kidding. I'm half dead. I don't have any energy. You want me to make a commitment to people, to study and hold meetings? He said, yes, and look at what He did. So He's doing the same exact thing with you. This is why being without hope is a sin, because it's a lack of faith in Jesus Christ to make you into the genetic code that He wrote on Christ when He grafted Christ to you. Every one of you has a ministry. But we are our own worst enemy. We get in the way of what God is doing. For that reason there must be judgment. We'll never make it without judgment.

You can't even look at this from a point of view of we're messed up or we're bad or anything like that. Brethren, I'm reading in these Kabbalistic books that judgment was put in place from the beginning. It's a part of God's plan. There are different forces operating in the creation and without judgment, the world will never be right. But Lord willing, in our case, it will be righteous judgment, that we don't have to be subject to Satan and get sick or be in a car accident or anything like that. But this world will always have judgment because that is a part of the balance that was built into the

creation. The problem with countries and with people that go off is that judgment is lacking in their life. Righteous judgment is lacking in their life, so they get out of balance. They go all to the left side and Satan is on the left side. They come under the Satanic judgment and people are sick and dying and having all kinds of problems.

So I think I got this. Are there any questions over here? Okay, let me just read the bottom one more time. Elohim is the house or the family name that contains the seed and the seed is the household of God and Elohim is the fertilized seed of the Unknown God. He is the whole thing. He's the seed and the casing that the seed is in. He's the whole ball of wax. Well, He is the fertilized seed. He's also the house. He's both. Our esoteric translation of Genesis 1:1 is; And in the beginning (that's bereshith) "it" or the supernal Adonay, the king, created Elohim and we have the whole story of how He created Elohim or at least how He began. Well, we have the whole story of how He created Elohim. Are there any questions on this? Now what we don't know about is the seed. I just want to read you something from the Zohar which tells you what the seed is. I'm not even prepared to teach you on this yet. I have to learn what the book, The Tree of Life, has to say about it.

The Zohar, meaning "the brightness" was hidden and withdrawn so long as the building was within and yet to bring forth. The house was extended only so far as to find room for the holy seed. Now we learned from The Tree of Life that wisdom is the second circular sefirot. So what this is saying is, that the straight line came down only low enough to build that second circular sefirot which made the house big enough or strong enough to receive the seed. You see, Elohim has to conceive. Before it had conceived and had extended sufficiently to be habitable, it was not yet called Elohim, but all was still included in the term bereshith, the uninhabited house. After the house had acquired the name of Elohim, it brought forth offspring from the seed that had been implanted in it. That's what we're up to. I'm not going to go on to the next paragraph because I'm not ready to teach on this yet. I have to learn it before I can teach it to you, but I will read it to you. What is this seed? It consists of the graven letters, the secret source of the Torah, which issued from the first point. So we're being told that there were letters that issued forth from reshith. Now we know from The Tree of Life that these are not the kind of letters that we write, but they are spiritual forces and our Great God who is trying to communicate to

us with our pea brains has devised this system of teaching us.

You've heard of "hooked on phonics" right? Well, we need special treatment to learn this stuff and He's come forth with a system called the Hebrew letters. Actually, they're called the 32 paths of wisdom. There are 22 Hebrew letters and 10 Sefirot. Together they are called the 32 paths of wisdom. They're spiritual forces. They're aspects of the Godhead, aspects of the Holy Name, the name that is that holy essence. I don't even think we can say spirit at that point. We just say that holy essence that manifested itself as light and came forth in 32 different aspects. Now we have learned a little bit about the Ten Sefirot and probably it's just like learning you're a, B, C's in the first grade. I know I talked to you about this once before, but you probably don't remember. I did pick up one Kabbalistic book that talks about the 22 letters and assigns a name. Well, each of the letters have their name, but he gives it more of a description of each of the letters. But I read through the whole book and it meant nothing to me. I believe that what the Lord told me was that there is a doctrine associated with each of the letters. You may recall we recently did a couple of messages talking about Adonay and I could preach more messages on Adonay, but I felt the Lord said that, for now, we've got enough information out of it.

The basic thrust that He's doing in this ministry right now is to go into the Zohar and Isaac Luria's Tree of Life. There was a whole treatise that I read on Adonay, so it must be something at least similar, if not greater than that. I felt it was a whole doctrine associated with each Hebrew letter. Just in case you didn't know what I was talking about or someone hearing or listening to this message got lost, Adonay is the name of God that is associated with Malkhut, the tenth sefirah; the lower sefirah, the sefirah that can be likened to Christ. We'll call her Christ in the New Testament. She's the aspect of God that stays with the believer even when the believer goes into captivity. Once that Christ is grafted to you, that's the mark of God that's on you and you belong to Him and He will follow you down to hell if necessary, to get you because His son is in you. Once Christ is grafted to you, you come into the same category as the natural Jew and that which is grafted to the natural Jew goes with him into captivity. Does anybody remember what she's called? She's called the Shekinah. That is what goes with the Jew even when she goes into captivity. You see, the Jew, at one time in Israel

ancestry was filled up to overflowing with the whole ten sefirot, with the fullness of God. When they started to depart from God in their mind and in their hearts, the first thing that happened is that the higher emanations, the emanations of the power of God that emanated from the higher sefirot started to depart from the natural Jew until eventually, they were left with just Malkhut.

Malkhut is the female, the reservoir that enables the Jew to receive all the fullness of God and that's what Christ is to us. He is the reservoir, the holding tank, which enables us to receive and contain the fullness of God. If we don't have a cup, even if the fullness of God flows over us, we're great for the minute and it flows right out of us. But when Malkhut completely separates from the higher sefirot and that particular Jew goes into captivity, it isn't the whole name of Adonay that stays with him. Adonay fragments, you may remember. It's the shekinah, which is a subdivision of Adonay, that stays with the Jew; that root. The way the Lord taught it to us in the Doctrine of Christ is that Abel is Adam's root system. So Abel is just a personification of shekinah, if you can follow me. Abel is the name that's used in the parable. That's what we taught in the Doctrine of Christ. When you lose the power of God and for whatever reason, the Scripture tells me that God never departs from anybody, but that people depart from Him. That's what I read in the Scripture. We depart from Him. Our sin separates us from Him. When we depart from Him, once Christ is grafted to us, we become like the natural Jew who has that shekinah, who has that root. When that natural Jew is exposed to the Holy Spirit, which is the scent of water, that Tree of Life just blossoms forth and then you get it. Now I don't have any acid test to prove that Christ has been truly grafted to you, but God knows. I would find it hard to believe that anyone who has been in this ministry for any length of time does not have Christ fully grafted to them.

