

Kabbalah Secrets

Christians Need to Know



**An In Depth Study of the Kosher Pig
and the Gods of Jewish Mysticism**

DeAnne Loper

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Introduction: The Leaven of Kabbalah

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.

1 Corinthians 2:4-5

Paradigm Shift – an important change that happens when the usual way of thinking about or doing something is replaced by a new and different way; a fundamental change.

Reading the title of this book, one might ask, why do Christians need to know the secrets of Kabbalah? For the last several decades the Church has been the particular target of a massive flood of books and teachings on mysticism, specifically in the form of Jewish mysticism or Kabbalah. The result of this demonic campaign has been a “departure from the faith,” as many Christians are now looking to the *wisdom* of the rabbis for answers to their spiritual questions.

Like the gnostics, the kabbalists view *secret knowledge* as the path to immortality. Mingled with biblical terminology, these secrets are subtly presented as a means of discovering one's hidden destiny and as a way of becoming more like God. Even as mystical teachings are being covertly brought into the Church, what is more astonishing is that many rabbis are openly proclaiming Kabbalah as the only salvation of the world and that this salvation can only be brought about by a global adherence to the law.

This book will attempt to uncover the deception by giving a detailed description of what Kabbalah is and equip believers to recognize it in its morphed form of Christianity. It will also demonstrate that the *god* of today's Babylonian and kabbalistic Judaism is not the God of the Bible and that the current convergence of Christians coming under rabbinic authority will bring them, not to the one true God of the Bible, but to the subservience of the *god* of Kabbalah – *Ein Sof* – and to its hierarchy of gods.

The two main sources for Jewish doctrine are *The Babylonian Talmud* and Kabbalah. The *Babylonian Talmud* is a commentary on the *Mishnah*, an extensive collection of Jewish legends, fables, and oral law which is considered in some branches of Judaism as divinely inspired as the Old Testament. Kabbalah has been defined as a mystical commentary on the Torah. The word Kabbalah means *to receive* and may be viewed as the umbrella under which all Jewish esoteric books are contained. The primary texts of Kabbalah are the *Zohar* (The Book of Splendour) and the *Sefer Yetzirah* (The Book of Formation). There are also lesser writings with such titles as *The Book of Mysteries*, *The Gate of Reincarnations*, and the widely known third *Book of Enoch* (3 Enoch).

The *Babylonian Talmud* has aptly been called *the sea of Talmud* for its endless debates on Torah interpretation, as every word and every letter can have seventy meanings. As an extension of the *Talmud*, Kabbalah is sometimes referred to as the *wine* of Torah, so named for the *distillation* process of knowledge whereby the initiate undergoes a spiritual transmutation process likened to the art of the medieval alchemist in his secret laboratory. What is important to understand is that Kabbalah cannot be separated from its Babylonian origins and is considered a vital part of Judaism:

“Some modern exponents of the Kabbalah claim that it is a separate religion, distinct from Judaism. This claim is not only untrue, it is self-destructive...The Kabbalists call Jewish mysticism the Pardes, meaning ‘The Garden’... Kabbalah is a living, breathing spirituality that is nourished by the rich soil of Jewish wisdom and practice... While one can taste the teachings of Kabbalah even without being particularly observant of Judaism, you can't detach it from its source. *Kabbalah is the heart of Judaism.*” (i)

This book will further show that the *god* of Kabbalah is none other than Lucifer, the *serpent* and angel of *light*, whom the sages prophesy will restore knowledge to humanity on a global scale, just as he did in Genesis. The Kabbalah reveals the identity of its *god* as an imposter and usurper from the beginning, as seen in this quote from the *Zohar*:

“He is the great Beginning, the mystery of all mysteries... the great source of all being and creation, the primal light that *enlighteneth every man that cometh into the world.*” (ii)

While there are many forms of Jewish mysticism entering the Church, none stand out more than Rabbi Itzhak Shapira’s book, *The Return of the Kosher Pig*. Before reading the book, I had yet to encounter a more overtly kabbalistic objective of the *Kingdom of God* as presented by Shapira and set forth by the rabbis of Kabbalah, who sadly for the most part rejected Jesus Christ as the Messiah.

I first heard of Rabbi Shapira in a video interview discussing his book. Many of his statements were deeply disturbing, such as the claim that when *Yeshua* returns He will destroy Edom; those Christians who are not aligned with the current state of Israel. I found this statement by Shapira to be completely unwarranted because the security of the believer in Jesus rests on the testimony of Christ and His atonement on the cross for sin, not on an individual’s political alignments in this world.

Much of the subject material in Shapira’s book is deeply rooted in the kabbalistic tenets of past Jewish sages. Since reading the book, my concerns have only increased. Among his strange doctrines, Shapira draws on an array of rabbinic sources to show that *Yeshua* is *Metatron*; the (fallen) angel who gives knowledge to mankind and a prominent figure in the writings of Kabbalah and the *Babylonian Talmud*. Equally disturbing is Shapira’s consistent use of *gematria* (Jewish divination) and his definition of *redemption*, which echoes the voices of the rabbis before him, as will be explained in the book.

Since the time I saw that first interview, Shapira has shared platforms with some of today’s leading Evangelical Christian personalities, all of whom adhere to the popular message of a political Zionist Israel-centered gospel versus the incorruptible gospel of Jesus Christ, Who is the fulfillment of all Scripture (See Luke 24:44-47).

As with any work on this subject, many will label the book as anti-Semitic, when in reality it is simply a compilation of kabbalistic methods of

enlightenment which are based on doctrines of demons. If the book bears any label, it is anti-Babylonian mysticism, anti-Kabbalah, and most of all, anti-luciferian.

In 1 Corinthians 1:19, the Apostle Paul referenced the prophecy of Isaiah 29:14 that the “foolishness” of preaching the cross is the power of God to both “destroy the wisdom of the wise” and to “save them that believe.”

Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

The *wisdom* of Kabbalah cannot be *received* without drinking from the cup of Babylon, as Kabbalah imposes a mystical, esoteric interpretation into the Scriptures. It is chilling to note that the rabbis repeatedly relate stories from kabbalistic literature – the same sources Shapira references in his book – which describe degrees of initiation in which the adept must journey past the *seven heavens* and through the doorways of the *seven palaces* by means of “secret names and seals...either upon his person or in his mind.” (iii)

The Church today is at a crossroads, as one of the best-selling Bibles among Christians is *The Israel Bible*; a Bible without Jesus. (iv) The Bible warns of false prophets and teachers secretly bringing in heresies to the point of denying the Lord Jesus. (2 Peter 2:1) 1 John 4:1-6 tells us that we are to test the spirits of truth and error, because many false prophets are gone out into the world. In Revelation 2:2 Jesus commended the church of Ephesus for “testing” those who claimed to be apostles and found them to be liars.

The same holds true today. Growing within the Church is a wide body of rabbis who impress audiences with their extensive knowledge of ancient mysteries that are hidden in Scripture. What is not easily discerned is that these *mysteries* are rooted in the traditions of Babylonian and kabbalistic doctrines which arose out of Egyptian and Chaldean occultism. It stands to reason, therefore, that these same teachers, “illuminated” in esoteric Judaism, must also understand the “dark sentences” of the craft of Kabbalah.

Step by step we are witnessing a gradual *META-morphosis* – a transformation – of the Gospel in which the centrality of the position of Jesus Christ in Scripture is slowly being replaced by another *gospel*, another *spirit*, another *Jesus*, another *kingdom*; and the voice of the Bridegroom still calls, “Come out of her My people.”

Chapter 1

The Transformation

I will praise You with my whole heart; Before the gods I will sing praises to You. I will worship toward Your holy temple, and praise Your name. For Your lovingkindness and Your truth; For You have magnified Your word above all Your name.

Psalm 138: 1-2

Transform – mētaschēmātizō; (from the root word mēta), to transfigure or disguise; a metamorphosis, to change, convert, transmute; an alchemical change in substance.

But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted—you may well put up with it...For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder! For Satan himself transforms himself into an angel of light.

Paul, Apostle of Jesus Christ – 2 Corinthians 11:3-4, 13-14

“In the six hundredth year of the sixth millennium (5600 = 1840 C.E.) the gates of wisdom above [Kabbalah] together with the wellsprings of wisdom below [science] will be opened up, and the world will prepare to usher in the seventh millennium.” *Zohar (VaYeira 117a) 1*

The Moshiach of Kabbalah = *Yeshua* = *Metatron* = *Another Jesus*

The Return of the Kosher Pig by Rabbi Itzhak Shapira is one of the latest attempts to initiate Christians into Kabbalah by disclosing Jewish mysticism in an orthodox light. The premise of the book is to reveal the divine nature of the Messiah, *Yeshua*, concealed within the rabbinic writings of Jewish sages, including the *Babylonian Talmud*, the Kabbalah, the *Midrash* and other extra-biblical writings. In his presentation of *Yeshua* as the prophesied divine Messiah, Rabbi Shapira delves deep into the occult teachings of Kabbalah and the antichrist writings of the *Babylonian Talmud*. The inevitable course of this approach will inherently lead to another gospel and another *Jesus*.

In 2 Corinthians 11:3 the Apostle Paul warns the church of another Jesus and another gospel. In Galatians 1:8 Paul wrote, “But though we or an angel preach any other gospel, let him be accursed.” As ministers of the Gospel, neither Paul nor any of the apostles ever wavered from the sure foundation of Moses and the prophets having their complete fulfillment in Jesus Christ, the Messiah. There was no trading off or compromise with doctrines of demons such as those presented in *The Return of the Kosher Pig*. When Kabbalah speaks of the coming *Moshiach* (Messiah) it is never speaking about Jesus Christ, nor is Jesus Christ the Messiah spoken of in the *Babylonian Talmud*. The “prophecies” of the sages that Shapira references in his book all point to the coming of a Messiah that is not Jesus Christ, therefore he is antichrist.

In the first section of the book titled, “To the Reader,” Shapira introduces himself as a rabbi holding a rabbinic ordination through IAMCS (International Alliance of Messianic Congregations and Synagogues) but stresses the point that he has “no connection or relationship to Christianity other than following the same Messiah.” (p. xi) Using “holy Hebrew

manuscripts and traditions” as his foundation, Shapira says his desire is to present a “Kosher Yeshua”... ‘The Pig,’ “through a Jewish lens,” stating that “there is great significance in the name Yeshua rather than Jesus.” (pp. xi-xii)

In the introduction to his book, Shapira begins by building a kabbalistic frame of reference on how the “Kingdom of God” will be manifested on earth. Kabbalists believe that there is a divine spark (*nitzotz*) of God within every person and within all of creation. This is New Age panentheism – God in everything and everyone. The Kabbalah teaches that at the fall in the Garden of Eden, the divine sparks were scattered and that the Messiah will only come when the sparks (specifically the scattered Jews) are gathered back to the land of Israel. Shapira explains:

“...the two conditions needed to bring *the Kingdom of God to earth* and to bring Jewish souls or “sparks” back to God. In Jewish thought, the Messiah will only appear when the truth (“lights”) presents itself in the *proper context* (“tools”)...The restoration and salvation of all of Israel and *the entire world* is dependent upon the restoration of the *divine Jewish sparks* back to *HaShem*...The *truth by itself*...about the nature of the Messiah will not bring him and his kingdom to us. His kingdom will be established when all of the Jewish sparks will be gathered again.” (p. 4; Emphasis, italics added)

It is clear that Shapira is steeped in the traditions of Jewish mysticism, the same traditions for which Jesus condemned the religious Pharisees of His time. And while Shapira presents this kabbalistic fable to his readers as “kosher,” he fails to reveal the full spectrum of this false teaching; that at the fall, the *Messiah* of the Kabbalah himself fell into the abyss, that he too is in *exile*, and will only be released from the pit when there is a critical mass of “sparks” calling for him to come forth on the earth!

Shapira also infers that we need the mediation and mystical writings of the rabbinic sages of old in order to properly understand the Bible. He states, “In my opinion, the method of presenting Yeshua as the Jewish Messiah needs to be reevaluated...Some believe that proclaiming the words of the Bible itself is sufficient...I do agree that the Bible holds the ultimate truth,

but are we to ignore external resources [Kabbalah, Babylonian Talmud, etc.] that describe the nature of the Messiah...In searching out these truths, I suggest that the **proper context** is completely lost unless we use **an approved understanding of the word.**” (p. 8, Emphases added)

After establishing an *approved framework* for his readers to better understand messianic prophecy, Shapira then sets the stage for the case of the *Kosher Pig* by quoting rabbinic sages whose writings say that in the Messianic era the pig will become kosher again. In other words, “The pig will return to Israel,” *Yeshua* will be welcomed by the world and will rule the nations from a utopian Jewish kingdom on earth. (p.12)

To support his thesis, Shapira introduces his readers to *Pardes*, also spelled PaRDeS. On page 27 of his book he asks, “...how are we to interpret the Hebrew Scriptures?” He answers this question, saying, “...the Hebrew Bible has left much room for interpretation...Judaism has defined a systematic method of interpreting the scriptures over the course of centuries known as *Pardes*,” adding that “it [*Pardes*] represents the keys to understanding the kingdom of heaven.”

The word *Pardes* means paradise or garden and refers to the Garden of Eden (PaRaDiSe). It is an acronym for the words *p’shat*, *remez*, *drash* and *sod*. According to Orthodox or Hasidic Judaism, there are four levels or layers of interpreting the Bible. *P’shat* is the first layer and refers to the surface or plain meaning of the text. *Remez* relates to hints or what is implied below the surface. *Drash* or midrash means to dig deeper while focusing on the writings of the sages. *Sod* is the fourth level. The word *sod* means “secret” and refers to the hidden, esoteric meaning. The practice of *sod* requires immersion into the occult practices of Kabbalah and Shapira does not hesitate to reveal this to his readers:

“The word *Sod* literally means ‘a secret’...One example of the ‘Torah of *Sod*’ is Gematria...the Kabbalah and the Zohar are *Sod* terms that are familiar to those within Orthodox circles. According to Orthodox Judaism, *Sod* represents the highest pinnacle of Jewish study and requires great care...the main contributor to what later became known as the book of the *Zohar*, Rabbi Shimon Bar Yochai, introduced midrash and *sod* (secrets) to

bring a unique perspective and Jewish understanding to the concept of the Messiah...Kabbalah is a generic term for the Torah of *Sod* or the secrets, which includes the Zohar, among other resources.” (p. 31)

While Shapira is careful to stress to his readers that the “words of the Hebrew Bible are the only authoritative words that are divinely inspired,” he contradicts himself later by saying, “However, our tools must be expanded beyond the *Tanach* (Torah, Prophets, and Writings)...**In order to understand the Scriptures and come into the kingdom of God, one has to apply these four methods of interpretation.**” (pp. 27, 29, Emphasis added) So, in order to come into the kingdom of God, we must apply this secret method of biblical interpretation?

Shapira also informs us that there is a 5th level of *Pardes* called *Remez HaRemezim* – the “secret of secrets” – and that this level will only be revealed by the Messiah upon his return. “This level of Torah understanding will remain locked until the Messiah’s arrival.” (pp. 31-32) To illustrate this system of *secret wisdom*, Shapira provides us with the occult image of the Kabbalah tree of knowledge with its roots penetrating below the surface of the earth; the esoteric symbol of *As Above, So Below*. A Hasidic Jewish website explains:

“One of the promises regarding the Messianic Redemption concerns the Torah we will then study: “A new Torah will emit from Me” (Midrash Rabbah Leviticus based on Isaiah 51:4. In fact, “The Torah which we study in this world is naught in comparison to the Torah of Moshiach”... Nevertheless, while there is only one Torah, this Torah is multi-layered... **The deepest of the four general dimensions of the Torah is sod, the esoteric teachings of the Torah, also known as kabbalah. Moshiach will teach a hitherto untapped level of kabbalah.**” 2

How do these claims by Shapira and other “rabbinic sages” compare with Jesus Christ, who is the same yesterday, today and forever? Do they stand up to the incorruptible Word of God? No, they do not!

And when they say to you, “Seek those who are mediums and wizards, who whisper and mutter,” should not a people seek their God? Should

they seek the dead on behalf of the living? Isaiah 8:19

Jewish mystics refer to *Sod* as the *Torah of Sod*; *sod* meaning secret. This is because in Orthodox Judaism the word *Torah* encompasses not just the Torah of the Bible, but all of the writings of the Jewish sages throughout history and Shapira references these occult writings on a consistent basis to defend his case for the “kosher pig” Messiah.

The *Torah of Sod* is Kabbalah. Simply stated, Kabbalah is sorcery. It is consulting with demons to obtain secret knowledge, a practice forbidden by God in Deuteronomy 18. It is man’s vain attempt to return to the paradise of the Garden of Eden through the kabbalistic tree of knowledge of good and evil. On page 27 of his book, Shapira states, “Pardes usually refers to the ‘Secrets of Torah’ within Judaism – the things that are hidden. The sages believed that in order to get to Paradise (PaRaDiSe), one must get more deeply into the Torah and understand its deepest meaning.” (Parentheses added)

Because the knowledge of *sod* comes from the “serpent” and is satanic at its root, it is no surprise that the rabbis give a stern warning regarding the spiritual dangers involved. The occult practice utilizes gematria (numerology); changing and rearranging the order of the letters and words of Scripture to find a hidden meaning within the text. *Sod* also involves a transformation of one’s consciousness through mystical meditation, breathing exercises and repetition of “*the divine name*.” The name that is primarily used to ascend the Kabbalah *Sefirot* tree of knowledge is Metatron. Metatron is a fallen angel and this is who Shapira – through rabbinic writings – identifies as *Yeshua*.

And they shall turn away their ears from the truth, and shall be turned unto fables. 2 Timothy 4:4

Having established a thoroughly kabbalistic “framework” for the case of the kosher pig, Shapira attempts to validate the authority of the Babylonian *Oral Torah*. Using a 19th- century Hebrew translation of the New Testament, Shapira misleads his readers by telling them that the word “traditions” in 2 Thessalonians 2:15 is the word *kabbalot*, which is the

plural of kabbalah. This is a prime example of twisting the Scriptures in order to deceive. (2 Peter 3:16)

In his letter to the Thessalonians, the Apostle Paul tells the church to “stand fast, and hold the traditions” which they have been taught either by word or by letters. The word which Paul used is the Greek word *paradosis* and refers specifically to the Jewish precepts and ordinances given to them by God, not man. In his letter to the Corinthian church, Paul speaks of renouncing the hidden things of dishonesty, not handling the Word of God deceitfully. (**2 Corinthians 4:2**) However, in sharp contrast to Paul’s words, Shapira notes:

“The Hebrew word that Delitzsch used to translate ‘traditions’ here is קבלות (*kabbalot*). The word *kabbalot* (plural of kabbalah) literally means ‘to receive’...some of the kabalot were passed, not only by the written word, but also by the words that were spoken and the traditions passed by word of mouth...We often refer to that in Judaism as...(the Oral Torah).” 3

The Talmud is the oral tradition endeared by the Pharisees, for which Jesus so harshly rebuked them. In Mark chapter 7 Jesus, quoting the prophet Isaiah, said to the Pharisees, “Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of God, you hold the tradition of men...Making the word of God of no effect through your tradition, which you have handed down.” (Mark 7:7-8, 13) Michael Rodkinson, author of *The History of the Talmud*, states, “The Talmud then, is the written form of that which in the time of Jesus was called the Traditions of the Elders, and to which he makes frequent allusions.” 4

The warnings Jesus gave to His disciples apply to us today: “Then Jesus said to them, Take heed and beware of the leaven of the Pharisees and the Sadducees...Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.” (Matthew 16:6 & 12) Yet, on page 45 of his book, Shapira encourages his readers to treat the Oral Torah – the *Babylonian Talmud* and Kabbalah – with “great respect.” This brings us to the most disturbing part of Shapira’s book.

Chapter 2

Enter Metatron, Prince of the Kabbalists

Let no man beguile you of your reward by delighting in false humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. And not holding fast to the Head.

Colossians 2:18

In his “Glossary of Hebrew Terms” Itzhak Shapira defines Metatron as “One of the names of the Messiah based on rabbinical writing.” (p. 289) Drawing from the mystical interpretations of the Oral Torah, Shapira introduces the fallen angel, Metatron – the *Messiah* of Jewish Kabbalah.

Part Four of *The Return of the Kosher Pig* is a lengthy exposé proffering the angel Metatron as the Messiah. To prepare his readers for this deceptive doctrine, Shapira writes, “I encourage all of you to continue to put on ‘Jewish glasses’ and to examine these pieces of evidence critically.” (p. 227) He begins by stating that the primary role of the Messiah is to act as a mediator and to carry our prayers to God. To support his case, Shapira quotes Dr. Yehuda Liebes, Professor of Jewish mysticism and Kabbalah at Hebrew University of Jerusalem. Liebes’ work, *The Angels of the Voice of the Shofar, and Yeshua Sar-Hapanim*, is partially quoted here:

“...in the order of the *tekiot* (sounding of the shofar) from the siddur we see the prayer to the various angels who are called to lift up the voice of the shofar to the heavens...May it be your will that at the sounding of the shofar that we blow today...As you accepted Elijah, blessed be his name, and Yeshua the ‘prince of the face’ (*Sar Hapanim*) who is the Prince Metatron, may you fill us with mercy.” (p. 227)

Shapira explains that the term *Sar Hapanim* translates to Prince of the Presence, that this is the title given to Yeshua, and that “Metatron and Sar Hapanim are the exact same entity as the Messiah himself.” He then notes,

“In essence it is because of the Mediator who is called Yeshua the Prince of the Presence, and Metatron, that our prayers will be received by God.” (pp. 228-229) From this prayer in the Siddur, the occult practice of gematria (numerology) is used to decode the 72 names of the *prince of the kabbalists*. Referencing Prof. Liebes again, Shapira states, “...the term *Sar Hapanim* is equivalent in Gematria to ‘Prince of the Throne’ as the one who is allowed to come to the throne of God and the one who lifts up our prayers as a mediator for us with *HaShem*.” (p. 230)

In his presentation of Metatron as Yeshua the Messiah, Shapira cites too many rabbinic sources to list. Some of these are the *Sefer Hayovel*, the *Hekhalot*, *Notes on the Study of Merkabah Mysticism*, the *Third Book of Enoch*, and *The Gate of Reincarnation*. On page 239 Shapira designates Metatron to be the “**Holder of God’s full authority**” and “the one who will redeem Israel.” On page 240 he quotes the *Sefer Hayovel*:

“And Metatron the Messenger continued and he said to me, I am Metatron, Sar Hapanim, and Michael is my name. He has placed me to be among his people whom he loves. I am the one who was with Avraham...I am the one who redeemed Yitzhak and the one who fought with Yaacov. I am the one who guided Israel in the desert for forty years...”

