

Christ-Centered Kabbalah

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TRANSCRIPT OF MESSAGE #717 - Part 1

KABBALAH OF MOSES CORDOVERO

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The messages that we preach here, brethren, they are not just teaching lessons or general instructional lessons. If that were the case, I could go back and finish all of the messages that I left in the middle. As I have told you many times, the Lord is bringing forth a message here, as soon as he can get the understanding to me, that will eventually bring forth the integrated power of God into the flesh of the earth for the purpose of bringing the whole planet, the whole universe into order, OK. So there is a message, a spoken message, that, when understood and preached, will bring the reality of the Kingdom of God to the earth. And that is what we are doing.

If you are a part of this ministry, if you can under- -- if you sit in the meetings, either remotely or presently, and get understanding to the degree that you get anything out of it at all, you are a part of the great work that the Lord is doing today. Because as far as I know, we are the only -- this is the only source of fresh revelation coming into the planet and probably into the universe as crazy as that sounds.

You see, I was talking to Susan about this the other day. Listen, I know how hard it is to believe how important we all are. The Lord was talking to me this morning about Sarah laughing when he told her -- when she heard the angel telling Abraham that she would have a child.

This is the first time that I have ever understood the reason why she laughed. Do you know why she laughed? She did not deny that God had the power to give her a child. She laughed because the thought that she could be the one chosen for such an exalted experience in God was beyond her comprehension.

And I know that sound is the truth because I have been laughing for a long time now, who knows how long? I laugh when I am alone and when there are no other humans around. And God tells me things, like what he is doing in this ministry and what his plans for me are. I laugh. Not that I think he cannot do it; it is just mind-boggling to me what is happening to me.

So just the other day, he put two and two together for me. That is why Sarah laughed, for the same reason that I laugh. It has nothing to do with God not being able to do it. He is doing it to me; he is doing it to you. He is doing it here. That is crazy. It is absolutely crazy. That he can do it? No. That he is doing it here? Yes. That he is doing it to me? Yes. And I laugh. It just comes out of my mouth.

So this is the bottom line, you know. And as I was explaining to Susan the other day, if you could see it -- if you cannot see it, ask God's help here to see it, that what he is doing right now is the same thing that he did with the Hebrew children in the wilderness. If you can see it as a spiritual route, he is doing the same exact thing. The people are different. The number of people is different, and the location is different.

And for some reason, I keep forgetting the name of the movie that I use as an example. "Inception," I got it. Thank you. If you have seen "Inception," if you can relate to those principles here, he -- the person who was Adam in the movie, he had someone whose job it was to create the layers, to create the scenery for the spiritual events of the dreams that they were conceiving. "Inception" means that they were creating dreams, and he had somebody, he hired somebody, an architect, to create the scenery. They called it the layers.

This room, it is just scenery. Your body, it is just scenery. It is just scenery.

There is nothing new under the sun. We are having this -- if not the exact same, a uniquely similar experience to the Hebrew children in the wilderness. Moses went up to the top of the mountain, and he brought down not only the 10 commandments, but he brought down the power of God into a human being, who is attached to the earth. Because we are attached to the earth, you know. There is no natural means by which we can elevate ourselves above the earth. We are just extensions of the earth standing upright, you see.

And the whole purpose of Moses' ascension and descent --

If you recall the Alternate Translation of chapter 32 of the Book of Exodus, he came down with two new Sefirot, two additional Sefirot. At least that is the way I expressed it. He came down with two Sefirot that he did not have before. He came down with a new heart center, and he came down with the ability to project the power of God in the earth. He came down with the means of direct communication with very God himself. That is what he came down with.

And the whole purpose, OK, which was not accomplished in the wilderness -- it is picked up here; there is no time or space in the Spirit -- is to bring the integrated power of God into a place of rulership and leadership in the earth.

Brethren, only God knows I do not understand everything. Why does God not rule from up there or in here? Because we are the outermost layer. The other -- the realms of consciousness are really inside of us. The worlds are really inside of us. But if you need to think of it out there, that is OK. Do whatever you need to do to understand this. Why does he not rule mankind from out there or in here?

I do not know. It is not a part of the plan. It is not the way he formed it. That is not the plan. That is all that we have to understand for today. It is not the plan. That is not the way the blueprints were written, and he is not changing his plan.

His plan is that God will rule humankind from inside of them, that humankind will be a house for God, who is the king of the earth and the savior of all men. We in the church, we call him Jehovah, you see. The Jewish people, who have been studying and receiving revelation on the word of God for thousands of years, say that Jehovah is not the correct pronunciation of the name. That is how we pronounce a four-letter name that does not have any vowels, YHVH, you know.

Now each of these four letters -- first of all let me remind you that letters -- the Hebrew letters signify spiritual power. Each letter signifies a particular grade of spiritual power. And each of these four -- and I am making this very simple, brethren. OK, it is much deeper than this. There is a point that I want to make. I want to explain to you what the word integrated power means. That is what I am trying to do right now without going into 50 million other different streams, which would happen if I would let it.

See, each of those four letters represents a grade of the power of God, and each of those grades has a personal name assigned to it by the Kabbalist Rabbi Luria, mother -- father, mother, son and daughter. Father, mother, son and daughter, each representing a grade of power. That power has to become integrated, married, more than married, integrated like a woven garment. Those four degrees of power have to be integrated at every point.

I could join with June. I could shake her right hand. I co- -- with my right hand. I could shake her right hand -- left hand with my right hand. Then I could shake her right hand with my left hand or shake her left hand with my left hand. I could touch her with my shoulder. I could touch her with my head. I could touch her with my nose. I could touch her with my foot. I could touch her with my side. We can be making contact at every point.

Integration of powers, brethren, integration of powers, four major degrees of power, each one of those degrees of power subdivided in- -- virtually infinitely, integrated at every point, each integration not an addition but a multiplication, increasing the power of the four exponentially virtually infinitely. Does anybody need me to say this again? Integrated power, the integrated power of God.

The plan says it is going to live inside of us, that we are the house that it is going to live in, [?see?]. And the plan of bringing that to pass involves us, the house, or we, the house, having some clue

-- because our intellect is that of an ant compared to God -- that he has taken it upon himself to give us enough understanding so that we can welcome him into the house, which is his house, which is us. The integrated power of God.

I got a lot of revelation this morning. I -- sometimes I feel like I am just -- I cannot contain it when I get revelation. It is just overwhelming. My mind could not take any more. The new revelation for me that I got this morning is this -- well, let me tell you what I believed first, and then I will tell you what he told me this morning.

I thought that the power of God -- I thought that Christ Jesus married to the Lord Jesus was coming down and was going to live in me. And then it was going to happen to you all too, and we would all have the same experience. And then eventually he would be living in all of the people.

Is that wrong? Maybe it is not wrong, but it is childish because it is much more involved than that. When I say -- I am never insulting anybody, brethren. I am a child, OK. I am a spiritual child. It was better than nothing but immature.

This is what he told me this morning after reading two-thirds of this book, which I will introduce to you shortly. There are four worlds, the world of creation, Beriah -- I am sorry -- the World of Atzilut, which is the God world. The World of Atz- -- that word Atzilut, it means emanation. It means that is the world from which the power of God shines forth. The Kabbalistic word is emanates. I think the churchy word would be more likely to say shine forth from, goes forth. It shines forth. It is an extension. It is a flowing, like the river that flows out of Eden.

It comes from the Partzufim of Atzilut, father, mother, son and daughter. And there are children that are being formed. And there are spiritual children, the son and the daughter, and then we are the sons of the spiritual children down here. OK.

So the beginning of the creation of God is in the World of Beriah, which is the world of creation. The Partzufim, the personalities, father, mother, son and daughter, of Atzilut, the God world, which actually is an extension of Primordial Adam -- and Primordial Adam is actually the light of the Ein Sof inside the empty space, the Ein Sof meaning the unlimited one, God, God, the infinite, unlimited one. We can also call him the eternal one. He has no beginning, and he has no end. He is infinite.

And a thin stream of himself got inside of the empty space, and the name of the thin stream inside of the empty space is Primordial Adam. So he is like God inside the f- -- inside the empty space. I cannot do the whole thing over again, brethren. OK, I just did this recently, that -- explaining this in more detail.

So that Primordial Adam -- in Hebrew Adam Kadmon, OK -- he brought forth out of himself -- the World of Atzilut emerged out of him and the 10 Sefirot of the World of Atzilut, which 10 Sefirot are configured in three columns, three, four and three -- the 10 Sefirot, three columns, three on the left, four in the middle, three on the right. And that is the God world. That is an expression of

Primordial Adam out of -- it is like a -- it is like if I wanted to hand you something, and [?my hand?] would be my hand. It is -- that is what he uses to accomplish the assignment that the eternal one gave him.

Brethren, there is so much that the -- we are so far ahead of the church. I mean, the first thing, when God starts dealing with them, is that they have to get it that Jesus is not God. God is God. He is eternal. He is infinite. Nothing that has a beginning is God. God had no beginning. So we can call him the infinite one. We can call him the eternal one. He is inside of Jesus, but Jesus is not God, OK.

So Primordial Adam or Adam Kadmon, that is the light of the eternal one inside the empty space. He brings forth out from within himself 10 Sefirot, and they have personalities or Partzufim, father, mother, son and daughter. And it is from this God World of Atzilut that the creation is being formed because they are not created. They are extensions of God or the spreading out of God. They are not created. The creation begins in the world of creation, which is Beriah, with the man Adam.

OK, so there is the world of creation, Beriah, then there is the World of Yetzirah, which means forms, the world of forms. There is no form in the world of creation. There is just light. Adam was a light being with no form. In the World Yetzirah, the blueprint takes place. That is where the form of the creation is, but that form is expressed fully through the -- t- -- through the man-faced creature, humanity, down here in the world of action, Yetzirah.

We are the wineskins that Jesus was talking about. So burp the -- both the church and the Jews have to get this if they want to be a part of this. We are the skins. That is what we are; we are the skins.

Everything is inside of us. The whole blueprint is inside of us, and the blueprint is more than Christ in you. Christ in you, the hope of glory, is just the beginning. The blueprint is more than Christ Jesus married -- the Lord Jesus married to Christ Jesus in you.

No, no. The blueprint is a city, a whole city, spiritual Jerusalem, with houses and spiritual beings and armies, spiritual armies, unlimited numbers of beings. Jesus called it a city on a hill, see. Every word out of his mouth meant something. Jesus said, "Well, you cannot put a city on a hill and not show it to anybody," OK. There is a city, and the hill that it is sitting on is the lower Sefirah, the Sefirah that is close to us. It is inside of us, a whole city, a single city, with extensions of itself reaching down into humanity, a spiritual city.

That is where the man-child is being born into. There is only one man-child. We are each not having our own man-child, see. A spiritual city, and there are two children in the city, the son and the daughter. We have seen them as the Cherubim, two spiritual children.

But they are spiritual children; they are not like us. They are spiritual children. They are a soul. Are they one or two souls? I am not -- that is not today's message because I am not sure. The question just came into my own mind. Spiritual beings, they are not like us at all.

So there is a whole city called spiritual Jerusalem with houses and armies and palaces. And somehow by some spiritual miracle that, at the moment, I do not understand, that whole city will be expressed through a multitude of human beings, will dwell in a multitude of human beings and be expressed through us.

Jesus said -- one of the disciples said to Jesus, when will we see the Father? Jesus said, "If you have seen me, you have seen the Father." So the father and the mother do not appear, you see. Jesus appeared, but then he was glorified. We are the daughter. We are the only ones that can be seen today. The father, the mother and the son are being revealed through the skin. We are the skin. And the daughter is coming into existence now.

So Jews are the son, and the church is the daughter. And they are supposed to be married, and the Jews really do not want anything to do with the church. And the church just wants to make the son female. They just want to castrate the son. It is really funny except that it is not funny.

But my point to you, brethren, is that this is what the Lord told me this morning after two days of reading this book, which I will talk to you about in a minute. It is a whole city on the hill. The hill is the lowest Sefirah. It is going to be sitting very close to us in the Spirit.

See, right now there already exists a city, but it is fallen Adam. It is a corrupt city. The parable or the symbol that describes it in the Book of Revelation is the harlot sitting on many waters, OK. There is a spiritual city in existence right now. It is a corrupt, criminal city, and we are the skins of that city, humanity. We are the skins of that city. And the citizens of that city act out their lusts through humanity even through the members of the church.

So there is another city coming that is going to replace the city that is inside of our skin. And when the new city comes, our skins will change. I do not know what we will look like, but we will not look like animals. OK?

So that was the new revelation today. It is not Christ Jesus in you and Christ Jesus in me or the man-child in you and the man-child in me. The man-child is being born in Yetzirah, in the spiritual plane. And I do not understand it right now, but that whole spiritual city, which is not solid -- it is not solid like we are. Somehow that whole spiritual city has the ability to flow into human beings and be expressed through us. It is a whole city coming into existence.

And who is the city? The city is the female. This is the Kabbalistic principle. The female, Malkhut, she is at the bottom of the 10 Sefirot. She is the only Sefirah that does not pass her light on. Now we are not Malkhut. I may have told you that in the past. We are the skin. Malkhut is inside of us.

So the female, OK, she is the city. She is the one that contains the father, the mother and the son and whatever higher emanations come from the Sefirah called Crown. And this female, Malkhut, she is a communion. She is either good or evil depending on who occupies her. She is turning evil today. It is the female that is revealed through humanity, and she can only be a reflection of her husband. And she is turning evil today.

Brethren, this culture is turning evil. I see things that alarm me sometimes. Do you -- did you see so- -- did you see what is going on with the left? Do you think that if the citizensry [sic] of this -- citizens of this country stand up and take back the country with the vote, do you think these leftists are going -- they are communist. Do you think they are going to sit down and wait till the next election- -- do you think they are going to say, it is OK. We lost. Let the best man win? Do you know how great the possibility is that they are going to start shooting?

There is evil in the land, and it has spread very far. The female of the spiritual life that is revealed through us is turning evil. [?I had?] -- a large part of her has turned evil already. It is essential that the man-child be born, that her godly husband be born and take authority over the female. And then that godliness will be revealed in this world.

It is really a spiritual war. You may recall my teaching you, over the years, one of the privileges of learning to be a spiritual Christian is that we have the authority -- when God lets us -- but by and large, we have the authority to stop sin before it materializes in this world. If we can see it and stop it in the spirit, there will not be any consequences in this world except that the people will be saved from the consequences. Once the sin is acted out through a human being now, then we have to deal with the consequences.

In other words if -- God forbid -- civil war should break out in this country, once it comes to that, then we have to win the civil war, people shooting at each other. If we can stop the conflict before it breaks out into this world, if the man-child could be born in time and deal with the evil entities that are being revealed through the female, who is revealing herself through a lot -- a large block of people today, war can be averted. Time is of the essence.

So it is really a spiritual war, and the Lord Jesus wants to nip it in the bud before the country is destroyed or breaks out into fighting. He will still win because we are his creation, but he does not want us to go through that.

Does anybody need me to repeat anything that I said to you so far? OK. So sometimes -- lots of times I -- it takes time for the Lord to get me to understand what he wants me -- what he wants to tell me for the purpose of telling you. And apparently he wanted to get this book into my hands.

The name of the book, for all your information, is called -- it is called, "Pardes Rimonim," which is Hebrew, and it means "The Orchard of the Pomegranites." OK. It is one of, I believe, 32 volumes. It is the English translation. Let me see if it is 32. 32 volumes.