In the event you should depart from God, whether it be for a moment or for a week or for a year, you've got that root in you that's likened to the shekinah, who never leaves Israel, who goes into captivity when the Jew goes into captivity. Christ goes into captivity with you when you go into captivity. But brethren, the people that have the Holy Spirit, they can lose everything and have to start all over again from the beginning again. Once Christ is grafted to you, someone who has been sitting under a message like this for years can go out in the world and forget everything, but in the hour that

God brings them back in, they will learn much more quickly than the newcomer. So that's the mark of God, Christ grafted to you; that's His nature grafted to you. So what we're talking about now is the 32 paths of wisdom and I believe that there are twenty two letters that each have a doctrine associated with them. As far as I know, we haven't even begun to learn them yet, unless we have and I'm not aware of it. But I know that there is a lot to learn and as we learn with Christ and absorb this teaching into us, it is reproducing in us the reflection of what we're studying. What we study about comes and takes up residence in us. It's reproduced in us and we become more and more like God until eventually we think in every area like God and every response is like God and we will be God. The church world panics at that statement. But they have to understand that for a mortal man to become God, He must die to his mortality. You have to die to everything that is not God. We're being changed from the inside out. It will never happen if you can't believe that it'll happen.

I got an e-mail today from a young man that writes to me all the time. He asks me some very good questions. He's seventeen years old and he really has a call on his life, but he can't understand our books yet. He asked one of the pastors in his church if we could understand the whole Doctrine of Christ and the pastor told him that, no, we're not capable of it. So he e-mailed me and asked is that true that we're not capable of understanding the doctrine. It's not true. We are capable of anything. The sky is the limit as Christ enlarges Himself in us. It takes a long time, as we all know. Sometimes it seems hopeless, but it can't be hopeless. It's impossible that it's hopeless because God wants us to be in His image. Therefore the battle is the Lord's.

Okay, so what is the seed? It consists of the graven letters, the secret source of the Torah, the graven letters, the letters engraved with the different aspects of the nature of God. What does that mean? That's just a parable. I don't know what it means. I know that it's sources of His power and is emanations of His life. So I have some more studying to do in this area. But we do see that the letters issued forth from the first point. You see, I haven't read or learned anything yet that can help me to explain that to you. Now remember the palace is Elohim after its brought forth offspring. That point, reshith, sowed in the palace certain three vowel points. See, now I haven't studied the vowel points yet, so I can't teach you this.

I will put some of the vowel points on the board for you.

I don't know very much about these vowel points. I did take a course learning how to read and write Hebrew at one point, so I could tell you that these few symbols in the second row are vowels that go underneath the letters. You know, from right to left, this is all, ah, eh. I don't really remember what that one is and this one is e. I have read in my Kabbalistic studies that there are vowel points that are above. Now this is suppose to be the letter vav and sometimes the vowel point goes above, sometimes underneath and sometimes in the middle and that's all I know. I don't know enough to teach on it, but apparently, these vowel points are important. I know there's a chapter on them in The Tree of Life. I looked at that book ,between the services, to see if I could gather enough information to bring it into the message tonight. According to The Tree of Life, which is a manual that prepares us to understand the Zohar, we have four more chapters to get through before we even get to the vowel points. The Tree of Life is getting more and more difficult. But if we take it a little bit at a time, if God helps us, we will understand. I see that phrase through all the Kabbalistic books and now I really know why they say, if God helps us, we will understand, but we will not understand if God does not help us. It is very difficult, but remember our mind of Christ will expand to receive the challenge if we press in. We have the Ten Sefirot, we have the 22 Hebrew letters and now we have the vowel points. So I don't know anything about the 22 letters. I don't know anything about the vowel points and we know a very little bit about the Ten Sefirot. So we have a lot of work to do that is going to go on for a very long time, just to learn the basics.

Apparently, each of these vowel points have a name. The point sowed in the palace three vowel points: chowlem, shuwreq, and chiyriq. I don't know which one these names go to. For all I know, they're vowel points that I don't even have up there. What I showed you was just from memory from a course that I took years ago. So we're going to have to find out all about those vowel points. But this is interesting. These vowel points combine with one another to form one entity. Now remember these vowel points, they're talking about emanations of the Almighty. They're talking about powers or forces that come from the unified Eyn Sof. He's undivided. So we don't know. This is just a parable. Isaac Luria says it helps, it appeases the ear. I mean, we just have to have a way to

express it. This is what John was talking about when he saw things that were illegal to write. What he meant was that there were no words to explain them. So this whole series of parables has been created to help us to understand what God did. Why do we want to understand what God did? Why do we want to understand the creation? Why? Because it will develop the mind of Christ in us and as the mind of Christ in us expands, we become more and more Christ like. You see, we exercise our mind on doctrine and then one day we wake up and we find out that we're dealing with problems and situations like Christ does.

We find out that the mind that's being developed in us, the mind that's being enlarged in us, helps us to understand the Doctrine of Christ in Kabbalah. I don't know where the line is between the two at this point and I won't even try. That mind that has enlarged in us in response to our desires and attempts and efforts to understand the Word of God, that mind is now dealing with our life problems. Does anyone not understand what I'm saying? If you think you're going to develop the mind of Christ in you by trying to call it up and utilize it in a life problem when that mind of Christ is not being exercised through the Doctrine of Christ or Kabbalah, you're mistaken. You're going to be deceived. All you're going to come up with is the good side of your carnal mind. What that means is that you're exercising the good side of your carnal mind. Christ is still in there, but He's a seed in you that's not growing. This seed has to grow if you have any hope of entering into eternal life because eternal life is a fountain that flows forth, that springs forth from within you and that fountain is a mind. So we've got to do everything we can to develop this mind of Christ in us and then once He's developed, then He will help us in our day to day problem. You can't go to the day to day problems first. Oh, but Jesus helps me. Yes, Jesus helps you with your day to day problems, but not in a manner that produces eternal life. See, Jesus helps you when you say, Lord, open the door, close the door.