He then gives several passages in Genesis and inserts Metatron’s name for the name of God into the Scriptures. On page 242 Shapira informs us that in Jewish literature Metatron is known as the Little or Lesser YHVH. This is an apt description, as Metatron is in fact a fallen angel posing as the Messiah. Shapira does not admit this, but quotes from the 3rd Book of Enoch, Chapter 10:

“And the herald went forth into every Heaven, saying: “This is Metatron, my servant. I have made him into a prince and a ruler over all the princes of my kingdoms and over all the presence and you shall speak to him now instead of me.” (Advent of “Lesser YHVH”)

The third book of Enoch (3 Enoch) is a pseudepigraphical work detailing visions of Metatron upon his throne by Rabbi Ishmael ben Elisha and is part

of the Jewish esoteric writings called *Hekhalot*. 5 In 3 Enoch Metatron is known as the lesser YHVH: “This version of the Book of Enoch is an account of a journey to heaven by Rabbi Ishmael ben Elisha, the High Priest. Rabbi Ishmael is first received by the angel Metatron, who proves to be the exalted Enoch...The whole text falls within the class of Jewish mystical writing known as Merkabah, or Chariot mysticism...” 6

Based on these fables of mystic rabbis who claim to have seen YHVH, are we then to assume that Enoch, transformed into Metatron, is also Yeshua and divine? Shapira gives no explanation for this. Instead he gives greater endorsement to the *Hekhalot* literature, which he esteems as, “a body of mystical writings that developed out of the visions of Ezekiel,” and which contain “the greatest clues” for Metatron’s identity. On pages 242-243 Shapira quotes from the *Hekhalot* what sounds more like the words of Lucifer in his pride against God than the humble redeemer of Israel who made Himself a servant to all:

“Rabbi Ishmael stated: *Metatron Prince of the Presence [Sar Hapanim]* possesses all the attributes that *HaShem* put in his hand, and he blessed me...and I was lifted and exalted...Metatron, prince of the Presence: *HaShem* **created for me a throne of glory and put upon me light and splendor and glory** and grace and mercy...and he opened the seventh Hall and he put me in this throne...Metatron Prince of the Presence said, *HaShem* has loved me more than any other **exalted ones**, so that he has **created for me clothing with different lights**, and he **created for me a coat of glory**, and he made me **a crown of the kingdom with 49 stones**. And they put it on my head and called out, “**The Little YHVH**” in front of all of the angels above.”

Let’s take an honest look at these words above (Emphasis added). Do these arrogant proclamations by *Metatron* sound like the words of Jesus Christ who emptied Himself on our behalf? No, rather they sound strikingly like the five self-aggrandizing “I will” declarations of Lucifer in Isaiah 14:

How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which did weaken the nations! For thou hast said in thine heart,

I will ascend into heaven,
I will exalt my throne above the stars of God:
I will sit also upon the mount of the congregation, in the sides of the north:
I will ascend above the heights of the clouds;
I will be like the most High.
Yet thou shalt be brought down to hell, to the sides of the pit.

We know from John 1:1-3 that Jesus Christ is the eternal Word and God who created all things: “In the beginning was the Word, and the Word was with God, and the Word was God...All things were made by Him; and without Him was not any thing made that was made.” Yet in the quote above from the *Hekhalot* we see Metatron – a fallen angel and imposter – saying that *HaShem* has *created* for him a throne of glory, clothing adorned with different lights, and a crown of the kingdom with 49 stones! It does not take too much discernment to see who the rabbis are really speaking about. Compare these statements with the description of Lucifer before his fall in Ezekiel 28:12-19:

Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; You were the seal of perfection, full of wisdom and perfect in beauty. You have been in Eden the garden of God; every precious stone was thy covering...Thou art the anointed Cherub that covereth; and I have set thee so: you were upon the holy mountain of God; you have walked up and down in the midst of the stones of fire. You were perfect in your ways from the day that thou wast created, till iniquity was found in thee...Therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

The Prince of this World: Metatron’s True Identity Revealed Metatron = Prince of the World = Lucifer

“I am the LORD: that is My name: and My glory will I not give to another.”

Isaiah 42:8

It is apparent from Shapira's regard of Metatron that he puts much confidence in Jewish mystical writings, which he refers to as "deeper waters." These esoteric books deny the deity of Jesus Christ, yet give preeminence to a fallen angel and name him as equal to God the Creator. Again and again we see that Shapira has no problem relying on gematria and mysticism to support his thesis that Metatron is Yeshua, Enoch, and even El-Shaddai! On pages 242 and 244 Shapira provides us with the following formulas to illustrate Metatron's "divine nature" and equality with God:

"Sar Hapanim = Metatron = Angel of His Presence = Yeshua"

"Sar Hapanim = Metatron = Angel of His Presence = Yeshua = Enoch = Shaddai"

Gematria is a mystical system within the *Zohar* used to decode the various names of God from the Torah. Through repetition of the "sacred" names of God, the initiate is transported to the "throne room" where he receives a "vision of Metatron... 'the prince of the Presence'... seated on the Throne like God." Gershom Scholem was a leading authority on Kabbalah. In his book, *Kabbalah*, Scholem states, "In Merkabah literature the names of the angels easily intermingle with the secret Names of God... The formula 'the Lord, God of Israel' is very often added to the particular name, but many of the chief angels also have this added to their names..." 7

Quoting one rabbinic source after another, Shapira notes, "...the word *Metatron* in Gematria equates to the value of the word *Shaddai*. We can conclude that Metatron is El-Shaddai, the manifestation of God who is visible on earth and visible to men." (p. 244) At last, the true identity of Metatron is revealed as Shapira quotes yet more rabbinic sources:

"As we know, Metatron is the prince of the world... And he [Metatron] is the lad who serves from above as the sages explained... He is the keeper of the gate. Enoch is Metatron... Metatron is called "the Guardian of Israel..."... Cholin tractate 44 (Babylonian Talmud)... speaks about the Prince of the World... who is called the Great

Metatron...He (Metatron) has seven names.” (pp. 244, 246; Parentheses added)

In John 14:30, just before His crucifixion, Jesus identified Satan as “**the prince of this world.**” Paul the Apostle called Satan “**the god of this world**” who blinds the minds of those who are lost and to whom the Gospel is hidden. (2 Corinthians 4:3-4) In Ephesians 2:2 he is called “**the prince of the power of the air.**” If Metatron is not Satan, aka Lucifer, then at the very least he is one of Satan’s fallen angels. He is an imposter sitting on a throne in the spirit realm, posing as the *Messiah*, illuminating Christ rejecting rabbis and mystics with counterfeit visions of himself as YHVH.

Metatron, Merkabah and the Sefirot Tree of Knowledge

Within all esoteric schools of *wisdom*, the lie of Satan is that eternal life is gained through ascending levels of knowledge. In occult mythology, Metatron is the angel who gives knowledge to mankind. In Kabbalah, the experience of encountering Metatron upon his throne is known as Merkabah Mysticism or Chariot Mysticism (*Ma’aseh Merkabah*).

Throughout the centuries rabbinic sages have sought to duplicate the experience of Ezekiel’s vision of God on his throne, described as wheels within wheels, carried by four living creatures. (Ezekiel 1) Unlike Ezekiel’s experience, which was initiated by God, the mystic of Kabbalah uses occult methods to achieve *union with the divine* apart from faith in Jesus Christ. Merkabah mysticism is man’s ascension of the tree of knowledge of good and evil, symbolized by the *Sefirot* tree and the six-pointed star, also known as Metatron’s Cube:

Merkabah – the vehicle used to transport a person to the third heaven to behold the angel Metatron on his throne; **also called Metatron’s Cube, it is depicted by the six-pointed star.** “The Chariot (Merkabah/Chariot ascension) was thus a kind of ‘mystic way’ leading up to the final goal of the soul. Or, more precisely, it was the mystic ‘instrument,’ the vehicle by which one was carried direct into the ‘halls’ of the unseen. It was the aim of the mystic to be a ‘Merkabah-rider’...” 8

“Merkabah...is the divine light vehicle allegedly used by ascended masters to connect with and reach those in tune with the higher realms. “Mer” means Light. “Ka” means Spirit. “Ba” means Body. Mer-Ka-Ba means the spirit/body surrounded by counter-rotating fields of light, (wheels within wheels), spirals of energy as in DNA, which transports spirit/body from one dimension to another...MerKaBa is an interdimensional vehicle consisting of two equally sized, interlocked tetrahedra of light with a common center...it can be viewed as a three dimensional Star of David.” 9

The *Encyclopaedia Judaica* (a Jewish encyclopedia resource) says the following in its article on Merkabah Mysticism: “**MERKABAH MYSTICISM**, the name given to the first chapter of Ezekiel...The term was used by the rabbis to designate the complex speculations, homilies, and visions connected with the Throne of Glory and the chariot (*merkavah*)...In Pharisaic [Pharisees] and tannaitic [rabbinic sages] circles Merkabah mysticism became an esoteric tradition...The doctrine of the seven heavens and their angelic hosts, as was developed in Merkabah mysticism and in cosmology, has also definite magical contexts...” 10

But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. 2 Corinthians 3:14-15

Far from the divinely inspired testimony of the Gospel of Jesus Christ as presented in the Scriptures, Shapira’s book is more like a magical mystery tour through the endless maze of spiritual darkness that is Kabbalah. If these esoteric writings of the sages so evidently reveal the biblical Messiah, as Shapira claims, why have we not seen more practicing kabbalists come to faith in Jesus Christ? Instead, we are seeing a literal explosion and embrace of kabbalistic doctrines permeating almost every aspect of society, including the Christian community. This is because the teachings of Kabbalah are nothing more than Jewish fables and myths “that turn from the truth” and which Paul the Apostle cautioned Christians to avoid. (Titus 1:14)

The question must also be asked, why would Itzhak Shapira go to such great lengths to write a book which is essentially a means of initiating potential followers of the *kosher pig Yeshua* into the mysteries of Kabbalah? The answer may be found in a *prophecy* from the *Zohar* – the main book of Kabbalah – and in the legacy of the father of today's Kabbalah.

Chapter 3

Prophecy, Creation and the Gods of Kabbalah

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit...Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

Matthew 7:18, 12:33

Isaac Luria: Father of Modern Kabbalah

Itzhak Shapira is not the only rabbi or pastor disseminating kabbalistic doctrines into the Church today. There are many. Even the use of the title *rabbi* should raise an alarm, as Jesus told his followers not to be called rabbi. (Matthew 23:8) All things must be tested in the light of the Bible. Sadly, many Christians today are not looking past the veneer of impressive words that sound like truth; instead, they are placing themselves under the bewitchment of Kabbalah veiled in so called Judaism.

Based on a *prophecy* in the Zohar, there is a very definite and planned effort to bring the entire world into the study of Kabbalah as the necessary precursor that will usher in a false *Messiah*. This is why the true followers of Jesus Christ must be able to recognize basic terms and teachings as defined by the rabbis of Kabbalah.

Of all the rabbis referenced in Shapira's book, none has been more influential in the history and development of Kabbalah than Isaac Luria, also known as the "Ari" or the "lion." Born in Jerusalem in 1534, he was and is still known by his disciples as the master Kabbalist. His method of Kabbalah – Lurianic Kabbalah – continues to be the predominant form of Kabbalah followed by the rabbis today, as confirmed by Shapira: "...Rabbi Yitzhak Luria, who was the founding rabbi of the Pardes method...Many considered him the founder of the "Torah of Kabbalah...He is considered the father of contemporary Kabbalah." 11

This brief description of Isaac Luria from *The Return of the Kosher Pig* as the founder of the mystical Pardes method and “father of contemporary Kabbalah” lends itself to further explanation, but Shapira gives us none. Therefore I present the following excerpt on Isaac Luria from “Kabbalah Online” which publishes “Kosher Kabbalah From The Holy City of Safed, Israel” where Luria spent the last years of his life and died:

“One of the greatest kabbalists of all times, he founded a new school in Kabbalah – the so-called “Lurianic Kabbalah” – which is the basis of almost all mystical works that followed him... undisputedly the greatest practitioner and expounder of Kabbalah since Rabbi Shimon bar Yochai, author of the *Zohar*... On numerous occasions Elijah the Prophet revealed himself and taught the Ari the mysteries of the Torah. Every night his soul ascended into the heavenly realms. Troops of angels would greet him to safeguard his way, bringing him to the heavenly academies. These angels would ask him which academy he chose to visit. Sometimes it would be that of Rabbi Shimon bar Yochai, and other times he would visit the heavenly academies of Rabbi Akiva or Rabbi Eliezer the Great. On occasion he would also visit the heavenly academies of the ancient prophets...In 5330 (1570), after he had attained an extremely exalted rung of holiness in Egypt, Elijah told him the time had come to move to Safed, a city in the Galilee in the north of Israel. There he would meet Rabbi Chaim Vital, the man to whom he was destined to transmit the keys to the ancient knowledge...The Ari overflowed with Torah. He was thoroughly expert in Scripture, Mishnah, Talmud...and *maaseh merkavah* (esoteric disciplines). He was expert in the language of trees, the language of birds and the speech of angels. He could read faces in the manner outlined in the *Zohar* (vol. 2, p. 74b). He could discern all that any individual had done, and could see what they would do in the future. He could read people’s thoughts, often before the thought even entered their mind. He knew future events, and was aware of everything happening here on earth, and what was decreed in heaven...**He knew the mysteries of *gilgul* (reincarnation) – who had been born previously, and who was here for the first time. He could look at a person and tell him how he was connected to higher spiritual levels, and his original root in Adam. The Ari could read wondrous things [about people] in the light of a candle or in the flame of a fire. With his**

eyes he gazed and was able to see the souls of the righteous, both those who had died recently and those who had lived in ancient times. Together with, and from, these departed souls, he studied the true mysteries. From a person's scent, he was able to know all that he had done. (See Zohar, vol. 3, p. 188a.) It was as if the answers to all these mysteries lay dormant within him, waiting to be activated whenever he desired. He did not have to seclude himself to seek them out. All this we saw with our own eyes. These are not things that we heard from others. They were wondrous things that had not been seen on earth since the time of Rabbi Shimon bar Yochai. None of this was attained through magic, heaven forbid. There is a strong prohibition against these arts. Instead, it came automatically, as a result of his saintliness and asceticism, after many years of study in both the ancient and the newer Kabbalistic texts. He then increased his piety, asceticism, purity and holiness until he reached a level where Elijah would constantly reveal himself to him, speaking to him "mouth to mouth," teaching him these secrets." 12

From this account of Luria's life, we can get a pretty clear idea of how a future *Moshiach* (Messiah) of Kabbalah might appear, complete with *Elijah the false prophet* as his forerunner – in this case, a familiar spirit! In fact, another authoritative source notes that "Certain allusions made to his disciples suggest that he [Luria] believed himself to be 'the Messiah, the son of Joseph,' destined to die in the fulfillment of his mission." 13 Like Simon the sorcerer in Acts chapter 8, Luria's ability to perform signs and wonders greatly impressed his contemporaries and his teachings continue to influence the followers of Kabbalah today.

The Kabbalah Sefirot Tree of Knowledge and its Roots

As seen in *The Return of the Kosher Pig*, Itzhak Shapira has provided extensive references to the heavenly journeys of the rabbis by way of mystical meditation and angelic encounters that result in strong delusion. On page 206 he has included an illustration of the *Sefirot* tree. In Kabbalah, the *Sefirot* tree is referred to interchangeably as the tree of life and the tree of knowledge of good and evil. It is the bridge connecting heaven and earth and represents man's ascent by degrees of knowledge, back to the paradise that was lost and ultimately to his own divinity before the fall.

Shapira refers to the *Sefirot* tree of knowledge and its relation to *Yeshua* multiple times in his book. Describing the role of *Messiah* as the last redeemer he states, "...he will serve as a connector between the heavens and the earth by the spark of life." (p. 205) Quoting again from "Mystical Jewish" sources, Shapira then attempts to show that the **female sphere of *binah*** on the *Sefirot* tree is a manifestation of *Yeshua*, "the son of God." In his explanation of "The Ten S'firot" as the "ten manifestations of God," Shapira states the following:

"The left side of the ten manifestations represents the feminine attributes, while the right side represents the masculine attributes...the feminine manifestation of God represents the part of God that we can see and remain alive...*HaShem* reduced himself to the "middle point" or "middle pillar during Creation...Amazingly, the middle pillar is referred to as the Messiah himself as the Binah or the Son of Ya...The responsibility of the middle pillar ["the mediator"] is to join heaven and earth together (called in Judaism "connection of the worlds")... The last redeemer is known as the Binah (the son of God), Elyon (the one from above), the "firstborn" and as a "bull." 14

Contrast these statements of Shapira with those of 33rd degree Freemason and occultist, Manly P. Hall:

"The Sephirothic Tree consists of ten globes of luminous splendor arranged in three vertical columns and connected by 22 channels or paths... analogous to the first 32 degrees of Freemasonry, which elevate the candidate to the dignity of a Prince of the Royal Secret...*Aima*, the

***Great Mother*, is the name by which Binah, or the third Sephira, is generally known....According to the mysteries of the Sephiroth, the order of the Creation...From AIN SOPH, the Nothing and All...AIN SOPH, corresponding to Kether, the Crown of the Sephiroth, gives birth out of Himself to the nine lesser spheres...From this eternal and ancient androgyne--Kether--come forth Chochmah, the great Father, and Binah, the great Mother...the first male and the first female, the prototypes of sex.” 15**

As a master Mason and mystic, Manly Hall understood the secret teachings of Kabbalah, revealing in riddles those mysteries related to cosmology (the origin of the universe) and the *god* who rules from the top of the *Sefirot* tree, *Ain Sof*. In Kabbalah, the concepts of creation, the fall of man, redemption, and especially the coming Messiah are vastly different from the biblical view, and Shapira introduces his readers to many of these cryptic ideas. Based on his wide scope of rabbinical knowledge, Shapira must also know the diametrical opposites of Christianity and Kabbalah. Therefore, whatever connections he is trying to make between Jesus Christ and the *Messiah* of Kabbalah are simply not there.

According to the *Zohar* – the main book of Kabbalah – the *god* who created the universe is not the God Elohim of Genesis 1:26, but *Ein Sof*, an infinite, formless, unknowable force. *Ein Sof* (also spelled *Ain Soph*) may be defined as “the Supreme Diety...the eternal state of *Being*...the Absolute Not Being...without substance, essence or intelligence...the Most Ancient of all Ancients.” 16 In the Genesis account of creation Elohim is the creator, but in kabbalistic theology *Ein Sof* is the creator of Elohim!



The Zohar’s account of *Ein Sof* creating Elohim:

“Now the pillars stand firm!...The Blinding Flash...the ‘**Creation of Elohim**’...This is the Zohar’s name for the first impulse of emanation proceeding from *Ein Sof*, the Infinite, through *Keter*...one spark...A pure aura emerged from *Keter*...the aura of *Ein Sof*...the **Creation of Elohim**...” (*Raba Zohar 3 128b*) 17

Because that, when they knew God, they glorified Him not as God... Professing themselves to be wise, they became fools...Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator. Romans 1:21, 22, 25

Ein Sof is not the God of the Bible, but the *god* of the Jewish mystics and sages; the same mystic sages that Itzhak Shapira praises in *The Return of the Kosher Pig*. Gershom Scholem was the first Professor of Jewish Mysticism at Hebrew University of Jerusalem and wrote volumes on the subject of Kabbalah. 18 In his book, *Kabbalah*, Scholem relates that *Ein Sof* and the *Sefirot* “are not differentiated.” There is a unity between the creator and his creation; a oneness between the “Emanator” and the *Sefirot* that cannot be known to the “uninitiated.” In Kabbalah God is “immanent within creation.” Scholem notes, “...the *Sefirot* do not constitute “intermediary beings” but are God Himself.” 19

As a professor of mysticism, Scholem admitted that the system of Kabbalah cannot be explained in a “simple and straightforward fashion.” 20 In Kabbalah, the *Sefirot* and its doctrine of “divine unity” represent a “new plane of mystical experience and contemplation” that “can be fathomed only in the practice of mystical meditation.” 21 More importantly, Gershom Scholem observed that despite the wide range of traditions used in approaching mystical Judaism, the symbols and ideas of “Lurianic Kabbalah” have “dominated kabbalistic thinking from the 17th century until recent times.” 22

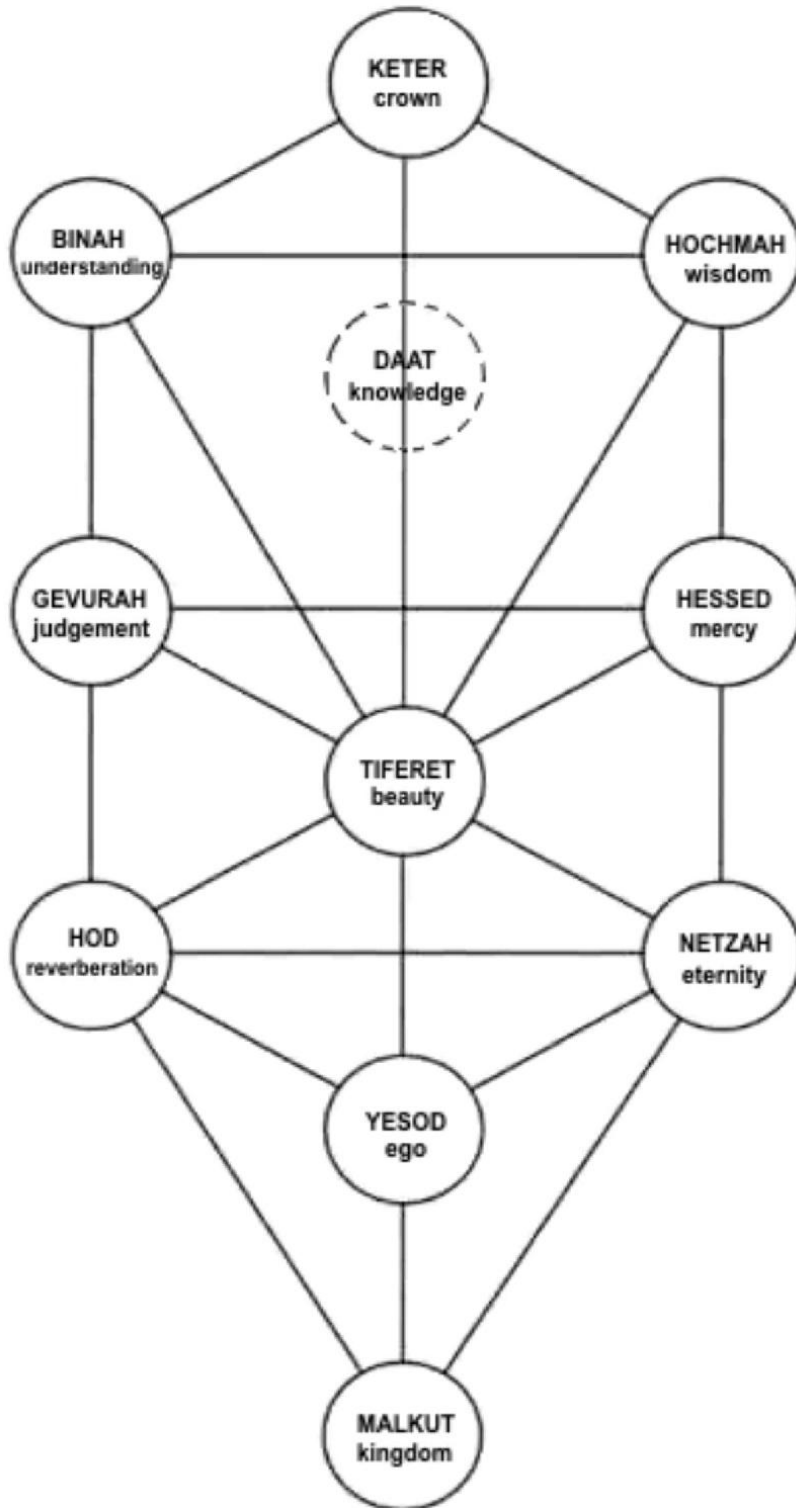
Many Christians today assume that Jesus Christ and the awaited *Moshiach* of Judaism are one and the same. Therefore, it is important to understand the kabbalistic doctrines on the fall of man and redemption, as these remain the central messianic themes in rabbinic Jewish thought today. These esoteric ideas were kept hidden for hundreds of years, but are now being released on a global scale according to a *prophecy* in the *Zohar*:

“In the six hundredth year of the sixth millennium (5600 = 1840 C.E.) the gates of wisdom above [Kabbalah] together with the wellsprings of wisdom below [science] will be opened up, and the world will prepare to usher in the seventh millennium.” *Zohar (VaYeira 117a)*

“What was forbidden to investigate and to expound upon the day before now becomes permissible the day after...This is because the gates of human understanding below have been opened up as a result of the steadily increasing Divine revelations above.” 23

“Until the time prior to the dawn of the Industrial Revolution, it was forbidden for Jews to learn the secret side of Torah unless they

understood the whole of the Talmud...Many secrets of Torah are embodied in a volume known as “The *Zohar*” which contains these traditions...The teachings of this book were withheld for a thousand years with a prophecy that at a time when required it would be revealed...These secrets have been whispered and then articulated more and more loudly by the Rebbes of Lubavitch (*Chabad*)...With this information a Jew can soar into the heavens.” 24



Every true Christian knows and believes that *Elohim*, the Creator in Genesis, is God and that Jesus Christ is God, the “Word made flesh.” (John 1:14) But as we have seen, one of the secret teachings of Kabbalah is that *Ein Sof*, through *Keter*, created the biblical God, *Elohim*. Again, *Ein Sof* is the kabbalistic conception of the *god* who sits above the *Sefirot* tree. The following quote explains, “The hidden, infinite aspect of God is called “the Infinite” (*Ein Sof*, “without end”). This name was understood as the proper one for the hidden aspect of God...**The *sefirot*, not *Ein Sof*, is the God of the Bible.** Therefore, a Kabbalist can justifiably claim that, ‘*Ein Sof* is nowhere mentioned in the Bible.’...The Bible refers only to the *sefirot*, the knowable God, not **the hidden God.**” 25

Bearing in mind that Itzhak Shapira says *Yeshua* is the (created) *Binah* in the *Sefirot* tree of Kabbalah, we will look at the core doctrines of mystical Judaism found within Lurianic Kabbalah.