And it is the English translation of a Kabbalist called, in Hebrew, Moses -- he was a Span- -- he -- a Spanish Kabbalist. Another -- all -- brethren, basically all of the Kabbalists studied today were medieval sages. I believe he lived in the 1500s. I am going to read this onto the -- yeah, from 1520 to 1570 he lived. Let me read you his biography here, this brief biography.

“Pardes Rimonim,” -- “The Orchard of the Pomegranates” -- is a classic work of authentic Kabbalah penned by the preeminent scholar, Rabbi Moshe” -- or Moses -- “Cordovero.” His Hebrew acronym is Ramak, R-A-M-A-K. Just like Rabbi Luria is called the ARI, he is called Ramak.

“A powerful intellect, a [sic] fertile writer, and gigantic figure in Kabbalah” -- and he lived from 1520 to 1570 -- “distinguished himself first in Talmudic studies while under the tutelage of Rabbi Yosef Caro,” which is another big name. “However, he began his Kabbalah studies at the [sic] age of [sic] 20 with Rabbi Shlomo Alkabetz” -- I will give you this book, June; I will give --

OK.

-- “who was both his brother-in-law and composer of ‘Lecha Dodi.’ That is a famous book in Kabbalah.

“In the ‘Pardes’” -- or in the “Orchard” -- “Ramak also displays a marked philosophical influence of [sic] the Rambam” -- which is Maimonides. You may recall that we did some work with Maimonides. We compared his teachings to Nachmanides. “Indeed, Ramak’s encyclopedic work in Kabbalah heralded the renaissance of kabbalistic genius that emerged after him in Safed.”

And Safed, that was the place in Palestine where Rabbi Luria taught. All these incredible, Kabbalistic geniuses came together and put -- see, this knowledge has been around way before the year 1500, but they wrote it down at this time. The Lo- -- I believe the Lord moved upon these men to write it down because he knew that the anointing -- now this is 1500 years after the destruction of the temple. The anointing was still on their sages, but the Lord knew that it would not be there much longer, so they started putting it -- all of this work down in books.

It is “a comprehensive work collecting the kabbalistic learning of that time, the original Hebrew version of the ‘Pardes’” -- of the “Orchard” -- was a single volume composed of 32 parts and was written in both Hebrew and Aramaic.” So there is a rabbi who has been translating it. This book was published in 2010. It is a new translation. God is doing all of this for us. Can you -- do you dare to believe that?

Yes, there are thousands of people benefiting from all of these translations, but what is happening here is the reconstruction of the Kingdom of God. So all of these thousands of Kabbalists reading the books or non-Kabbalist laymen reading the books -- the Kingdom of God is being reconstructed here, and that is the major purpose that God is moving on these people, these rabbis, to do these translations.

So I came across part 1 of the 32-part vol- -- 32 volumes, like this, a couple of years ago. I do not even remember how I came across it. But whenever I see a -- something like this, I like to buy it. I like to have it in my library. And it never ceases to amaze me how it could be sitting there for two years, and then I will say to the Lord, what do you want me to preach? And I will wind up going to my bookshelf and pulling a book off the shelf that has been sitting there for two years, and I really have not read it.

So I bought -- I was surprised to see that the price of this -- of part 1, which is on my bookshelf -- was \$72. It is a thin, little book like this. There is a notation inside of it that says the reason it is so expensive is that there -- the translator needs the money to translate the next volume. That is why it is so expensive.

So 3- -- all 32 parts have not been translated, but there were quite a few parts. I said, well, let me buy one book, \$72. There was -- the money was in the checkbook. Let us get it and put it on the shelf. It could not have been a year or two ago. I really -- I am not sure.

Well, a couple of weeks ago, the memory of the book on my bookshelf came to me, and I felt the Lord was telling me it is time to buy another volume because that was the thought in my mind. Well, I will buy one here; I will buy one there. You know, it is a lot of money. I will buy one here; I will buy one there.

So I went into Amazon.com, and the prices went up. It is now \$89.95 or something like that for one volume. And there are, like, 15 volumes. Well, of course my thought was, I should buy volume 2. But I looked at it, and I said, wow, the price went up now. If it is going up every year, what are these books going to cost?

So the next thought that comes to my mind is, well, let me see. Maybe I can get it used. I have a lot of used books on my bookshelves. I went into all the websites for the used books, and there was only one book. In all of the used book sites on the internet, there was only one used volume available, this one. And it is not for part 2; it is for part 3.

So I would have never bought part 3 -- and what is so interesting is, y- -- I would say, well, why did the Lord not just tell me that he wanted me to buy part 3? I do not know. Why would he not have just told me if I wanted to buy it new, do not get part 2, Sheila. Get part 3. Why would he not tell me that? I do not know, OK.

The way he dealt with me was through my u- -- my -- what is truly a part of me, that it was too much money. Let me see if I could do better. And the only used book available, which is really in perfect condition, was part 3, so I bought part 3.

Did- -- I really did not th- -- I thought I was going to put it on my bookshelf with part 1. And it came the other day, and it is even surprising that I read it. I have books on my bookshelf that -- I am telling you -- that I bought, and I -- maybe I went like this, but I -- Part 1 -- I have not read Part 1. I said, let me read it.

And I picked it up yesterday, thinking, well, I have my message for Sunday. I have, like, four messages that I am in the middle of that I do not have to study for. Let me work on the third edition of this -- of "The Crime of the Calf." I still have not finished with the third edition. This is ridiculous how long it is taking me.

And I just picked up the book. I said, let me go out for breakfast. I picked up the book. I picked up the printout of the book, of -- the printout of the third edition of "The Crime of the Calf" and this book and another book that I am reading. And I took off for the bagel store with three choices of what I would read while I was in the bagel store.

And I started reading this book. I was divided at the beginning, saying, Lord, "The Crime of the Calf," "The Crime of the calf," but, ah, let me look at it. And I wound up spending virtually the whole day yesterday read- -- and I have not finished it because the parts that I have read, I have read two and three times already. And I read this morning.

So basically what we have here is a deeper understanding of the Sefirot. I have learned -- it is very different than the parts of Rabbi Luria that I read. Now all of Rabbi Luria's material has not been translated. You know, I do not -- maybe he has something like this. I do not know.

But the bottom line is that each teacher has his own style, you see. If the day should ever come that God raises up another teacher to teach Christ-centered Kabbalah, it would not be exactly like mine. They would have their own style.

So this is the style of Rabbi Cordovero, and I read an article once, saying, well, why is Rabbi Luria so much more accepted than Rabbi Cordovero? And the -- well, for some reason Rabbi Luria is the most studied, but they all basically have the same revelation, maybe emphasizing different areas of it or producing it or writing it in a different way. And maybe Rabbi Luria has the same thing, but that book has not been translated. This one is being translated. I do not know.

So this is volume 3, and what it is about is a deeper understanding of the Sefirot. What I -- the way I started the message with telling you about the integration of the name, Jehovah, I did not know that. I did not know that, that the ultimate goal was the full integration of those powers. So it is a whole new presentation about the Sefirot.

And then I saw the word Samekh in it. There was an exho- -- there was a part on the Samekh, and that was what grabbed me. Originally I was going to make this part 3 of our message, "The Samekh." But as I continued to read, and I -- because I was saying to the Lord, well, what in this book do you want me to teach? It is a whole book. You know, what do you want me to teach? First I thought it would be part 3 of "The Samekh."

And then I said, no, I have to go back. I have to go back. I have to start here. I have to start here. I have to start here. So the message is way beyond the Samekh although that will be a significant section because it is talking about the unifications. It is talking about what we have to do to unify

with the male because we are -- we have within us the female. Christ in you in the female. Christ in you is the female.

And I have been teaching you -- so there is corrections to what I have been teaching you. That is what we will do today. I have no idea how many parts this will be, but I really think the Lord will let me continue on in this, corrections to what I have been teaching you or to how I was saying things.

And also, which there is no way we will get to it today, it -- brethren, it is all about the marriage. It is all about the marriage. It is all about the unification of Christ in you and Christ in me to the Son. It is all about the Kingdom of God. The Kingdom of God is the city that I described to you. It is more than Christ in you. It is a whole city that is going to be expressing itself through you.

Why are we still sick? Why do we still have problems? Because there is only a part of the Kingdom in us. The whole Kingdom in not revealed through us. When the whole Kingdom of God is revealed through us, we will have no problems at all. We will be perfectly whole, perfectly healthy, immortal and serving God. We probably will all be in the ministry.

However it will work, we will not have any problems. We will be immortal when we are possessed by the full, integrated power of God, and we are an expression of the Kingdom of God, you see. So -- and I have been telling you for a long time, I cannot possibly have the whole thing and have the problems that I have, physical problems, problems with lust for food. That is my main deal, OK.

So this book is in terms that I could understand and I believe I can impart to you of what is required of us. There is a Scripture in the Book of Thessalonians that says, and we are going to be caught up and meet Jesus in the air. Well, according to this book, we are not g- -- see, that is where that Rapture theory came in, OK. According to Rabbi Cordovero, it is much more than that.

We have to rise to meet him, but there is something we have to do to rise to meet him. It is no Rapture. So incredible teaching about what I think we are up to now, you know, how the Female Adam that is rising in us or that is being formed in us will be attached to the Son of God to form Christ Jesus in us. I had it all coming down to us. We have to rise up to meet him.

But we -- I doubt that we will get to that today because I went almost back to the beginning, and I said, I have to -- I will not be reading you the whole book, but I will be picking out main points from the book so -- till we work up to the point where the Samekh comes in and the instruction comes as to what we have to do to rise up to meet him. And then I glanced through the back of the book that I did not get to yet. There is quite a bit that I did not read yet. And the reason I did that, because I found out -- let me tell you this.

I think that I am married to him. I just gave an exhortation the other day on what it is like to be married to God. But I knew that something was still wrong because I do not even have the power to heal anybody here or to really bring forth a mature Christ in you. Somebody who had been

sitting here for years and years and years, and believe there has been some growth, but I would like to believe I could have brought something -- more growth forth in you. You are all doing what you are supposed to do.

Why is it going so slow, OK? So I found the answer to that. And the answer is that you can be married without the marriage being consummated. It is all here. I will read you the passages; it is all here. As a result of the marriage, a -- God has poured out this blessing upon me that you are all partaking of, this glorious revelation, the anointing that is here. There is some healing here, OK, but we would hope for a lot more.

But as we have found out [?with someone else?], God will get it to us if it is not -- if the power here is not enough by -- the Hebrew word is by the merit that is here, by the degree of the anointing that is here, he will bring it from another source, you see. So I am married, and God is providing for us all of this food, all of this spiritual food, all of this glory according to the teaching here, according -- for me, for my children and -- brethren, please do not take this the wrong way. What it says in the book is for my maids, whatever that mean- -- maybe it means young women. Maybe it does not mean me because it probably means young women. This is just the medieval language.

You all are partaking of this glory that is being poured out because the son has married me, but there are no new souls. You all need a new soul, you see. You need a higher soul. You have Christ being raised from the dead in you, but either you do not have a Neshamah or you just have the beginning -- I do not -- you do not have what I have, right. I am not sure what you have got, you know. Maybe it is just the female in you. I do not know.

But what brings forth the new souls, which Rabbi Cordovero calls the higher soul, OK, is actual penetration of the male into the female. There has been no penetration, just his pouring out his blessings to feed us and nurture us and take care of us and meet our needs. The consummation of the marriage has not taken place yet. I am married, but the consummation has not taken place.

And the sign of the marriage is exactly what we have here, all this food and provision being poured out. The sign of the marriage is new souls, new souls for you that would bring you up into this higher place, right.

So I looked to the back of the book, and of course I have not read it yet. But this is what is -- this is what I think right now. Now either I am going to be taught something that I do not know or there is going to be a correction in this Kabbalistic doctrine because from the quick glance over that I saw here, what is -- and I think that they all believe this with minor variations.

Where is this man-child going to be born? They know that there is going to be a pregnancy and a birth. And what they are saying -- and I have heard this from other sources -- is that the soul comes into existence in the spiritual planes. And then before -- and then it incarnates in human beings, and before it incarnates in human beings, it spli- -- because everything is male and female. So the soul splits into male and female and incarnates in two different human beings. And then

when those two human beings find each other and get married, the soul becomes one soul in the earth through human marriage, and that is the ultimate I think. That is what it sounds like to me. I have not read it in depth.

I have heard this teaching before. I have talked to you about this teaching before. I have told you how dangerous it is. It is controlled in the ultra-Orthodox circles because they do not have any sexual contact before marriage, so it is controlled.

I saw a whole fellowship come down because of this. My -- after my second trip to Nigeria, several people wrote to me, Sheila, as soon as you left town, so-and-so came into town, preaching this soul tie message, that you cannot get to heaven without your soul mate -- not soul tie -- without your soul mate. People were falling into fornication, adultery. The whole fellowship fell apart. A couple of people died. They were all in fornication or adultery, thinking you cannot get to heaven unless you are physically connected to the person that has the other half of the soul in you.

So I am seeing two purposes here in the Lord putting us in this teaching. The main purpose, well, is that the Lord wants the true message in the earth so that the reality can appear in the earth because God does not do anything unless he first tells his prophets. So the reality of the Kingdom of God -- you see, 2,000 years ago John the Baptist and Jesus of Nazareth came preaching the Kingdom of God. The Kingdom of God is a spiritual Kingdom. It is a spiritual city with people, houses and armies and however they take form in Yetzirah.

And that spiritual city will be expressing itself through human beings. It is not here yet, or it is here in [UNINTELLIGIBLE] form. Remember it starts as a point. It increases into a line. And then it becomes an area. It is not an area yet. I think Jesus is the line. I mean, I did not even have it straight. He is either the point or the line. Right now I guess he is the line, and now he wants to spread it out through humanity.

It is not true. I told you years ago it is not true. It cannot possibly be true that this spiritual -- what did Paul say? I believe he said it to the Galatians. What, did you start in the Spirit and end up in the flesh? How did this happen to you? That you started out believing spiritual things, and now you are back to keeping the law, and you are in the flesh again. How did this happen to you? How could you have a whole spiritual book like this incredible, glorious teaching and your last paragraphs go back into the flesh? That to bring this spiritual child that is being born into existence, it has to be the two right people having a sex and producing a human child. How do you write this spiritual glory and wind up preaching the flesh?

So I believe there is a correction coming, but I do not think that I yet have the truth except that maybe I do have it. Maybe that is what God dumped on me this morning.

The man-child is in the spiritual plane. He is spiritual. The man-child is spiritual. He is a many-membered, spiritual male that is coming to marry the many-membered, spiritual female. At least that is how I see it now, Christ raised in you, Christ raised in you, Christ raised in me.

But the unif- -- the unity is in Yetzirah, in the spiritual city, and the king is Messiah. And the female is his queen. And the whole city dwells inside humanity. The whole city will be complete in Yetzirah and then revealed in this world, not through two people having sex in this world. Does anyone not know what I am talking about?

So we will see what comes out as I preach this. I believe that all the other messages that I left in the middle, they were just fill-ins until the Lord could get this book to me or to get me to understand that he wanted me to buy this book. And I think, unless there are any questions, we are going to start going through it.

I have some paragraphs marked off. There is a couple of chapters that I skipped over because I do not think it would fit into this message, and there is a couple of things that I will -- a couple of sentences that I will read to you. They may not fit into this message, but I just thought you would like to hear them.