He'll open the door or close the door for you, but there's no life in that, you see. If you're looking for a job and you say, Lord, if that's not the job for me, close the door; if it's the job for me, open the door. He'll help you if that's where you are. Once you get more mature and He wants you to move on, but you're still clinging to the baby ways, He may not help you. But He helps lots of people that way; He closes doors and He opens doors, but He's being exercised,

the Lord Jesus is being exercised. There's nothing in you that's being exercised when you do that. The mind of Christ is not being exercised, not practicing, not maturing, not developing. So you could live your whole life under the grace of the Holy Spirit. You could do good works and help people and be kind and drive them around and take them to church and invite all those people into your house for dinner. You could cast out demons and pray for the sick to be healed. That's wonderful, but it's not developing that seed in you and when your time is up, you will die. You'll die with blessings on your life. You will have had a good life. Your offspring will inherit your blessing, but eternal life will not be inherited. So this is why we study doctrine.

Okay, there were three vowel points named, chowlem, shuwreq and chiyriq, (forgive my pronunciation) and they combined together to form an indivisible entity. Now this is interesting to me because I know that the definition of germ cell is two cells so completely bound together that they're one cell. From the very beginning of this ministry I was preaching about the zygote. That's what a zygote is, the male sperm and the female ovum so fused together that they become one cell, the first cell of the new baby. But here we see there's three vowel points. Now I wonder what that means. I believe that someday the Lord will tell me. I don't know when, but when I get up to that point of my studies, He will tell me why there were three. So they combined into one and formed the one entity and the name of that entity that the three vowel points formed is called the Voice. I find that so interesting because I'm finding out that many people must have been into Kabbalah all of these years. I saw a science fiction movie years ago called Doom. As a matter of fact it was just redone for a television presentation. It has a messiah plot to it. They're waiting for this savior to come forth and the sign that it's him is that there's power in his voice. But of course, the power is to kill. We know that when the voice of God comes forth in us, we will speak life. Where did the author get this thought from? I guess it's possible that it came to his imagination from a spirit guide or maybe he reads Kabbalah. When I first saw the movie, I thought that was such a wild concept. They even called it in the movie, the Voice. He has it, the Voice; the Voice, he has it.

So we see that these three vowel points that came forth from reshith combined together. They became a unified indivisible entity and they took the name, the Voice. That voice was born from their

union. So we see that the voice is more than the sum total of the three vowels, but the offspring of the union of the three, which means the voice was greater than one plus two plus, than the three vowel points, one plus one plus one. The voice that came forth was an entity that was greater than the power of the three vowel points. You know, in the New Testament there are several scriptures that talk about the voice and it's always singular. I always wondered about that. It's singular when it should be plural. So there must be a whole doctrine concerning the voice. I can't wait to learn all of this stuff. I wish I were smarter, but I will be. So the voice issued through their union and when this voice issued, there issued with it its mate. It came forth with a mate. It came forth male and female. It came forth male and female. This male and female together called the singular voice is the collective name for all of the letters. Now isn't that interesting? The vowel points came forth before the letters. Now this is interesting, but it's really a parable. So I've got to get into The Tree of Life and find out what really happened here. But I'll finish the paragraph for you here tonight. I will comment on it to the best of my ability. This is called the heavens. When the voice issued forth, it issued forth with its mate and it was the collection of the collective entity or the collective expression of all the 22 Hebrew letters undifferentiated in a sack.

So we see that the heavens that we read about in Genesis 1 were probably what the Zohar calls the lower Adam, probably Adam and his wife. See, the Zohar says the voice came forth with his mate. I'm just suspecting at this point that this was the Adam that fell. So that's interesting. I really have to get into the New Testament and look up those scriptures that talk about the singular voice thinking of it in terms of the fact that this voice is the Adam and Eve that fell. We know there was no Eve; Adam and his mate which fell. This I don't understand. This voice indicated by the word heaven is the second Ehyeh of the sacred name. I'm not sure what that means. The Zohar or the brightness, which includes all letters and all colors in this manner. The heaven is the second I Am of the sacred name. The Zohar, the brightness, which includes all letters and colors in this manner. So I don't know what that means. There is a section in The Tree of Life that I have resisted teaching you because it was so difficult, but maybe now that our minds are expanded, I will be able to do it. See, the sacred name, I'm not really sure about it. The Zohar talks about the holy name and the sacred

name, so I'm not really sure which name it is talking about. Now I think the sacred name is the Tetragrammaton, HYVH. There's a whole doctrine that I haven't given you yet on the Tetragrammaton and each letter of the Tetragrammaton has its own doctrine and its own relationship to the Ten Sefirot. We have a lot to learn before we can go to the next paragraph. For this reason, we will put a hold on Bereshith until the Lord tells me that I have enough information to go forward with the next chapter.

We have to go back to the hard stuff. This stuff is really easy compared to The Tree of Life, but we're not prepared to go forward. Thank God for Isaac Luria and his student Chayyim Vital, because their teachings are so helpful. Isaac Luria is the one who took all of the Kabbalistic literature before him and he's like the last great teacher. He took all of the writings before him and he put it into a systematic form of instruction. How would we ever understand this? For centuries the Zohar was taught from a teacher to a disciple. It was all word of mouth. Everything was memorized and a teacher had a small group of disciples and they sat around and they talked. Everybody didn't have their own book. The Zohar wasn't even written. Can you imagine having to memorize all of this? That in itself is a work of God. Who could remember all of this stuff? So, we are entering into the labor of these people who have actually memorized all of these principles and understandings of God and then there were so many people involved in putting it into a book form. I understand there were many of Isaac Luria's students or disciples that helped Chayyim Vital and then even Chayyim Vital didn't want it to go public like this. It was when he was dying that his students got a hold of it and eventually it became public in Hebrew. This book was written back in the 10th or 11th century. Now after all of these years there's just the first volume in English. But at the rate that we're going, maybe by the time we finish the book, the second volume will be done. (Laughter) This is a very slow process. We are waiting for our mind of Christ to enlarge so that we can receive this knowledge.

Now I think I did tell you that I would show you how the word, ruach, was developed. This is what I read in the Zohar. These rabbis are all into playing with these letters. I'm telling you and I've told you before, it makes no sense at all, but it works, which means that they play these games with the letters under the anointing. It's just like the lots that we're told about in the King James Translation.