According to Isaac Luria, *Ein Sof* emanated from himself ten spheres or vessels of light called sephirah (singular for *Sefirot*). The first was *Keter*, the Crown, the androgynous *god* who is both male and female, also known as *Adam Kadmon*. Because *Keter* is both male and female, the right side of the tree represents the masculine potencies of *god*, while the left side represents the feminine aspects of *god*. The remaining nine sephirah or spheres emanate from *Keter* through a process of mystical sexual union known as “*hieros gamos*, the holy union of male and female powers.” 26 This synthesis of male and female is esoterically communicated in the union of the two triangles forming the six-pointed star; an occult symbol whose meaning is known and understood by those initiated into the secrets of Kabbalah. Since *Keter* is androgynous, the first two sephirah emit from him. These are *Hochmah* and *Binah*, located just below *Keter*. At this point it should be clear that Jesus Christ is not *Binah*, the result of an androgynous sexual act and *creation* of *Ein Sof*!

In this evolving process, *Keter*, *Hochmah* and *Binah* form a trinity from which emanates or gives birth to *Hessed* (male), and from *Hessed* emanates *Gevurah* (female). The next union – *hieros gamos* – then produces *Tiferet*. This mystical sexual union of the sephirah continues all the way down to *Malkut* (also spelled *Malchuth*) the lowest sphere on the *Sefirot* tree. 15

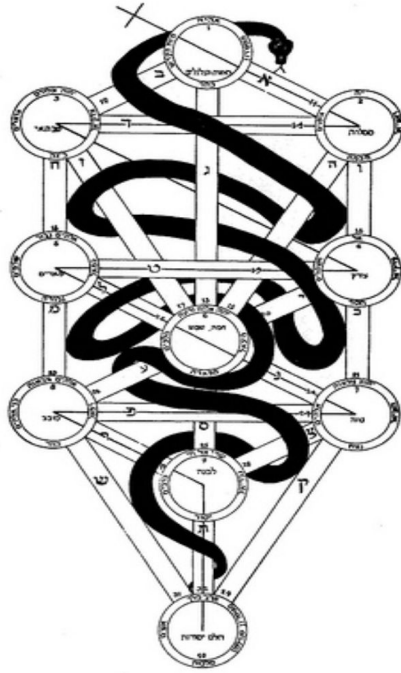
Malkut means *kingdom* and *Shekhinah*; and whereas all of the other sephirah are located in the spirit world, *Malkut* represents the physical, material world in which we live and the *Shekhinah* glory or dwelling of *god*.

The word *Shekhinah* is not found in the Bible. In Kabbalah *Shekhinah* is the final sephirah to emanate from the *Sefirot* tree. She is the female counterpart of *Ein Sof* and the “divine presence” of *god* in the earth. She is the daughter conceived in the “sacred marriage” of *hieros gamos*. She is the *gateway* of man’s ascension to knowledge, the “bride” and “queen” of *Tiferet*. She is the “mother” who is *One* with the children of Israel. 27 But something went wrong in this cosmic drama. There was a crisis, a shattering of “*God’s dream*” in which man is now left to work and pick up the pieces.

The Breaking of the Vessels, Exile and Tikkun The Fall and Redemption of Gods and Kings

And he [Jesus] said unto them, I beheld Satan as lightning fall from heaven. Luke 10:18

In Kabbalah, the entire process of creation through emanation is described as a “Divine Lightning Flash” from *Ein Sof* which zigzags through each of the nine sephirah all the way down to *Malkut*, the *kingdom of god* on earth. 28 These nine sephirah are also called worlds. In his book, *Kabbalah*, Gershom Scholem states that the *Sefirot* are also depicted as *powers* and *crowns* “since they are the celestial crowns of the Holy King.” 29 Through the *lightning flash* of *Ein Sof*, these *crowns* rise out of the sea of the abyss, revealing the *unity* of creation in the number *six* and symbolized in the reflection and union of two triangles, the six-pointed star, from which comes the Egyptian maxim,
As Above, So Below:



“The Ain Soph at first was filling All and then made an absolute concentration into Itself which produced the Abyss...the Waters or Crystalline Chaotic Sea...Each of these worlds has ten powers, or spheres...AIN SOPH established His first point or dot in the Divine Sea...the face of God, crowned with light, rose over the vast sea and was reflected in the waters thereof. His two eyes were manifested, radiating with splendour, darting two beams of light which crossed with those of the reflection. The brow of God and His eyes formed a triangle in heaven, and its reflection formed a second triangle in the waters. So was revealed the number six, being that of universal creation.” 30



THE GREAT SYMBOL OF SOLOMON

But thou art cast out of thy grave like an abominable branch, and as the raiment [garment] of those that are slain, thrust through with a sword, that go down to the stones of the pit, as a carcase trodden under feet.

Isaiah 14:19

The kabbalists say that in order to make room for creation, *Ein Sof* had to contract himself to a single point, making room for the worlds of the *Sefirot*. This is called *tzimtzum*. As the *lightning flash* descended, each sphere was formed, one after another, each serving as a vessel for receiving and containing the light. These vessels are also referred to as *levushim*, the “garments of *Ein-Sof*.” 31 But the vessels could not contain the “divine light” and this resulted in what Kabbalah calls *shevirah*, “the breaking of the vessels.” 32

As the vessels shattered the *light* dispersed and scattered in the form of “sparks.” Some of these sparks rose back up to their “source.” Others descended, becoming trapped in matter. Still others fell down into the abyss and are trapped there still; and because *god* is in everything and everyone, *god* himself is in the pit, waiting to be released. This is the *Zohar*’s version of “the fall” and since the time of Isaac Luria, has served to explain the diaspora (dispersion) as a cosmic event: not only Israel, but all of humanity, the entire universe, and even God himself is in exile (*galut*). Once again, Gershom Scholem, late professor of Jewish Mysticism explains:

“The divine light...is no longer in its proper place because the vessels were broken...There is nothing that was not damaged by the breaking. Nothing is in the place appointed for it; everything is either below or above...all being is in Galut. And this is not all. **Into the deep abyss...**there fell, as a result of the breaking of the vessels, forces of holiness, sparks of divine light. Hence there is a **Galut of the divine itself**, of the ‘sparks of the Shekhinah:’ ‘These sparks of holiness are **bound in fetters of steel** in the depths of the shells, and yearningly aspire to rise to their source but cannot avail to do so **until they have support**’ – so says Rabbi Hayyim Vital, a disciple of Luria.” 33

This “breaking of the vessels” is only the first stage in the fall of *Ein Sof*’s creation. It is the shattering and falling of the androgynous *god* of Kabbalah into the pit, “bound in fetters of steel! Scholem calls this “a cosmic picture of Galut...a Galut of the divine itself.” 32 This cosmic fall is also the fall of the first Adam, *Adam Kadmon*. In Kabbalah *Adam Kadmon* is the first emanation or creation of *Ein Sof*. He is *Keter*, the first sphere on the *Sefirot* tree. He is also *Elohim*, the “King.” He is the “crown” of the *Grand Man of the Zohar*, which is the entire *Sefirot* tree. He is not the man Adam, created in Genesis, but is the “Primordial Man”; the celestial *Adam* through which all other souls are created. The spheres of the *Sefirot* are not just worlds but are also portrayed as *powers* and *crowns*. The “breaking of the vessels” is the fall of the ancient *kings*, *princes* and *powers*:

“The Zohar holds the concept of two Adams: the first a divine being who, stepping forth from the highest original darkness, created the second, or earthly, Adam in His own image.” 34 “This is the *Grand Man of the Zohar*...The science of equilibrium is the key of occult science. Unbalanced forces perish in the void. So passed the kings of the elder world, the princes of the giants. They have fallen like trees without roots, and their place is found no more.” (Eliphas Levi, *The History of Magic*) 35

Chapter 4

Repairing the World: The Secret Law of Tikkun and the Tree of Knowledge

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. Ephesians 2:8-9

So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ. Colossians 2:16-17

“The secret must be kept inside the circle of the initiates...The Sefiroth were revealed to Adam in the shape of the Tree of Life and the Tree of Knowledge.” 36

“The rabbis have always taught that the Tree of Knowledge and the Tree of Life are one and the same...whose roots are now in “Heaven” leading all the way back to the future to the never-ending source of the Light of the *Ain Sof*.” 37

There are many secrets in the “occult science” of Kabbalah. Concealed in the shattering of the vessels of the *Sefirot* tree is the fall of Lucifer and the *powers* of his kingdom. But the kingdom must be restored. The universe and its broken vessels must now be repaired. This is “the secret law of *tikkun*.” 38 From the dust of this cosmic catastrophe the universe is reconstructed through the Primordial *Adam Kadmon*, who is the creator of the earthly Adam. From *Ein Sof*, “healing, constructive lights” go forth from the forehead of *Adam Kadmon*. 39 The spheres of the *Sefirot* are reconfigured on a “new plane;” Father, Mother, masculine, feminine, the “Impatient”...“God of revelation in traditional Judaism” and “his feminine complement, the *Shekhinah*...the last stage of the world of emanation.” 40

With the reconstruction of the *Sefirot*, there is once again a balance of male and female forces; there is unity between *god* and the re-created universe.

Emerging from *Shekhinah* is the *one tree* and it is here that we see the creation of man by *Adam Kadmon*. In the secret tradition of the rabbis, Adam the man is a microcosm of the upper worlds, a divine reflection of the image of *Adam Kadmon* above. In Kabbalah, the sin of Adam is not attributed to his disobedience to God in eating from the tree of knowledge of good and evil, but is the premature separation of the unity of the *Sefirot* tree. Gershom Scholem notes that in “the Original Sin...the fruit was separated from the tree, or as another Kabbalist puts it, the Tree of Life from the Tree of Knowledge.” 41 Far from the biblical Christian view, Scholem reveals in detail the esoteric belief system of the Jewish sages concerning these doctrines in the Book of Genesis:

“In the opinion of the Jewish mystics both trees are in essence one. They grow out into two directions from a common trunk...out of the common matrix of the divine world...The sin of Adam was that he isolated the Tree of Life from the Tree of Knowledge to which he directed his desire. Once the unity of the two trees in men’s lives was destroyed, there began the dominion of the Tree of Knowledge.” 42

What happened before happens again. The *matrix* shatters; the singular tree becomes the tree of “Duality.” 43 Now begins the work of *tikkun*. Adam’s job was to complete the work of repairing the worlds begun by *Adam Kadmon*. Instead, the “divine light” departed from Adam’s soul and the worlds descended into chaos (*tohu*). The female *Shekhinah*, now separated from the masculine, descends again into exile, destroying the *dream of god*:

“And so, it shattered. The very core of reality is G-d’s shattered dream, waiting for us to pick up the pieces...The fire of the sun, the air we breathe, the roaring waves of the oceans and all that lives in them; the Earth and the plants and animals that live upon it; even the human flesh, its vital soul and the angels above...all are no more than artifacts of the sparks that fell in the explosion of that primordial world. But the essence of the human being, the breath of G-d within us, that is G-d Himself, gathering, refashioning and piecing back together an impossible dream...it is humankind, not the angels, who can pick it up and reveal it...That the Infinite Light is everywhere is an axiom of the

Kabbalah...held captive within every object...even within evil itself.”
44

The concept of shattered and fallen “sparks” comes from the Kabbalah system of Isaac Luria which, as stated above, is still the most influential form of Kabbalah today. The same website quoted above also states: “The most common Jewish liturgy today follows the form of the Ari’s custom.” Embedded within this system are the secret laws of *tikkun* and *mitzvot*, the main channels through which the “redemption” (*geulah*) will come according to Kabbalah.

The word *tikkun* means reparation, to repair. It is through *tikkun* that the world will be *healed* and brought “closer to the harmonious state for which it was created.” 45 The rabbis of Kabbalah believe that the final redemption and the messianic era will only be brought about through *mitzvot*; observing Torah, keeping the commandments and performing good deeds. The word *mitzvot* is defined as: “commandments; one of the Torah’s 613 Divine commandments; a good deed or religious precept.” 46

The work of repairing the worlds, of restoring the fallen *Shekhinah* to her *king*, and of ushering in the *Moshiach* (Messiah) is now left to man. This is called *raising the sparks*:

“But the essential function of the Law, both of the Noahide law binding on all men and of the Torah imposed specially upon Israel, is to serve as an instrument of the *tikkun*. Every man who acts in accordance with this Law brings home the fallen sparks of the *Shekhinah* and of his own soul as well. He restores the pristine perfection of his own spiritual body...In redemption everything is restored to its place by the secret magic of human acts...every commandment has its mystical aspect whose observance creates a bond between the world of man and the world of the *Sefirot*...Thus fundamentally every man and especially every Jew participates in the process of the *tikkun*.” 47

The *Babylonian Talmud* is the basis for the seven Noahide laws. Sanhedrin 56a of the *Babylonian Talmud* states: **“One additional element of greater severity is that violation of any one of the seven laws subjects the**

Noachide to capital punishment by decapitation.” 48 This is another disturbing secret contained in the writings of the Jewish *sages*: Mitzvot for non-Jews or Noahide laws. I mention it here for its close connection to *tikkun*. While Jews, specifically the Jewish *sages*, see themselves as the main conduit of the *light* of *Ein Sof*, gentiles also have a role to play in the *mitzvot* of *tikkun* by “obeying” the seven Noahide laws. I will not list them all here but preeminent among them is the prohibition of idolatry. Therefore, under Talmudic law, if a Christian acknowledges that Jesus Christ is the Messiah, the Son of God, or God manifest in the flesh, he or she is guilty of the crime of idolatry.

The seventh or last Noahide law is the injunction to establish a legal system to execute the other six Noahide laws, which are punishable in the severest extreme by capital punishment. The *Encyclopaedia Judaica*, in its article on “Noachide Laws” states, “Except for the last, all are negative, and the last itself is usually interpreted as commanding the enforcement of the others.” 49 While these laws are not yet in effect, they are already considered “binding on all men” and have been written into the legal system under Public Law in the United States:

On March 26, 1991 the U.S. Congress, under the presidency of George H.W. Bush, established the Seven Noahide Laws as Public Law 102-14 in honor of Rabbi Menachem Schneerson, leader of the Chabad-Lubavitch. 50

A website dedicated to the teachings of the Chabad-Lubavitch rabbis confirms:

“The perfection of the world requires the spreading of the seven Noahide commandments...This implies a level of civilized conduct, which can be achieved only when non-Jews also observe their mitzvot. Indeed, the perfection of the world that leads to the Messianic Era requires the spreading of the seven commandments that G-d through the Torah provided for all the nations of the world...See also, the U.S. Congressional Declaration: H. J. Res. 104, Public Law 102-14, March 20, 1991.” 51

The Path of the Mystic: Knowledge through Ascension

And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven...And He said unto them, You are from beneath; I am from above: you are of this world; I am not of this world. John 3:13, 8:23

In kabbalistic Judaism the primary work of *tikkun* – the repair of the world – is dependent on the Jewish sages ascending the *Sefirot* tree so they can transmit the *knowledge* of the *kingdom of god* to the nations of the world:

“It is the task of the People of Israel to bring the glory of G-d's kingdom to all of creation, even to the nations of the world...Divine influx...flows into the world through the spiritual leaders of Israel to the People of Israel to the nations of the world to all of Creation.” 52

The Zohar teaches that at the separation of the *Sefirot* tree, a chasm was formed between the creation and *Ein Sof*. Everything in the cosmos descended. Therefore, there must be a way to return to the “source” through the portals of the *Sefirot*.

Each sephirah on the tree of knowledge is a gateway through which the “mystic” must pass through on the path of enlightenment. As stated before, these spheres or gateways are designated as *powers*. Through deep contemplation and visualization, the initiate is mystically transported through the “gates” of the *Sefirot*, from level to level, hoping to merit a vision of the *divine*. It is not by chance that this form of contemplative prayer has now entered the Church at a phenomenal rate. This has resulted in an elevation of seeking mystical experiences with God over faith in Jesus Christ, the Word of God.

The word *Zohar* means radiance. The full title is *Sepher Ha-Zohar* or *The Book of Light*. In rabbinic Judaism the *Zohar* is considered “the masterpiece of Kabbalah” and divinely inspired. In Kabbalah, the contemplative practice of meditation is said to draw down the rays of light that emanate from the *Sefirot*. The rabbis explain that, “It is through action accompanied by speech and fervent meditation directed towards a particular thing that a person can draw down a force from above and cleave to that

object.” 53 In ascension, the *heavenly visions* of the mystics are invoked through repetition of the *divine* or *sacred names* of the *gods of Kabbalah*. Gershom Scholem explains *prayer* and the *mystic way*:

“The main path...the mystic way involved the ascent of the soul to a state of ecstatic rapture through a process of concentrated thought and meditation...the...hierarchy of the spiritual worlds reveals itself to the kabbalist in the time of prayer as one of the many Names of God...it is the name of the appropriate *Sefirah* on which the mystic concentrates when reciting the prayers and into which he is, as it were, absorbed... prayer has an aspect of ‘inward magic’ by which it is empowered to help order and restore the upper worlds...” 54

The name *Lucifer* means light bearer. The Apostle Paul in 2 Corinthians 11:14 tells us that Satan transforms himself into an angel of light, deceiving today just as he deceived Eve in the Garden of Eden; with knowledge and the prospect of becoming “as God.” (Genesis 3:5) The rabbis of Kabbalah believe themselves to be more than mere men, elevated above the rest of humanity; a microcosm of the *Sefirot* of the godhead, which is the macrocosm. Like cause and effect, every action below impacts the worlds above. The *Zohar* calls this “an unalterable law.”

“Now you must know that everything has an inner aspect and an outer aspect. In the world as a whole, Israel, the seed of Abraham, Isaac and Jacob, is considered to be the innermost aspect. The seventy nations are considered to be the outer aspect of the world...There is an unalterable law that the macrocosm [the totality] and the microcosm [the individual] are as like to each other as two drops of water.... through the study of the *Zohar* and the practice of the true wisdom, we can bring about an end to our state of exile and a complete redemption...the redemption of Israel and all the worth of Israel is dependent on the learning of the *Zohar* and the innermost aspect of the Torah.” 55

The true “unalterable law” is that all have sinned and fall short of the glory of God. All are in need of the true redemption and salvation that only comes through faith in Jesus Christ, the “true Light.” This includes every rabbi and every Jew, from the least to the greatest, as well as every non-Jew. This lie of the superiority of the Jewish race is leading the way in one

of the greatest deceptions in the history of the church; the coming of a false *Messiah* through the Hebrew Roots and Sacred Name movements.

At its inception, the Hebrew Roots movement seemed to begin innocently enough as a means for those wanting to identify with the Jewish roots of their faith. Today it has completely morphed into *another gospel* of works built on the foundation of “Jewish fables” which we are warned about in the Bible. It is common today to hear Christian ministers say that the Jewish people do not need to come to faith in Jesus Christ because they have their own covenant with God. But it is a covenant with death and hell that will not stand (Isaiah 28:18), because it is rooted in the satanic lies of Kabbalah.

Chapter 5

The Dark Chambers of Initiation Daat, Leviathan, “Six” and Transmigration

Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?

Ezekiel 8:12

“Before one can approach the secret of Leviathan one must first be initiated into the secret...the secret of Leviathan has been kept well-hidden by the sages and mystics of Israel for thousands of years. It is only now in our generation that permission has been granted to begin to conceive of its deeper truth and imminent relevancy.” 56

“We have learned...that the world is Divinely controlled in all areas except for moral decisions where human beings have been delegated free choice Jews in relation to 613 matters and non-Jews in relation to 7 matters. We have learned that Jews are functionally different from non-Jews in that they have a *neshomah*, a part of G-d Himself; the *neshomah* undergoes a descent into the body for the purpose of an ascent higher than the level it was before its descent...every descent is for a purpose of an ascent...” 57

Despite this elevated god-like status of Jews, Gentiles are encouraged to take part in the *tikkun* of ascent or *aliyah*. Now that the rabbis have been “granted permission” to reveal the secrets of the *Zohar* – no doubt by the *angel of light* – it is permissible for Gentiles to study Kabbalah! 58 We can all do our part in the work towards the *final redemption*. But the way back is not easy. The path of navigating the spirit world is fraught with dangers. There are demons and menacing angels demanding knowledge of secret passwords and sacred names in order to be admitted to the *heavenly mansions*. 59

According to the sages of Kabbalah, very few souls ever reach the ultimate level of complete union with *the divine*. This is because there are “infinite degrees” in the *kingdom of Ein Sof*. Only those rare spiritual masters (*tzadikim*) who have attained precise knowledge of the secret names of *god* may enter into the “celestial paradise” of the *Sefirot*. In the pantheon of the *gods* of the *Sefirot* tree, Metatron sits supreme at the top of *Keter*, the *crown*. It is Metatron that the sage mystics encounter “seated on the Throne like God.” 60

These things saith He that is holy, He that is true, He that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. Revelation 3:7

Another name for Metatron is the Opener, holder of the keys of knowledge. At the center of the universe of the *Sefirot* tree stands Metatron, the opener of the gates of wisdom:

“This is the meaning of the Midrash: *“One celestial creature with its name “Israel” engraved on its forehead stands in the center of the universe”...Who is this “One celestial creature with its name “Israel” engraved on it forehead, standing in the center of the universe...The celestial creature in question here is none other than Metatron...the guiding light for the stimulation of all human knowledge.”* 61

Although Metatron may be going by the alias *Yeshua*, he is not Jesus Christ. Jesus Christ alone possesses the “key of David.” Only Jesus has “the keys of hell and of death” and it is only through faith in Him that anyone can understand the true “mystery of godliness” hidden in Christ Jesus before the foundation of the world. The chamber doors opened on the *Sefirot* tree of knowledge by Metatron lead only to the darkness of the abyss.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly] shall bring in damnable heresies...even denying the Lord that bought them....These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. 2 Peter 2:1, 17

Just as there are infinite degrees of rank within Kabbalah, there are also endless pathways one may ascend on the *Sefirot* tree. In the twisted and never ending quest for knowledge, the pinnacle of enlightenment comes by passing through the darkness. Hidden just below the first three spheres of Keter, Hochmah, and Binah is the sphere of Daat, the abyss that separates the initiate from the *crown*.