For example you may recall that I recently gave you a Midrashic exhortation on the pool of Bethesda. I found out [?Salone?] was the wrong word -- the pool of Bethesda and what happened when Jesus went to the impotent man at the pool to Bethesda. Do you remember that? Well, in this book we are told that pool -- that the term pool is likened to the word beloved. And it is talking about the Kingdom of God and the blessings of the Kingdom of God.

That man was sitting by a spiritual pool. He was -- his prayers had gained him access to Malkhut of the Sefirot of God, and that was how Jesus came to him, in the Spirit. He is a witness. It w- -- it is a witness to what I was telling you, you know. Even the word beloved -- the voice that came out of heaven when Jesus came up out of the water, this is my beloved son, OK, means that there was a union between the male and the female, OK.

So a couple of little things like that I will just mention to you as we go along. Otherwise we are going to work up to the place where the book talks about the Samekh and what God requires of us to rise up to meet him. We have to rise up to meet him.

And basically what is required -- well, the way it is expressed here is good deeds, but there cannot be good deeds that come out of your carnal mind. The good deeds that are being spoken about, I believe, in this book are the good deeds that we are influenced to do by the higher consciousness inside of us, you know, the -- I have talked to you a lot about the Orthodox Jews that I have contact with, that they believe that you have to do these Mitzvahs and that their sins are dealt with, that these Mitzvahs are a sacrifice for sin. Brethren, these are Mitzvahs done by their carnal man. They are -- according to this book, they are done by the dead. It does not get you anything. It does not get you anything.

So what I believe he is saying here is the good deeds that we do because we are influenced from above to do them just like I picked up this book instead of studying -- instead of working on the third edition of "The Calf." It was a higher consciousness that moved me to read this book; otherwise you would have had another message this morning. So that is what is meant by the

good deeds. It means that we have to practice responding to the higher consciousness within us. That will lead to our ascension to rise up to meet the male, which is the higher consciousness that is moving us, you see.

And this is all talking about the spiritual Sabbath, see. God wants a continuous communication with us. Sometimes we have to do carnal things, but he wants a continuous communication with us. And that is why it is a crime punishable by the death of your spiritual life for you to depart from the anointing when he has joined to you.

Brethren, it is essential, you know, essential. And it may be it is going to be much easier for you here in a meeting like this. But this same rule applies when we are away from this formal setting if we are having dinner together if the Lord starts me preaching. If we are -- if I am -- if we are sitting in car, and I am talking about something, you see, and you see somebody that you know walking down the street, and you depart your mi- -- you withdraw your mind from what I am saying to go after the person walking down the street, you have broken the Sabbath. You have damaged yourself. You have hurt yourself.

So we are talking about distraction. We are talking about gathering unto your leader. When we go out as a group, you are supposed to be following me wherever I go. If you wind up down there, and I wind up over here, something is wrong. Somebody missed it.

You are supposed to be gathering together, following me, watching what I am doing so that you can follow me. And the minute I start talking, you are supposed to put everything else out of your mind. If you do not, and it is the anointing flowing through me, you have broken the Sabbath day. And it is usually the anointing flowing through me.

I just thank God for this explanation and this teaching that he has given us. I hope that it helps you because as I told you in my email to you, there are things that I just know are wrong, but I may not have an explanation for you. And for people who are in their carnal mind, they are thinking, well, who is she? Who does she think she is, you know? I just know that I move under the anointing, and I know sometimes that things are right, see, without the explanation.

There is a Scripture that talks about Jesus gathering us all together unto him. Once I start talking -- it could be spiritual; it could be political. When I am exhorting, when I am talking, when it is not just casual chitter-chat, you need to ask God to help you to not be distracted by someone walking down the street. Because if you are, you are violating one of the 10 commandments, and you are damaging your spiritual life.

This is to help you, not to frighten you. You are damaging your spiritual life. And if your neighbor, if one of the others of you do it, do not follow them. You are supposed to follow me, not your sister or brother in the ministry. OK?

So that broke forth. I do not know why that broke forth again, and I do not know what I was saying when that broke forth. I do not remember what I was saying when that broke forth.

Spiritual Sabbath.

The spiritual Sabbath, yes. So this is all about the spiritual Sabbath, which is designed to create a permanent connection with God for you.

I think that I told you that at this -- well, first of all I told you that years ago, it was so easy to break that connection that you could not even talk to me when I came out here, that the connection was so fragile. Today the connection is strong. I can do a lot of things and not break the connection.

So the stronger that connection -- oh, I know what I was telling you. The stronger that connection is, the more you will be able to do carnal things that are not offensive to God, see. Sometimes a carnal thing is not offensive to God.

Everything is your motive, you see. If God is moving you to do something carnal, then you are safe. But if your motive is to save time or to do -- if your motive comes out of your carnal mind, you are violating the Sabbath, you see.

So what did you just say? The Sabbath day? Yeah.

Spiritual Sabbath.

The spiritual Sabbath day, yeah. So the teaching here is to bring us into that -- oh, I know what the point was.

The teaching of Rabbi Cordovero is what we have to do to rise up to meet the male, OK, and get all these blessings pouring out in your life that is pouring out in my life -- right now you are getting them secondhand from me. He wants to give them to you, see, that you have to do good deeds, you see, but not good deeds out of your carnal mind.

What it really means is -- and I do not know whether Rabbi Cordovero knew this or not, but this is what God gave to me. He wants to teach us and train us to practice submitting to the influence of the anointing. You all have an anointing, you see, but you have to start submitting to the influence of the anointing.

Now some of you, it is very possible that you submit to the influence of the anointing in some ways but not in other ways. He wants us to be sensitive to and submit to the influence of the anointing. And we are told that such an in- -- that such submission is a sacrifice. You see, we are much more inclined to submit to the influence of the anointing when he is moving us to do something that is pleasing to us.

But if the anointing is moving us to do something that is in opposition to what we would really like to do, that is the test as to how much we are under the influence of the anointing. That is the

test when that slight, subtle influence of God is moving us to do something that we would never do or would choose not to do. And when we do it, it is the sacrifice. It is the sacrifice of our carnal mind, and it is the spiritual sacrifice that the Scripture describes as a sweet savor unto the Lord.

And I would -- just before I started in this book -- and I guess I will give you a break afterwards. I would like to give you a testimony of what happened to me after spending hours reading this book, OK.

On Friday I got a phone call. A while back I had bought a ring in a jewelry store down in Port Jefferson, and it had -- it was an unusual stone called moldavite. And I liked the ring, so I bought it. And the retail or the store owner said to me, "Well, do you want me to call you if I get any earrings of the same stone?" So I said, yeah, call me.

Well, the call came in Friday. I had forgotten all about it. And so I am sitting in the bagel store, and I even said to the Lord, what am I doing in the bagel store? I have not been in the bagel store in years, you know, I mean the bagel store that is on the way down to Port Jefferson where the jewelry store is. I did not know why I went to the bagel store, but that was where I went.

And I said, well, I have had enough. My brain was starting to burn, you know. I was satiated. I said, maybe I am so -- I am, like, halfway down into Port Jeff. Maybe I want to take a ride with -- and so it has been a very good morning, very good morning, very good study morning.

Friday was a good day. Saturday is a good day. Thursday was absolute hell. And I do not know whether -- and if you put it together or not, but Justice Roberts sold the country down the river on Friday, you know. So that was probably why I was having -- at least a contributing factor to why I was having trouble raising up the anointing. He did something illegal. He did something very bad, OK. He completely defied his oath to uphold the Constitution, so it was a very bad day, Thursday. Friday was a good day. Saturday was a good day.

So, well, I am halfway down to Port Jefferson. Let me take a ride down there and see what they have for me. I did not think I would buy anything. And I drove down to Port Jefferson, went into the jewelry store, looked at it, looked at the price and said, no, I do not think so.

I walked out of the jewelry store, and I said, well, it is a beautiful day, all these people here. Maybe I will walk for a few minutes. And I walk a few feet down, and I pass an ice cream store.

Brethren, I do not eat ice cream anymore. I do not eat ice cream anymore. I really do not, and you all know what I am going through with my weight, OK. I passed this ice cream store, and I said, I am going to get ice cream. It was so fast, and I did not resist. I walked in. I wound up with some fat-free yogurt, and I walked out.

I said, what am I doing eating this? But it was delicious. I said, well, I bought it already. I am going to eat it. And I walked down the street, and I said, well, now, I think I am going to look for a shady place so I can sit down and eat it.

And there is a bench in front of a restaurant that was in the shade. And I sat down. I am eating my yogurt a couple of minutes, and this man comes out of the restaurant with a little girl, a little girl, 5 years old. I do not even know if she was 5. Maybe she was 5 years old, 4 or 5 years old, screaming her head off. And he was not coping, brethren. He was yelling at her. This big, 6-foot man must have been scaring her half to death.

Brethren, our culture is very corrupt today, brethren. Husbands do not know how to love their wives. Wives do not know how to love their husbands. Parents do not know how to love their children, you know. We are in a lot of trouble. We are in a lot of trouble as a culture.

So this six-foot man comes charging out of the restaurant, holding this little girl, who is screaming her head off. And he is yelling at this little 4- or 5-year-old girl. "Ah, this is crazy! This is crazy; this has to stop. You, stop crying! You, stop crying now!" Brethren, since when did yelling at a child like that ever stop them from crying? Aside from everything else, it is not practical because it does not work. The bottom line is the ma- -- I -- it is not my intention to criticize the man. I think it is a tragedy. I think it is a tragedy that he did not know how to deal with his own child.

So I am just sitting there eating my ice cream, you know, and he goes walking past me around the side of the building. And I really did not think anything of it. A minute or two later, he comes back, and he sits down. There is a chair right at a right angle to me. He came back because he saw me eating ice cream.

Now I think -- I do not know whether he knows the Lord, and he said, Jesus help me. And the Lord sent him back. Or he does not know the Lord, and the Lord just had mercy on him. I really do not know. But he sits down on this bench right next to me, and I knew he wanted to get my attention.

What did he say? He said to the child -- he said, "No, you cannot have ice cream until you stop screaming." And I could tell he wanted me to hear it. So my reaction to him was, oh, the kid is hysterical. I am sitting here eating ice cream, and I said out loud -- I said, oh, I am eating ice cream. And then he sat down next to me, and she is screaming her head off.

And I just started talking to the child, and I said, why are you crying? And she just looked at me with tears in her eyes, pretty, blond hair down to her shoulders. I said, why are you crying? She is just looking at me. I said, well, you know, if you want ice cream, all you have to do is stop crying, you know. And she is just looking at me.

And that is exactly how I was talking to her in that tone. And I said, what is your name? And she told me -- she did not answer, so he said, "[?I would like to say?] my name is Alexa."

I am telling you God sent this man to me for help. I am telling you. If you cannot believe it, that is your problem. I am telling you that I bought ice cream. I went into Port Jefferson. I bought and ate ice cream, which was a sacrifice to me because of -- I am -- of my diet, OK? I should not have

been eating it for the calories. I should not have been eating it for my health because there is a lot of salt in ice cream.

I sacrificed my own will to be sitting there for this man. I do not even know the extent of it. I do not know -- he had no wedding band on. I do not know whether he is a widow or divorced or who was in- -- else was inside at the table. I do not know.

So now the child is not crying anymore, you know, and he says to me, "Say my name is Alexa." And I said, oh, that is such a pretty name. I said, that is such a pretty name. So what kind of ice cream do you like, chocolate or vanilla? And she says, "Vanilla," you know. And she just calmed down, and he is fixing her hair. And he says, "Now you have to go inside and say you are sorry," you know. And she go, ooh, ooh. He says, "Stop! Do not start again. You have to go inside and tell everybody you are sorry," you know. She -- he picked her up and took her inside.

And I have to tell you that I did not get it until hours later. I did not get it that it was God. What I -- the testimony that I just gave you, I did not get it until hours later when I started to cry for him. I started to cry for that man, that he was in such pain with that child. Like I said I do not know whether he was divorced or widowed. I do not know who else was inside at the table, but he did not know how to deal with the child.

And I just cried for him, and I prayed for the two of them. I said, Lord, wow, it is everything that I just read in this book that I just -- that was a sacrifice to be there for him. And I do not know. Did he -- did they get the seat? Or were they [?bought?] in? I have no idea, and I will probably never know. I will probably never know.

But that is the good deeds that Rabbi Cordovero was talking about, not good deeds that you do out of your carnal mind. The good deed was the submission to the Spirit on me, and the good deed was not to the man or the little girl. The good deed was the submission to Christ Jesus.

Those are the good deeds that result in the spiritual ascension so we get up high enough to commune with the male. The male only goes so far. We have to rise up and meet him, and that is how we rise up and meet him, by learning to submit to his influence in areas that we would never want to do.

See, and it is not as issue of, well, Sheila, if the Lord said to you all this is going to happen. Now he wants you to sacrifice your cho- -- which would be your choice to not eat ice cream. He wants you to sacrifice that, and go buy ice cream. And go sit over there, and wait for that man and that little girl. Would you not have done it?

That is not the issue; I did not know. The issue was that I was submissive enough to him to let him move me in that direction, and that is what he wants for all of you, to become that sensitive to him that he can move you in areas where you would otherwise never move.

What was I doing down in Port Jefferson eating ice cream? What was I doing down there? I should not have been down there. I should not have been in the bagel store. What was I doing there? Those are the good deeds. The good deed is submission to God.

So what happened with that man and that little girl was the goodness of God to them. My good deed was to the one who influenced me, good deeds to the one who influences you, submission and obedience to God in areas that we would never choose to do or never think of doing by ourself.

Are there any questions or comments? This has basically been an introduction to this book. I am going to go through the book and talk to you about some of the paragraphs that I have highlighted. That is my intention. Any questions or comments?

Would a dream be appropriate?

Somebody help your sister.

Raise your hand.

Oh, I --

Raise your hand.

I did not, like, forget.

Somebody help her. Tell her what she is supposed to do.

I [?did it?].

Somebody explain it to her. Yes, Mary?

Wait for you to acknowledge her.

Yes, Mary.

[CROSSTALK] raising your hand. Raise your hand.

She did. I said, yes, Mary.

[CROSSTALK] keep the words together in my thoughts. Do -- I rarely remember dreams, but I had three powerful dreams this morning. It was, like, a big Amway train.

An -- oh, an Amway train.

Yes. And it was packed with people with people all over the platform. And the man who was driving the plane walked off. He just left everybody, just left it. And there was a [UNINTELLIGIBLE] in front of them. And the word came forth that the man who was on this big, like, subway and Amtrak, who was -- had gone through the tunnel that he left the train too.

A woman came out on the platform, and she says, "Be calm. We will have to handle this." Now my first, initial thought was it is that we were sold down the river by the Supreme Court with what is going on in our government. But the thought that came to me, as I am sitting here, is that there are two ministers that you have spoken to, who are willing to leave all their people, congregation and the road that they were traveling on --

Oh, I hope so.

-- in order for you to -- and the woman on the platform was saying, "It is going to be all right. We are going to take care of this. We are going to put things in order."

But then immediately right after that, there was another quick dream. And in this dream, I was walking down a whole bunch of stairs. It was, like, in a studio, like "Queen for a Day" or a quiz program or something. And I went down these stairs, and there was a big platform. And it was a very, like, welcoming atmosphere. And I woke up. I do not know if that has any kind of connection with that or what. But that was [CROSSTALK]

I thought you said there were three. There were three, I think.

That -- the two -- the first --

Oh, would you mind telling me again? I need to hear these things again if they are not written down.