The Hebrews used to draw lots. Well, they didn't just draw lots. It was the Spirit of God that rested upon the lots and caused the man that He was choosing to draw the short straw. The lots or the straws that were drawn were just a physical point of contact to demonstrate the will of Jehovah in the lives of the people. Apparently this use of anagrams was very common among the rabbis that brought forth all this revelation. So I can deal with it because I understand that it's the Spirit of Revelation and I know that the Lord has witnessed it to me very clearly that He's in it. But to the carnal mind it makes no sense at all. This is where they got the word, ruach. They took the word, bereshith, and they pulled three letters out of it, aleph, shin and resh and then they moved those letters around and they got ra and "shin, which is the sound sh and they didn't even leave it at "rauch"; they made it ruach.

I mean there's no explanation beyond that except that the Spirit of Revelation moved upon them and they took that word and they got a revelation that this is the head; that this aspect of the point, the point that evolved to this particular condition where it was engraved with the genetic code for Elohim was energized by the supernal I AM or the supernal Ehyeh. It means head. It makes no sense to me at all, but that's how they got it. They do much more than this as I read in The Tree of Life. It boggles my mind the way they play with these letters. They go into the Scriptures and that's how they got the Tetragrammaton. They picked out one verse in the Scripture and they took the first letter of every Hebrew word in that verse and they probably chopped it and cut it and added and multiplied and subtracted and whatever they did and they came up with the four letters HYVH. So it makes no sense at all except that the Spirit of Revelation told them to do it and it works. I am very comfortable with it. That's the explanation. If you can't deal with it, then I suggest that you just don't worry about it and put it on the shelf and just take the teachings as they come forth and ask the Lord to witness the whole teaching to your heart. That's how they got the word, ruach; head. Praise the Lord.

Well, it's still early in the evening. I think what I'm going to do is just read a few statements from my notes that I gave you this morning. It's probably going to be an early end because this is all the material that I have. But I'll be here to discuss anything that you would like to discuss afterwards. So we will pick up on these notes right now. Basically, they were just comments that I intended to

preach from. Let's start on page 1 with my comment. So we see that the concept of colorless light suggests the frequency of light that is not comprehensible to the human mind, which is called the essence of the Infinite One, the ray of light that entered into the void. This is really by way of review for us. Actually these were old notes that I pulled. The ray of light that entered into the void was not Adam Kadmon, but this ray of light created Adam Kadmon, first his circular sefirot and then his linear sefirot. Adam Kadmon's circular sefirot plus the line extended by the penetrating ray of light is called Adam Kadmon. Adonay is the ray of light. The point is a creative utterance called reshith, the beginning. Now to me, I cannot comprehend the concept of a creative utterance. See, I understand what it means. I could deal with a human being that I could look at, like you or me, receiving enough spiritual power to say couch and a couch will appear. I can deal with that. But the thought of the Eyn Sof, a being, and actually He's not even a being; He's a non being. (Laughter) According to all the reading that I've done, there is no name that will describe Him.

There is no name in any language that can define the Unlimited One. So I can't comprehend the Unlimited One. So how can I comprehend the Unlimited One making a creative utterance? I don't know what that means. But that's what we're told, that this point came forth as the result of a desire or a will to create, that arose within the Unlimited One. Then somehow, this Unlimited One that has no vocal cords, that is not at all human, somehow made an utterance, but I don't even know what that means. He made some kind of a spiritual sound. I don't know what that means. So I can't really deal with that, but I believe it in principle. As I told you, I understand that concept coming from a mortal man that a spoken word can be creative if the person speaking has enough spiritual power to say automobile and an automobile would appear. I can understand that. So I think that's going to have to do me for now, anyway. So we see that the point came into existence as the result of the creative utterance of the Eyn Sof which sent forth Adonay. You see, all of the aspects of God that are revealed through the Ten Sefirot and through the 22 letters, they all existed as a part of the unity called Eyn Sof. Eyn Sof, He's not a He; it's an "it." (Laughter) I'm still struggling with this as you can see. The Eyn Sof is uniform and He's described as light. He's described as a sea of light, which of course is a parable, because we don't know what "it" is. The Eyn

Sof is described as a sea of light. At least that's one of His names. I forgot what I was starting to say. We'll just go on because I forgot what I was starting to say.

We were talking about creative utterance and that will to create arose somehow within this sea of light and the creative utterance must have been some form of vibration because utterance or voice, it all has to do with vibration. So somehow the Unlimited One sent forth a vibration that appeared on the surface of the empty space as a point. So I believe that by faith. I can't say I understand it, but I believe it by faith. Adam Kadmon's circular sefirot plus the line extended by the penetrating ray of light is called Adam Kadmon. I read that already. I'll just read it again because I lost my place. Adonay is the ray of light. The point is a creative utterance called reshith, the beginning. So the Eyn Sof brought forth some form of vibration and it manifested or appeared as reshith. Adam Kadmon is the totality of the line and the circles that Adonay sketched.

After Adam Kadmon was created, the light of the Infinite shown through Adam Kadmon. Adonay is the name of God that is associated with the attribute, Malkhut, which means kingdom. Malkhut is the attribute of God that judges all of creation. We were talking about this earlier. Judgment is an inherent part of the creation. There are negative and positive forces in the creation and judgment is what keeps everything in line and running smoothly. Therefore, judgment, the Hebrew word Din, I'm pronouncing it den or deign, means judgment. There is judgment in the empty space. Everything that exists in the empty space is subject to judgment. It's either, as we know, the White Throne Judgment which teaches and instructs and gives us the opportunity to make changes or either the sowing and reaping judgment, which does not teach or instruct, which just brings recompense when the average person has no idea what they have done to cause such an evil recompense to come into their life. Therefore, there is no instruction and therefore there is no hope to change what they're doing, so the evil destruction keeps coming and eventually we all die. Praise the Lord.