“The Abyss and the Veil are two 'obstacles' to overcome when ascending the Tree of Life...Kether, Chochmah and Binah form a trinity, the supernal triad, which resides above the Abyss...Only by riding the mercabah (=the wagon, vehicle) of mystical experience...will he be able to traverse the Abyss and contact the supernal triad...It is said that Daath is the child of Binah and Chohmah...Daath is seen as entering the mysterious blackness. This void or emptiness...ultimately leads to the Brilliance of the White Light of Kether.” 62

The word Daat means knowledge, awareness, or connection. 63 In Kabbalah, the abyss of Daat represents mankind's loss of knowledge and it is Leviathan, the “Holy Serpent,” who will restore knowledge to humanity. The Jewish sages say that Leviathan is a “Torah-code word for universal consciousness and never-ending knowledge.” 64 One contemporary rabbi says Leviathan is “the Light of pure consciousness,” and that this “God consciousness” of Leviathan will return “full circle” to “the original light of Genesis.” This will come in the form of the “New Torah” at the “ultimate Feast of Knowledge” in *the time to come*. 65



“In the World to Come the righteous will recline with their crowns in their heads basking in the pleasure of the radiance of God’s presence.”
66

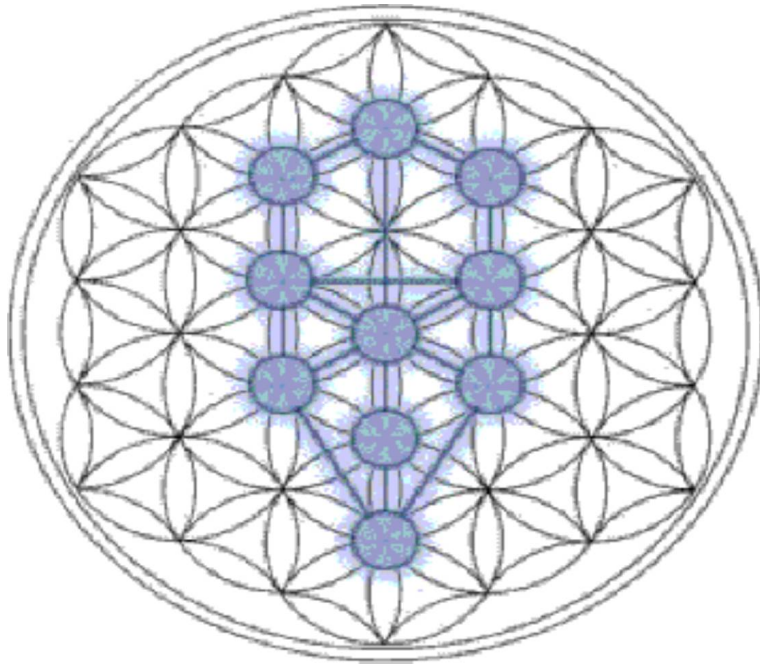
This “Holy Serpent,” say the rabbis, “is the fountainhead, root and essence for all of God’s sacred, revelatory Light.” 67 “The Primordial Serpent, the “snake” of *Gan Eden*, the Leviathan, the penetrating Ray of Light emanating from the *Ain Sof*, and the Supernal *Da’at* of the Godhead, are different dimensions of... Divine Consciousness.” 68

Leviathan is depicted as the ouroboros, the serpent with its tail in its mouth and represents the devouring serpent covering the Earth. It signifies the completion of an age and the return to *Tikkun Olam*, the repair of the world. The Theosophical Society’s website (an esoteric branch of Kabbalah) states, “The area inside the serpent’s circle represents the whole universe and everything in it.” 69

In the book of Job, Leviathan is called “**a king over all the children of pride.**” (Job 41:34) In Kabbalah Leviathan is worshiped as the “Sacred Serpent” and is the “bridge” across the *abyss* of Daat that connects man to the *divine*. But in Isaiah 27:1 the Lord says He will punish the piercing and crooked serpent and slay the dragon that is in the sea. In the cosmology of Kabbalah, the *Sefirot* tree and all of creation is said to emanate out of the cosmic sea of the abyss, destined to return to the nothingness of *Ein Sof*, the *god of forces*:

“[In]...the World to come...Those creatures whose work is complete, now free of their destiny, pass beyond the seventh Heaven of Arabot and rise up out of the vast sea of Creation, crying ‘I AM’ as they ascend through the Abyss-Daat of Azilut and into union with the Crown of Crowns...into the knowing and being of God.” 70

In Revelation 9:1 & 11 we see a beast rising out of the sea of the abyss: “And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit...And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.” This bottomless pit is the abyss, derived from the word *buthos* which refers to the sea, the deep, or the mysterious depth. 71

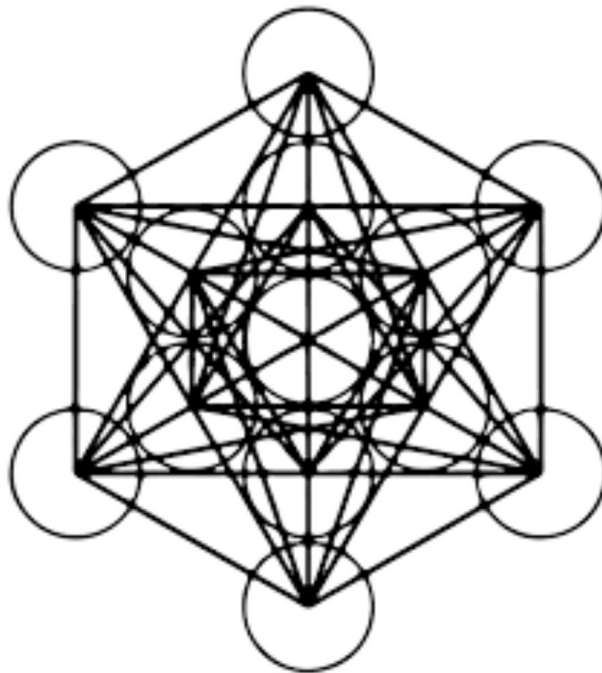


Further in Revelation 13:16-17 we read, “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. And that no man might buy or sell, save he that had the *mark*, or the *name* of the beast, or the *number* of his name. Verse 17 tells us that the *mark* is also initiated in the form of the *name* of the beast and the *number* of his name. Many Christians are unaware that Freemasonry is a branch extending from the tree of kabbalistic Judaism and that the name *Abaddon* is considered a sacred name in Freemasonry.

“We know still more, viz. that Masonry is a Jewish institution whose history, degrees, charges, passwords and explanations (sic) are Jewish from the beginning to the end...it is impossible to be well posted in Masonry without having a Jewish teacher.”

Rabbi Isaac Mayer Wise (1819 – 1900), 32nd Degree Freemason. “America’s outstanding Jew and leading rabbi during the 19th Century.” 72

In the seventeenth degree...after the candidates have completed the initiation...after revealing the password...and the Sacred Word (Abaddon)...another clue to the true identity of the Masonic Deity is revealed in the Sacred Word of the ritual, ABADDON. 73



It is also well known in schools of Kabbalah that the angel Metatron is closely associated with the number “six.” Both the *Sefirot* tree and Metatron’s cube contain the six-sided hexagon and are representative of “**the six-sided celestial creature**” Metatron. 74 In Kabbalah Metatron is the spiritual force that is accelerating *the redemption* through the channel of Leviathan, the “holy serpent.” As the “holder of the keys,” Metatron is the entity who will bring balance to the opposing forces of the shattered *Sefirot* tree, as quoted above, “**The science of equilibrium is the key of occult science...So was revealed the number six, being that of universal creation.**” (See footnote 35)

Ever learning, and never able to come to the knowledge of the truth.
2 Timothy 3:7

It has been over 5000 years since the *serpent* first spoke the lie to Eve in the Garden of Eden, “**Ye shall not surely die...you shall be as God, knowing good and evil.**” From that time until now Satan continues to deceive millions into believing that *knowledge* is the path to life and that *tikkun* – man’s good works – is the way to redemption. In Isaiah 14:13 we read that Lucifer rebelled against God, saying *in his heart*:

“I will *ascend* into heaven, I will exalt my throne above the stars of God.”

As the “father of lies” and deceiver of nations, it is Satan, the fallen angel Lucifer, that is able to deceive *the hearts* of those who do not love the truth and this is certainly the case with those who teach and follow the mystical teachings of the *Zohar*:

“Da'at or Daas...is a Hebrew word that means Knowledge. In the branch of Jewish mysticism known as Kabbalah, Da'at is the location (the mystical state) where all ten *sefirot* in the Tree of Life are united as one...In the *Zohar*...Da'at is referred to as “*the key that includes six.*” The “key” of Da'at opens *all six chambers (attributes) of the heart and fills them with life-force.*” 75

The rabbis of Kabbalah say that in *the time to come* all humanity will *know* the unity of God as *One*; but for now this revolutionary paradigm shift is evolving through the kabbalistic teachings of ascension and the secret of *Gilgul* or transmigration. *Gilgul* means cycle or wheel and is the kabbalistic concept of reincarnation. ⁷⁶ *Gilgul*, also known as “the law of transmigration,” is a central doctrine in kabbalistic Judaism and is critical in the process of *tikkun*, the repair of the world:

“According to this, everything in the world is constantly changing form, descending to the lowest form and ascending again to the highest...Every man amends his own soul, and by the process of transmigration that of his neighbor. This is a crucial item in the doctrine of the ‘selection’ of goodness from its exile in the spheres of evil...Every living being is subject to the law of transmigration from form to form...We all work, or are at least expected to work, for the amendment of the world and the ‘selection’ of good and evil.” ⁷⁷

Once again we see the influence of the serpent; exile is not a result of man’s sin, but the means to perfect the fallen creation through man’s ascension. According to Kabbalah, only those who perfect themselves through many lives are selected out of exile. Based on the writings of the *Zohar*, the rabbis of today believe that all of the Patriarchs, from Moses to the prophets, have returned in every generation to assist in the process of lifting the sparks and repairing the worlds through *mitzvos*, or good works.

“Reincarnation may be necessary to complete rectification of all aspects of each level of the soul...As we go, it will become common ground that Moshe received the Torah on Mount Sinai, comprising 613 *mitzvos* (commands) which were to be carried out by 600,000-odd male souls who, together with their wives and children, amounted to three million people. These souls (or their fragments) have been coming back through various *gilgulim* (cycles) ever since, in order to complete those 613 *mitzvos*.” ⁷⁸

As noted previously, Itzhak Shapira in his book, *The Return of the Kosher Pig*, references *The Gate of Reincarnation* to substantiate his claim that Metatron is the Messiah, as presented through the writings of the sages.

The Gate of Reincarnations is based on the teachings of Rabbi Isaac Luria, the “master kabbalist” and premier sage of contemporary Kabbalah. Hebrews 9:27 says it is appointed for men once to die once, but after this the judgment. Nowhere does the Bible teach reincarnation of the soul, yet today we see Christians seeking the wisdom of the rabbis’ “inner Torah” for spiritual direction.

“Every Jewish *neshomah* (soul) in its *gilgul* (life cycle) in a particular body has descended in order to afford it the *opportunity* to do certain specific *mitzvos* and thus realize its potential. Its *yeridah* (descent) is for the sole purpose of a subsequent *aliyah* (ascent) and, as we will see, as everything physical is a reflection of its spiritual counterpart, so it is with everything. Every descent is for the purpose of an ascent...This is staggering information.” 80

Staggering information indeed! The Chabad rabbis of Kabbalah tell us that it is Metatron – “**the six-sided celestial servant**” – who dispenses judgments and punishments in the form of *six* lifetimes to give each soul “an opportunity to fix him/herself through reincarnation.” An article based on the teachings of the *Zohar* from a *Kosher Kabbalah* website explains that every soul arising from the side of the “spiritual force” known as “the Hebrew slave” is allotted “up to six reincarnations to rectify its blemishes, and needs to work and suffer problems and sickness, poverty and confusion until rectified.” The article states, “These are the maximum allowed for it to complete all six levels from the place from which it was hewn...The Torah it learns, and the mitzvot it performs, rectifies such a soul.” Yet for those enlightened souls lucky enough to be from the higher level of the *Shechinah* side of the force and born on Shabbat, this does not apply as, “Certainly this soul will “go out free” of servitude because it is a righteous soul, free of any servitude.” 81

Kabbalah is said to be the “inner soul” of Torah which claims to reveal the innermost hidden aspects of God’s Word. The secret doctrine of *Gilgul* – reincarnation – is the same lie of the serpent in Genesis 3:4-5: “You shall not surely die...you shall be as gods, *knowing* good and evil.” As in the days of the prophets, the rabbis of mystical Judaism continue to blend the dictums of ancient Babylonian worship with the Holy precepts of the Bible, resulting in a departure from truth. In their desperation to establish a “king” for themselves in Jerusalem, they have succumbed to *the lie*. Professing

themselves to be wise, they have become fools. They have changed the glory of God into an image of worship and for this reason God Himself has given them over to a “reprobate mind.”

Chapter 6

The Cup of Babylon: Paradigm for the Nations

*For all nations have drunk of the wine of the wrath of her fornication...
For by thy sorceries were all nations deceived. Revelation 18:3, 23*

“After 3307 years, everything necessary has been done. The table is set – and we are sitting at it. The feast of Moshiach is being served with the *Ancient Wine*, the *Leviathan*, and the *Wild Ox*...All that is left is for us to open our eyes and see.” (Rabbi Menachem Mendel Schneerson, *The Rebbe*) 82

Throughout all the writings of Kabbalah there is one central theme: That Israel is to be a light to the nations and that in *the time to come* all nations will *know* that *Hashem is One*. According to the rabbis, “It is the task of the Jewish people to teach and disseminate the Torah of the Noahides to all of mankind.” In what is being called “The Fourth Revolution,” the rabbis say we are now entering a *paradigm shift*; a time of “Mass Torah Study for Gentiles.” 83 This, we are told, is a fulfillment of Biblical prophecy:

“I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.” (A prophecy of Jesus Christ, not Israel; Isaiah 49:6)

“And Hashem shall be King over all the earth; in that day shall Hashem be One and His name one.” [Zechariah 14:9 \(The Israel Bible™\)](#) 84

The rabbis of Kabbalah say that the world is now “ready for a global awakening of consciousness.” 85 They tell us that this awakening will only come by way of illuminating the nations through *Torah* study – chiefly Kabbalah – and that without this *revolutionary shift* in consciousness, Messiah will not come. But what is Torah? To Christians Torah is simply understood to mean the Holy Scriptures of the Bible. But in today’s

Judaism Torah encompasses the Bible as well as the traditions and mystical teachings of the sages throughout time:

“We have entered the age of the innermost aspect of Torah...the secrets of the Torah, that is to say, the Kabbala... we are close to the completion of the last period of the world... From our generation onwards, the words of the Zohar will begin to be revealed more and more until their whole measure is revealed according to the will of G-d.”

“Torah – (lit. teaching) (a) The Five Books of Moses (The Bible); (b) the overall body of Jewish religious teachings encompassing the whole body of Jewish law, practice and tradition... If at least the people who are the spiritual leaders of our generation would occupy themselves with the innermost aspect of Torah, the Kabbala, they would draw to themselves a complete light from the *Ein Sof*...” 86

Here again we see that what was once forbidden is now miraculously permitted through the *light* of the *Zohar* as revealed by the rabbis! This awakening of consciousness is nothing more than a global paradigm shift towards the *god* of Kabbalah – *Lucifer* – as the “light” of the nations. What is evident is that this shift of consciousness in Christians represents a contemporary fulfillment of the Apostle Paul’s prophecy that in the latter times there shall be a “departing” from the faith by those who do not love the truth, but turn their minds over to doctrines of demons. (1 Timothy 4:1, 2 Thessalonians 2:10)

As also *prophesied* in the satanic *Zohar*, there is occurring among many Christians a shift away from the central focus of Jesus Christ – Who *is* the Word – to another *gospel* that places earthly Jerusalem center stage in the fulfillment of prophecy. As one Israeli news source confidently stated, “Christians are realizing that the Bible is a work that’s all about the Jewish people in the Land of Israel and it’s taken a long time for this all to crystalize.” 87

“...there are spiritual tectonic shifts of historic magnitude happening both within the Jewish people as well as the world around us...One of the most shocking and curious of these shifts is happening within Christianity, as hundreds of thousands of Christians around the world

are connecting to the Jewish roots of their faith, keeping many of the Biblical holidays, Torah commandments, and Jewish rituals.” 88

The prophecy of a departing from the faith in 1 Timothy 4:1 was spoken “expressly” by the Spirit to impress in the minds of believers an unparalleled and distinctly noticeable phenomenon. In the same context the Apostle Paul exhorts Timothy to continue in the ministry of “faith and good doctrine,” but to reject “profane” fables. (Verses 6-7) The word profane used here is the Greek word *bebelos* and means to *cross over*, as by crossing through a doorway and Paul uses this word specifically and “by implication” to mean not crossing over into “Jewish notions.” 89 In his second letter to Timothy Paul states that the time will come when people will “heap to themselves teachers” and will turn away from the truth, and will turn to fables.

For we have not followed cunningly devised fables. 2 Peter 1:16

The Bible says in Titus 1:14 that Jewish fables and commandments of men *turn from the truth*. The word “fable” used in these verses above is the Greek word *muthos* which means fiction, a tale, myth or fable. The word *muthos* is from the word *mueo* which means to initiate, teach or instruct. The word *mueo* comes from the base of the word *musterion*. *Musterion* is the Greek word for *mystery* and means *to shut the mouth*; a *secret* or *mystery* through the idea of *silence* imposed by *initiation* into religious rites. 90

Musterion is the word used in Revelation 17:5 to describe “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” It is also the word used in 2 Thessalonians 2:7 to describe “the *mystery* of iniquity.” At the time Paul wrote his letter to the Thessalonians, he said that this *mystery of iniquity* was already at work but was hidden. Paul said the “work” or energy (*energeo*) of this *mystery* was being restrained, “For the mystery of iniquity doth already work: only he who now letteth (restrains) will let (will restrain), until he be taken out of the way.” 91

In verses 3 and 8 of 2 Thessalonians Paul said there will come a *falling away first*, and “then shall that Wicked (man of sin) be revealed...Whom the Lord shall consume with the spirit of His mouth and shall destroy with

the brightness of His coming.” Like the *mystery of iniquity*, the mysteries of Kabbalah – once hidden – are now being unleashed on the world and to unsuspecting Christians. Concealed in the counterfeit light of signs and lying wonders, the secrets of Kabbalah are being presented as a way of coming closer to God and becoming like God, but are in reality the spiritual root of a strong delusion.

The Last Paradigm: Blueprint for Mystery Babylon

The gates are now open. The initiation of *illumination* is underway. The *musterion* of Kabbalah is being disclosed on a global scale, resulting in a *falling away* of many Christians into the “Hebrew Roots” of the *Babylonian Talmud* and the demonic doctrines of Kabbalah. From a critical mass of the sea of nations, tongues and peoples the *Moshiach* of the seventh millennium will rise; the *Messiah* of the *Zohar*:

“Thus, from 1840 onwards, permission has been granted for those who truly desire to enter within. The Kabbalah is no longer the private domain of the initiated masters.”

(The *Leshem* (1841-1925), master kabbalist) 92

**And I stood upon the sand of the sea, and saw a beast rise up out of the sea...and upon his heads the name of blasphemy...And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations...And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations and tongues.
Revelation 13:1, 7; 17:15**



“In the six hundredth year of the sixth millennium (5600 = 1840 C.E.) the gates of wisdom above [Kabbalah] together with the wellsprings of wisdom below [science] will be opened up, and the world will prepare to usher in the seventh millennium.” *Zohar (VaYeira 117a)*

According to the rabbis, this prophecy from the *Zohar* necessitates a convergence of Kabbalah and science that will usher in the *Messiah* and a thousand years of peace. This will result in a restoration of “Adamic Consciousness” when all humanity will *know* the *oneness* of the creation with the creator. In order for this to happen there must be a critical mass of initiates brought into the secrets of Kabbalah through stealth and deception; “nothing less than a worldwide conspiracy.” 93

And the LORD said unto me, A conspiracy is found among the men of Judah...they are turned back...and they went after other gods to serve them.

Jeremiah 11:9-10

“The collective soul of observant Judaism is mostly *unknowingly and unassumingly* becoming saturated with little bits and pieces of Kabbalah – a book here, a lecture or study group there, etc. – until it will reach a point of *critical mass*...The collective Jewish soul, as well as *the world at large*, is *unknowingly being seeded* with kernels of divine knowledge falling from the Gates of Wisdom above...Out of the silicon chips and theories of evolution on one side and from the dialectics of the Talmud...will emerge the Hidden Light of the Supernal Torah. Corresponding to the four alphanumeric digits of the sacred formula of Y-H-V-H these are the reunion of the Twin Messiahs, the resurrection of the Sacred Serpent, the Feast of Leviathan and the revelation of Metatron.” 94

What began as a trickle has become a flood of kabbalistic and Babylonian mysticism into the Church through the process of overlap; “a book here” and a conference there, planting seeds of *another gospel* and *another Jesus*. *The Return of the Kosher Pig* is only one of many such books disseminating Kabbalah into the Church. Christian media is being inundated with teachings and books that contain “code” words in the titles, chapter headings and text that are designed to attract the innate curiosity for secret knowledge that is latent in the human race.