There was, like, a big Amtrak train, but it was [?something like?] a combination of a subway and a train. A lot of people in it, a lot of people all over the platform. And it was heading towards the tunnel. It did not go into the tunnel. And the conductor, whoever, the driver, just left, just left. And then the report came that another train that had already gone through the tunnel, that that conductor had also -- what is the word? -- escaped or whatever he did --

Really?

-- abandoned.

Abandoned the train. So these are two different trains?

Yes. And the woman on the platform came over, and she was, like, a businesswoman or [CROSSTALK]

Was she in the -- did she get off the train? Or she was just [CROSSTALK]

Oh, no. She just was there on the platform. She seemed to be in charge of the terminal or whatever it was, and she was say- -- comforting the people. She says, "We will put things in order. We will do things. We will take care of this. It is going to be all right, all right."

Interesting. I did have one thought about the Samekh, the -- Rabbi Cordovero does agree with what we were taught in parts 1 and 2 of "The Samekh," that it means support, but I really did not understand what kind of support from this context. And the support -- according to Rabbi Cordovero, the support that the Samekh gives is to us, not to the Sefirot. The support is to us, called the sons, to help us to do what we need to do so that God's plans could come to fruition. The Samekh is to help us to do our part.

And now we are being instructed that there is no Rapture, there is no spiritual Rapture, that we have to do something to spiritually ascend to the place where the male will join with us. And now we found out that what we need to do is to submit ourselves to the anointing, and that means resist our carnal mind, resist our carnal mind and submit ourselves to the anointing.

If you do not know it -- how to apply that to your life -- then tell God that you would like to do it, but you do not know how to apply it to your life. OK, one of the ways is to break any rebellion in yourself by following the rules. Rules are very important, you know, because if you cannot -- you know, if you have trouble obeying the rules, how can you submit to God, you know?

So that is one of the most external things that you could do is to obey rules everywhere. And I used to be a big rule-breaker. There are rules today, I will not break the rules. Even on the internet or in a supermarket, I did not follow signs, you know. Now I really do my best to follow rules. I will say, oh, it is not worth it. Let us just do what they say, you know.

And I remember quite a few years ago -- and this is interesting too because I have had Chinese food a couple of times this last couple of weeks. I am really -- I really have to get my act back together again. But there is this little Chinese restaurant up the street. And least at the -- at least when they first opened, the woman who was always there at the cash register was very -- I got into an a- -- I got into a little tiff with her a couple of times. And I remember one time, I walked out of that Chinese restaurant, and the Lord spoke to me in an audible voice.

And he said to me, "Yield. Yield. You have got to stop striving with people. Yield." And I received the word. I could not do it right away, but I received the word, and that word is still in my heart today.

There is only one time that you fight. There is only one circumstance under which you fight. And that is if someone is -- if it is an issue of righteousness, you know. If it is not an issue of God's righteousness, yield. Do what you are asked to do. Just do it even though it does not make any sense to you. If it is on a train, if it is on a plane --

I read on the internet the other day a woman was trying to get on -- I forget which airline it was, but they would not let her on the plane because her dr- -- her blouse was too low-cut. I never heard of anything like that. But they told her that she could not get on the plane because her blouse was too low-cut. They said, just cover yourself up. She refused to cover herself up, make a whole big deal out of it.

Yield. There is rebellion through the whole country. [?There is rea-?] -- no matter what you think of the rules, you know, yield. Yield unless it is an issue of righteousness because if you cannot or you are not willing to do that, you are going to be very limited in your ability to submit to the anointing. And that is what we are looking for.

The Jewish teaching is called self-nullification, self-nullification, the nullification, the making of nothing, of our own will and desire. Now that is not your carnal idea of what nullification is. It means die to everything except what God is moving you to do, not what you think he is moving you to do.

Self-nullification, that was the greatness of Moses, and that was why Moses heard from God to the degree that he did. He was so self-nullified, so dead to his own desires, that he heard everything that God said to him. You see, God speaks to all of us. God speaks to everybody, but we do not hear, you see, [?yeah?].

So do not get discouraged if you receive what I am saying, and things do not change tomorrow. Tell God that you hear this, and you want it. And ask him to help you, and then it will come little by little.

But for anybody in this ministry that has the problem that I had, that I -- it was easy for me to get into a tiff with anybody when it was a lot of pride. Yield. The word of the Lord to you is yield. Obey the rules. Do not fight with anyone. Yield.

OK, so I think before we start the book -- unless anyone else has something to say. Is there any- -- who is in the chat room today, by the way?

Hold on one sec.

Just one second, Sealy [SP].

OK. [?Deli McGregor, Michelle Rigatoni?]

OK. Yeah, Sealy [SP].

You know what all these rules make me think of?

What?

About 30 years ago -- David and I are from Pennsylvania -- a minister, he had -- it was either a dream or a vision. I have a feeling it was a vision. It was several pages long typewritten. And in the last section -- it is all about two colts. In the beginning they are allowed to graze and do whatever they want. But in the last section, it was to the end time. And it was -- they were put in a corral.

Yeah.

One was extremely obedient. The other one was rebellious. And the obedient one received all the rules, but the rebellious one says, "I am not taking this." And he jumped over the --

The fence, yeah. The corral fence, yeah.

Yeah. And he got out.

Yeah.

And that is what I think, these rules of God is trying to let us in to become to complete obedience.

Yeah. But aside from everything else, it is the r- -- simply the right thing to do for a society that is in right order. You know, it used to be that nobody would break the rules. This society is just in complete rebellion, and we are -- we cannot partake of what is going on out there today, you know. Yes, [?June?]?

It also reminded me of, you know, my grandson in the National Guard, that they have to go through such strict rules. It is really -- and we are in the army, and so we need these rules. And we need to stand by them and let them work in us --

Yeah.

-- [?so that?] -- as to becoming what we should be.

Yes. And as I have been telling you for years, the more people that come in, the more the need for rules. You have to have order. You simply have to have order. It is as simple as that. It is a good thing. Order is a good thing. It is good for your soul.

We are going to take a look at this book. What I am doing now is I am just flipping through the pages, looking for my highlighted passages. And as I told you, if I saw something that I thought would be edifying to you or that I would like you to hear, although it is not really a part of this message, I am going to tell you. And that is probably the first thing that I am going to tell you.

The book says on page 14, "Each one" -- now this -- they are talking about two rabbis having a discussion. And some of you may be aware -- I do not really know what is going on in the rest of the world, but I know what is going on in this country is that a lot of people -- unfortunately they are usually on the left -- do not know how to have a conversation.

And I have seen that same situation here, actually in the ministry, where people do not know how to have a conversation. They just wait for the other person to stop talking, and then they say what they want to say. To have a conversation, brethren, you need to listen to the other person, understand what they are saying and respond to what they are saying. And then they listen to what you are saying and understand what you are saying and respond to you. That is what a conversation is.

But when you just say what you want to say, and then I say what I want to say, it is called talking at each other. And no good thing comes out of it.

So we see that example -- well, I guess the Lord wants me to say one more thing here about this situation. And again it is in the country. I do not know what is going on outside of the country with regard to this -- that it seems to be mostly the people on the left here. It does not seem to be anymore may the best man win or let us have a debate so that I can learn something.

We need to understand the other side of the story, OK. And there are some TV programs that I cannot turn on because they are just fighting with each other. We need two different opinions. Give your opinion, but why do we have to be attacking each other or attacking the other person's character?

The society is deteriorating into chaos. We are deteriorating into chaos. When people can no longer talk to each other or communicate with each other, it comes to the point that they have to come under law. And either they will come under martial law or they will come under God's law however -- whatever will happen in nature that will raise up a strong man, a dictator, and bring order, [?you know?].

I hope it does not come to that, but we are -- the culture here -- I believe it is across the Western world, but I just know what is happening here. We are spiraling down into chaos, OK. And some of the signs of it are a lack of consideration for other people, a lack of respect for life -- they are now euthanizing elderly people in the -- in Britain, OK -- a lack of respect, you know, a -- an -- a cessation of listening to the other side of the story, to be just determined to have your way at any cost.

And this is what we see in the left, our way at any price, including lying, cheating, stealing. You see, that is what is going on in this country right now. Yeah, I -- if you can convince the majority of the people that America should be communist, then we should be communist if you can do it legitimately, but you are not doing it legitimately. They are not doing it legitimately. They are lying, cheating, stealing, tricking.

They are stealing the country. They are stealing the country, and there will be recompense. This is God's country. This is modern-day Israel. It is God's country. There will be supernatural intervention if we cannot get it together.

We will see what happens in the upcoming election, and we will see how much that helps. When you have a Supreme Court justice in your pocket, things are pretty serious. OK, brethren, that is just an exhortation.

Now the book is giving an introduction, so you may hear things that you already know. This is just a comment on the difference between the name Elohim and the name Jehovah. And also you might know -- and if you do already know, I would like to remind you -- that the term for the four letters -- because we do not know the correct pronunciation -- in the church, we say Jehovah. The Kabbalists say tetragrammaton, YHVH -- excuse me. The Hebrew letters, YHVH, is the tetragrammaton because they are much more than four letters. And there is a whole philosophy -- whole Kabbalistic philosophy as to what the Kabbalists do with those four letters. And so they are called the tetragrammaton.

Elohim is judgment without mercy. Elohim is a name -- is the name of God assigned to Gevurah, the Sefirah Gevurah. And unless Gevurah is modified through an interaction with another Sefirah, which produces mercy, Elohim, the name of God associated with Gevurah, is judgment without mercy or harsh judgment. Now you should have heard that from me in the past.

The tetragrammaton should always express mercy without any judgment at all. So what Rabbi Cordovero was saying, that is not the case that tetragrammaton is mercy with no judgment and that Elohim is judgment with no mercy. Everything has everything in it.

Tetragrammaton is mercy with some judgment in it, but there is so much mercy that the judgment is almost not noticeable. And Elohim is harsh judgment with so little mercy in it that frequently you cannot see it.

But again the primary influence here and the thing that I have learned that I never really saw it this way is this continuous interaction between the Sefirot, changing them. It is like shades of gray or shades of blue. If you have a circle with 15, 20 shades -- how many shades of blue are there? I do not know, OK. It is a continuous shading, the mixing and matching of the Sefirot and their energies producing a variety of shades of judgment and a variety of shades of mercy.

But the Rabbit Cordavero has, more or less, broken it down to simplify it into either great mercy or little mercy. I think those are the words that he uses. We will get to that eventually, but that is the -- it is not on this page, so I may be remembering the word that he uses incorrectly.

So when we talk about mercy, there is no such thing as an element of God. And let me give you this also. I may, in the past, have told you that the Sefirot are the attributes of God. I no longer believe that they are the attributes of God. In other words this Sefirah is God's mercy; this Sefirah is God's hear- -- judgment. No, God is so great -- he is so great -- that he uses the Sefirot to -- it is the same Spirit of God that flows through all of the Sefirot, but he uses the different Sefirot to express himself differently, to help us to understand what he does.

So for example I am the pastor here. I can be kind to you one minute and bring you down judgment another minute. I can bring down gentle judgment, which I just did before the break when I asked you to please help your sister. That was a very gentle judgment. Or I can be bringing down a harder judgment, which happened on Thursday. It is all me. There is a mixture inside of me.

So these Sefirot -- when we are dealing with any one of the Sefirot, we need to know that whatever the overriding quality of the Sefirah is, it can be lesser or greater depending on the other Sefirot that are influencing it. So by and large, Almighty God is dealing with humanity through these 10 Sefirot in a multitude of grades of energy. There is continuous integration of the energies.

OK, this -- in this chapter he is trying to make the point that mercy, who we would call Binah or mother, he calls understanding. Well, we know that Binah's attribute is understanding. In this book he just says understanding. And he is trying to make the point that even though the overriding attribute of mother, of understanding is mercy, that there is also judgment involved with the mercy because judgment can be merciful. Judgment can be merciful, brethren, than let the person continue walking off the cliff, OK.

So this is his point, that the grades of energy in S- -- in the Sefirot can range, from great mercy to great judgment, even though the overriding characteristic of the Sefirah is mercy. And then he will go on to talk about the circumstances under which understanding, mother, ima -- ima is the Hebrew word for mother. Mother is the name of the Partzuf, and understanding is the overriding quality or attribute of God that is expressed through that Sefirah. But that mercy can turn to judgment when the behavior of the people turn wicked. That is what he is saying.

He talks about minor mercy, minor mercy or major mercy. OK, let me read you the sentence. "In another case the power of mercy increases. The light is revealed. The emanation, the shining forth of the power of God, grows." OK, he is describing the words in the Scripture that talk about great mercy as mountains dripping with wine.

He says, "When the Sefirot bend towards judgment, and there is an increase of judgment but not so strong that it would cause destruction, judgment without destruction, but just some judgment,

it is called minor judgment. But when the increase of judgment is powerful, when anger increases, and judgment rules, as in the times of the flood and the destruction of the temple, when, God forbid, utmost destruction is near, this is called major judgment.”

And we are seeing signs of major judgment coming down with all of this bizarre weather that we are having. I do not think that that decision has been made yet, OK. And this major mercy is designated by a pool of water, so that impotent man that was by the pool of water in Bethesda, he had spiritually made contact with the major mercy of Binah. And then Jesus was sent to him.

Oh, what I wanted to tell you before break that I did not tell you was that the thought occurred to me that the Samekh that came down when I saw that Hebrew letter, coming down in the Spirit -- now remember it is supposed to be a support to help -- if it was for me -- to help me do what I need to do. OK. And the thought came to me that the outplaying of that spiritual impartation was these two ministries that Mary had the dream about -- that she -- well, she thinks the dream was about them -- to establish ministries that have now received our books, and at least they embrace the books.

Tha- -- well, what is it that I have to do? I have to publish the- -- excuse me. I have to publish these books. I have to get this message out. We cannot seem to get past the walls of this ministry. People come into the website. I do not know who they are. I never really -- I used to get emails; I do not hear from anybody, hardly anybody anymore. We need to get the message out.

So the help that that Hebrew letter -- that Hebrew letter signifies spiritual help coming to me. And now a month or two later -- or maybe two months later, these two ministries have embraced the message.

So I think that was at least a part -- and how did that happen? How did that come to pass? I went down to that revival every day. Of course you all came with me, but I am trying to tell you what I did to get the blessing.

Did I know that it would turn out like this? Absolutely not. But I was moved by the Spirit of God. I did good deeds to God. I went down every day, and I gave the money that God told me to give. And I only gave it because it was on my heart to give it, that it was the right thing to do. And look at what came out of it, so I believe that was at least part of the fruit of that Samekh, which was a measure of the power of God that was imparted to me. At least it is begi- -- it has begun to do its work, help to do my job.

OK. Now he is talking here about the two plantings. We are told that God made all of the plants before he planted them in the earth. You may have read that in the Book of Genesis. The planting is what? The souls. The plantings are the souls that will inhabit us, the houses, of the Kingdom of God, the souls of the Kingdom of God. They are the spiritual plants, the seeds, OK. God made them before he put them in the earth.

So Rabbi Cordovero was saying that there are two grades of plantings. The plants were first planted in Binah, in the mother. The seed was planted in the mother, and she transfers the seed down to Malkhut, OK, which is the female the closest to us. Two locations -- and you will see that Rabbi Luria is talking about one stronger than the other.

The Lord Jesus Christ is imma today. He is the mother today, and the daughter, [?who?] is close to us, is Christ in us.