Malkhut is the attribute of God that judges all of creation. Now remember, King David was the manifestation of Malkhut. Actually, David is referred to as the biblical name associated with Malkhut or with Adonay or with Nukva, which is the personification of Malkhut. You all look like you understand me. That's wonderful. This really gets complicated. David, a mortal man, was the manifes-

tation of the kingdom of God to Israel. This point that we have talked about this morning and this evening is still expanding. It manifested or Elohim brought forth, you might say, Israel. We've been teaching here for a couple of years that Elohim is the one that incarnated and that Michael was the seed aspect. Michael is the personification of Elohim that appeared in Moses and then incarnated as Elijah. So Elohim is the aspect of God that brings judgment and judgment is not necessarily to be feared. It's a good thing. It may be painful at the moment, but it brings forth the life of God. It helps us to change. We can't change without it sometimes. If that's what we need, that's what we need. So we see that this lines up with the New Testament scripture that says all judgment is given to the son. The manifestation of the kingdom of God in a man is judgment. It's judgment. I don't know whether all you Christians out there are waiting for Messiah or not. I guess the Christians believe that Jesus came and He went. But even you Christians who are waiting for the sons of God, they're coming with judgment. Even in the kingdom church, they don't seem to understand this. They want the candy.

Well there's nothing wrong with wanting to be healed and delivered, but how are we ever going to recognize men as sons of God if we don't understand the scriptural principle that they come with judgment? They come with correction. I don't hear this preached anywhere. The message in the church is everything that we don't have now will happen after we die. God help us. It has got to change and it will change. It will be interesting to see how the Lord does it. Right now it cannot continue this way, one man at a time, an eye dropper of life of the Doctrine of Christ at a time. It can't continue. It has to go faster than this. So it will be interesting to see what the Lord does. But right now we're concentrating on ourselves, right? We're concentrating on ourselves that we might be vessels worthy to carry the manifestation of the Godhead, that we might be worthy to be expressions of the kingdom of God and work in the vineyard of the Lord. We know that Jesus makes us worthy, so don't misunderstand what I said. No man is worthy. That's why we need a savior. Maybe I used a wrong word. We're trying to prepare ourselves that we're to be the ones chosen because everyone is not being chosen. You have to be cleansed and prepared. Everybody is worthy in Christ Jesus, but there's something that we have to do. As far as Jesus is concerned, everybody is worthy, but everybody is not faithful. The Lord just said that; everybody is not faithful. So

He's taking the faithful of the worthy. We're all worthy by faith, but He's not picking the man that's not going to study. He's not picking the man that won't look at his sins.

Oh, the Lord wanted me to tell you this earlier. The thought came to me that I believe there are Jews today that have a real knowledge of this high doctrine because these translations are recent. The men who translated the Zohar and The Tree of Life are alive today, as far as I know. So there are Jews today that have an intense understanding of Kabbalah. Why are they not ascended? Why are they not ascended; anybody?

COMMENT: They're not truly looking at their sins.

SHEILA: They're not looking at their sin nature. So then I asked the Lord, well if they're not looking and fighting against their sin nature, how come they're not ascended in Leviathan and suffering from all kinds of problems in their lives? Well they may be suffering. I don't know any Jews that are really knowledgeable in Kabbalah, so I don't know what their life is like. Maybe, they get sick like other people. I don't know, but I know that they die like other people. I know that. I guess there are Jews that exist who are deeply immersed in Kabbalah, whose lives are not out of control. They're not all gone off into witchcraft because they're observing the law, you see. So they're leading a moral lifestyle. Now perhaps their fiery serpent is risen up and they're tempted, but because of the law, they have the power to say no. For this reason, they're not being destroyed by their knowledge of Kabbalah without the deep introspection of their sins and the warfare against Satan and Leviathan. Did I make that clear?

The law is keeping them, but they're not ascending, you see. So if they're keeping the law and they're studying Kabbalah, the chances are that they have very good lives; that they have good family lives, that they're okay financially and career wise and whatever. Their lives are good. But they're not entering into eternal life and whether or not they have spiritual power, I don't think they have spiritual power. They have the word, the word is good for this lifestyle and the law keeps them stable, but they're not ascended. They're not ascended. I remember several years ago when I had a two year dialogue with a Hasidic Rabbi that he talked to me about the Hasidic Rabbi in Brooklyn. A lot of people were saying he was the Messiah at that time. The man that I had a relationship with said this chief rabbi in Brooklyn never claimed to be Messiah, but a lot of

his students felt he was Messiah. When the man went into the hospital because he had lived a full life, they expected him to not die or to rise from the dead. There was great disappointment in this ultra orthodox community because he did die and he didn't rise from the dead. So he was their great teacher. I read some of his material. I couldn't perceive any anointing on it and neither could I perceive the Spirit of Truth on it. I thought it was very carnal, but apparently his disciples thought it was great, but there was no power in it. See, the man led a holy life. He was very much under the law. His whole life was given over to serving God's people and to serving God as best as He knew how. But it didn't save his life because there was no power in his word. There was no power in his word.

So Malkhut is referred to as kingdom. Now remember Malkhut, to us, is Christ; Malkhut to the Jew, Christ to the Gentile. Christ is our potential to manifest the kingdom of God to other people and the kingdom of God is different than the Holy Spirit. The Holy Spirit comes with gifts, healing and miracles and a spirit that makes you feel good and that's okay in its place. I'm sorry I'm faltering here. I don't know why. I had a word in my heart and it was just stolen. So the Holy Spirit comes with gifts, but Christ comes with our potential to be a reservoir for the power of God. Christ is our potential to accumulate power, you see. The Holy Spirit is great in its place. I've received much healing and deliverance at the hands of people anointed by the Holy Spirit. But the power flows over you, does the job of the moment and passes out of you. See, Christ is our potential to accumulate power and that's what we want to do. We want to accumulate the emanations of the higher powers of the Lord Jesus Christ, the higher manifestations of the Godhead.

We want this power to fill us and flood us that we might ascend above death. See, I haven't talked about it in awhile, but Noah's floods are spiritual. Now I don't doubt that there was a physical flood. There probably was because everything that happens in the spirit happens in the flesh, but the flood is spiritual. Noah's flood is God's people being filled up to overflowing with Satan's unclean waters. We're suppose to be acquiring the clean waters of the Glorified Jesus Christ in an accumulated form, but many Christians are acquiring Satan's waters. You see, Satan's holding tank is already in us. It's Cain and Leviathan and the Fiery Serpent. They are Satan's holding tank. We have the potential to retain evil. Mortal man has the potential to be filled up to overflowing

with evil. He doesn't have to have anything added to him to enter into the resurrection of damnation. We have to have the reservoir attached to us to enter into the resurrection of the just. He may be attached, but He won't survive if we don't face our sin nature and war against it. Why? Because according to Revelation 12, the Dragon waits, waiting to devour the Christ child as soon as He's ready to come forth. Praise the Lord.