Words are important and according to the Bible words are seeds. When Jesus was tempted in the wilderness, He defeated Satan by speaking the Word of God with authority. Revelation 13:7 speaks of the beast making war with the saints and overcoming them. Just as with Christ, ours is a war of the words of Truth versus words of deception. Jesus said let no man deceive you! *Paradigm, blueprint, ancient wisdom, book of mysteries, secret codes, law of attraction, god’s dream, illuminating, secret teachings of all ages, mysteries of the ages, keys to your destiny, unlocking mysteries, hidden keys that unlock doors, encrypted code, your destiny blueprint, sacred name, paradigm shift, quantum shift, quantum physics of heaven, harbinger, ascension*; these are the words that make for bestselling books in today’s Christian market. More importantly, these seed-words are the language and building blocks of Satan’s counterfeit *kingdom of god on earth* and the *Blueprint* for Mystery Babylon:

“We live in a special time when the entire world is going through very big and rapid changes...As Kabbalists explain, this is a sign that the world is approaching the general correction...*The only remaining obstacle is language*. If we do not speak the same language, it is difficult to communicate because we are still in Babylon. The ancient Babylonians started with one language, then began to speak different languages, and as a result, ceased to understand each other. We, accordingly, have to come from many languages to one...the shattering, which occurred in the ancient Babylon and is being revealed only today, manifests even more clearly. This will further push us to unite. After all, we have to return to Babylon so that the entire world becomes one village.” 95

According to Rabbi Michael Laitman quoted above, all of humanity is one “Ancient Babylonian Family” that must unite and return to Babylon through the “language” and “light” of Kabbalah. Relating to the current state of civilization and referencing the Creator as a *force*, he states, “Today, having “departed” from Babylon 3,500 years ago, we again feel that we are back in the same place, in ancient Babylon... We have to be connected with the Creator in our studies and activities. The Creator, the force of the Light, the property of bestowal, that corrects us and without whom we are unable to cope with the task, has to be implied in everything we do.” 96

In denouncing the evils of society and proclaiming the solution to *rectification*, the rabbis of today echo the voices of those who came before them. They say our only hope is in the study of “inner” Torah – Kabbalah – and that this will bring *light* to the nations and *unity* to mankind. One of Judaism’s most revered rabbis of the medieval period, Maimonides, is quoted as saying that in the messianic era of *Moshiach* “all the nations of the world will be preoccupied studying the deep kabbalistic insights of who God is and what God is...in a world that is just and a world that is at peace.” 97

“The Tree of Life is viewed as a graphic representation of the blueprint of creation.” 98

“Some things which have required faith to believe will no longer require faith, for it will be proven to be scientific fact.” (*Quantum Faith*) 99

The so called *science* of Kabbalah is said to contain the ancient “**Blueprint**” that reveals the secrets of the universe. It is the *key* that unlocks consciousness to the awareness of *oneness* between creation and the creator. According to Kabbalah, the source of this interconnection of all things is the *light* of *Ain Sof* that emanates from *Kether*:

Kether is the first manifested Sephirah, the first condensation of the light of Ain-Soph. Kether means 'the Crown'...“Kether is the source of

light rising up from the darkness. It is a monad of pure energy...In Kether is the blueprint of the entire universe.” 100



As in Kabbalah, today's science of quantum physics is the study of the *interconnectedness* of all things. Matter and energy are said to be held together in a unified field of light. In simple terms, quantum physics is the observation of “invisible” particles – atoms, electrons, monads, quarks, super strings, frequencies, vibrations – in another dimension and the effect of those particles on the material world *by the observer*. Because

everything is made of atoms, we are all *one* at the sub-atomic level. We are all part of this *force of light* that connects and holds everything together. Thus, it is said the new science of quantum physics will *prove* what Kabbalah has always taught; that *god* is in every person.

Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God...yet thou art a man, and not God, though thou set thine heart as the heart of God. Ezekiel 28:2

Quantum *science* appears to be a manipulation of forces in the invisible spirit world by *observer-participants* in the physical, material world, be they scientists or mystics. The Apostle Paul warned in 1 Timothy 6:20 about the spiritual deception behind “science falsely so called.” New Age teachings of false science have been making steady inroads into the Church for years through books like *Quantum Faith*, *Quantum Spirituality*, *The Physics of Heaven* and more recently, *The Paradigm*, which the author claims to be a blueprint of mysteries connecting past and present events. What is not widely understood is that the root of every New Age concept and term can be traced to ancient Babylonian mysticism and kabbalistic writings, especially in the area of occult science. The same can be said of Freemasonry with its rites, initiations, sacred passwords and symbols.

Johannes Buxtorf, known in the 16th century as the “Master of the Rabbis,” wrote the *Lexicon of the Talmud* in which he “defines the ***Kabbalah*** to be a ***secret science***, which treats in a mystical and enigmatical manner of things divine, angelical, theological, celestial, and metaphysical; the subjects being enveloped in ***striking symbols*** and ***secret modes of teaching***. Much use is made of it in the advanced degrees, and entire Rites have been constructed on its principles. Hence it [Kabbalah] demands a place in any general work on Freemasonry.” 101

The role of Freemasonry and its connection to Kabbalah cannot be underestimated as a major contributor in the global initiation of the masses. Long before the current flood of mysticism into the Church, New Age occultist and channeler of demons, Alice Bailey, wrote about the future research into atomic particles and its impact on the basic doctrines of

Christianity, as science would prove the unity and oneness of mankind and all creation. Her blueprint image of the Hierarchy of ascended masters and their lodge on the spiritual plane is just another configuration of the *Sefirot* tree of Kabbalah which is now breaking through the veil to the world we live in. The *new* discoveries in quantum physics are the externalization and manifestation of those entities.

Bailey called this release of atomic energy a “saving force” that will “bring about an entirely new economic world structure.” Bailey noted that “planetary initiation” and the soul’s “liberation” will come through the discoveries of atomic energy, as well as investigations into light, color, and the “magic” of sound (vibrations) as a creative energy; all aspects of so-called quantum science. She also stated that “adjustments” would be made so that “At the head of certain of the great occult groups, of the Freemasons of the world, and **of the various great divisions of the church...** will be found initiates or Masters,” adding that this *work* was already underway.

102

Just like Kabbalah, Bailey’s Theosophy incorporates the necessity of global initiation in order to bring forth the “Lord of the World,” also known as *Metatron*. Like Kabbalah, initiation takes place through a radical *shift* in consciousness, resulting in a new paradigm or worldview. According to Bailey the “link” between the spiritual and physical planes is human consciousness and it is important to quote her here, as the initiation process in Theosophy is an exact mirror image of that in Kabbalah:

“At all initiations the Lord of the World is present...the flashing forth of the *star* before the initiate is the signal of His approval...At the sixth initiation, the initiate, functioning consciously as the love-aspect of the *Monad*, is brought (via his “Father”) into a still vaster recognition, and becomes aware of *that Star* which encloses his planetary *star*, just as *that star* has earlier been seen enclosing his own tiny “*Spark*”...His *oneness* with his brothers is *proven*, and he realises *the indissoluble link which binds him to his fellow-men everywhere*. Brotherhood is no longer a theory but a *proven scientific fact*...He realises the meaning and *source of energy*, and can begin to wield power with *scientific accuracy and direction*.” 103

This is the great *mystery* of the *Star* which is *Metatron's* cube: the “**six-sided celestial creature**” and the *Yeshua* of Kabbalah who holds all things together with his number “**six**” of “**universal creation.**” This is the “**key**” of the occult “**science of equilibrium**” that will bring all things into the balance. This is the “**secret**” link that binds together the divine *Sparks* of humanity to the *source of energy*, the *light* of the “Lord of the World” of the *final redemption*.

The main purpose of Kabbalah is to achieve a direct *experience* with the *divine*, revealing to the initiate the *light* of the creator and the *oneness* of creation. The false prophets say that when the world will see the *light*, things that once required faith will no longer require faith. This is the *gospel* of Kabbalah. But Hebrews 11:6 says without faith it is impossible to please God.

Chapter 7

The Return of the Kosher Serpent

Take heed therefore that the light which is in thee be not darkness. Luke 11:35

Just how Satan will attempt to achieve this global shift in consciousness into *the light* is not clear, but based on the prophecy of the *Zohar* the convergence of Kabbalah and science is the “key” in returning the nations to Babylon. What is clear is that the *light* of Kabbalah with all its occult branches is not the true light of God, but that of Lucifer.

“Albert Pike is yet another well-respected Mason avowing the central place of cabala within the craft. He wrote: “Masonry is a search after Light. That search leads us directly back, as you see, to Kabbalah...not only is cabala ‘the key of the occult sciences’, but that this key turns on *the secret science of numbers.*” 104

We have seen how the new *science* of quantum physics will play a role in the self-fulfilling prophecies of the *Zohar*. Now we will look closer at the identity of the *one* who is to restore the essential unity of the nations through the *light* of Kabbalah. The rabbis teach that the connecting force of creation is the *light* that emanates from *Ein Sof*. Another secretly shared tradition of the rabbis is that the serpent (*nachash*) that deceived Adam and Eve in Genesis 3 is considered *sacred* and was to be a partner with Adam in the *tikkun* or repair of the shattered dream of *Ein Sof*. This *sacred* serpent of light is referred to as the “kosher serpent” that will rise from the ashes as *Moshiach* and assist humanity through technology in the process of *rectification*.

“Furthermore, the original *Nachash* was completely “kosher”...This is especially true of the *Nachash*, for under Adam’s subjugation it had a very sacred mission to perform...it was to be a partner with Adam in bringing about the final *tikkun* – completion and transformation – of all

Creation...The power of the original, kosher *Nachash* turned evil...Is it possible that this bizarre life form, after having gone “underground” and lying dormant for thousands of years, is preparing to rise again from the dust of its curse?...As prophesied in the *Zohar*, however, the two greatest forces for spiritual and physical planetary change – Adam and the *Nachash* – were destined to meet again in a prophetic rendezvous...Along with the curse of humanity, the curse and the enmity of the *Nachash* is also being removed.” 105

“The essence of the *Nachash* is *Mashiach ben Yoseph!*” 106

This secret doctrine that the serpent will become *kosher* again is based on the rabbinic writings of the *Babylonian Talmud* and the Midrash; the same sources Shapira cites to build his foundation for the coming *new Torah* and the return of the *kosher pig* in the world to come. These prophecies are dependent on divination using the occult numerology system of *gematria*; “the secret science of numbers.” According to the sages, there is a secret rabbinic formula which reveals the numeric equivalency between the *nachash* and the *Moshiach* of Kabbalah, as explained by Rabbi Joel David Bakst:

“There is a well known, yet confusing, rabbinic formula that points out that the words *nachash* (serpent) and *mashiach* (messiah) share the identical numerical value.” 107

Bakst explains that this secret of the “Holy Serpent and its role in Torah cosmology” has “always been known to the sage-mystics of the Talmud, Midrash and Zohar.” 108 Emphasizing that illumination is necessary to understand this mystery, he quotes the late master kabbalist, Rabbi Elyashiv, also known as the *Leshem*:

“Prior to Adam’s collapse the *Nachash* was not yet composed of the actual essence of evil...Its root was the *Holy Nachash*, which exists in the highest transcendent state of holiness (lit., “*Holy of Holies*”)...The Holy [macro] Serpent is the fountainhead, root and essence for all of God’s sacred, revelatory Light...This [serpent] is the secret of the

Cosmic Balance...Its root is from the penetrating and surrounding Light of the *Ain Sof*.” 109

The secret of the *kosher serpent* is cryptically and purposefully concealed in occult language that is similar to the so called science of quantum physics, advancing the idea that all things are connected. In Kabbalah the *microcosm* (man below) is merely a *fractal* (a part) of the *macrocosm* (the serpent above). As quoted previously, the *unalterable law* of Kabbalah is that the macrocosm and the microcosm are as two equal drops of water. This is what is conveyed in the occult axiom “*As Above, So Below*” or to state it plainly, it is the lie, “Ye shall not surely die...ye shall be as God, knowing good and evil.”

Because everything is connected, matter and spirit exist in one continuous reality, an “endless spectrum of Divine Consciousness.” 110 This conscious singularity, constantly expanding and contracting from evil to good and from darkness to light, is *Ain Sof*, the *god* of Kabbalah. Interwoven into this twisted *Torah* script is *Metatron*, the *Messiah* of the kabbalists, and the *kosher serpent* – whom the rabbis say will return but whom Jesus Christ in Revelation 12:9 calls the *great dragon*, that *old serpent*, the *Devil* and *Satan* which deceives the whole world.

The *Sefer Yetzirah* (The Book of Creation) is the earliest known text in Jewish Mysticism and states the following:

“In two and thirty most occult and wonderful paths of wisdom did JAH the Lord of Hosts engrave his name...Ten are the numbers of the ineffable Sephiroth, ten and not nine...conjoined, even as is a flame to a burning coal: for our God is superlative in his unity...He fixed these as testimonies...the twelve constellations rulers of the world, the *Dragon* (THELE) Tali which environs [surrounds] the universe, and the microcosm, man...Tali, the Dragon, is above the Universe, as a king on his throne...” 111

The secrets of Kabbalah that are being disclosed by the rabbis are nothing less than astonishing! Yet this is exactly what God said would occur concerning the false leaders of Israel. In Jeremiah 29:8-9 God spoke

through the prophet Jeremiah to the captives of Babylon saying, “Let not your prophets and diviners, that be in the midst of you, deceive you...For they prophesy falsely unto you in my name: I have not sent them, saith the Lord.” God compared these false prophets to rotten figs that cannot be eaten. The Lord Himself said that He was a witness against them and because of their lying words spoken in His name they would be a curse, not a light, to all nations!

And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a *curse*, and an *astonishment*, and an *hissing*, and a *reproach*, among all the nations whither I have driven them: Because they have not hearkened to my words, saith the Lord. Jeremiah 29: 18-19

In Genesis chapter three the word serpent is *nachash* and means a snake (from its hiss). It also means to *whisper* a (magic) spell, to prognosticate, to divine, enchantment and to learn by experience; i.e. initiation. In Kabbalah the *nachash* is also called the *shining one*. Throughout the centuries, the mystic sage rabbis have incorporated the use of divination to equate the *nachash* (serpent) with *Moshiach* (Messiah), just as Itzhak Shapira has relied on *gematria* to equate *Metatron* with *Yeshua* and *El Shaddai*. In the cosmological order of Mystery Babylon, built on the foundation of Kabbalah, the *kosher serpent*, the *dragon* and *Metatron* are *one*, inseparably connected by the *light of Ain Sof* and this is a well known secret!

“Another astounding secret that is revealed is that the Teli [serpent] is the Moshiach (Messiah), often referred to as the Holy Snake (Nachash Ha’Kodesh), as the Hebrew words “Moshiach” and “Nachash” share the same Gematria (numerical value) of 358. So the Moshiach is the Pole Serpent. Since the association of Teli has already been made with the Pole Serpent, and the Pole Serpent with Draco [the dragon], and Draco with Zeir Anpin; it is now clear as to the fact that Metatr-n, the Angel who governs Zeir Anpin, is “the likeness before the Holy One Blessed Be He.” Since Moshiach is interconnected with Angel Metatr-n, it is now also clear as to whom is depicted as the Young Man with

locks (peyot and a beard), which then leads to the connection with the Primordial Torah.” 112

The Primordial Torah referred to above is the *oral Torah*. It is Satan's *blueprint* which has been concealed until the necessary time according to the prophecy of the *Zohar*. This timeline – initiating the debut of the *Moshiach* and the return to all things *kosher* – is based on yet another mystery entwined in the synthesis of Kabbalah and technology that is to accelerate the *redemption*. So guarded was this secret that 18th century kabbalist, Rabbi Eliyahu, wrote in his commentary on the *Zohar* concerning the *Final End*, “I adjure the reader in the name of the God of Israel not to reveal this.” 113

In the *macro-micro* universe of Kabbalah the original six days of creation represent a *macrocosm* of earth's six millennia of history, which is reflected in the *microcosm* below. Space and time are said to be one seamless continuum, albeit a fractured one. Because of the fall, creation is broken into dimensions called fractals. Thus, creation and the *final redemption* are mirrored in time. Just as the *kosher* serpent was to be Adam's partner in the *tikkun* of a utopian Eden, the events of Genesis are to recur on the “*macro-micro* timescale” of Kabbalah: man and beast working together to usher in the *Moshiach* of the millennial utopia:

“What is clear, however, is that together scientific discovery and technology are an actual living entity with a collective consciousness of its own. It is a “beast” – and a very powerful one. It is the “King of Beasts”...The *TechnoSerpent* has risen from the dust, and Adam's higher consciousness will, directed by the providential force of Mashiach ben Yoseph, ride it out to the finishing line of the Sixth Millennial Day...into the Seventh Cosmic Day of Creation – a real and fully rectified higher dimension of existence and consciousness.” 114

From the very beginning of creation, God has warned His people of the subtle ability of the serpent to deceive. The Word of God tells us in Genesis 3:14 that God has cursed the serpent above every beast of the field. By the seed of the woman, the head of the serpent has been bruised. Through the cross of Christ, Satan is truly a defeated foe, yet his greatest aim and desire

remains to be like God and to be worshiped as God and he accomplishes this through deception. Of all the *secrets* of Kabbalah currently being disseminated, none is more ominous than the attempt to distort the Word of God and stamp out the name of *Jesus Christ*. As spoken by the Apostle Peter in Acts 4:10-12, “Jesus Christ of Nazareth...whom God raised from the dead...This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

In Matthew 21:42-43 Jesus spoke of himself as fulfilling this prophecy, saying to the chief priests and Pharisees, “Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”

Jesus Christ is the fulfillment of the prophecy of the Psalmist, the chief cornerstone of the Temple and the only *gate* through which the righteous may enter by faith in Him:

Open to me the gates of righteousness: I will go into them, and I will praise the LORD: This gate of the LORD, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the LORD's doing; it is marvellous in our eyes. Psalm 118:19-23

Hebrews 1:3 says that Jesus Christ is the *brightness* of God's glory and the *express image* of the Majesty on high. The *light* of Kabbalah is the counterfeit light of the *transforming* angel. Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness. (2 Corinthians 11:15) Through sorcery and the divination of Kabbalah, Satan has sought to manipulate the Word of God, usurp the name of Christ, and assume the image of Jesus, which will be shown in the next chapter.

Chapter 8

Tetragrammaton: The Name, the Number, the Image

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. John 5:43

But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2 Corinthians 4:3-4

“That the Infinite Light is everywhere is an axiom of the Kabbalah, but the Ari made that light immanent, almost tangible, by declaring it to be held captive within every object, every event, even within evil itself... But to piece together all that infinity and reconnect it to its source—for that, we must have access to the *encryption code* of the manufacturer. Which is exactly what we were provided when we received the Torah at Mount Sinai.” 115

The real secret of every secret religion or secret society is that there is an exterior level of worship for the people of the group and a concealed level for the initiated members of that same group. The exoteric form is for the masses, while the esoteric is held in the strictest confidence until the time required. According to the prophecy of the *Zohar*, the time has come for global initiation into the secrets of Kabbalah, as humanity is now in the “footsteps” or “heels” of *Moshiach*, the time of *Ikveta DiM'shicha* when all will *know divine connection* with the *creator* through the *sacred name*.

“This period is designated the *ikvot/heels* (i.e., “footsteps”)...all the conditions for the final redemption are brought about in a roundabout manner. This is based on the meaning of the root *akev*...because of its etymological affinity with *akef*, “to circumvent,” means “to deceive.” The redemption process must proceed in a circuitous manner in order

to deceive the “shells of impurity” [the *external forces*] and prevent them from interfering.” 116

In Kabbalah, the entire cosmological order – from creation to the *final redemption* – is based primarily on the number “six.” Concealed in the writings of the *Zohar* are a myriad of numeric equations which must be ciphered and decoded using gematria. The system is based on letter/number combinations of the Hebrew and Chaldean alphabet of ancient Babylon. There are endless methods of arranging letters, all for the purpose of confusing the uninitiated; just as *Babel* and *Babylon* mean *confusion* through mingling.

The late British occultist, S. L. Macgregor Mathers, translated several books contained within the *Zohar*. One of these was *The Book of Concealed Mystery*. In the 1912 edition of his book, *The Kabbalah Unveiled*, Mathers states the following, “As in the present work a great number of Hebrew or Chaldee words have to be used in the text...There are no separate numeral characters in Hebrew and Chaldee...*every word is a number, and every number is a word*...and on this correspondence between words and numbers the science of Gematria (the first division of the so-called literal Qabalah) is based.” 117

Mathers also relates that in the “Unwritten Qabalah” there are secrets that have never been committed to writing but are only passed down orally, especially the secret of the *divine name* – IHVH or YHVH – which he notes is “a most **secret arcanum**, and is a **secret of secrets**,” and that it is “the name which rusheth through the universe.” 118 From these statements and other similar sources, we can understand – and should understand – that there is a hidden esoteric meaning contained in the name of the deity of Kabbalah.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six. Revelation 13:18

In the cosmology of the *Sefirot* tree there is a six-sided cube or hexagon located just above the tenth sephirah, *Malkut*. As noted previously, *Malkut* is the material earthly kingdom, the *kingdom of god* on earth. This hexagon above *Malkut* is comprised of the six lower sephirah which are *Hesed*, *Gevurah*, *Tiferet*, *Netzach*, *Hod*, and *Yesod*. At the top of the hexagon is the hidden sephirah of *Daat* or knowledge. These seven sephirah form the *Zeir Anpin* or the Small Face, also known as the Lesser Countenance or Microprosopus. In Kabbalah this is *Metatron's Cube* and as we have seen, *Metatron* is called the Lesser YHVH. This is the construct or blueprint of the macrocosm/microcosm universe of the kabbalists. At each of these sephirah stands six entities or *light-bearers* but it is *Metatron* who guards the way to the *tree of life*.

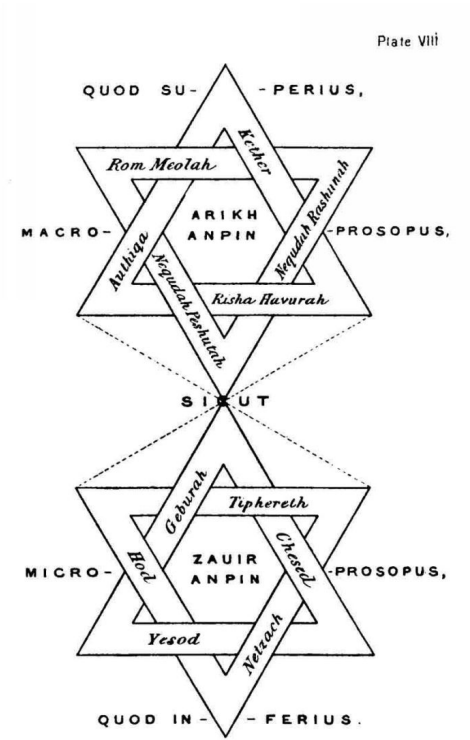
“Metatron, as a Shekinah Diety, is the Divine Voice of YHWH, divine speech of the Holy Spirit...This Face of God, the *Almighty*, is also known as the “lesser YHWH” and *Metatron*...Metatron is the “keeper of the way” to the Tree of Life. From the Zohar.” 119

In the system of Kabbalah the spheres that make up the *Sefirot* tree are viewed as ten literal dimensions or spiritual planes. These ten dimensions constitute what is called “the *Shiur Komah*, the “Stature of the God-Image,” *Adam Kadmon*, the “Archetypal Man.” 120 Just above the *Zeir Anpin* hexagon sits *Arik Anpin*, or Macroprosopus. This is the Vast Countenance or the Limitless Face, the Crown of *Keter*, the Head of the ten heads of the *Sefirot* image. *The Book of Concealed Mystery* reveals that the entire *Sefirot* tree is the *god-man* image of the primordial *Adam Kadmon*, the first emanation of *Ein Sof*.

“The whole ten Sephiroth represent the Heavenly Man, or Primordial Being, ADM OILAH, *Adam Auilah*...In their totality and unity the ten Sephiroth represent the archetypal man, ADM QDMVN, *Adam Qadmon*, the Protogonos.” 121

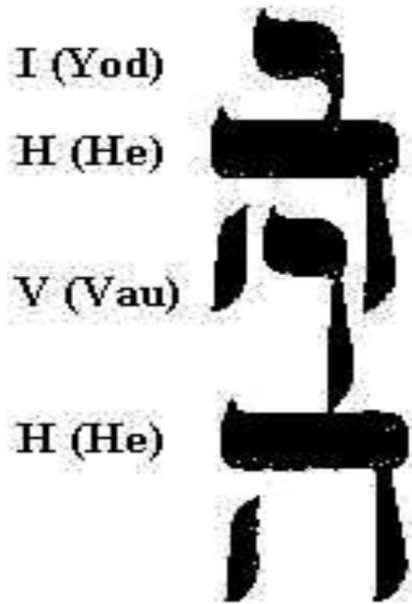
The word Protogonos here speaks of a *deity* because in Kabbalah *Adam Kadmon* is the creator of the earthly Adam, as discussed above. This *god-man* image of the heavenly *Adam Kadmon* is also known as the *Divine Presence* which manifests or reflects itself in all the spiritual dimensions of

the *Sefirot* tree through the *divine* name YHVH, the Tetragrammaton. Thus the Microcosm hexagon image *below* is a reflection of the Macrocosm image *above* – *As Above, So Below* – based on the numerical value of the number “six” which, according to the *Zohar*, is the number of the man, *Adam Kadmon*.