So he says the first -- and he has a different vocabulary, so you are going to have to help -- I am going to help you, and you are going to have to help me to translate the words for you. The first existence -- he is talking about Binah. The first place where the seed was planted -- because the father gave the mother the seed, and the mother passes the seed on down to the son and the daughter. The first existence is the root, so the root of the Kingdom of God in us is in Binah. The first existence is the root, the source, the path -- and that is the Lord Jesus Christ -- through which the second, lower existence -- that is Christ in you -- receives the emanation.

So you [UNINTELLIGIBLE] over there. The seed is coming down from the mother. The father gave the seed to the mother. It is being passed to the female, who is inside of us, Christ in you. And he is basically saying that that is where the root is.

And this is how we stay close to the emanator. The emanator is Primordial Adam, who is the root of all roots because we are rooted -- if we have a soul that comes from God, we are rooted in the Kingdom of God above. The Kingdom of God is in the Lord Jesus Christ today, which is Binah, and he is rooted in Primordial Adam, OK. And that is how we stay close to the original source, which is Primordial Adam.

And the whole idea is to give abundant blessings and spiritual food. It says the -- I do not think this is working too well.

So he says there are two existences, the Lord Jesus above and Christ Jesus below, OK. And it says -- now this is important because in the Scripture -- this is really interesting. In the Scripture it talks about the all.

And for some reason -- I never know what I am doing these things -- I was on the internet, and I came -- what was -- I was looking up something that had to do with this studying. And I came across a webpage from Gary [SP] Amaralt [SP], who I have not seen his webpage in a long time. And he had a whole listing of all of the people as well as ministries that believe in universal reconciliation, believing that all men will be saved. And that is the teaching. The teaching is that all human beings will be saved, and those who died will be raised from the dead.

And I was surprised to see that almost every -- the name of almost every Kingdom preacher that I know was on that list, that they have all gone over to ultimate reconciliation. Kelley Varner, who is now dead, had gone over to ultimate reconciliation.

So this is what Rabbi Cordovero was talking about here, the term the all. This all, it refers to the two existences in which all are included. When the Scripture says, all are included, it is talking about the Lord Jesus above and Christ Jesus in the earth, and I have been saying that for a long time. It does not mean all human beings. It means the whole spiritual family in heaven.

And now he is talking about the -- did anybody ever see that movie, "The Constant Gardener"? There was a movie called, "The Constant Gardener," a couple of years ago. It was about how the drug companies were abusing --

Yeah.

-- the simple people in Africa. I do not know -- I think it was Kenya. I am not sure what country. I may have the country wrong. And I wonder where do they get a name like that? They got the name from Kabbalah, that Binah, who is the Lord Jesus Christ, is the constant gardener, continuously bringing forth new souls and new people into the world. That was where that came from.

So Lord Jesus is the gardener, and the garden is wisdom. And it -- I am going to get there in a few minutes. He is talking about judgment in relation to mercy. I am going to get to that place. He says every female is judgment and the mystery of the tree turned upside-down.

Of course the Malkhut, who is close to humanity, she is upside-down. Her roots are above. She is turned upside-down so that she can receive because Malkhut gives nothing out at all.

I tried to take notes on this, and it did not work. But this is not working either, so let me see what is going to happen here. OK, this is how he explains how mer- -- how the mercy of the Lord Jesus Christ, which he is saying the mercy of understanding, which is Binah, which I am saying is the Lord Jesus Christ, is turning into judgment.

He says once we understand h- -- we need to understand how the wicked people, doing evil deeds here in the earth, change the attribute of mercy into judgment. First wisdom rises. Now he does not explain this here, but what that says to me is that you have to recognize that something is wrong. Wisdom rises that there is sin, and the sources of mercy are stopped.

Now, brethren, I see this happening in me. We need to understand that all of this is going to be playing out through human beings. I could be having great mercy on somebody. As soon as I recognize a wrong motive, the mercy stops. The mercy stops, and what happens? Judgment comes down. That was what happened on Thursday. Mercy -- brethren, mercy cannot flow when sin is present, and everything that is disorderly is sin.

You know what the Lord was talking to me about this morning? How much he loves us. People have no idea how much he loves us because they look at the judgment, and they cannot believe that God loves us. So many Jews turned away from God after Hitler. They cannot believe that God loves us.

But, brethren, this is the reality. God loves us. That testimony that I give you, what he did for that man and that little girl -- God loves us so much he wants to give us everything.

But think of yourself as parents. You cannot give disobedient or rebellious children hardly anything. All that you give a rebellious child is shelter and food, and then you concentrate on bringing them into order because they cannot survive in life with rebellion. If you do not bring them into order as your children, they will not be able to hold a job.

You cannot give the love, which is affection and what we would think of -- judgment is love. Correction is love. But the kind of love that makes you feel good -- you cannot love people who fly in the face of everything that is right. There is nothing for them but judgment and correction.

That is what the Lord was telling me this morning. People have no idea what he wants to do for us, how he wants to be good to us, give us everything that our heart desires. But he simply cannot do it. It is wrong to do it, to give us what our heart desires, when our mind and our behavior is not in order.

If you are looking for a mate, if you want a husband or a wife, and there is some correction that your personality needs, he is not going to give you a husband or a wife of someone that he loves also when he knows that there is something in your soul that needs to be corrected. He is not going to give you a lot of money if he knows you are going to misuse it. He is not going to give you things that will bring curses into your life because you cannot handle it.

And the whole world, the whole culture, the whole Christian, Judeo-Christian culture is writhing, literally writhing, crying out to God, why? Why? Why did my child die? Why am I divorced? Why did my husband die? Why did my wife die? Why do we not have enough money?

And I am telling you, brethren, and I will tell you again and again and again when something is wrong in your life, you need to submit yourself to God and say, what is wrong with me that brought this upon me? Without condemning yourself, without thinking that you are this terrible person, what did I do or what did I not do that I was supposed to do that brought this problem on me? Wha- -- and what must I do to change it?

And if you deal with the problem in any other way than that, God is absolutely limited as to how he can help you. We ought to fix ourselves first.

So that is what he is saying here. The wicked change the attribute of mercy into judgment. First wisdom rises. You see the sin. And the sources of mercy are stopped until repentance -- until confession in sin is brought forth so that repentance can be granted.

Understanding alone -- now that is talking about the Lord Jesus now. Understanding alone causes the arousal of severity. He is talking about Gevurah; he is talking about Satan. Understanding that that was wrong brings forth judgment.

So understanding alone causes the arousal of severity or the arousal of Elohim or the arousal of Satan by the power of the tetragrammaton, which we know to be Jehovah, read as Elohim, Jehovah Elohim. It is the judgment of God coming down.

So this great mercy has be- -- is that not what happened to Israel? Did God not pour out great blessings upon Israel at Mount Sinai? And that same God sent Nebuchadnezzar to take them out, to take Judah out? He sent Assyria to take Israel out and Babylon to take Judah out.

How do you explain this? I have heard so many people say they cannot reconcile the Old Testament with the New Testament. They cannot reconcile the blood and guts of God with the mercy of God.

It is because of our sins, brethren. God wants nothing more than to be merciful to us and to help us and solve every problem. [?Now, see,?] sometimes judgment can have a merciful side to it when it controls its judgment with great mercy. And we know that to be the white throne judgment.

These beginning passages are just a review for you, brethren. I decided to talk about them rather than to just jump right into the stuff about [UNINTELLIGIBLE].

So there is a white throne judgment, and he says severity with mercy, severity with mercy. God shows you what you are doing wrong and gives you the opportunity to repent rather than just wiping you out or wiping out your belongings or wiping out your house or wiping out your finances. He gives you a chance.

And when the wicked ones cause the closing of the sources of mercy -- and that is th- -- we are the wicked ones. We are the good ones, and we are the wicked ones whatever we are. When we are being wicked -- that is what it is talking about here -- our behavior closes the source of mercy.

Understanding does not open up once that door is closed. Understanding, which is mother, ima, the Lord Jesus, does not open up except through the source of severity and judgment. [?And of course?] once wisdom and understanding arises, once sin is identified, mercy is cut off and will not come back until judgment falls, and it accomplishes its goal, which is conviction of sin.

And the Lord has been talking here about sin. We found out that first, when it comes to people being convicted of sin, the first thing that comes to pass is that the person has to recognize that a particular behavior is wrong. If they do not think that that behavior is wrong, you cannot even get to the next step. The next step is, well, that behavior is wrong. Now what you are doing is wrong.

So the person might say, well, I believe that behavior is wrong, but that is not what I am doing. Do you know how many people say that to me? I cannot tell you. I wish I had a dollar for every time someone said that to me. I am not doing that. I am not doing that.

That is why general confession is no good. Well, it is better than nothing. You know, I rebuke you, Leviathan. I rebuke you, rebellion.

That is not doing you any good unless you understand the way it is playing out in your mind and your life. You have to be able to see that what you just did was pride or what you just did was rebellion. If you cannot see that, how will you ever receive -- you -- it is impossible to repent. How could you repent of what you did not do? Of what you believe you did not do?

So first you need to be convicted that that particular behavior is sin. Then you need to be convinced that what you just did is that behavior that you have already acknowledged is wrong. Then you have to sorrow about it. You have to feel bad about it.

You cannot be flip about it and say, oh, well, it is sin. OK, I did it, la-di-da. No, repentance is granted by God. You have to sorrow unto repentance. You see, if you do not feel bad about it, that is as far as you get. So mercy does not come back until the judgment falls and accomplishes its goal to bring the person to sorrow unto repentance.

And we are told here that Malkhut or the Kingdom is called righteous. It says here that the principle of judgment is the mystery of sea. We know that Satan is the sea.

And this, I thought, was interesting. The last aspect of the female, which is Malkhut, is called the court of law.

You know, when we first started having trials here, somebody said to me, I have never seen such a thing in the church, that you held a court here. I have never heard of such a thing. Well, that is because the church is not really functioning as a church -- as the church. And that degree of power of righteous judgment is not in the church.

It is our job to judge all things out of Christ. You do not judge before the time with your carnal mind. That is sin to judge with your carnal mind. But once the mind of Christ appears, once righteousness appears, once Christ is in us, the Malkhut of Christ is in us, once Abel is standing up and their righteousness appearing in our mind, it is our responsibility to judge all things to know what is right and what is wrong and not just out there in the world but what is right and wrong in ourselves and then what is right and wrong in our brethren.

Now, brethren, you cannot be judging what is right and wrong in your brethren and then when it comes to you, all of a sudden, you forgot how to judge right and wrong. That does not work.

First you have to judge yourself, and then you can be a part of God's court. God has a court. We are it. Paul said, do you not know you are going to be judging angels? We are going to be judging the motives of our brethren.

It is a part of the order of God's household, righteous judgment. If it is not in the church, it is because the church is immature. Neither do I see it in the synagogue that I take the Bible class in because it is not there.

Brethren, you cannot be judging people if the ability to judge righteous judgment is not within you. And it is not -- I do not see it in the rabbi that I [UNINTELLIGIBLE]. Righteous judgment is a spiritual strength. You have to be anointed by God. It comes in two stages.

I would say the rabbi in that synagogue he knows a lot -- pretty much what is right and wrong, but he never calls anybody on anything. I do not see the spiritual strength to correct the people there, and you need a lot of spiritual strength to correct the people because -- well, maybe I do see it there sometimes because the people leave. I guess he has his line.

I do not see him correcting the people in everyday things, you know, that say things -- people that say things out of line or have bad manners. I do not see him correcting that, but he did correct one of the men, who left the church -- left the synagogue. You correct them, and they leave the syna- -- you correct them, and they leave the church. That is why rabbis and preachers do not want to do that.

At some point God has to bring the church and the Jews to a place where they will take correction, and it usually comes through punishment. I mean, punishment could be sickness, you know, bad things happening in your life. Something will bring you to a place where you decide to sit down under a spiritual leader and not leave when they tell you something, not leave the church or the synagogue when they say something that hurts your feeling.

Also Rabbi Cordovero makes the point clearly that there is no ascension without wisdom. You see, that Holy Ghost that is in the church and all of this teaching that is in the synagogue, it is all good, OK. But the teaching that is in the synagogue is all old teaching that came forth over 500 years ago, OK.

There is nothing new coming into the synagogue, and the judgment is not in the church. There is no ascension, you see, without fresh wisdom coming down from God emp- -- imbuing you and empowering you and the people that you teach with the life of God. There is no ascension without it.

And the description -- Rabbi Cordovero's description of this -- of the outpouring that is pouring out upon us now that I talked to you about earlier, it is the provision, it is the food, it is the blessings of God. But there has been no penetration yet that would produce new souls, OK. He says further on in the book that we become a reservoir -- I have become a reservoir, OK, that he can -- I am so full that he can just use me any time he wants to pour out upon somebody, OK. But I am a reservoir. I only contain what has been poured into me, you see.

But once you join with the male, he says -- once you join -- and now in another way -- there is a variety of ways that we join because I am joined now because I am getting all of this revelation from him. But in the next stage, once you join, you are no longer a reservoir.

You become a spring, OK. You become a spring from which water bubbles up of its own accord. You become creative. Well, maybe I am a spring because there is a lot of creativity. I -- what I am pouring in is the understanding of all these Kabbalists, and the creativity is bubbling up, so I may be a spring already.

Brethren, I am just talking about myself so that you can understand what is waiting for you. He wants to give us everything. He wants to give us eternal life without sorrow. He does not just want to heal your body. He wants to give you everything.

In his coming he told me that this morning also, and it is not the first time that he told it to me that there is a union coming. It is the male-female union, I guess, that produces the new souls, the penetration, OK. Right now what I have now that you partake of it is that the Christ in me is rising up to where he is. But he is coming down for a penetration that would produce new souls, OK.

And he likened that to Peter's experience where he was fishing, and he could not catch any fish. And as soon as Jesus was crucified and resurrected, he said to Peter, "Cast your net on the other side of the boat," and the net was filled to overflowing.

So, brethren, there is ex- -- a spiritual experience coming. It looks like it is going to happen to me first, you know, but who knows? I do not know. I am just using myself as a -- I do not like talking about myself, but I do not know how else to give it to you, OK. There is a spiritual experience coming and a greater unification that will bring more power to me, to the ministry, to the earth.

And when that unification takes place, we call it the marriage. When that unification takes place, there are going to be a lot of people coming in, and the message is going to go forth. It is going to go forth all over the world.

It is the message of the next move of God. This is the message out of which the female anointing, which is the anointing that blesses your emotions, sets your feet a-dancing, heals, delivers and all of that, is going to go forth. The male is going to come down and join with the female. The female will surround the male. It is going to be a two-sided seed.

So in the previous revival or in the previous move of God, you got healed, but you did not -- you were not seated with Christ. And your healing -- the healings were primarily for the body.

The healing that is coming in the next move of God will be for your body but also for your mind and your soul, for retardation, for severely mentally ill people. And they will be seated with Christ

because that kind of healing is only in Christ. That is what is coming next, but there has to be some -- we are waiting for a new degree of unification to come down, which will call that forth.

And it says here that we are the court of law. The righteous one -- that is Malkhut in us or Christ in us -- is the court of law. So if you do not have righteous judgment -- well, I do not want to say that because I do not know. The court of law, the place of judgment --

And there is different degrees of the court of law. There is different degrees of judgment, OK, of Tiferet conjoined with Malkhut. That is one degree of judgment. Gevurah, which is Satan or Elohim, join- -- conjoined with Malkhut -- it is different degrees of judgment depending on what the sin is. Everything is a different gradation of judgment.