So Malkhut is referred to as the kingdom because all that concerns God and His creation occurs within her jurisdiction. Now listen to this. If Christ is Malkhut and He's the beginning of the kingdom, everything that concerns God and His creation is in our jurisdiction. Now don't take this with your carnal mind. If Christ is manifesting through you, everything that concerns God is within your jurisdiction. Every issue that God calls to your attention, every issue that Christ rises up and addresses in you is God's concern. If it's Christ in you, nobody can tell you it's none of your business. The Lord is concerned with every aspect of this creation. Therefore, we are to be alert and aware of everything that goes on around us and if the Lord talks to us and tells us that something is not right in a person that we know, we're suppose to respond and say amen. If we see that's not right, ask, what if anything, do you want to do about it, Lord. But if we deny something that appears to be out of order, the Lord cannot help that person. Maybe He wants to help that person. If you won't see their sin, He cannot use you to help them because Christ deals with people differently than the Holy Spirit. The Holy Spirit just pours out a general anointing, an unfocused anointing. If it heals you, great, but it may not heal you. Christ is specific. He goes to the root of the problem.

If Christ determines to heal you or solve your problem, your problem is solved, but you have to be fully educated about what's going on in the situation to receive that kind of ministry in Christ. So the name Adonay actually means ruler and witnesses to how the power and the energy is received from the highest name of God and the highest name of God is Ehyeh. Ehyeh-YHVH, that means Jehovah manifesting the power of Ehyeh, which is the first sefirah. Jehovah, I believe, is the third. Jehovah is associated with Binah, which is spiritual intuition, spiritual understanding. So we see that Jehovah is the mediator, which makes available the power of the I AM to mortal men who may have only Christ. We may have only Christ at the beginning. At the beginning, all you have is Christ. You

have to have all the other sefirot built in you. You have to have the life built in you. Jesus said, I am the way, the truth and the life. The life is the name of God associated with Yesod. Then we have Elohim, the Lord of hosts; Jehovah, the Lord of hosts. We have Jehovah on several levels here. I'm not going to repeat that whole message. But Malkhut specifically refers to the way the world is governed through judgment, whose power emanates from the name Adonay. Brethren, you cannot be a son and not judge people, but you judge in righteousness. If you're not manifesting judgment, you should know that Christ is not manifesting in you in any level of maturity.

Now that doesn't mean that you go out judging people with your carnal mind. Judgment is not necessarily ministered within people's hearing. See, everybody here, you have the opportunity to manifest Christ as judgment with me when we have our discussions that we don't usually tape. We'll talk about a situation that's going on in someone's life and I'll say something to you like, well, this is what I see operating in that situation. If you cover up, if you cannot come forth and say, yes, I think that's true or admit I can't see it, or if your reaction is to make excuses for the person, you're not manifesting Christ, you see. If Christ is in you, He wants to be manifesting this judgment and what it means is that Leviathan has risen up in you and cut off the manifestation of Christ. So once again, we have the principle which teaches that if you allow Leviathan in you to speak through you like that, you are losing the opportunity for Christ in you to mature. There's no eternal life unless Christ matures in you. So we must learn to recognize and then resist our carnal mind and the aspects of her, which are basically pride. Sometimes they're Satan, such as envy. Envy is Satanic, but usually it's pride.

Adonay is a name of God. Malkhut is an attribute of God or an aspect of God's nature. Today Malkhut is manifesting to the church as Christ, the one through whom we receive the kingdom of God. Oh, I know what I wanted to tell you before. Christ is the kingdom of God. The kingdom of God is the mind of Christ. The Holy Spirit gives you gifts. You can be healed. You can receive deliverance. You can bring forth an utterance in tongues or a prophetic utterance, but Christ gives you the mind of Christ. The kingdom of God is the mind of Christ. There's no eternal life without the mind of Christ. The mind of Christ is an organ. It's an organ of the spiritual man, Christ Jesus, which can be built into you. It's your

passport to eternal life. There is no eternal life in the Holy Spirit. The Holy Spirit is the very beginning of God's reaching out to you. It's the very very very first step. Well, maybe it's not the very first step. The first step is faith, that you hear about Jesus Christ and that He's the Savior and that you believe it. Most people read their Bible for awhile before they receive the Holy Spirit. So the Holy Spirit is like the second step. It's a very immature step. It's a baby step. You haven't even started in the real thing yet, until you have Christ grafted to you.

That's blasphemy to a lot of people, but it's the truth. The Holy Spirit is our potential to have Christ grafted to us and Christ is the Kingdom of God. Without the Kingdom of God or the mind of Christ, you can be blessed in this life, but all eternal life is in Christ. Eternal life is in Christ. There are blessings in the Holy Spirit, but eternal life is in the Christ. That's interesting because I was starting to read in *The Gates of Light* today about the ninth sphere. The tenth sphere is Malkhut and we had a couple of messages that came from that book. I started to read about the ninth sphere, which is Yesod, and the name of God associated with the ninth sphere is El Chai, the life. Jesus said, I am the way, the truth and the life. Rabbi Gikatilla, who wrote *The Gates of Light*, was saying that if you want eternal life, you must pursue this attribute of God that's called El Chai, the life. That lines right up with what I just told you. Christ is Malkhut, so if you want eternal life, you need more than Christ. According to Rabbi Gikatilla, you need El Chai, which we get from the Lord Jesus. Christ is just the beginning. He has to increase in you. Of course, with the Holy Spirit, you don't even have the beginning. You don't even have the seed. Today Malkhut is manifesting to the church as Christ through whom we receive the Kingdom of God.

These are just notes. Reshith is the point or the beginning, the creative utterance. I told you all this. Reshith extended and made a palace for itself. This is just my guess. I told you that I wrote these notes a while ago and I see that they're wrong. I say here that reshith extended and made a palace for itself and then I say that the palace must be the circular Adam Kadmon and perhaps the World of Emanation. But no, we found out that Elohim is called the palace after Elohim brings forth offspring. The Zohar quotes Daniel 12:3 at this point, suggesting that the ultimate expression of the essence of the Infinite One in the empty space is that it should

enlighten the earth and turn all the beings of creation to righteousness. The earth, I believe, is the personalities or the firmaments. You see, these evil beings that live in the other invisible worlds, they're not suppose to die. They're suppose to be turned to righteousness. Elohim's covenant with Noah and his sons was with the whole earth, all the beings of the earth, not just man. Now remember, people become evil or beings become evil because they're lacking righteousness. They need something added to them and this righteousness will be ministered to all creation through the sons of God, through the human beings who become the fullness of the expression of Christ Jesus. Daniel 12:3 says, and they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever.