“Microprosopus is as it were the reflection of Macroprosopus, for as Macroprosopus has six principal titles, so is Microprosopus composed of six of the Sephiroth...ShITH, Shith, is the Chaldee form of the Hebrew ShSh, *Shash*, six.” 122

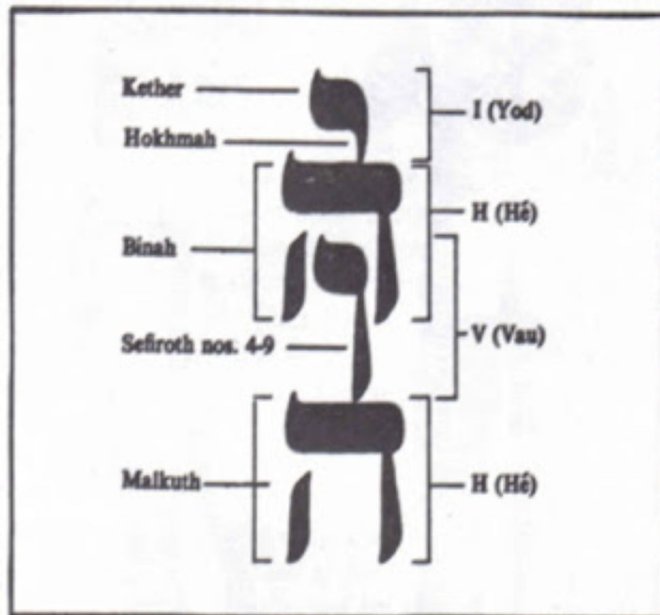
As *Adam Kadmon* is the *creator* of earthly Adam, man is also a reflection and extension of the *heavenly* man, the *perfected god-man image* of the Tetragrammaton:



“Now it must not be forgotten that these forms in Ezekiel's vision support the throne of the Deity, whereon the Heavenly Man is seated--the Adam Qadmon, the sephirothic image...And "the mystery of the earthly and mortal man is after the mystery of the supernal and

immortal One;" and thus was he created the image of God upon earth. In the form of the body is the Tetragrammaton found. The head is I, the arms and shoulders are like H, the body is V, and the legs are represented by the H final. Therefore, as the outward form of man corresponds to the Tetragrammaton, so does the animating soul correspond to the ten supernal Sephiroth...This perfection upon earth is relative to the universal soul of the earth (*i.e., as the macrocosm or greater world, so the microcosm or lesser world, which is man*).” 123

In Kabbalah the Tetragrammaton is regarded as the *divine name* and is composed of the four Hebrew letters Yod, Hé, Vau, and Hé, spelled as YHVH or IHVH. Written vertically, the Hebrew letters take the form of the *Sefirot* tree in the image of a man representing the heavenly *Adam Kadmon*. As quoted above, the letters I, H, V and H represent the different parts of the image. The letter V (Vau) has the numerical value of 6 which corresponds to the six sephirah which form the six-sided cube or hexagon of Microprosopus. The final H (Hé) represents Malkut, the *Bride* of Microprosopus, who is *Metatron*, the *god of this world* posing as the *Logos*.



“Just so, Malkuth is the 10th Sephiroth, but as the “Bride of Microprosopus” or Tetragrammaton, who is hexamerous – Malkuth, or the material limb, is the seventh.

She is the fourth letter IHVH, or He, but the Logos, or son, is only the letter V (Vau)...Microprosopus – Tetragrammaton – the “Son” or Logos, is the triangle in a square...the six-faced cube.” 124

To clarify, in Kabbalah Microprosopus or *Metatron* as the “Son” or “Logos” is the result of sexual union between *Chokmah* and *Binah*, the *divine father* and *mother* and the first two emanations of *Keter*, the crown. The *bride* of *Metatron* is collective Israel in the kingdom of *Malkuth*, the *kingdom of god* on earth. The *bride* – mankind – is perfected in the image of the Tetragrammaton through *knowledge* and *ascension* of the six-sided cube, the *V* or *Vau* whose number is 6:

“The Tetragrammaton IHVH is referred to the Sephiroth, thus: the uppermost point of the letter Yod, I, is said to refer to *Kether*, the letter I itself to *Chokmah*, the father of Microprosopus; the letter H, or “the supernal *He*,” to *Binah*, the supernal Mother; the letter V to the next six Sephiroth, which are called the six members of Microprosopus (and six is the numerical value of V, the Hebrew Vau); lastly, the letter H, the “inferior *He*,” to *Malkuth*, the tenth Sephira, the bride of Microprosopus.” 125

In his book, *The Kabbalah Unveiled*, Mathers notes that, “The Book of Concealed Mystery is the book of the equilibrium of balance.” 126 This equilibrium of balance is man’s realization of his *divine* constitution

through comprehension of the universal number *six* of creation. The *Zohar* states, “So, then, as man is a *microcosm*, a copy or *paradigm* of the universe, he is in his constitution *a reflection of the divine nature*, the Supreme Wisdom. The *nephesh and ruach are the two angles at the base of a triangle and with that of the apex form a whole or perfect figure*...he becomes holy and divine, because he then begins to conform himself to *the image* or likeness of the Holy One... *symbolized by the hexagon*, that indicates the harmony and union of the higher and lower self with the Divine...*This union with the Divine is the mystery of all mysteries.*” 127

Rabbi Eliyahu, also known as the Gaon of Vilna, was regarded among his 18th century contemporaries as a genius in the art of gematria divination. In his commentary on the *Zohar* he is quoted as saying, “the number 666 contains hidden within it exalted and lofty messianic potential.” 128 The following rabbinic quote elaborates on the Gaon’s *genius* and the centrality of the number six in the cosmology of the *Zohar*:

“We do know that the number six represents the physical world. The Torah describes the creation of the universe as a six part, six day, process. Our ancient sources describe the universe as emanating in six directions -- north, south, east, west, up, down...All physical space and all physical objects have these six dimensions...666 is six repeated three times. Repeating a concept three times represents the affirmation and strength of that concept. The number 666 could thus represent the strength and perfection of the physical world, which Judaism teaches will occur in the messianic era, when the physical world will reach its ultimate purpose, to be a vehicle through which the *created* experience the Creator.” 129

The Gaon of Vilna is also noted to explain that the letter V (Vau) of the *divine name* Tetragrammaton “is the collective channel that connects the lower and upper realms.” 130 The numerical value of “6” in the letter V of the Tetragrammaton – IHVH or YHVH – as revealed in the gematria of Kabbalah is symbolic of *hieros gamos* and the result of the sexual union of the *divine father* and *mother*, producing the Vau (V), the Microprosopus, the six-sided, six-faced cube of *Metatron* through which man must pass to reach his *divine* potential. Ascending the Tetragrammaton, the *illuminated*

initiate – having his conscience seared as with a hot iron – is mystically sealed with the sign of Macroprosopus.

“But *Vau*, V, is produced by *adding* the numerical values of I and H (the father and the mother of the Tetragrammaton), and then taking the *last number* of the result, thus: $I + H = 10 + 5 = 15$, and by adding the digits of 15 together, $1 + 5$, we obtain $6 = V$, *Vau*. By the phrase ‘with H, *He*, the pentad (5), with V, *Vau*, the hexad (6), ascend,’ is implied the numerical value of those letters *taken as symbolical sephirotic glyphs*.”

131

“Therefore, then do they ascend within the equilibrium...But behold, how in balanced power ascend the letters of Tetragrammaton.” 132

In addition to the nine spheres of the *Sefirot* tree, the cosmology of Kabbalah divides the universe into four worlds or elemental realms. These are Atziloth, Briah, Yetzirah, and Asiah. The four letters of the Tetragrammaton represent and correspond to the four elemental forces of earth, air, fire and water which are believed to contain the principle material of all things visible and invisible.

“Now, there are four secret names referred to the four worlds of Atziloth, Briah, Yetzirah, and Asiah; and again, the Tetragrammaton is said to go forth written in a certain manner in each of these four worlds...Here then we have the four worlds--Atziloth, the deific form; Briah, the throne; Yetzirah, the firmament; Asiah, the kerubim. Therefore the kerubim (cherubim) represent the powers of the letters of the Tetragrammaton on the material plain; and the four represent the operation of the four letters in each of the four worlds. Thus, then, the kerubim are the living forms of the letters, symbolized in the Zodiac.” 133

This kabbalistic creation myth – that everything was formed from a subtle ethereal substance – is the core teaching of Babylonian and Egyptian mysticism. Comparing the *Zohar*'s creation myth with that of the Egyptian *Emerald Tablet*, the author of *The Kabbalah Unveiled* notes:

“That which is below is like that which is above, and that which is above is like that which is below, for the performance of the miracles of the *one substance*.” This is the fundamental principle of all the ancient mystic doctrines, whether qabalistical, mythological, alchemical, or magical; and in this formula all are contained. As is God, so is the universe: as is the Creator the Supernal Man, so is the created the inferior man; as Macrocosm, so Microcosm; as eternity, so life! 134

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Colossians 2:8


Unlike the Genesis account of creation, the kabbalists relate that from the ethereal substance of the four elements *Ein Sof* made *engravings* which issued forth from the forehead of *Keter* or *Adam Kadmon*. Within this kabbalistic doctrine of creation is concealed the mystery of the seal or the sign, the engraved *mark* symbolized in the four elements of the Tetragrammaton coursing through the spheres of the *Sefirot*:

“In each human being we find a model of the universe as well as a model, a copy, of the *Deus revelatus*, the *Sefirot*...Within *Keter* are the “engravings,” or code, for everything that is to be. These engravings, as the *Zohar* calls them, are the potential for all that is to unfold in the world of divinity, or the *sefirot*...*Keter* is the vehicle whereby the divine is activated, whereby the engravings begin their transition from potentiality to actuality...according to the *Zohar*, we can know one thing that *Ein Sof* did, that is, that *Ein Sof* “made engravings in the supernal purity,” or *Keter*. From these engravings, the *Sefirot* below *Keter* begin to emerge...For the kabbalists, the doctrine of *creatio ex nihilo* [creation from nothing] refers primarily not to the creation of the world from nothing, but to the unfolding of the *Sefirot* from *ayin*, or No-Thing...For the kabbalists, the biblical text has many levels of meaning. On one level, it can be read as a narrative about human beings...Abraham, Isaac, Jacob, Moses, and so forth. However for the mystics, a deeper, secret meaning of the biblical text emerges...as a narrative about the *sefirot*...*Hokhmah* is also referred to as a “point” that emanates out of *Keter*...Indeed, some contemporary scholars have

noted a similarity between the role of *Hokhmah* and that of the small, extraordinarily condensed bit of matter from which, according to the big bang theory, the entire universe emerged...In *Hokhmah* we also find the beginning of the sexual symbolism that permeates medieval Jewish mystical literature. *Hokhmah* is the first “male” emanation...*Binah* is the first “female” *sefirah*...“the supernal mother”...She eventually gives birth to the lower *sefirot*, her children. She is known as the source (*makor*), the origin of the life of all that emerges. Here we see how the *Zohar* reads the Bible as a story of the interaction of the *sefirot*.” 135

The Kabbalah explains that from the elemental forces of fire and water *Ein Sof* emanated *Chokmah* and *Binah*. These are the *divine father* and *mother*, the “I” and the “H” whose sum is the “V” – numerical value of 6 – of the Tetragrammaton name. They are the elements of *fire* and *water* that produce the *Son* and the *bride* through *engravings*. From *beginning to end*, from *above to below*, from “potentiality to actuality,” these *engravings* reflect the *image*, the *mark*, the *name*, and the *number* of the *name* throughout the kabbalistic universe.



Chokmah is the fire. I, and Binah is the water, H, the Father and Mother who, conjoined, produce the Son. Now the fire is symbolized by a triangle with the apex uppermost  , and water by



, these two together united form 

the sign of the Macrocosm, the external symbol of Vau, V, Microprosopus.” 136

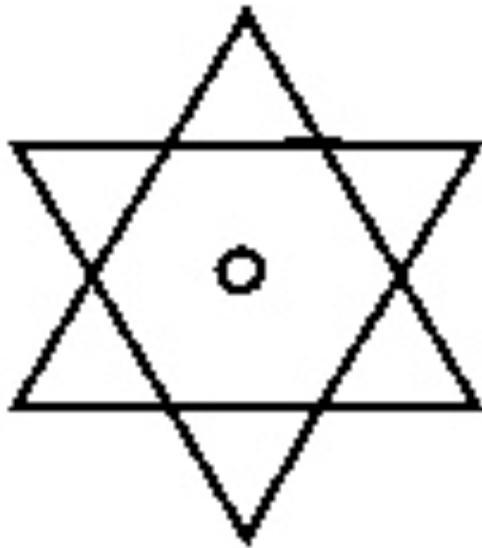
And that no man might buy or sell, save he that had the *mark*, or the *name* of the beast, or the *number* of his name. Revelation 13:17

“And the *seal of the Macrocosm, the six pointed star, is the emblem of Microprosopus, the Tetragrammaton – Vau of IHVH, who stands within the seven light-bearers of Malkuth...the six Sephiroth which compose Microprosopus.*” 137

Revelation 13:17 reveals that there are three elements to the *mark* of the beast: the *mark*, the *name* and the *number*. All of these aspects can be seen in the occult kabbalistic interpretations of the Bible, codified by the mystic sages to symbolize man’s oneness with IHVH. Revelation 13:14-15 and 14:9, 11 both speak about the *image* of the beast. In Kabbalah the

sephirotic god-man image is represented by *Adam Kadmon*, who in turn reflects his divine nature through man in the lesser world, as quoted above, “And the mystery of the earthly and mortal man is after the mystery of the supernal and immortal One...thus was he created the image of God upon earth.”

The *Sefer Yetsirah*, also known as *The Book of Formation* or *The Book of Creation*, is considered the major text of Kabbalah on the formation of the universe by *Ein Sof* through *engravings* and states:



“Jehovah, through thirty-two Paths, engraved his name using the three forms of expression called Letters, Numbers, & Sounds.” (*The Sepher Yetzirah*)

“From the simple letters three were chosen & sealed so that they may be formed into a Magnificent Name, *IHV*. With this name was the universe sealed in six directions by Him.” 138

The *Sefer Yetsirah* explains that *Ein Sof* created the cosmos in the image and form of the primordial *Adam Kadmon* by numbers, sounds and through the twenty-two letters of the Hebrew alphabet. These twenty-two letters are divided into three groups. The first three letters are the “mother” letters. These are *א ב ג* (*Aleph-A, Mem-M, Shin-Sh*) and are the elements of air, water and fire; the primal substance or *prima materia* of the universe. From the elements fire, water and air were formed the head, abdomen and breast of *Adam Kadmon* which were then *sealed* and fashioned into the Tetragrammaton name, IHVH.

These three *mothers* or *elements* then gave birth to the next group of seven letters. These seven are considered double letters and are *ד ה ו ז ח ט* (B, G, D, K, P, R, Th). With these seven letters *Ein Sof* sealed the six directions of the universe with combinations of the name, IHVH: Above, Below, North, South, East and West. This is the *seal* of the *Macrocosm* – *As Above, So Below* – the six-pointed star and emblem of *Microprosopus* or *Metatron*. The point in the middle of the star depicts the *holy temple*. Satan, the dragon sits above, with the world and man fixed below.

“In the midst of this star is the Invisible Throne of the Most Ancient of the Ancients--the Supreme Definitionless Creator.” 139

‘Above is the Dragon, below is the world, and lastly the heart of man; and in the midst is God who regulates them all...The Dragon (Tali) is in the universe like a king upon his throne.’ (*The Sepher Yetzirah, The Book of Formation; Chapter Six*) 140

The remaining twelve letters in the creation myth of the *Sefer Yetsirah* are said to constitute man in all of his senses, organs, feelings, thoughts, and emotions, even his occupation. Each Hebrew letter with its numerical value corresponds to a part of the physical human body and the psyche of man which flows out of and is sealed with the “V” of the *Great Name*. In this way man is said to be one with the creator and the universe:

“He selected three consonants (I, H, V)...He sealed them with His spirit and fashioned them into a *Great Name* and with this sealed the universe in six directions...The twelve simple letters הוזהטילנסעצק (H, V, Z, Ch, T, I, L, N, S, O, Tz, Q) symbolize the twelve fundamental properties: speech, thought, movement, sight, hearing, work, coition, smell, sleep, anger, taste (or swallowing), and mirth. The simple letters correspond to twelve directions...They diverge to all eternity and are the arms of the universe... There are twenty-two letters by which the I AM (YAH), the Lord of Hosts, Almighty and Eternal, designed and created by three Sepharim (Numbers, Letters, and Sounds) His universe, and formed by them all creatures and all those things that are yet to come.” 141

Here again we see the perfected image of man in the *Microcosm*; for in Kabbalah, just as *Metatron* is the lesser YHVH, he is also the *Lesser Adam*, a reflection of the *Macrocosm* above, *sealed* with the *divine name* YHVH through the emanations and engravings of *Ein Sof*. From the roots downward, from *above* to *below*, this *seal of perfection* is then reflected throughout the worlds of the *Sefirot* tree to the sphere of *Malchuth*, the *Shekhinah mother* and dwelling place of the human man *Adam*, recipient of the *sacred* name containing the Vau or “six.”

“According to the original conception, from the union of the Divine Father and the Divine Mother is produced *Microprosophus*...and corresponds to the letter ם, or V, in the Great Name...The dwelling place of Malchuth is in the fourth world--Assiah--and it is composed of all the superior powers reflected into the elements of the terrestrial sphere. Thus it will be seen that the Qabbalistic Tree extends through four worlds, with its branches in matter and its roots in the Ancient of Ancients--*Macroprosophus*...The *Tetragrammaton*, or the four-lettered Name of God, written thus יהוה, is pronounced Jehovah. The first letter is ך, *Yod*, the Germ, the Life, the Flame, the Cause, the One, and the most fundamental of the Jewish phallic emblems...from which it goes forth to impregnate Binah, which is the first ה, *He*. The result of this union is Tiphereth, which is the ם *Vau*, whose power is 6 and which symbolizes the six members of the *Lesser Adam*. The final ה, *He*, is

Malchuth, the *Inferior Mother*, partaking in part of the potencies of the *Divine Mother*.” 142

This reference from *The Secret Teachings of all Ages* by Manly P. Hall also states that *Microprosophus* – the *Lesser Adam* – is *Elohim*, the created offspring of *Chochmah* and *Binah*: “The six powers of *Microprosophus* flow from and are contained in their own source, which is *Binah*, the Mother of the *Lesser Adam*. These constitute the spheres of the sacred planets; their name is *Elohim*, and they move upon the face of the deep.” As noted previously, Kabbalah teaches that *Ein Sof* created *Elohim*. The *Zohar* interprets the first verse of Genesis as “With beginning, [*Ein Sof*] created God [*Elohim*]” which is also translated by the rabbis of Kabbalah to read “He created *six*.”

The Word of God tells us that *Elohim* is the true God and Creator in Genesis, but here we see Satan usurping the Word of God and inserting himself into the biblical text as *god* and creator of the Most High God! This explains how the initiates of Theosophy like Bailey and Blavatsky, or the Grand Masters of Freemasonry like Pike and Hall, or the priests of Kabbalah throughout history could believe and teach that *Lucifer* is the hero and *god* of Genesis because of his gift of *illumination* to mankind.

Manly Hall was no novice. He gave many of clues for the reader to piece together the *secret*. In the chapter already quoted above titled “The Tree of the Sephiroth” Hall disclosed that “In the Qabbalah it is declared that the *Yod* is in reality three *Yods*, of which the first is the *beginning*, the second is the *center*, and the third is the *end*.” In other words, the *Yod* in the IHVH Tetragrammaton actually represents three *Yods*. Using a simple Hebrew letter chart and adding the numerical value of *Elohim*/אלהים we deduce the following; where א = 1, ל = 30, ה = 5, י = 10, ם = 600, the sum is 646. By adding in two additional *Yods*, 10 + 10 + 646, 666 = the mystical *number of the name*.

The *Zohar* alludes to Genesis 1:1 as containing the secret of secrets and the supernal mystery of the *divine name* which spans the universe through *engravings* of the number “six.” According to Kabbalah everything in creation, from beginning to end, is sealed with the *V*, the *Vau*, which is the

six. Therefore it should come as no surprise to find Satan exalting himself as God in the very first verse of Genesis, from the beginning! It will be further shown that the *sage mystics*, in step with their *god* Lucifer, have gone to great lengths to manipulate the Word of God by imposing the numbers 6 and 666 into the Scriptures through the sorcery of Kabbalah.

These same rabbinic sages, some of which are listed in *The Return of the Kosher Pig*, see the *science* of Kabbalah and the magical power of Hebrew letters to effect spiritual transformation and alter world events as the necessary harbinger and forerunner of the sixth millennium that will precede the coming of their *Moshiach*. As disciples of Jesus Christ, we must be able to differentiate between the true Biblical interpretation of Scripture and the gnostic exploitation of God's Word as mystically translated by the kabbalists.

In Revelation chapter one Jesus said, "I am Alpha and Omega, the beginning and the ending...the first and the last." He did not say 'I am the Aleph and the Tav' nor is there any *sacred name* to be found hidden in the codes of the Hebrew alphabet. It is my hope that every Christian reading this information will hold fast to the Word of life and to the *name which is above every name*, Jesus Christ, the real Yeshua, and to say like Paul:

For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Timothy 1:12

Chapter 9

Secrets of the Millennium: The Two Messiahs of the Final Redemption

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Revelation 1:8

“And at the end of the Formless and the Void and the Darkness (that is, at the end of the exile this saying shall have place: Isa. ii. 11). And the Tetragrammaton alone shall be exalted in that day (that is, in the time of Messiah).”

(Zohar, The Book of Concealed Mystery) 143

“This [final] redemption will come only as a result of Torah study, chiefly the study of Kabbalah.” (Rabbi Eliyahu of Vilna, from his commentary on the *Zohar*) 144

According to the prophecy in the *Zohar*, the purpose of releasing the mysteries of Kabbalah globally is to prepare the world for the seventh millennium and the coming of *Moshiach*. As noted above, this period is called the footsteps of *Messiah* – *Ikveta DiM’shicha* – and is based on the *Shiur Komah*, the god-man image of *Adam Kadmon* in the *Sefirot* tree. The rabbis refer to this as the *Netzach-Hod paradigm*, as *Netzach* and *Hod* are the seventh and eighth sephirah and represent the legs of the image. The *Netzach-Hod paradigm* marks the time just before the *final redemption*. The ninth sephira, *Yesod*, is representative of the male phallus which channels the *life force* of *Ein Sof* to *Malkut* the feet, the *Shekhinah* bride and *kingdom* of the god-man image.

“Netsah and Hod are the right and left legs respectively...Jesod is the generative system, or the foundation of form; and Malchuth represents the two feet, or the base of being.” 145

“Yesod is the channel through which Tiferet strives to unite with Shekhinah and pass on the creative and benevolent divine forces...This Sefirah is symbolized as the male phallus, sanctified through the covenant of circumcision.” 146

According to the *Zohar*, the mystery of *six thousand years* is based on an esoteric interpretation of the first words of Genesis chapter one and the six days of creation. In Kabbalah, the six days of creation correspond to the six *sefirah* that form the six-pointed star of *Microprosopus* or *Metatron's* cube; the *Shiur Komah* god-man image. Each of the six *sefirah* represents 1,000 years and combined they form the six directions of the universe. The seventh millennium is the age to come, the final *Shabbat*, the antichrist *kingdom of god* on earth. The seventh millennium also represents *Malkut*, the tenth *sefirah* who is also *Shekhinah*. As noted previously, it was *Shekhinah* who fell into the abyss at the shattering of the *Sefirot* tree, yet is destined to rise from the pit.