He is talking about the congregation of Israel here, which is, we will say, the Israel of God. The congregation of Israel is -- was called by the name Adonai. That is the name of God associated with Malkhut. And Kingdom, that is -- again that is Malkhut is called the congregation of Israel in the last aspect in the lowest Sefirot of Kingdom. That is what it is saying here if I am understanding it correctly. And the last aspect of judgment found in it, because of its power to judge the world, it receives but does not give forth.

Well, I am just going to say that the -- that Malkhut is called -- it is us. Malkhut is in us, OK. The Israel of God and the power to bring judgment and eventually the power to judge the whole world. Brethren, that is what is coming. We are waiting for the power to judge the whole world to appear in humanity to set everything straight.

What is he going to do with all these nuclear warheads in Iran? I do not know. I just know that he -- that the righteousness of God -- that the male and the female together -- have to appear in the flesh and go through the -- because the -- all of humanity has one soul tie. We are all one soul. Once he gets into the flesh, he is going to flow through that soul tie and deal with people individually.

You see, at one point I said, well, how is this going to happen? Maybe he is going to flow through the hallway, you know, through the unconscious part of the mind. And just everybody will lay down their weapons, and everybody will love everybody.

Brethren, that -- it cannot be like that. I know that it cannot be like that. It cannot be like that because people have to be convinced that what they did was wrong, or they are just going to do it all over again.

The question is what kind of judgment? Maybe he is going to flow through it, through the unconscious part of the mind, and everybody will put down their weapons and come to class and start learning the doctrine of Christ and Kabbalah and deal with their sins so that they can get a change of nature. So you cannot get a change of nature by the Spirit of God just flowing through the unconscious mind. That might stop the aggression, but the change of nature only comes through conviction and confession of sin and a literal changing from the old man to the new man.

So there has to be some form of judgment. The question, will it be God wiping out the -- half of the earth? Or will it be sitting in a class like this and having their sins revealed? So we will hope for the second, that the appearance of Christ Jesus in the earth will bring an end to hostilities and bring the people under instruction. That is my hope, but I do not know. God did not tell me that. I do not know how it is going to take place.

OK. He is talking here about the uniting of the names. Elohim alone is less powerful than Elohim together with Jehovah. He says every simple attribute is mixed with the other. It is just a question of the degrees in which they are mixed.

So I skipped this whole chapter. I did not think it was pertinent.

OK, now here this is what I was talking to you about, that we have to climb up. And when I say we, I am talking about Christ in us. It is the same old story. We are the wineskins. We are the animal. We are the shell.

But Christ is growing up in us, and when we submit ourselves to God, and we pursue the word of God, we become Christ. We become the skin of Christ, so we are Christ. We become one. And this is where he is talking about climbing up, which is what I was telling you about.

The Sefirah of understanding -- that is Binah or the Lord Jesus -- is called ascent by Rabbi Cordovero. "If the righteous of Christ in you [?managed?] to climb up to the attribute of ascent" -- he is talking about Christ in you climbing up to Binah, to where the Lord Jesus is. That is climbing with your mind; that is climbing with your soul, OK.

We are talking in terms of the doctrine of Christ. We had to get into the heart center, to the aerial center, if you remember that. And then we are supposed to rise up, and the archangel is supposed to come down with a great shout. And forever we will be with the Lord. That is what he is talking about here in the Kabbalah. We have to climb up; we cannot just sit where we are and wait for him to come and snatch us up with a rapture. That is not how it works.

So if the righteous -- that is Christ in you -- [?managed?] to climb up to the attribute of ascent, which is the Lord Jesus, it -- now this is interesting. It reads, "any decree in the world." That means if Christ in you can make contact with the Lord Jesus, if you are having a problem, if there is -- if you are -- if there is a crisis in your life -- we had a flood in here recently. If Christ in you can touch the Lord Jesus, it will break any curse. The Kabbalah does not say curse so much. They say decree. There is a decree against you.

If you can just -- if righteousness in you -- and of course first of all, righteousness has to be in you. If you can make contact with the Lord Jesus, it will break the decree, and I believe that that is what happened where the flooding was taking place.

That is what happened with me. I was dying from premature death. That curse of premature death, that decree of premature death was broken over me.

And I have that relationship by the grace of God. When I pray most of the time, he answers me. Maybe he answers me all of the time. I just do not have the nerve to say that.

And that was what happened with the flooding situation. I gave you all a testimony on it on Thursday. I do not know if that was -- be uploaded or if we decided to upload that or not. I do not remember. It is not on Ustream, but it might be on the FTP site, OK.

Christ in me went before the Lord Jesus and said, how do I help them? How do I help them? They are flooding; the water is rising. People in that geographical area, their houses -- they lost houses. People were evacuated, but not the brethren from our ministry. That is -- that was my prayer, how do I help them?

What did they do to bring this on themselves? Or what did they not do that they were supposed to do? And that simple prayer brought forth a whole dissertation on what they did that was wrong that opened them to this judgment.

And now they are working their way through it. It was affecting their finances because they could not get to work. And I got an email this -- I think it was this morning that I got an email saying that business was really coming in. I think the water is just starting to go down, or it has stopped rising. And their finances are starting to flow.

You see, once the flood came in, once it manifests in the natural, then you have to deal with the natural. Whatever the natural progression would be with a flooding like that, however long it takes to do down, God does not speed it up. He does not make the water go away sooner. You have got the problem. You have got to deal with it in this natural world.

But the first thing that broke were their finances, a big increase in finances. And the water will disappear, and everything will be OK.

So that is the key. That is what we need. All of this -- and, brethren, I am not -- everybody has to do what they can do. I am not knocking anything.

But in the Spirit-filled church, people get sick or people flood or people have a problem. And they have prayer chants, and then they have everybody praying and praying. And God honors it, but that is not the real thing, you see. That is him honoring the prayers of the children, but that is not how it works. That is just because they are babies, and God has mercy on them.

He wants us to have the more mature experience. He wants Christ to rise up in us. You see, the spiritual church does not have Christ. They have the Holy Spirit. Once Christ is in us, he wants us to be asking him what we did or did not do to open us to this problem. That is what he requires of us.

So that is what it says here. If the righteous -- that is Christ in you -- [?managed?] to climb up to the -- manages to touch the Lord Jesus, manages to climb up to the attribute of ascent -- if Christ in you can touch the Lord Jesus, it reaps any decree in the world. It cuts down -- and a reaping is a cutting down -- any decree in the world. You have to be able to access him, see, and the Holy Spirit does not access him in this way.

When he hears all the prayers of the Holy Spirit, he has mercy on the people. It is not the same thing. And sometimes the Holy Spirit prayers work. And sometimes they do not, and the people die or whatever happens to them. If you want the decree broken, you need Christ formed in you, and Christ formed in you has to be able to touch the Lord Jesus.

And what has to happen to you to bring you to that state that Christ in you can access the Lord Jesus is you have to die to self. You have to divest yourself of your own selfish motives. Brethren, we are all selfish. Selfishness is just immaturity. We are all selfish, some a little more, some a little less. It is just immaturity. We need to understand that God's priorities are more important than ours.

It is really not all that different from growing up and getting married, and you find out that the priorities of the family are more important than your personal needs in most instances. And if, God forbid, you are sick, then the whole family rallies to help you or at least they are supposed to. But in general if everybody is well, you need to die to self and do what is best for the family as a whole.

It is the same thing in Christ. You need to die to your own desires. Maybe you are doing that in one area and not in another area. So you all need to be asking the Lord, am I dying to self in one area but not in other areas? Is there any area that I am not dying to self in? Please, show it to me. He wants you to talk to him.

And we may get to it today; we may not because I do not remember exactly where it is. But at one point he talks about something that I have also been telling you.

Are they in the basement?

Mm-hmm.

OK. Only on Thursdays and Sundays, they are in the basement. Who works on Sunday at 4:30? Who is in the basement at 4:30 on Sunday? OK.

You need to ask the Lord questions. This is the way the Lord Jesus, who is our father, relates to us. Think of yourself -- well, I do not know if that was a good idea. We are the children. We are supposed to be asking the questions.

When you have little children that say, Mommy and Daddy, why? Why is the sky blue? Why is the grass green? You know, most of the time, our relationship with our children is teaching them. What do you talk to a 5-year-old about? You teach them. Look at the birds, Sonny. Look at the robin redbreast. Look at the traffic light. Look at the rainbow in the sky. But then when the child starts asking questions, that is a higher degree of communication.

So Lord is saying, look at the rainbow in the sky. Here is the Bible, OK. That is the -- here is the Bible. Here is the rainbow in the sky, you see. Look at that. Look at that. Genesis, Exodus, look at that.

That is what God is saying to us. That is how he communicates with us. Look at that. Hear that nice song? You want a deeper walk with God? You have to ask him questions. Why am I sick? Why am I sick?

Do you know that that might have been one of the -- that question might have been one of the questions that started me to a whole new phase of understanding with God? I was in a meeting, and everybody was dancing around. The music was playing, that song that says if that -- it is a Scripture -- if that Spirit that raised Christ from the dead dwells in you, it will quicken your mortal body. It is a song. And I was sitting on the pew. I could not get up, and I could not get up.

And I am watching everybody dance around, and I said, Lord, I have that Spirit. Why is it not quickening my mortal body? And it answered me right on the spot. He says, you do not have that Spirit. You have the Holy Spirit. That is talking about the Spirit of Christ.

You want a deeper walk with God? You have to ask him questions. If you do not ask him questions, he is saying, look at the rainbow, Johnny. Here is the Bible. Look at David in the Bible, Johnny. That is all he has to say to you until you ask him questions. You need to say, why did that happen to me? And what do I need to do about it?

And that is how you touch him, you see. And that is how you establish this relationship with him. This is how you establish intimacy with the Lord Jesus Christ until your relationship arises or ascends to the point that every time you call, he answers you. And decrees break. Judgments break. Curses break.

Why? Because he wants nothing more than to break the curses in your life, and he wants nothing more than for you to be a priest that will help break or channel the breaking of the curses in other people's lives. But he cannot do it unless you humble yourself before him in that way.

I thought God could do everything? Well, he will not do anything that will hinder your spiritual growth. And God has trouble getting us to listen to him. We do not want to listen to him. We think, but we just cannot hear him. And a lot of people say, God is not talking to me. But he is talking to everybody. We do not hear him, you see.

So the -- one of the ways he gets our attention is by not saying anything to us. He gives us the silent treatment unless we actually ask a specific question.

And it says here the reason is that whoever clings to the attribute of ascent -- that is the mother, understanding, the Lord Jesus -- is safe from any damage, evil or loss. That means if you could touch him -- you see, that woman, she touched the hem of his garment. You see, she did not touch his physical garment, brethren. She touched the spiritual life inside of the physical man Jesus, you see.

Once you establish that relationship, that intimacy, with him that every time you call him, he is there, you are safe from any damage, evil or loss. If you are sick, you get healed. If a car accident is waiting for you, you escape.

I should have died a couple of years ago. I was almost in a terrible car accident, and I completely escaped. I still -- when I think about it, I still say, oh, my God.

Now he talks about Christ. He is calling Christ Kingdom here. He says if you can touch ascent, or the Lord Jesus, you are safe from everything, but while you are down here in Kingdom -- he says Kingdom, or Christ, is like a lily surrounded by thorns. There is fuss, trouble, loss and distress in that place. But from understanding and above, there is only happiness; for everything is complete.

But we are still down here. We have to bring that power of the higher world into our earth. Not that our part -- well, the Lord has to come down. We have to do our part so that the integrated power of the tetragrammaton not only dwells in us but that it brings the whole Kingdom of God into existence.

I do not believe it is formed, fully formed, yet. I do not believe this new -- this city that I told you about at the beginning of the message, I do not think it is fully formed yet. There has to be the male and the female child. The male and the female child have to marry. And it is their marriage that will produce this city, the spiritual Jerusalem. You have to be the two cherubim. It is being formed; it is not for- -- it is not built yet.

And then we know that after it is formed, it has to chase away and destroy the existing city. I never see that kind of warfare in this Kabbalistic writing, but we know that it is there.

It says here that judgment is dependent upon understanding, but we said that already. Here he gives a whole -- I do not think I am going to go into this, but he gives a whole exhortation on what it means that it says that God ha- -- that God smells a sweet savor of your sacrifice. Basically what he is saying -- basically what this sweet savor is -- I will tell you this -- is reconciliation. The sweet savor is reconciliation. That is what he is talking about.

He says -- he -- God talks about anger. The mind of Christ or the peace of God appeases anger and restores calm. Brethren, anger is not of God. No matter what goes on in your life, no matter

what happens to you, if you are responding out of anger, you are not in Christ. You are in your carnal mind, and God cannot solve your -- how are you going to touch the Lord Jesus to break the decree if you are not even in Christ? It is you in your carnal mind.

So all of these laws and rules, they are for your own benefit. God just wants to help you. If you get into a problem with somebody -- and I practice this. I would not tell you anything that I do not practice. You need to deal with your own sin first, and then everything resolves itself. If you just follow the rules, recognize that anger is sin, that pride is sin -- you need to recognize pride in yourself and know that it is sin.

Rebuke your own pride. Forgive your enemies, and turn it over to God. And maybe when you turn it over to God, he will tell you to say something to them. He will give you wisdom. He will show you how to proceed. And maybe he just wants you to drop it.

If you -- to be at this stage of your development, you need to understand that anger is totally and absolutely unacceptable. Even if you are right, you are wrong. If the issue that you are angry over is legitimate, God has nothing to say to you when you are angry or when you are in pride.

You need to be in Christ. To go before God and ask for help, you need to be in Christ. He does not help the raging carnal mind. He just does not. And that is right. He is right.

There was a time that I did not think that was right. There was a time that I was angry a lot. I was angry often, and I thought it was justified.

But the Lord taught me that anger is never justified. I am a much happier person since he delivered me from that wrong thinking and wrong behavior. I know as soon as I am angry, I need to withdraw and pray and rebuke it. You cannot expect any help from God when you are angry.

And he is not punishing you. It is just that when you are angry, your carnal mind is covering over Christ. And deliverance comes from the unification of Christ in you with the Lord Jesus who is above. They have to join to bring forth deliverance. And when you are angry or in pride, your carnal mind is covering Christ. And there can be no union between Christ and the Lord Jesus, and you are on your own. That is not a good place to be.

Now he says here that the Torah -- the Torah is the five books of Moses -- was given through severity -- that is Elohim. Therefore the power of severity necessarily increased.

Brethren, what God is doing for us now -- severity is Elohim, Gevurah, judgment, the sowing and reaping judgment. What he is giving us now, he is giving it to us with judgment. You cannot receive this message, you cannot understand it and you cannot receive the reality of it without judgment. The whole world was founded on judgment, the righteous sowing and reaping judgment. Now on so- -- in some occasions it is possible to understand this.

It just really blows me away these carnal people or people that are not in God that apparently have read all these Kabbalah books and understand them. I have told you this before. I am where I am today because of my walk with God. Before the Lord called me, I could never have understand this material. So I do not know how -- I do not understand it, but I know that there are people who are not in God that can read this and understand it.

And a lot of them are in Hollywood, so maybe they are spiritual in another way. Maybe they are doing things they should not be doing. I do not know, you know.

But what God -- when God gives us of himself, he gives it with judgment. For everything God gives us, we have to die a little to our carnal self. There has to be judgment with it. It is the way everything is done.

Just think about growing up. For some people teenage years are hard. Well, you mature through the pain. You mature through the pain of first love, of disappointment in love.