Now that's interesting because the translation in the Zohar is a little different. The translation in the Zohar says we're going to be intelligent, if I can find that here. This is the Hebrew and the rabbi's translation of that verse. Daniel 12:3; and the intelligent shall shine like the brightness of the firmament in that they turn many to righteousness like the stars forever and ever. So here is our scriptural witness that this study of the Word of God on this deep spiritual level produces intelligence. It will make us more intelligent. It will make us intelligent and more intelligent than we are. If we put in the work, the mind of Christ within us will expand to receive all of the teaching that we subject ourself to. That's such an exciting word. Do you remember only a couple of months ago, when the Lord had me studying *Etz Chayyim*, *The Tree of Life*, and I was like flipping out and I couldn't understand it. I was coming out here and saying I don't even have a message for you. Then a couple of nights, the Lord had us read a chapter from the *Alternate Translation of the Old Testament* and somehow that stirred up something in me and I was able to bring forth somewhat of a message. Look at me now, just standing up here teaching this stuff. It's an absolute miracle. So the mind of Christ in me expanded. It rose to the occasion because I submitted myself to what was very difficult. I couldn't understand it for beans. So don't ever give up. If Jesus has given you an opportunity, as long as Jesus is in it, don't ever give up.

Zohar means brightness. The Limitless One is Eyn Sof. The most mysterious, and this is my revelation right now anyway, I believe it's Adonay. Okay, I think I'm going to stop here. Oh, I didn't tell you this. Here's a sentence from the Zohar that I was looking at.

There was indeed a brightness (that's the translation of the word Zohar) and the most mysterious struck a void and caused this point to shine. So we've been talking a lot about the point, which is reshith, but we haven't talked much about this point shining. We are told previously that the force of the strokes caused a point to shine forth and now we read that the most mysterious caused the point to shine. The verb, to shine, is used twice with two different meanings. That's a principle that we learned from studying the Doctrine of Christ. I was trying so hard to understand this and it wasn't making any sense to me until the Lord reminded me when a word is repeated twice, very often the true interpretation is to use two different definitions of the same word. So I went into the dictionary to get some extra definitions of the word, to shine. I found out that, to shine, means to emit light, to reflect light, to glint or to glisten, or to distinguish oneself in an activity or in a field. So basically, the two meanings of the word, light, that we will be using is to emit light and then to reflect light; one to give off light directly and another to reflect light.

This brought to memory our early translations of Genesis and I remembered that there are two different words that I studied in that translation. One meaning is to shine light and another one meaning that light would bounce all over the place, which I found out meant reflection. I tried to find those two verbs to share them with you tonight, but apparently the second word was not translated light because I couldn't find it. I looked in the concordance under light and I can only find the one word that means to emit light. So it must be translated with a different English word that I couldn't find. So this is what we have to say. The most mysterious emitted the light that struck the void and then the most mysterious caused that point of light to be reflected. The most mysterious (we're saying is Adonay, right now) emitted the light that struck the void and then the most mysterious caused that point of light to be reflected. So we see that this point of light really is the beginning. Well, I believe it's Adonay or the Most Mysterious. That aspect of God worked upon that point and caused it to expand. First it shone and then it reflected light. The beginning then extended and made for itself a place, a palace, for its honor and glory. We found out that the palace is Elohim after He has brought forth offspring. I think that's a she. I think Elohim is female in relationship to God, after she has brought forth. So we see the mysterious point is the beginning, the creative utterance that is

the starting point of all. I say here that Elohim is the extension and the palace is the extension of that point. We now know that that is not true. The palace is Elohim after He (She) has brought forth. Elohim is not the extension of that point. (End of Tape 2)

Tape 3

You see that I have nothing written next to the sacred seed because I didn't know what it was. But we now know that the sacred seed are the three vowel points that came forth. I'm sorry, the sacred seed, I think we found out that those are the letters, the sacred seed is the graven letters, the secret source of the Torah, which issued from the first point. See, I don't know what this means. That point sowed in the palace certain three vowel points. So the seed is the graven letters which we need more instructions to understand. The Mysterious Unknown made the palace; that's Elohim having brought forth. The Zohar, meaning brightness, is that from which were created all the creative utterances and that's the sefirot, to the extension of the point of this mysterious brightness. The brightness is that from which were created all the creative utterances. So that first point came forth and it shone and out of that was created the Ten Sefirot, all the creative utterances to the extension of the point. You may recall that the point extended down past the center, but that that line did not cleave the other side of the circle. The personification of reshith, the point that is the beginning of all is Ehyeh, meaning I shall be. The supernal Ehyeh, I shall be, the source of that which is mystically called reshith. The holy name is the most mysterious power that clave to the void. I'm thinking that that's Adonay, but I may be proven wrong at some future time. Now this next statement is an error. I've crossed it out on my notes.

As I was studying, I said the holy name, when it had inscribed five circles inside the void is called Elohim. That's wrong. The reason I thought that was because I couldn't figure out how Elohim could be up there, as high up (if you remember the drawing that we've taken off the board) how Elohim, how that point could be called Elohim. But then the Lord gave me the revelation that it was the genetic code of Elohim that was engraved on that point. But at the time that I put these notes together I didn't understand that. These notes here are wrong. I've really learned a lot since I printed

these notes. These notes were from last night and look at how much the Lord taught me from just last night. That's amazing. I don't think the holy name is Elohim. I think the holy name is Ehyeh. So this whole statement is wrong here. I said the holy name when inscribed by the supernal Ehyeh is called Asher. Well, that's true. It's true, but it's just the word Elohim that's wrong. I'm going to leave that in. The holy name called Ehyeh when inscribed by the supernal Ehyeh is called Asher. I don't even know if that's right. I'm just going to put a question mark next to that. I have to check my notes to make sure if it's right. I don't think that's correct. I think it's the holy name inscribed on one side and drawing the energy from the supernal Ehyeh is called Asher. Asher is hidden and recondite and that word means hard to understand or having more than one meaning. Asher is hard to understand, having more than one meaning and it means temple.