“Six thousand years depend from the six first. This is what the wise have said, that the world shall last six thousand years, and it is understood from the six numbers of Microprosopus...Hence are the "six thousand years" deduced from the six first words, which also are said to refer to the six Sephiroth of whom Microprosopus is formed;” 147

“...thousands signify the future...the idea of six being extended into as many thousands, to symbolise that number on the plane of a future age... so also the Schechinah, or Kingdom, is itself exiled...By the same rule, the millennium is deduced from the seventh word. The seventh space here means Malkuth, the kingdom, or the queen, which together with the six of Microprosopus, makes up the seven lower Sephiroth.” 148

The word *Bereshith* is the Hebrew word for *beginning* in Genesis 1:1, “In the beginning God created the heaven and the earth.” *Bereshith* is said by the sages to contain the greatest mystery of creation from beginning to end and, as noted above, is translated by the kabbalists as “he created six.” The following excerpt from the *Zohar* describes the initiation of Rabbi Hiya into the secret of the *six* encoded in the word *Bereshith*. Note that *Metatron*, the

angel of the presence, and the directions of the six-sided cube are mentioned:

“Bereshith, "In the beginning," said Rabbi Ionda, "what is the signification of this mystical word? It is hochma—wisdom...Like a globe it includes the six directions of space, viz., north, south, east and west, high and low, from which emanate six streams of existence, all of which flow at last into the great ocean of primal life. Another occult signification of Bereshith is this, *Bara sith (he created six)*...Rabbi Hiya and Rabbi Jose were walking together in the country and when they reached their destination, said Rabbi Hiya: "This *occult meaning* of bereshith is undoubtedly correct, since we find in the Book of Genesis that the creation of all things occurred and took place in six days and not more. In an *ancient occult work* on Genesis we have found many references to this account... Rabbi Hiya heard a voice from heaven exclaiming: "Fall back! make room for the King Messiah coming to the school of Rabbi Simeon, whose students are all initiates and master teachers of the secret doctrine." Then came Messiah and visited all the celestial schools and confirmed the teachings and expositions of the mysteries given by their appointed instructors...Turning to Rabbi Simeon...Messiah spake and said: "Blessed art thou, Rabbi Simeon, for thy mystic teachings are of the highest worth and valued and cherished by all. They only, along with those of Hesekiah, King of Judah, and Achiya, the Solonite, are *marked and sealed* with the approval of the holy one. I have come hither because I know that *the angel of the presence* visits no other school save yours." 149

Another bizarre twist of Scripture by the rabbis relates the events of the flood in Noah's day to the rise of technology in our current sixth millennium. In this strange scenario Genesis 7:11 is taken completely out of context to represent future events which correspond to the global release of kabbalistic knowledge that will precede the coming of *Moshiach*. We know that the opening of the windows of heaven in Noah's day brought the total destruction of the world. One can only imagine what ominous plot is lurking behind the self-fulfilling prophecies of the *Zohar*.

“What does the future hold? There is a Talmudic statement that the world will exist for 6000 years and then enter a new state...The Kabbalah explains that each millennium is a Divine day, and as we approach the seventh millennium we are actually approaching the Divine Sabbath...As the world nears the era of *Mashiach*, knowledge in all areas of life is rapidly expanding. This concept is found in the *Zohar*, which comments of the verse, “In the six hundredth year of Noah’s life...the windows of Heaven were opened” (Genesis 7:11). According to the *Zohar*, the six hundredth year is also the sixth millennium, and the “windows of Heaven” are opening to allow knowledge and discovery to flow into our world at an unprecedented rate. To illustrate: the year 5600 (the six hundredth year of the sixth millennium) corresponds to the year 1840 in the Common-era. A cursory inspection of that period reveals that it was in the late 1800s that the Industrial Revolution began.” 150

According to the *Zohar* the illumination of the nations and the revelation of *Moshiach* in Israel will not be an instantaneous event but will unfold as a gradual process. Based on the mystical timeline of the rabbis, this process began in the year 1840. In the current *Netzach-Hod paradigm* the left and right pillars of the *Sefirot* tree also represent the two messiahs of Kabbalah, the *Trein M’shechin*. These two messiahs are *Mashiach ben Joseph* and *Mashiach ben David*. Until recently, the mystery of two messiahs has remained largely unknown outside of kabbalistic circles, but is now being revealed in small increments to accelerate the *final redemption*.

“The two meshichim are the guards and defenders of the existence of Israel throughout all the generations, even during the exile. Their main place is at the gates of Jerusalem, the opening of the walls. This is revealed by the words: “our feet were standing in the gates of Jerusalem.” “Our feet” refers to the two meshichim in the line of Netzach and Hod.” 151

Typical of rabbinic Judaism, there are dark sexual overtones hidden deep within this mystery which revolve around the sphere of *Yesod* and its phallic imagery; another reason this secret has been long concealed from the masses. However, what is important is the end-time agenda of this

millennial script. In the tradition of Kabbalah there was a split in the last two sephira, *Yesod* and *Malkut*, at the time of the shattering of the *Sefirot* tree. This cosmic split brought about the necessity of two messiahs and two stages of *tikkun* – the repair of the world. Messiah ben David is traditionally viewed as the messianic ruler of the seventh millennium, but it is Messiah ben Joseph that has been the guiding force of Israel throughout history. Messiah ben Joseph is viewed as the predecessor of Messiah ben David. In his present-day role he is the revealer and disseminator of Kabbalah during the *Ikveta DiM'shicha* or footsteps of *Messiah*, as noted by Rabbi Hillel Rivlin:

“According to our master, the Gaon, all activities and all efforts – in all their particulars, down to the most minute details – that are directed to the ingathering of the exiles, the building of Jerusalem, the expansion and resettlement of the Land of Israel, and the return of the *Shechinah* (Divine Presence), are dependent upon the mission and destiny of the Messiah of the Beginning, the first Messiah – Mashiach ben Yoseph. He is the supra-natural force that aids every activity, which is “aroused from below”...During the period of *Ikveta DiM'shicha* the revelations will begin little by little...[It is specifically through the learning of the Kabbalah] that the mysteries of the Torah will be revealed. This is part of the sacred mission of the Messiah of the Beginning, Mashiach ben Yoseph.” 152

Digging deeper into the secret doctrine of the sages, one is not surprised to discover the fallen angel *Metatron* at the root of this mystery. Within the rabbinic writings we find that *Metatron* is the “oversoul” of Messiah ben Joseph. 153 He is the “supranatural force” that will unify and bring balance to the left and right pillars of the *Sefirot* tree, the twin messiahs. Moreover, *Metatron* is Messiah ben Joseph who will defeat the enemies of Israel and raise *Shekhinah* from the abyss. Recalling *Metatron's* association with the number 6 and *Yesod* as the “channel” for knowledge, I quote the following based on the Kabbalah school of Rabbi Eliyahu from the book, *Kol Hator*:

“Mashiach ben Yoseph is the meta-archangel known throughout the Talmud (including the standard commentaries of Rashi and Tosafot),

Midrash, and Zohar, as Metatron.” 154

“Yosef is still alive...the Mashiach ben Yosef from above is Metatron, the Minister of Interior; *as is known, Yosef is Metatron.* Both of them are from the light from above, and both are in the sefira Yesod...there will be a unification of the Holy one blessed be He and the Shechina through the unification of the two meshichim...The purpose of gathering in the exiles is to wage *God’s war* against Amalek, which was the main mission of Joshua, in line with Mashiach ben Yosef...It is also intended to remove the spirit of impurity from the Land, and to bring Knesset Israel and *Shechina from below, from the earth...*A person must *elevate himself spiritually and by performing good deeds, with the assistance of the might and secret of “Metatron, Minister of Interior”* to the level of the upper lights, the level the sounds of the shofar reach. [999 in gematria] is the angel of Mashiach ben Yosef. His name equals 999 in the sefira Yesod...“Metatron Minister of Interior” the one who brings the sound of the Shofar to Heaven...The abundance of lights which is the ! [999] *sperm of the sefira Yesod...* The unity of the Holy One blessed be He with the Shechina...Engaging in the war against Esau and Ismael...“then the land will be appeased.” 155

In this section of *Kol Hator* we see many disturbing elements of rabbinic eschatology. As Messiah ben Joseph, it is *Metatron* who is the mediator between man and God. As *Minister of Interior* it is *Metatron* who brings prayers before the throne in the sound of the shofar. I have already referenced this as one of Itzhak Shapira’s teachings from his book, *The Return of the Kosher Pig*, but I mention it here again to show that these esoteric traditions remain the bedrock of Talmudic and kabbalistic millennialism. Shapira can be seen teaching this heretical doctrine in a video presentation titled “Are you Born Again??” where he states that it is through *Yeshua/Metatron* that our prayers are heard. 156

Next we see that Messiah ben Joseph’s gematria is 999. In *Kol Hator* this is called “Formula 999” and represents the *unity* of the “Holy One” with “Shechina” through three combinations of letters. The number 999 also relates to the beginning of creation as well as the exact year when *Moshiach* will arrive on the earth. Through the manipulation of numbers using

gematria, the kabbalists have determined the new world order to begin in 2019: this is based on the computation that 2×999 and 3×666 both equal 1998, then by further adding and subtracting the value of other Hebrew letters to 1998 they arrive at the year 2019, the sum and predicted date of *Moshiach's* arrival. 157

Both contemporary and ancient rabbinic writings such as *Kol Hator* repeatedly cast Messiah ben Joseph as engaging in a war against Esau and Ismael (Ishmael) in order to appease or cleanse the land. Now it is no secret who Ishmael is, but who is Esau? The sages tell us plainly. Esau is Edom and Edom is Rome, specifically Christianity.

“Edom is Esau...Esau/Edom's descendants since Biblical times have been identified with Europe, specifically the empire of Rome. According to the Torah understanding, ancient Rome never actually fell thus leaving the public scene. It was only replaced by the Church... As we know the head of the Church always has been in the city of Rome. Therefore Edom is Rome, Rome is Christianity and thus Edom is all those domains to which the Christianity of Rome has spread.” 158

Together, Esau and Ishmael are the *external forces*, the “shells of impurity” that must be deceived – along with the mixed multitude – during the redemption process, as quoted previously:

“The redemption process must proceed in a circuitous manner in order to deceive the “shells of impurity” [the *external forces*] and prevent them from interfering.” 159

“The purpose of our work in ingathering the exiles is to set up people of Truth who will promote the unification of both meshichim in the gates of Jerusalem so that the Shechina will return...In all generations, the major tasks of the two meshichim together, Mashiach ben Yosef and Mashiach ben David, are self-defense and to wage war against *the three heads of the outer shells or layers: Esau, Ismael and the mixed multitude*. The special task of Mashiach ben Yosef is to counter Esau, the outer shell on the left. The special task of Mashiach ben David against Ismael is to counter Ismael, the outer shell on the right. The two

meshichim together are duty-bound to operate against Esau and Ismael, who are likened to an ox and a donkey of impurity...we must destroy the might of the mixed multitude, the layer of the wicked Armilus, and drive them out of Israel...The mixed multitude is our greatest enemy, for it separates the two meshichim...The two meshichim...are “a scepter and a lawgiver.”...They are the holy ox and holy donkey who wage war against the impure ox and impure donkey, i.e., Ismael and Esau...They are the “feet of God” that are in Netzach and Hod. They stand firmly in the gates of Jerusalem...The Redemption of Truth can occur only after destroying the *klipah shell/layer of Esau* that appears in the form of Armilus, the epitome of the truth-hater.” 160

Buried deep in the writings of the Mishnah sages, there is yet another mystery concerning Edom or Esau. This is the secret of “The Head of Esau” or “The Beheading of Esau” and refers to the Jewish fable that Esau’s death was by decapitation. 161 This tradition is based on a rabbinic commentary of Genesis 50:13 which states, “*In the Cave of Machpelah in Hebron (the burial place of the Patriarchs). . . Esau’s head lies in the bosom of Isaac.* (Targum Yonatan, Genesis 50:13) 162 The Targum Yonatan gives no explanation for the addition of this story in relation to the actual events recorded in Genesis 50. However, in the coded language of the rabbis we see that it is closely connected to the ongoing war against Esau/Edom in the *final redemption* process.

“If one wishes to understand the future then one must understand the past; for the future is just its reflection...The great pre-Messianic Tikkun does not occur exclusively in the invisible spiritual dimensions. It has its parallel fulfillments here in our physical world...

Our Sages relate a legend about the death of Esau, who is Edom. The legend states that when Jacob was taken to be buried in Makhpelah that Esau and his clan came to block his interment. This led to a war between the sons of Esau and the sons of Jacob. In this war, Esau himself was killed and decapitated...In the end times, the great battle between Jacob and Esau is to come to its final fruition. Biblical prophecies speak of the resounding defeat of Edom and everything related to it...This does not mean that everyone literally dies, but

rather, that everyone finally is able to *see and receive the Light of Truth and thus a new dawn for humanity arises.*" 163

In his book, *The Messianic Idea in Judaism*, Gershom Scholem relates the course of apocalyptic events as foretold in the *Zohar*. Following the legends of the Aggadah in the *Babylonian Talmud*, Scholem describes the *redemption* as a process of "gradual illumination of the world by the light of Messiah" that culminates in a *mystic utopia*:

"At the time when the Holy One, blessed be He, shall set Israel upright and bring them up out of Galut He will open to them a small and scant window of light, and then He will open another that is larger, until He will open to them the portals on high to the four directions of the universe...so shall it be and not at a single instant..." 164

According to the *Zohar*, this same light will be a destructive force to the nations as Israel is propelled to world domination. Scholem continues:

"The Gentiles (who are designated Esau or Edom), however, will suffer the opposite fate. They received their light in this world at a single stroke, but it will depart from them gradually until Israel shall grow strong and destroy them. And when the spirit of uncleanness shall pass from the world and the divine light shall shine upon Israel without let or hinderance, all things will return to their proper order – to the state of perfection...The worlds will all be joined one to another and nothing will separate Creator from creature. All will rise upward by ascents of the spirit, and creatures will be purified until they behold the Shekhinah 'eye to eye'." 165

The expectation of a golden age of peace and prosperity on earth can be found in nearly every religious system, including some denominations of Christian eschatology. This idealistic dream of an earthly utopian millennium, widely promoted by New Age leaders, has long been the focus of investigation by the church to unlock the identity of *Mystery Babylon* in Revelation 17 and 18. However, its roots can be traced back to ancient Babylon from where it was adopted by the blind leaders of Israel during

their captivity and later codified in the writings of the *Babylonian Talmud* and Kabbalah.

Nearly ten years ago when the Holy Spirit began to reveal to me out of the Scriptures the mysteries of *the great city* Jerusalem, I made efforts to share this information with pastors. In every instance I received the same answer: they could not or would not acknowledge the Biblical evidence pointing to Jerusalem as *Mystery Babylon*, the mother of harlots. This overwhelming response is based in tightly held traditions of men and is often rooted in fear.

Another frequently repeated answer I heard from church leaders was that the city in Revelation 17:18 and chapter 18 is described as reigning over the kings of the earth and governing the wealth of commerce between the nations. Therefore the harlot of Revelation could not possibly be “tiny” Jerusalem. Only New York or some other metropolis could fit the description. Just ten years ago Israel was not considered a global power in the eyes of many. Today this is no longer the case. According to the rabbinic timeline, the *New Age* is upon us. Jerusalem is rising and the entire world is witnessing Israel’s technological quantum leap to become the head of the kingdoms of this world.

Chapter 10

The Utopian Kingdom of Kabbalah

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. John 18:36

Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish. Therefore, if You will worship before me, all will be Yours. And Jesus answered and said to him, Get behind Me, Satan! For it is written, You shall worship the LORD your God, and Him only you shall serve.

Luke 4:5-8

The opening of the war against Gog and Magog will start with the first redemption before the coming of the righteous mashiach - Mashiach ben David... Anyone who does not participate in the war...is actually becoming a partner of the “layer” of the mixed multitude. Whoever he is, he would have been better off had he not been born.” 166

“Jerusalem will become the ideal capital of the new Universal State... Hence, with the advent of the Messiah, who will usher in the ideal era, all the national ensigns and laws, which are barriers to genuine international peace, brotherhood, and the happiness of mankind, will *gradually disappear*. Only the *Messianic flag*, the symbol of knowledge, peace, tranquility of the individual mind, will remain, and all the nations will center round that emblem...All will recognize one flag or standard, bearing *the name of God*...The world will, therefore, unite in praising the Lord for Israel’s universalism.” Rabbi Michael Higger, *The Jewish Utopia* 167

One of the most revealing contemporary sources concerning the millennial reign of the *Moshiach* in the world to come is Rabbi Michael Higger’s

controversial book, *The Jewish Utopia*, published in 1932. Higger was a Talmudic scholar and his book is based on rabbinic interpretations of biblical prophecy as set forth in the *Babylonian Talmud*, the *Palestinian Talmud*, the *Midrash* and other apocryphal writings. Many Christians have been alarmed by Higger's Jewish supremacist vision of a future utopian kingdom in which only the *righteous* will be allowed to exist in the *ideal era* on earth; the word *righteous* refers only to those who support a politicized global domination of all other nations by Israel. On page 41 Higger wrote:

“Only those who are convinced of Israel’s divine purpose in the world, will be welcome to join Israel in the upbuilding of an ideally spiritual life on earth. Israel, the ideal, righteous people, will thus become spiritually the masters of the world.”

The Jewish Utopia is full of such conceptions of a future kingdom which Higger repeatedly describes in terms like the *new order*, the *new age*, an *ideal society*, the *new social order*, the *ideal World*, the *Universal State*, the *super-structure*, *paradise on earth*, a *new economic order*, *universal Israel*, the *Messianic age*, the *Kingdom of God* and the *Rabbinic Utopia*, the supposed seventh millennium. 168

Higger's utopian vision is a call for *reconstruction* which he says can only come from “the Talmud and cognate rabbinic literature.” In his opening statements, Higger laments that the kingdom promised by the prophets has not yet been fulfilled on the earth, stating that, “Dogmatic Christianity has come, dogmatic Christianity will be gone.” 169 In agreement with the predictions of the *Zohar*, Higger noted that the *redemption* will be a process of “important reforms and changes” in which “wicked people” and “unrighteous nations” – “traditional Edom and Rome” – will “disappear from the earth,” eventually ushering in the millennium and the establishment of the *Kingdom of God*. 170

Similarly, as presented in the writings of Kabbalah, according to Higger it is *Leviathan* that will symbolize a new world order of socialism in which “the righteous will prosper and the wicked suffer.” As a rabbinic voice of the

Talmudic sages, Higger decreed that *righteousness* alone will be the currency of the coming kingdom.

“The Leviathan is thus a universal symbol of the new era in which the *righteous* will prosper and the *wicked* suffer. The Leviathan, furthermore, is the emblem of the ideal age, when *this world will become the home of the righteous*. It is an ideal symbol of a *new economic order in the world*, when *righteousness* will be one’s only requisite for acceptance unto the realm of happiness and prosperity.” 171

What is most notable about Higger’s *Jewish Utopia* is that he understood what many Christians today do not: the diametric opposition of a future earthly kingdom of God in Israel as hoped for by the rabbis to that of the Kingdom of Jesus Christ who said to Pilate before His crucifixion, “My kingdom is not of this world.” In the final chapter of his book, Higger discusses the “Jewish conception of the Kingdom of God” versus the “dogmatic doctrine of the Kingdom in the New Testament.” 172

To show the conflict between these two kingdoms, Higger in fact quoted the very words of Jesus to Pilate in John 18:36, “My kingdom is not of this world,” as well as those of Paul the Apostle who said in 1 Corinthians 15:50, “Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit corruption.”

Blinded by his rejection of Jesus Christ as the Messiah, Higger wrote that there is no “continuation of the prophetic hope” in the Kingdom Jesus offered, but that “rabbinic Judaism is directly following the footsteps of the prophets, with regard to their ideology of the Kingdom of God on earth.” 173 Higger was right about one thing: the Babylonian Talmudic worldly kingdom of Kabbalah is at enmity with the true Kingdom of God, of which Jesus Christ was the complete fulfillment. In his misappropriation of Biblical prophecy Higger, like the rabbis before him, has fulfilled the Apostle Paul’s words in Acts 13:

For they that dwell at Jerusalem, and their rulers, because they knew Him not, *nor yet the voices of the prophets* which are read every sabbath

day, they have fulfilled them in condemning Him...And we declare unto you glad tidings, how that the *promise which was made to the fathers*, God hath fulfilled the same. Acts 13:27, 32-33

Little by little, one *footstep* at a time, we are witnessing the gradual transformation of the Gospel with the central focus and position of Jesus Christ in Scripture slowly being replaced by another *gospel*, another *spirit*, another *Jesus*, and another *kingdom*. Like Rabbi Higger, Rabbi Itzhak Shapira places earthly Jerusalem, along with the sacrificial system of the old covenant, front and center in his *kingdom* eschatology.

In a video presentation titled “The Fullness of the Gentiles” Shapira states that “King Messiah will be ruling in Jerusalem” and that “they [the nations] will receive correction” as they are “restored fully into the Hebraic faith.” He states this will be “a Jewish worship experience” that includes animal sacrifices in the temple with a remnant of Gentiles from the nations – “those who are left” – coming to Jerusalem to bow down to the “lord king” and “celebrate” the sacrifices. Shapira says this is the “one new man” (Ephesians 2:15) when God will judge the nations and they receive a “new revelation” as “the Jewish people will teach the world how to worship the Messiah.” 174

Jesus said to her, Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and in truth; for the Father is seeking such to worship Him. God is a Spirit, and those who worship Him must worship in spirit and in truth. John 4:21-24

It may come as a shock to many Christians to discover in Revelation 11:8 that Jesus refers to earthly Jerusalem as “the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” In Galatians 4:25-26 the Apostle Paul makes clear that Jerusalem “which now is” is in bondage, but that Jerusalem which is above is free, the “mother of us all.” This truth is further explained by Paul in Hebrews 11-13 where he writes of the heavenly city which Abraham sought and that *here we have no*

continuing city, but we seek one to come; the city of the living God, the heavenly Jerusalem, whose builder and maker is God. Yet how many today have set their eyes and their hearts on earthly Jerusalem as the eternal capital city and future kingdom of God?