You -- I saw this interesting movie once about a young man. I think he was 13 years old, and he was at a resort with his mother. Met an interesting character who he thought really liked him, a man who he thought really liked him. And he told him, a German -- it was a German man told him a parable about how at the end of the parable, the child dies. And he was giving it to him, little by little, the -- in the little voice thinking, well, the child physically dies.

But the end of the movie was -- the moral of the movie was that, no, the child in the little boy's heart died. And it turned out that his mother was in trouble -- a 13-year-old boy. And he rose to the occasion to rescue her and save her.

And the end of the movie was the child is dead. He became a man. He died to his childish thoughts that his mother was perfect or whatever else his childish thoughts were. And he matured, and he rose to the occasion. He did what he needed to do to protect his mother, and after that he died to his childhood notions and idolatry of parents, you see.

Everything that God gives us, which will produce growth, to receive it we have to die to something of our carnal self that is not right or not real. You cannot hold onto both, you see. The -- it is not even natural to think that you can hold onto it because we are being taught wisdom for the specific purpose of maturing us. So if it does not mature us -- even if you learn the doctrine, but it does not mature you, what good is it?

Paul said something like that. I could speak with tongues of angels. I could -- I do not know if Paul said it. But I could memorize whole Scriptures. What good does it do you if it is not maturing you as a human being, if it is not producing compassion for other people in you, if you are not becoming more and more like God? What good is all of this knowledge? What good is speaking in tongues? What good is praying for someone and seeing them healed? Although for that person, they are happy about it, but for you as a human being, what kind of growth is that producing in you?

It is only for a season because it does not produce growth, you see. The gifts of the Spirit do not produce growth. You become a blessing to other people for a season. But the possibility of you thinking more of yourself than you are is very great. So you have to lose the gifts of the Spirit because you are not great because you prayed for someone, and they got healed. It was not even your power. It was God's power.

So we see the wisdom of keeping the gifts only for a season. They will stop us from maturing. Do you know how many people I know that think that spiritual gifts are the sign of spiritual maturity? A lot of people. If they have discernment, or they see -- get words of knowledge, they think that they have arrived.

So God must remove those gifts from you because you have a false conception of your degree of maturity based upon those gifts. He must remove them so that you can truly mature, and eventually they dry up probably for that very reason.

OK. So the Torah was giving us severity, and what -- he is giving us the Torah today, deeper grades of it, and it is coming with judgment. There is no other way to get it.

He says judgment is close to wisdom. And here he talks about two kinds of judgment, which I think is very important because we know there are two kinds of judgment. There is the sowing and reaping judgment, and there is the white throne judgment. He says right here, there are two kinds of judgment. The former is anger and judgment. The latter is the wine of understanding.

The sowing and reaping judgment is the anger of God. The sowing and reaping judgment is the anger of God. Now it is not a human anger, but what you reap, you will sow. But the second kind of judgment is wine of understanding, which brings happiness but without intoxication, without a bubbling up of that judgment. Now when that judgment returns to its source and exhilarates, it turns into happiness and emanates even into loving kindness and beauty.

The meaning of joy for all united together is the aspect of joyful judgment. Now it may not seem joyful at the time, but it all depends on how you look at it.

Those brethren that were suffering from the flooding, when judgment came, when I shared with them what the Lord had told me was the source of their problem, I think they might say that they were joyful in hearing the truth. They were joyful at the -- at their reasonable belief that deliverance was to follow their embracing of the truth. That is a form of joy. Now maybe they were not dancing as if nothing was wrong, but that is certainly a form of joy, knowing that deliverance is on the way, that the source of the problem has been delivered to you, that you have received the correction and done what you n- -- did -- done what you needed to do, and you were happily, joyfully anticipating deliverance.

When the sowing and reaping judgment afflicts you, there is no joy. You can die from it. You can die from it. You could lose all of your fortune. There is no joy in that.

How are we doing? I did not think it was going to, [?Will?], but it seems to be working out OK.

Now this is very interesting. He talks about judgment -- the possibility of judgment coming only from below, like from Christ in us from below. But he says when the higher forces, when Elohim -- I -- what does he say? Elohim only? It could be the Lord Jesus also. When judgment comes from above and from below, it becomes destructive. OK, judgment can be coming alone from Christ in you, but when the problem becomes severe enough for the Lord Jesus to get involved, and the judgment is coming from the unification of the two forces, from the Lord Jesus and Christ in you, it can end in some kind of destruction.

So let me read what he says here to you. Now when he talks about the supernal fire, he is talking about being [UNINTELLIGIBLE] with Jesus. "As long as the supernal fire is gathering force, the smoke that is judgment below" -- he is calling the judgment that comes from Christ in us smoke. "The judgment below rages and is more destructive when the Lord Jesus joins with him. For once the fire started, it does not stop until judgment has been executed. But when judgment below is not intensified by judgment from above, it performs the judgment and stops without being destructive."

You learn your lesson. You say you are sorry. Maybe you have to do one or two little things to make it right. And it does the -- no more destruction is necessary. But when the Lo- -- when it gets severe enough that the Lord Jesus gets involved in the judgment, it can be very destructive, which means you can suffer some kind of permanent loss. There are people that lost their homes in that flooding.

It says that when "there is no emanation from above" -- that is like saying when the Lord Jesus is not involved -- "understanding" -- which we call the Lord Jesus -- "when there is nothing coming from above, the lowest severity" -- that is Christ in you -- "and its powers stop." They do what they are going to do, and they stop. "And the smoke exists only from the power" -- fire -- "and when anything is added to this judgment." When the Lord Jesus above adds to the judgment, that is when it gets destructive. That is what he is talking about.

He says, "The attribute of kindness is greater than the attribute of punishment. For kindness increases, and punishment decreases. This shows the greatness of our creator, who desires mercy and the preservation of the universe."

His will is always mercy. I know there have been times in all of the years that I have been a pastor that I have really begged people to do the right thing. I really have. I went through that stage. I do not know whether I would still do it today or not, but I have literally begged -- I had that memory today, for some reason, of one person that I was literally begging them to just -- would you just please do what I ask you? And they actually got angry at me. They did not like it.

God just -- he just does not want to hurt you. Everything that happens to hurt us is because he just could not get to us with reason, with normal reason. Just do what you are asked to do.

Maybe you do not hear what you asked to do, or you do not understand that you do not have a choice. You do not understand that you do not have a choice, you see. Just do it. Just do it. Just do what you are asked to do whether it is God or it is the rules in the ministry or it is your husband or your wife or the clerk at the supermarket. Just do it. Just do it. Put an end to any conflict as soon as possible. Just do it.

You do not have to be right. You think you have to be right. You have a pride problem.

Well, this is interesting. He is talking here about how the divine presence, which would be Binah, understanding, he says, was given to the nations because of Israel's sins, but he does not understand that it was given to the nations -- how do I say that?

His presentation is that it does not belong to the nations. That -- this is what he is saying. The divine presence does not belong to the nations. They are more like a caretaker, someone taking care of somebody's money and doling it out to them. They do not see the Lord Jesus Christ and all of Christianity as being given to the nations, not just as a caretaker. It is now theirs. No, he does not see that.

I wonder what would happen -- of course this man lived in the year 1500, somewhat, 1500, 1500 and -- well, he had to be around 1540 when he started doing this. I wonder what would happen if some of these great sages got down on their knees and asked God what they did -- what did Israel do wrong that they are under judgment for 2,000 years?

They were in Babylon for 70 years. They were in Babylon for 70 years. What did Israel do? It is more than 2,000 years, and they are still under judgment. Is anybody -- is there any Jewish person down on their knees saying, what did Israel do for 2,000 years that they are still scattered across the world? And look at what is going on in the Middle East with Israel? Is anybody asking? Are they so sure?

I do not know that they would say that they are innocent, but what they would tell you is that God s- -- and this was said to me personally -- God still has not forgiven us for the sin of the golden calf. They take it back to the sin of the golden calf.

So what is the next question? If the question is what did I do? What did Israel do? And the answer does not leave anything to really do about it, well, we said we are sorry about the golden calf. Moses burnt the golden calf. There is no more golden calf.

What is the next question? Somebody, what is the next question?

How do I get the curse [reversed]?

Well, that is OK. I asked a general question. That is OK.

Then -- well, the next -- that is true, but formally you are supposed to be asking what did I do? Or what did I not do that I was supposed to do? But that is the answer. Well, what do you require of us, right? We took care of the golden calf then when it happened. What was that? 3,000 ago, something like that. It was 2,000 years since the destruction of the temple. It is probably 3,000 or more years since the sin of the golden calf.

Something is wrong with this picture. What are we not doing that we are supposed to do? Is any Jewish person, any s- -- rabbi asking this question? Well, maybe there are rabbis asking the question, and when they get the answer, nob- -- the rest of Jewry does not believe them.

[?I am not?] saying that judgment can come forth from Tiferet. That is where Christ Jesus is. There is a judgment that comes forth from Christ in us, and there is another [UNINTELLIGIBLE] judgment that comes forth from Christ Jesus. And the divine presence was given to the nations because of Israel's sins. Well, he does not say what the sins are.

Well, he is saying here that the Kingdom of heaven exists in two plateaus, that it exists in Binah. It exists with the Lord Jesus, the Kingdom of heaven above and that Christ is also the Kingdom of heaven. And the Kingdom of heaven above, which we know to be the Lord Jesus, is called the feeding mother. It was called the Kingdom of heaven; for she unites with her lover. Kingdom unites with heaven, which is Christ Jesus.

He says that the emanation or the outpouring or the glory of God, the power of God, leaves her because of the wickedness of the sons. Sustenance, spiritual sustenance, that we are experiencing here leaves the mother -- that is where the Lord Je- -- the level of the Lord Jesus -- and she has to leave the king's palace, God forbid.

He is talking about what happened in Israel. The Lord Jesus Christ is seeking to dwell permanently with Christ in us. Right now I do not think there is a permanent union. That is his desire, to dwell permanently with Christ in us in this house, which then becomes a palace. It becomes a palace. But if the human being is doing wickedly, then the Lord Jesus will leave.

What does he say here? Let me give it to you exactly from the book. "If the person sins, then the Lord Jesus would leave, and the sustenance" -- the provision -- "leaves the whole palace. And that is what happened to Israel."

In another place, which you will prob- -- I do not know where it is, so I do not know if we will get to it today or not. He talks about how the food, the sustenance, that is in Israel today is all recycled sustenance. It is all of this work that was put down in a book, you know, over fif- -- over 500 years ago.

Before that it was not writ- -- it was just -- can you imagine all of this material just being retained in people's minds? That is -- this was the power of the mind of Israel when from -- that was connected to God. And now this is 1,500 years after the part of -- after the departure of the anointing, and all of this is still being given by word of mouth from one generation to the next.

They had the whole Bible. They did not have Bibles. Everything was in their mind. The teacher would start. The rabbi would start talking, and they would be required to know what he was talking about. That is what God wants to do for us.

You see, that did not happen in the previous move of God. Physical bodies were healed. Intelligence was not increased. Retardation was not healed, you see. It was just the physical body. The next move of God is going to increase intelligence, heal emotional and spiritual and intellectual deficiencies. We are supposed to be geniuses.

That is the end of that chapter. I do not think we will talk about this or this. Well, maybe we will do a little bit here.

He is talking about the statement in the Scripture, which is a prayer for Jews, Hear, O Israel, the Lord your God is one God. And they call that the Shema. That is the Hebrew word, Shema Yisrael, hear, O Israel. And Jewish people are commanded to say that tw- -- I think it is twice a day, once in the morning and once at night.

So he is talking about the unity of Israel. Now in the church, we have violated that unity with what doctrine? Does anybody know? Hear, O Israel, the Lord your God is one God. How is the church violating that? [CROSSTALK]

[CROSSTALK] trinity.

Yes, the trinity. Yes, the trinity. Yeah. That is what he is talking about here.

He says, "If one could conceive any cessation or stopping of the emanation of the power of God being poured out upon us, and spirituality would return to its source." He said the world would be destroyed. And I have told you that many times.

I -- the way I have expressed it to you is that this whole world is the visible outplaying of an -- of the illin- -- of the spirit of the illegitimate spiritual child, Cain, who is the offspring of the serpent and Fallen Adam. OK, there was a child, an illegitimate child, born from the adultery of Adam and the serpent.

And that spiritual child, Cain, exists in the astral plane, and it is the astral plane or the Yetzirah of the other side. It is not the Kingdom of God. It is called the kingdom of darkness. Cain is the kingdom of darkness, and the man of sin that we read about in the Scripture, that is the -- what is the right word? That is the descent -- I hope I got this right, Lord. That is the des- -- the man of sin is the descent of Cain -- who is in Yetzirah or the astral plane -- the descent of Cain to take up residence in h- -- in physical humanity.

See, that is what is in the process of happening right now. Satan and Leviathan think they are going to succeed, that they are going to bring forth the manifestation of their offspring in human

beings throughout all of humanity and do great evil through us. The evil that you see going on in the world today is just the first strains of -- evil to who? Evil to us. Evil to the skins.

When Cain appears in human flesh, his name changes to the man of sin, and of course the man of sin is the full integrations of the powers of Satan, Leviathan and Cain appearing in the flesh. Look at what the fallen mind of man is doing now. Euthanasia. They are killing everybody that they are not stopped by law from killing who they think is no longer a productive member of society. That was -- that is what they would like to do, kill everybody that is not a productive member of society. They like to experiment on us, make us slaves.

And now the -- that is with all of these restraints in place. I cannot even begin to imagine the horrors that would be in store for us, the skins, when the spiritual man, living through us, is the man of sin, which is the name of the integrated powers of Satan, Leviathan and Cain, the integrated powers of Satan, Leviathan and Cain and Abel. Abel would be captured and in there, yeah.

And we would have -- the skins would have no power but to do what the hand inside of the skin -- or we would be the gloves. They would have no power to resist what the hand inside of the glove was doing through them. So that is what he is saying here.

This unity, Hear, O Israel, the Lord your God is one God -- this unity is not proclaimed for the purpose of bringing more emanation to the creatures. We are the creatures, OK. We are not commanded -- well, I do not know where that command comes from, but as far as the church is concerned, we are not required to say, Hear, O Israel, the Lord your God is one God. But we are commanded to know -- well, I guess we are commanded to say that, but we are not saying it. We are saying, Hear, O Israel, the Lord your God is three Gods.

Now the natural Jew actually proclaims the statement twice a year -- I am sorry -- twice a day. I believe it is twice a day they are required to say it, but you do not have to. Between you and me, OK, you do not have to say those words to be proclaiming it. Do you know in your mind, in your heart, in your soul that there is only one God? OK.

And the people that believe in the trinity, they are not saying the Lord your God is three Gods. You know, they do not say that, but they will tell you, you know, God the Father, God the Son and God the Holy Ghost. And they will preach it, and they will talk to you about it. And they will do it 10 times a day, singing songs about the holy trinity. Amazing, is it not? It is really amazing, is it not?

So he is saying here the purpose for proclaiming the unity -- so let us put it this way since we are not under that law to actually say the words. The purpose of believing that God is one God and knowing that he is not three Gods -- the purpose for it is not to bring more spiritual food or spiritual power into the lives of the creatures, which we are. He is saying that is not the reason for knowing that there is only one God.

The reason for it is to unite all of the Sefirot -- that is all of us, OK, and the Sefirot in us -- to unite us down here -- to unite all the Sefirot, one by one, to the emanator. The New Testament says that all things should be gathered unto the Lord Jesus Christ. All things in heaven, all things in earth should be gathered into one in the Lord Jesus Christ. That is what he is saying here.