Remember that the temple is the point marked with the genetic code of Elohim, drawing from the energy, from the supernal Ehyeh and that's as far as it goes. Those three things, that's what the temple is. The temple is the source of what is mystically, (well, I got that backwards.) It is reshith that is the source of the temple. Reshith, the beginning that issues forth. Reshith is the source of the temple that issues forth from it. Asher is formed from three letters, Aleph, Shin and Resh. I explained that to you from the word bereshith. Anagrammatically, these letters form the Hebrew word ruach; head. That means you switch all the letters around and you make another word out of it. Ruach, the head, is the supernal beginning which issues from reshith, the beginning. When the point and the temple were firmly joined together or established together, the holy name combined the supernal beginning with wisdom. I have those question marks there because I didn't know which name to use. When the point in the temple were firmly established, then wisdom was joined to them and became the beginning, bereshith. Let me just write bereshith in there. The temple is called house after it is combined with wisdom. The supernal I AM plus the point, that's reshith, the beginning, whose personification is I Am, equals the temple. Is that true? The supernal I Am plus the point. Oh no, we don't have the genetic code there. You see, the supernal I Am plus the point, whose personification is I Am. So that's plus Elohim's genetic engravings plus Elohim's genetic code.

The supernal I Am plus the point whose personification is I

Am plus Elohim's genetic code is the temple. The temple joined to wisdom is the house, bayith. The combination of the supernal point, the beginning, which is called ruach, head, with the house. Now we're talking about the temple joined to wisdom; it's called bereshith. So we see here that there is a distinction between the two points, reshith and bereshith. The combination of the supernal point which is called ruach, the head, is joined to wisdom and is now called bereshith. Bereshith is the name of the uninhabited house. Elohim is the name of the inhabited house. That means inhabited by seed. Palace, Elohim is called a palace. The point plus the light or the brightness of the Infinite One; that's not true. We now know that the palace is Elohim after she brings forth. The Zohar, the brightness, the shining; the Zohar is that from which were created all the creative utterances for the extension of the point, reshith, of the mysterious brightness. I think these are repeats here. We've had several messages on how that point extended into a line and extended down into the empty space, but did not pierce through to the other side of the empty space. Reshith has a name or a personification and that name is Ehyeh, meaning I shall be. The name of the starting point of all is Ehyeh, I shall be. The holy name and I'm saying Ehyeh (that's what it seems to me at this time) when inscribed at its side is Elohim. But when inscribed by circumscription, and there's a footnote that says that means between the two Ehyeh, is called Asher.

This was very difficult, but the Lord told me it's when Elohim's genetic coding is between the supernal Ehyeh and the point which is Ehyeh. Well, this is all review. We went through this whole thing. The word Asher, that is the letters, Aleph, Shin and Resh, from the word bereshith is anagrammatically ruach, the head, the beginning which issues from reshith. I see why the Lord didn't let me preach from these notes this morning. There's a lot wrong with them. At least He straightened it out for now, when I put all that on the board. That's as far as I'm going to go because all of this I put on the board for you this morning. It's probably all messed up anyway. Okay, are there any questions on Bereshith, Part 4? This was a good message. I hope you enjoyed it. It's very rich. I feel like I'm eating a steak or something, it's just so good. You know what's interesting, I don't recall ever having that heavy anointing that closes everybody's eyes during these teachings. It hasn't been pouring out for this teaching. I wonder what that means. I asked the Lord, for

years, when I used to preach the Doctrine of Christ and that heavy anointing would come down that everybody would be passing out including me. I used to say Lord, why are we getting slain in the Spirit like this? How does that glorify you when everybody is passing out on the teaching, especially the teacher? (Laughter) The only answer that I ever got from Him was that the preaching of that Doctrine of Christ was putting the carnal mind to sleep and at some point, Christ would rise up and make us awake.

It was putting the carnal mind to sleep and we were falling asleep physically because Christ wasn't rising. Do you understand what I'm saying? The carnal mind was being forced down, but Christ wasn't rising. I'm not really even convinced that God gave me that answer, but that's the only thing that ever came to my mind. Maybe we passed over. Maybe we passed over that condition because look at you, everybody is wide awake. I know that I've already shared with you that the Lord told me that by entering into these studies of Kabbalah, that we've gone up to the next level. You've all been here for close to ten years. I've been formally teaching the Doctrine of Christ for thirteen years and that all of this work has equipped us to go on to the next level which is Kabbalah. All of these years and all of this work has developed the mind of Christ in us to the point that the Lord said, now we can start studying Kabbalah, which will expand the mind of Christ even more. So, isn't that interesting? There is an anointing here, but it's a completely different anointing than when I preached the Doctrine of Christ. It's a good feeling. There's a deep peace here and satisfaction. I feel satisfied, but it's very different than that anointing that comes down with the Doctrine of Christ. That's so interesting. We'll see if the Lord gives us any more information about that. Well, it's a good thing to have our eyes opened when the message is coming forth anyway. It's a different anointing. Help us to understand, Lord. Praise the Lord. Any questions or comments on this message before we quit for the evening? God bless you.

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534(4) Bereshith

1. Starting point (Reshith) Higher heaven = I shall be
Lower heaven = I shall be

2. Elohim (potential) ← Ehyeh (I shall be)

3. supernal (Ehyeh) Elohim (potential) Ehyeh

"Temple" the source of which is Reshith the beginning. The home of the temple "Aheh" the head, the beginning that issues from Reshith.

Reshith - beginning
Berehith - uninhabited house which is destined to reproduce the nature of the unknown in all of creation, starting with humanity (Adam)

4. supernal (Ehyeh) Elohim (potential) → wisdom

The addition of wisdom changes the character of the temple, which is now called "house" (bayith)

Reshith is the single cell that is incapable of reproducing.

Reshith (sterile) beginning plus bayith (house) = Bere shith = (fertile) beginning.

a. The combination of wisdom with the head (rosh) is called "bereshith" - the uninhabited "house" as in the founder of a family name. The "inhabited" house (seed planted) is called "roshith"

Bere shith is the compound fertile cell that can receive seed, and reproduce (germ cell)

Elohim is the house (family) name that contains the seed of the household of God. "Elohim" is the fertilized seed of the "unknown God" E-n. 1:1 and in the beginning "bereshith" it (Adonay, the King) created Elohim.

534(4) Bereshith

a. B @ Reshith
Aleph, Shin, Resh
R A sh = Rosh
head