“The purpose is to unite all the Sefirot, one by one, to the emanator” -- that is Adam Kadmon; that is Primordial Adam, who is inside of the Lord Jesus -- “and to make him king over all existence great and small” -- to make Primordial Adam, whose name is? The name of Primordial Adam is?

Adam Kadmon?

Adam Kadmon?

No, what is his name? What is his name in the earth today? What is his name?

Christ Jesus.

Christ Jesus.

The Lord Jesus Christ, the Lord Jesus Christ. That is his name. OK, we call him Primordial Adam.

That is a generic name. Me, woman, me, human, generic name. Primordial Adam is a generic name, got it? So that is not a name. Me, human, me human women. Who are you? Me human woman. What is my name?

Sheila.

Sheila.

My name is Sheila Vitale. So Primordial Adam -- he is saying I am Primordial Adam. What is his name?

The Lord Jesus Christ.

The Lord Jesus Christ.

The Lord Jesus Christ is his name. So the purpose is to unite all of the Sefirot, one by one, unto the emanator -- the emanator is Adam Kadmon, and we know his name to be the Lord Jesus Christ -- and to make him -- and the two are one -- and to make him king over all existence -- that is people and spiritual beings -- great and small for the purpose of teaching that he -- Primordial Adam, whose name is the Lord Jesus Christ -- is the cause of their existence.

That is our job. This is the reason we are saved. It is the reason Christ is being formed in us. It is the reason there is going to be the consummation of the marriage, right, so that we can tell

everybody in heaven and in earth, human beings and spiritual beings, all existence great and small that Primordial Adam, whose name -- personal name -- is the Lord Jesus Christ, he is the king.

He is the k- -- you do not know he is the king? Everybody out there. I do not mean people here. I am playing. Everybody out there, he is king. The Lord Jesus, whose name you take in vain every day, that is the king.

He could kill you in a second, but he loves you. He is trying to communicate with you so that you do not have to die. He has -- he is the king; he has the power of life and death over every existent in this planet, on this planet.

And he is the one who is the cause of your existence. You would not exist if it was not for him. And that is why he is king over the whole planet, over all of humanity. He gave you life, and he sustains your life from nanosecond to nanosecond every day. And therefore you should honor him, and you should obey him because he could change his mind in a second, and you would be gone like that.

And not only that, but he wants to make you permanent. He wants to give you immortality. He wants to give you every good thing that you could imagine and things that you cannot imagine.

So therefore we are telling you that there is a king over humanity, and if you would just stop crying, you will get your ice cream. See, that is what he is saying to humanity. What are you crying for? All you have to do is stop crying, and you can have your ice cream.

Now, brethren, you need to be spiritual to hear this, that people in pain, people suffering for all kinds of reasons, people in physical pain, people in emotional pain, people in mental pain, people out of their minds, you know, people deformed, people dying, people -- amputees, you know, that that kind of pain -- brethren, you need to be spiritual to hear this. From God's perspective you are crying because you could not get your ice cream.

How can God see it like that? It is pain that has a beginning, and it will have an end even if the end is death. It is temporary pain, you see. He [?want?] that you did not have that pain. He would prefer that you did not have it, but you only have it because of your own sin.

So therefore he looks at it, and he says, what are you crying for, little girl? Just do what I tell you, and you will be OK. From his perspective all of the terrible things that happen in this world had a beginning, will have an end. It is a bad dream, all because Adam was disobedient, committed adultery and brought forth an illegitimate spiritual child into the world.

The answer to our problem is to bring forth the legitimate heir, you see, heir, H-E-I-R. God wants to bring forth the legitimate heir and to remove the counterfeit, but we have to do our part. We have to find out what he requires of us and do it because we can do all things in Christ, which strengthens us. There is nothing that we are incapable of doing that God requires us to do.

I did not say it would be easy, and I did not say that you would necessarily be able to overcome immediately. But there is nothing that he asks of us that we cannot do without his help. And he wants nothing more than to help us so that we will stop crying.

God, my mother. God, my father. God, my children, my children. God, my pain. God, my this. God. He wants us to stop crying.

So the Israel of God needs to know that we must proclaim his unity. And we also know, but it is not written here, his name. There is only one God. His name -- well, look, see. It is -- I am going to say his name is the Lord Jesus Christ. It gets confusing.

Jesus is not God. He is the name of God. He is the garment that God dwells in. And you can access God. You can talk to God. You can get a message to God. You know how kids write letters to Santa Claus and mail them? You can talk to God and get an answer back through the Lord Jesus. Because anybody could talk to God, but he only answers you by the Lord Jesus, his name.

You know, brethren, I see a little girl right now in an airport, and she is screaming and crying to her parents. And I would -- do you know that I would have loved to pick up that little girl? She probably would not have gone to me. I would have wanted to hug her and kiss her, but she was not calling my name, you see.

So you -- the whole world is crying out to God. He is crying. They are crying out to God. He hears them, but his answer comes through the Lord Jesus. And if you are crying to the wrong person, you are not going to get the answer.

See, that is what happens when you idolize me. You can come to me with your problems. I will intercede for you. I will use -- we just found out what the word merit means. The -- Christ Jesu- - that is Christ Jesus that is in me. It is not -- my merit is not good deeds that I have done. It is the one who resides in me. He is my merit. I will use my merit on your behalf. I will go, and I will petition the Lord Jesus because he answers me every time I talk to him. And I will get an -- I will get his answer for you.

But when you come to me, you need to know that you are coming to me as an intercessor who has this relationship with God that you might not have because you called him, and you d- -- if he answered you, you did not hear him, so you come and you ask me. I will talk to him for you, but I am not the answer to your problems. You got to get ahold of God. I am just a man, like you are.

I will try and close this out, brethren. I need to say it again. This will be the last point. Just stay with me, please. It is an important point.

Every time we say that Jesus is God, we are saying, Hear, O Israel, the Lord your God is two Gods, because Jehovah is God. Jehovah is God. Jehovah is the tetragrammaton, the manifestation of

Primordial Adam in the Sefirot of the World of Atzilut. The Lord your God is two Gods, Jehovah and the Lord Jesus Christ. Every time you call Jesus God, that is what you are saying. Hear, O Israel, the Lord your God is two Gods.

It is a big sin, brethren. The church is in deep sin. We are commissioned to declare the unity of God. Hear, O Israel, the Lord your God is one God. Jehovah is God.

Primordial Adam, who is the essence of the eternal one inside the empty space, is revealed -- I do not know -- even know -- I do not even know if that is the right word -- is manifesting himself in the lower world, which is the World of Atzilut, under the name YHVH, the integrated power of the whole 10 Sefirot of the World of Atzilut, integrated powers of the whole 10 Sefirot of the World of Atzilut. That is Adam Kadmon, Primordial Adam, appearing in the lower world in preparation to bring to pass the creation of God in the earth. So he is still God. The names of God in Atzilut are God. Jehovah is God.

And then when God descends into the created world, creation, Beriah, Yetzirah, the World of Forms and the World of Action down here -- when God descends into the created worlds, he wears a garment, and that garment is humanity, the man-faced creature. And he is taking unto himself one man, one man, one survivor from the Adam who died. He is the only begotten son of the Father. One man survived the death of the first Adam, and his name is the Lord Jesus Christ.

And everyone else that escapes, escapes through him because he is the first of many, brethren, to escape death. But he is the only begotten son, and he is still human. He is a human being in a different form that we are, just like Cro-Magnon man existed and was a human being in a different form. But we are homo sapiens; he was Cro-Magnon. The Lord Jesus is still a human being. He is man, and he is the garment of God. He is the skin that covers God in the created worlds, and that is expressed by saying he is the name of God.

The Lord Jesus Christ, he represents the fully integrated powers of the 10 Sefirot of the God World of Atzilut. But he is not God. He is one with God. God is revealed through him. He speaks for God, but he is not God. God is inside of him. Hear, O Israel, the Lord your God is one God.

His name is Jehovah if you want to use that name. We are told that is not the correct pronunciation. But for the purposes of this message and for the church, his name is Jehovah. His name is not the Holy Spirit. His name is not the Son. God's name is not the Son. God's name is Jehovah.

I guess that means Christ Jesus is not God either. That is the question in my mind right now. The Son is not God. Christ Jesus is not God.

It is our responsibility to tell the world that Jesus is not God. How did he say it here? He says the emanator. We are talking about Adam Kadmon.

His purpose is to gather all existence, everything that has existence, into himself for the purpose of declaring unto them that God is king and that we have existence because he brought us into existence, because he gave us life. That is our assignment, that everybody should humble themselves before God, come into right order and receive life.

So we now see that even though we have known for a while that Jesus is not God and that that is wrong, it is now being revealed to us that it is more than just wrong. It is much more than just wrong. Saying that Jesus is God is a serious violation of the truth of God. And it is our job to declare that Israel has one God.

I do not know why he says the emanator here and not Jehovah. I am not sure. But “to unite all the Sefirot, one by one, to the emanator.” OK, he is not saying that the name of God is the emanator. He is saying -- the emanator is Adam Kadmon. He is saying to unite all of the Sefirot, one by one, unto him. He is not saying that the name of God that we should call -- he is not talking about the name at all.

I will just read it one more time. Then we will close.

“The unity is not proclaimed in order to bring more emanation to the creatures but to unite all of the Sefirot, one by one, to the emanator, to gather all things into Christ and to make him king over all existence great and small in order to teach that he is the cause of their existence.”

To make him king, not declare him king, to make him king. See that is what the Jews say about Messiah, that he has to appear and that they are going to make him -- he has to be king over Israel. They say a natural king.

So “unity is not proclaimed in order to bring more emanation to the creatures but to unite all the Sefirot, one by one, to the emanator...and to make him” -- the emanator or Primordial Adam -- “king over all existence great and small in order to teach that he is the cause of their existence.”

And I guess the reason he is saying the emanator and not Jehovah is that Jehovah is the spreading of -- the emanator is the original core. He is the original root of everything that is in existence.

There is something higher than the name Jehovah. There is the name YAH, which is associated with wisdom. And then there is the name Ehyeh that is associated with crown. So Jehovah is not the highest name. Jehovah is the name that represents the complete integration of the 10 Sefirot.

So when he says that it is Primordial Adam, it means that is the primary root, the root of roots, out of which everything that is in existence has come to be. Therefore he is king. He is the root of root. There is nothing closer to the eternal one than him. He is the root of roots. He is the king, and he is the source of all of our existence.

And we have declared it today, so this turned out to be a very important message today. Questions? Comments? Complaints?

I have a question.

Yes, yes?

So when people pray, and they end their praying in the name of Jesus, that would be wrong?

No, because the disciples asked Jesus how to pray, and he said this is how you pray, Father, in the name of Jesus. So he told them to pray. So actually that is just -- it is really just verbiage. What it really means in the Spirit -- we only have access to God in the --

I do not know if that is -- I am contradicting myself there. I said anybody can pray to God, but he only answers through the name of Jesus. And then Jesus said in -- how to pray. And we pray, Father in the name of Jesus.

So Father is a name of God. The who- -- the 10 Sefirot of the World of Atzilut are God, OK. Adam Kadmon is God. He is in the world of Adam Kadmon. The world below that is the World of Atzilut. All the Sefirot in Atzilut are God expressing himself in a different way. And the name of the integration of all of those 10 Sefirot is Jehovah.

And then anything below that is created. So when Jesus said, pray to the Father in my name, the name of God associated with the Father is Ehyeh. That is -- it is God. The Father is God. He is from the World of Atzilut, meaning in Jesus' name, out of the Spirit of Jesus in me.

So it is not wrong. Am I making any sense to you at all? Yes?

You said that Elijah was the father of Jesus. So was Jesus just making a contact with just Elijah, who made a contact [?right up the ladder?]?

That is a very good question. Elijah was a glorified man when he incarnated as Jesus, and Elijah himself was a garment for Adam Kadmon.

So maybe I said the wrong thing. When I said Elijah was Jesus' father, I -- it is getting very technical. The s- -- the emanation or the manifestation of God that incarnated in Jesus under the garment of Elijah was the F- -- I guess it was the Father, OK. It was the seed of the Father.

Remember when any manifestation of God appears in the created worlds, they need a garment, a human garment. So Elijah was the human garment of the seed of the Father that incarnated in Jesus.

So when I said Elijah was Jesus' Father, I do not know whether that would be an acceptable technicality or not. But -- at the very least, just to make sure you got it right, is that Elijah was the garment that brought the seed of the Father to Jesus.

That is the best that I could do right now. Does it make any sense to you? Do you understand what I am saying? Understand what I am saying?

What Mary's question was, was Elijah the father -- I have said Elijah was the father of Jesus. Was he the Father? And I do not know the answer. It is a similar situation to saying, Jesus is the name of God, but he is not God.

So was Elijah the father of Jesus or was the Father of Jesus inside of Elijah. Was Elijah the name of the Father? I do not know the answer.

Do you understand the issue? Yeah, I do not know the answer. OK, anybody on the computer?

Yeah. Tony asks, what is the title and the author's name of the book? So he might have came late.

Yeah. It is -- here is the book, Tony. I will show you a picture of it. The name of the book is Hebrew. It is "Pardes Rimomim," "Orchard of the Pomegranates." P-A-R-D-E-S R-I-M-O-N-I-M, "Pardes." And it is by Moshe, which means Moses, Cordovero, OK.

If you want, you know, I guess you can -- the -- I guess this information -- well, I guess you can email Susan if you want the -- and request the information for you. But that is the book.

There are 32 parts to this book, Tony. This is Part 3 of "Pardes Rimomim," and it is in an -- I -- listen, you can listen to the beginning of the message when it is -- when you listen to it. It is an expensive set of books. But actually all of this information is at the beginning of the message. If you get it on Ustream, you should be able to get it off of Ustream. If you need any more help, just email Susan.

OK, anybody else? Yes?

[?In your?] --

Mary, you need to wait for me to rec- -- you cannot just go like that. You need to wait for me to recognize it. You want to try it again, please? Yes, Mary.

The -- in your opinion is -- are Jehovah [sic] Witnesses candidates for this message? [CROSSTALK]

I do not think so. You need to have the -- you need to have Christ to be a candidate for this message. I do not have any reason to believe that they have Christ. But I do not have any reason to believe that they have it, but I do not know. Who knows? I do not know. Who am I to say that they do not have Christ?

I know they have no move of the Spirit. So who am I to say that they do not -- that their -- this action that they have does not come from a resurrected Christ? I do not know that. So the answer is I do not know. I do not know. Yes?

I do not believe they have Christ because they do not believe in any kind of healing or the power of the Holy Spirit. And they even have a pamphlet, a little leaflet, that says, we are not Christians.

Well, none of that has anything to do with anything, Mary. All that it has to do is whether or not the Lord wants them. Because where the word of God is, that is where God is.

So I do not know what God's plan is, but if the Lord wants to take them, he will take them. He will go down and meet them right in their knowledge of the Scripture and join with them.

He took us, and we thought Jesus was God, right. We thought that -- we believed in the virgin birth. We believed in all of these wrong things, so he will take anyone that he wants. He will take a Buddhist. He will take a Muslim. He will take a Mormon. He will take a Hindu. He will take a Jehovah's Witness.

It is -- that is really his business. It is really not our business. You cannot say whether someone is in Christ by what they believe because you do not know where they are in their -- in what stage of development. You have to ask God.

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