The rabbis of Kabbalah teach that the seventh millennium will be the great *Shabbat*, a time of peace when all nations will worship the *divine presence* in Jerusalem; but at what cost? In *The Jewish Utopia* Jerusalem is called the dwelling place of glory, “the holy city” where the temple will be established “in the midst thereof.” In the *ideal era* to come Higger stated, “Israel, having attained perfection, must ultimately have a far reaching influence on the course of the destiny of nations. In the rabbinic terminology, *the spiritual fire of Israel will devour the wicked nations.*” 175 In a chilling statement that sounds like something out of the Book of Revelation, Higger wrote the following:

“To understand the rabbinic conception of an ideal world it will help us if we imagine a hand passing from land to land, from country to country, from the Persian Gulf to the Atlantic Ocean, and from the Indian Ocean to the North Pole, marking “righteous” or “wicked” on the forehead of each one of the sixteen million inhabitants of our earthly globe. We should then be on the right road toward solving the major problems that burden so heavily the shoulders of suffering humanity. For mankind should be divided into two, and only two, distinct and unmistakable groups, namely, righteous and wicked...Consequently, in the ideal era, *there will be no people who will believe in the division of the Godhead into two or more parts, or persons. Only those peoples who believe in one God will survive in the ideal world.*” 176

Higger’s rabbinic conception of an ideal society, as outlined in the *Babylonian Talmud* and Kabbalah, is a call for the complete destruction of those individuals and nations who will not assist in the “upbuilding” of a utopian kingdom in Israel; namely Esau and Edom, Christianity and Islam. Rabbi Shapira appears to agree. Relying on rabbinic commentary, he stated in a message that in the future *Hashem* will take revenge on Edom and the nations, not on Israel, and his clothes will be red from the blood of the

nations being poured out. 177 According to Shapira, Esau represents “the spirit of Christianity today,” while “Islam is the spirit of Edom.” Shapira then tells his audience they better make sure they are “grafted into Israel,” adding that “if you reject the revelation of Israel, you in essence join yourself to Edom.” 178

In a 2017 interview with Rabbi Jonathan Bernis and Benny Hinn, Rabbi Shapira gave a similar message, stating that at the great and terrible day of the Lord, the Lord will come out of Edom and crush Edom, which is Christianity. Not only does Shapira tell his audience that Christianity is Edom, but that *Yeshua* is also Esau. He deduces this through a configuration of gematria by “flipping” the letters of Esau around to form the name *Yeshua*. According to Shapira, *Yeshua* has been a prisoner in a foreign land, in Edom with the Christians, but will soon come out of Edom, crush Christianity, and return to Zion. Therefore, he says we need to make sure we get the “real” *Yeshua* and hasten his return by *relearning the story of the gospel*. It is noteworthy that Jonathan Bernis adds that Israel is becoming the head, not the tail, through technology, cyberwarfare and through military export, implying that this is the means through which *Yeshua* will fight against the Gentile nations. 179

For I determined not to know any thing among you, save Jesus Christ, and Him crucified...And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.

1 Corinthians 2:2, 4

It is not surprising that some Christian leaders have described Itzhak Shapira as a modern-day Apostle Paul, having been impressed by his “encyclopedic knowledge of rabbinic sources.” *The Return of the Kosher Pig* is endorsed by an equally impressive list of rabbis and Christian ministers like Dr. Michael Brown who praises the book, while ignoring its obvious propagation of Babylonian Jewish mysticism and Kabbalah. 180 However, there are many in the Jewish community who are at odds with Shapira’s application of the *kosher pig* to *Yeshua* as the Messiah.

One Orthodox Jewish writer – Menashe Dovid – states in an online review of Shapira’s book, “Nowhere is there a connection between any Messiah and a pig in any writings of the Lubavicher Rebbe and the writings of the Sages.” Dovid goes on to explain that the Midrash contains multiple interpretations in reference to the pig becoming *kosher* in the messianic era; some literal, some allegorical. He then notes, “However, the major personality who was associated with the pig was Esau in particular, and, eventually, the Romans (his descendants) in general.” Citing the Midrash, he writes, “Some of the Rishonim [early Hebrew scholars] explained that the return of the pig does not refer to eating pork, but rather to the restoration of the Jewish government in place of the Christian one.” 181

An alternative explanation of the pig becoming *kosher* as expounded by 13th Century Rabbi Bachaya has Edom – Rome – “returning” to build a Third Temple as an act of recompense for their destruction of the Second Temple. Yet another opinion of the rabbis reads, “Why is this nation [Edom – Rome] compared to a pig? Because G-d will, in the future, turn (lit. return) upon them the attribute of judgment.” 182

Menashe Dovid then asks the rhetorical question, “What has the above got to do with the kosher pig being Jesus/Yeshua and Jews having to accept Jesus as a divine messiah?” He explains, “The answer is that there is no connection between a messiah let alone a divine messiah and the return of the pig or that the pig is the messiah.” 183 It is obvious that neither Dovid nor the Talmudic rabbis over the course of history ever associated the idea of the pig becoming *kosher* to a future divine messianic figure. The opposite is true. If there is any common theme in the rabbinic literature concerning the mysterious identity and future of the *kosher* pig, it is that the Christian faith will undergo a *transformational shift* through the rejection of Jesus Christ as the Messiah!

One of Judaism’s most admired rabbis and scholars was Moses Maimonides, also known as the Rambam and author of the *Mishneh Torah*. In a lecture presented by Jews for Judaism, Rabbi Michael Skobac stated, “Maimonides wrote in the 12th Century that Christianity and Islam are actually preparing the world for the ultimate truth and this will lead to either the universal embrace of the Noahide path or potentially conversion to

Judaism.” 184 A staunch opponent of the writings of the Apostle Paul, Skobac believes that the only “acceptable spiritual path” for non-Jews envisioned by Judaism is the “*default*” universal spiritual path of the Noahide Code; another Babylonian tradition of the rabbis which is nowhere found in the Bible! 185

As much as some Christians would like to believe in the return of a *kosher pig* named *Yeshua*, it is certain that this will not be Jesus Christ, the Son of God of the New Covenant. It is also clear in the Talmud and Kabbalah that the rabbis did not have Jesus in mind as the Messiah in their codified writings, though they may have conferred such a title on *Metatron*.

What is paramount in these ancient oracles of the *kosher pig* is a collective vision of the destruction of Christianity that has long been held in secrecy. It is hard to overlook the recurrent theme of war that the sages say must precede the peaceful *Shabbat* of the 7th millennium. Either way one views the return of a *kosher pig*, the picture is a dim one at best. What much of apocalyptic rabbinic literature does signify is a plan concerning the *influence on the course of the destiny of nations* that includes a global paradigm shift as a result of the transformation of the Christian faith through the rejection of Jesus Christ as the Messiah.

“In fact if the midrashim are anything to go by, Esav is the pig which represents in a historical time line: pagan Rome, Christian Rome and present day worldwide Christianity at large which includes messianic Judaism, which in the end undergo a transformation which renders them Kosher by their rejection of Yeshua.” 186

Nevertheless when the Son of man cometh, shall he find faith on the earth?

Luke 18:8

Chapter 11

The Testimony of Jesus: The Seal of Truth

*I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.
Revelation 19:10*

*But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.
John 15:26*

Some Christians know that Satan is forming a world government (New World Order) which he plans to rule from modern Israel through the coming false Jewish Messiah...What most Christians don't know is that the apostate Church will not only be a partner in this New World Order, but is even now working toward its creation. 'Evangelical churches will be the chief instrument to bring the New World Order to birth.' ” 187

The four Gospels of the New Testament record the complete fulfillment of the ministry and testimony of Jesus Christ in His death, burial and resurrection. 2 Corinthians 15:1-4 tells us exactly what the Gospel is according to the scriptures. “Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain...*that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.*”

As Jesus was hanging on the cross, the accusation for His death was placed over His head: THIS IS JESUS THE KING OF THE JEWS. Those standing by, including the chief priests and scribes, scorned Him with their words. If He would come down from the cross and save Himself, then they would believe in Him. How could this man be the Son of God, who dared

to say “Destroy this temple, and in three days I will raise it up.” This was not the political *Messiah* of Israel they were looking for. Where was the kingdom? Had not Moses and the prophets foretold it? Had not God promised earthly dominion to Israel and appointed Zion as a *light* to the Gentiles? (Isaiah 49:6)

The *Spirit of prophecy* testifies that Jesus Christ is the Son of God and the fulfillment of all the promises of God. In Luke 1:41 upon hearing Mary’s greeting, Elisabeth was filled with the Holy Spirit and prophesied, saying, “Blessed is she that believed, for there will be a *performance* of those things which were told her from the Lord.” This word *performance* means *the act or completion of prophecy, verification of, absolution, and perfection*; a perfect and complete work that continues to this day. Mary’s response to Elisabeth was, “He hath holpen (helped) His servant Israel, in *remembrance* of His mercy; As He *spoke to our fathers, to Abraham*, and to His seed for ever.”

Continuing in Luke, we read the prophecy of Zacharias, priest of the Temple service and father of John the Baptist. “Blessed is the Lord God of Israel, for He *has visited and redeemed* His people, and *raised up a horn of salvation* for us in the house of His servant David; As He spoke by the mouth of *His holy prophets*, who have been since the world began: To perform the mercy *promised to our fathers*, and to *remember His holy covenant; The oath which He swore to our father Abraham.*” (Verses 68-70, 72-73)

There is also the prophecy of Simeon in the Temple who said, “Lord, now You are letting Your servant depart in peace, According to Your word; For *my eyes have seen Your salvation*, Which You have prepared before the face of all peoples; *A light to bring revelation to the Gentiles*, and the glory of Your people Israel.” (Luke 2:29-32) And at that moment when Simeon spoke, the prophetess Anna testified of Christ “to all them that looked for redemption in Jerusalem.” (Verse 38) All of these were waiting for and saw the promise of God’s redemption.

For this cause therefore have I called for you, to see you, and to speak with you: because that for *the hope of Israel* I am bound with this chain. Acts 28:20

When the Apostle Paul was brought before King Agrippa at Caesarea, he informed the king that he was being judged for *the hope of the promise made of God unto our fathers* and that it was this *hope* for which he was accused of the Jews. (Acts 26:6) Recounting his own testimony of meeting Christ in a vision on the way to Damascus, Paul confessed in defense of his charges that he had said nothing except those things *which the prophets and Moses* said should come; That Christ would suffer, that He should be the first to rise from the dead, and that He would proclaim light to the people – Israel – and to the Gentiles. (Acts 26:22-23 in fulfillment of Isaiah 49:6 & 60:3)

Standing before the high priest Ananias and the Jewish council, Paul testified, “Men and brethren, I am a Pharisee, the son of a Pharisee: concerning *the hope and resurrection of the dead* I am being judged.” (Acts 23:6) Then at his trial before Felix the governor, accused of sedition and defiling the Temple, Paul affirmed his faith in the God of his fathers and those things written in *the law and the prophets*; the hope toward God of the resurrection of the dead. (Acts 24:15, 21; Daniel 12:2)

Christian author Philip Mauro noted that this *hope*, repeatedly testified of by Paul, is the true *Hope of Israel* and that it was for this *hope* that the Apostle was accused, tried and sent to Rome in chains. Mauro’s book, *The Hope of Israel*, was published in 1929 as a biblical response to this very question: *What is the true hope of Israel?* For Mauro, the answer to this question concerned the vital truth of the gospel of Christ and the salvation of men and women, both Jew and Gentile:

“Jewish fables (literally, *myths*) are no new thing. Paul has plainly warned the household of faith not to give heed thereto...it is well known that the one [fable] that was most fondly cherished, and that constituted the gravest menace to the truth of the gospel, was the notion that the leading purpose of the mission of the coming Messiah would be the reconstitution of the Jewish nation and its elevation to the highest pinnacle of earthly dominion and glory; for that fatuous doctrine was the cornerstone of orthodox Judaism in Paul’s day; and because of his sturdy opposition to it he was persecuted, his enemies plotted to take

his life, and he was sent a prisoner to Rome. No wonder that, during the term of his imprisonment there, he wrote to Titus his plain-spoken warning against ‘Jewish fables.’ ” 188

This Jewish fable of an earthly *kingdom* and a return to the Old Testament sacrificial system in an earthly temple is still the cornerstone of today’s Orthodox Judaism, having taken firm root in Evangelical Christianity decades ago through the Scofield Study Bible.

The Scofield Bible was first published in 1909 by Oxford University Press and then disseminated into American seminaries and churches. It has since swept many Christians under its spell through Scofield’s heretical notes and false teachings of *two covenants*, *two kingdoms* and *two brides*: “The Lamb’s wife...the Church, identified with the heavenly Jerusalem and to be distinguished from Israel” and “the wife of Jehovah, yet to be restored, who is identified with the earth [Israel].” 189 What is not commonly known is that Scofield’s book was financed by high-level Zionist bankers and socialists, including Jacob Schiff. It was then liberally circulated in American seminaries and Bible colleges throughout America, a fact that should be critically pondered as to why. 190

Philip Mauro specifically challenged the Scofield Reference Bible as the “leading authority for this new system of teaching” which states “When Christ appeared to the Jewish people, the next thing in the order of revelation as it then stood should have been the setting up of the Davidic Kingdom.” 191 Yet as Mauro points out, this radical statement subverts the Word of God in that it “removes the sacrifice of the Lamb of God from its central place in God’s eternal plan” from the foundation of the world! (Revelation 13:8)

It should not be difficult to see the mark of Satan in these doctrines. And while the Scofield Bible may be a dated book used by ministers long gone, its fruit continues to be a main staple of evangelical eschatology, reproducing a false Israel-centric gospel that attempts to supersede the centrality of Jesus Christ in the Scriptures. For anyone who insists on clinging to the fable of a future glorious kingdom in today’s earthly Jerusalem, it should be noted that Scofield’s reference note to Zechariah 9:9

states that Jesus was “*so little deceived*” by His apparent reception as King, that this caused Him to weep over Jerusalem, which in turn led Him to announce the destruction of the city for Israel’s rejection of their Messiah, as if this was an afterthought brought on by deception!

At the end of his ministry in Rome, Paul called the leaders of the Jews together where he explained to them the *Kingdom of God* as concerning Jesus Christ, *both out of the law of Moses, and out of the prophets*. (Acts 28:17-23) While some believed, others did not and there was a division among them. Had Paul spoken of an earthly kingdom through which Israel would rule the nations, they would have gladly received his testimony. But the Kingdom which Paul spoke of is a spiritual kingdom, one which *flesh and blood cannot inherit* and into which none can enter or ever see apart from being born again, from above, by the *Spirit*; for that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. (1 Corinthians 15:50, John 3:3-6) This is the true *mystery of godliness*, that every person born of the *Spirit* has been delivered from the power of darkness – out of the jurisdiction of the *god of this world* – and translated into the Kingdom of His dear Son, Jesus Christ! (Colossians 1:13, 1 Timothy 3:16)

He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all...He that hath received his testimony hath set to his seal that God is true. John 3:31, 33

The maxim of the kabbalistic kingdom of god on earth is *As Above, So Below* and denotes that man is divine through the *spark* of the creator within. This subtle lie of the serpent, first appearing in Genesis chapter three, has never changed. In Kabbalah it is expressed in the ascending spheres of the *Sefirot* tree and the interconnection of man below with *Ein Sof* above. The kingdom above and the kingdom below are *one*. All that is needed to merge these two kingdoms outwardly is for an enlightened humanity to repair the world through *tikkun olam*. This is the *correction* that Kabbalah will bring.

“The wisdom of Kabbalah, as defined by the greatest Kabbalists, is a method to correct man and the world... If Kabbalah will spread

amongst people, then we will avoid all the catastrophes, we will merit both this world and the world to come, and both of these worlds will unite into one...Only the dissemination of Kabbalah will save the world.” 192

This doctrine of an interconnected universe (*olam*), rooted in the philosophical systems of ancient Egypt and Babylon, is the explicit teaching of the rabbis referenced in *The Return of the Kosher Pig*. Shapira himself has stated “That the reason the Messiah has not come yet is because the kingdom below has not been established, and only when the kingdom below is being established, then the kingdom above can be merging into the kingdom below...There has to be some sort of connection of the two kingdoms from above and below.” 193 In other words, our works (*mitzvot*) determine the time of Messiah’s arrival.

The rabbis agree. The overspreading of Kabbalah on a global scale will hasten the coming of *Moshiach*. In his “Appendix List of Rabbis,” Shapira includes Rabbi Yehuda Leiv Halevi Ashlag and Rabbi Michael Lietman (aka Laitman). Rabbi Ashlag, known as the Baal HaSulam (1884-1954), is most revered in Judaism for his commentary on the *Zohar* and dedicated his life to the dissemination of Kabbalah throughout Israel and the nations. 194 In a work titled *The Horn of Messiah*, Ashlag wrote:

“And the dissemination of the wisdom in the masses is called a *Shofar*. Like the *Shofar*, whose voice travels a great distance, the echo of the wisdom will spread all over the world...the nations will hear and acknowledge that there is Godly wisdom in Israel.” 195

Ashlag also said that this revelation of Kabbalah to the masses is the proclamation of Elijah the prophet, forerunner of the *Moshiach*.

“And that role was said about Elijah the prophet, that the disclosure of the secrets of Torah, is always referred to by the name: The disclosure of Elijah. As our sages said...until Elijah comes and the Tishbite would answer questions and problems. Therefore they said that three days (which is a famous hint) before the coming of the Messiah, Elijah shall walk upon the summit of the mountains and blow a great horn etc. and

you shall understand that the horn is nothing but the divulgence of the wisdom of the hidden in the masses, which is a necessary precondition that must be before the complete redemption.” 196

The parallels between these words and those of Daniel 7:25 and Revelation 13:5-13 are striking. Surely the prophets of Kabbalah speak great words against the *Most High!*

Rabbi Laitman is listed in Shapira’s Appendix of Rabbis as the founder and director of Bnei Baruch Kabbalah Education & Research Institute which is “dedicated to teaching and sharing the wisdom of Kabbalah.” 197 Laitman refers to Yehuda Ashlag as “the greatest Kabbalist of the 20th century” and a “special tool that creates a connection between us, those who are below and those who are above.” 198 On his web profile page Laitman notes that he was the personal assistant and student of the late Yehuda Ashlag’s son, Kabbalist Rav Baruch Shalom Ashlag (the Rabash), for twelve years. I have previously quoted Michael Laitman above as forecasting that the world is approaching *the correction* and that mankind, through the *one language* of Kabbalah, will unite by returning to *Babylon*. As host of “the largest website on Kabbalah” Laitman states, “I am committed to continue in the footsteps of my teachers, Baal HaSulam and Rabash, to publicly and openly disseminate Kabbalah to anyone who wishes to know it...This process is of the utmost importance to the future of Israel and the world at large.” 199 In his article, *The Horn Of The Messiah Is A Call For Unity*, Laitman writes:

“[The] system we live in is being revealed as a network that lacks the right interconnection...Today, the whole world is beginning to work for the Creator. The whole world – which comprises one soul – must ascend up the spiritual degrees all the way to the World of Infinity... This is called, ‘the coming of the Messiah,’ and the dissemination of the wisdom of Kabbalah to the whole world is called, ‘the horn of the Messiah.’ ” 200

This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. 1 Timothy

1:15

The true hope of Israel and the nations is the blood of the covenant of the Lamb of God, Jesus Christ, which He fulfilled in His death, burial and resurrection. It is not the false ideology of an occult kingdom unified and built on the foundations of sorcery and vain prognostications of soothsaying rabbis like those listed in Shapira's book. Yet Shapira has told his followers that "the New Covenant is yet to be fulfilled, and it will be only completely fulfilled when Yeshua's glorious return," adding that "***nobody in the room should be very excited now and say I'm saved, because covenant is not done with an individual, covenant is done with the corporate.***" 201

Relying heavily on rabbinic testimonies cited in his book, Shapira has stated, "The key message of the good news is not the gospel of salvation, but rather the gospel of the kingdom." 202 In a "Message to the Church for the last days" Shapira told his audience, "The message is the message of a *kingdom*" as he prayed over those in attendance who "understand that they are in the business of the kingdom, they are not in the business of salvation." 203 After announcing that the New Covenant is yet to be fulfilled, Shapira encouraged his listeners to imagine what will happen "if one billion Christians will *hold and return* to the covenants...an *awakening* from the Christian world, a real awakening to *return* to the covenants. *Yeshua* will surely come. This is your purpose." 204

Reinforcing the *purpose* of the nations to bring the *Moshiach* to Israel, Shapira once again clarifies the identity of the kosher pig *Yeshua*, stating, "...but if you bring Jesus, you bring the wrong guy. Don't bring us Jesus... Bring the real *Yeshua*, the Jewish Messiah." 205 Concluding his message to the Church, Shapira then affirms those who know the time and hear *the sound of the shofar!* 206

It is remarkable that the rabbis referenced in Shapira's book equate the global initiation of humanity into Kabbalah with the coming of Elijah as prophesied in Malachi 3:1-3 and 4:5-6. In doing so, they are desperately trying to fulfill prophetic events that have already occurred by attempting to produce a prophetic forerunner to their *Moshiach*.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even *the messenger of the covenant*, whom ye delight in: behold, he shall come, saith the LORD of hosts. Malachi 3:1

Based on the plainly spoken testimony of Jesus, John the Baptist was the fulfillment of this prophecy in Malachi. In Matthew 17:10-13, having just witnessed the transfiguration of Jesus, His disciples asked Him, “Why then do the scribes say that Elijah must come first?” Then Jesus answered them, “Indeed, Elijah is coming first and will restore all things. But I say to you that *Elijah has come already*, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands.” Then the disciples understood that He spoke to them of John the Baptist.

In Luke 1:16-17 the angel of the Lord appeared to John’s father, Zacharias, declaring John’s ministry to prepare the way of the Lord as the fulfillment of Malachi 4:5-6, “And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” This prophetic fulfillment is further revealed in Matthew 3:3, “For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight,” and in the words of John who proclaimed the baptism of fire, fulfilling Malachi’s prophecy that the Lord Jesus would be “refiner’s fire” and a “purifier of silver.” (Matthew 3:11-12, Malachi 3:2-3)

In Matthew 11:10 Jesus quoted Malachi 3:1 concerning John the Baptist, “For this is he, of whom it is written, Behold, I send My messenger before thy face, which shall prepare thy way before thee.” In verses 13 and 14 He said, “For all the prophets and the law prophesied *until John*, and if you will receive it, *this is Elias*, which was to for come. He that hath ears to hear, let him hear.” In saying this, Jesus was publicly confirming Himself as the Messiah of Israel who came exactly as the prophets had said, with John the Baptist, *the messenger and forerunner*, going before Him to prepare the way! As the forerunner of the Messiah, John the Baptist was rejected by

the elite rulers of the day, thrown into prison and beheaded. If the leaders of Israel could not accept Jesus, they surely could not accept John as Elijah. Elijah came and they knew him not!

The idea that Elijah will come again in the future, before the second coming of Christ has been deeply embedded into Christian eschatology, but has its source in rabbinic literature. We have seen how “Elijah” is woven into the mystical experiences of rabbis like Isaac Luria, where it is said the prophet appeared to him as the revealer of Torah secrets. We also saw that there is a “famous hint” that alludes to a three-day time period when Elijah will appear before the *Moshiach*. According to Jewish tradition, this mythical Elijah is repeatedly referred to as *The Harbinger*.²⁰⁷ As forerunner and disseminator of Kabbalah, he will herald the *redemption* in the *footsteps of Moshiach* and execute the destruction of Edom:

“On the second day Elijah comes and stands on the mountains of Israel and says: ‘Goodness has come to the world,’ as it is said, *The Harbinger of goodness*.” 208

“When the time for Redemption arrives, it is Elijah who introduces the Messiah to the people...In the critical period of forty-five days between the death of Messiah ben Joseph and the appearance of Messiah ben David...three days prior to the coming of the Messiah, Elijah announces the advent of the Redeemer from the mountains of Israel, slaughters the celestial prince of Edom (Rome), becomes the spokesman of Moses, settles all the disputes, and pleads Israel’s case before God.” 209

The magic of Kabbalah has been described as *matter manipulation*; the ability to recast the course of events in the physical realm through sorcery. Jesus referred to this as false prophets showing great signs and wonders. There is nowhere in the Bible that states we have to do anything to bring Jesus back, much less merge the kingdom above with the kingdom below. Revelation 18:23 says, “For by thy sorceries were all nations deceived.” If the prophets of Kabbalah are ever successful in producing a forerunner to their *Moshiach*, he will be more akin to the false prophet of Revelation 13:13 who makes fire come down from heaven *above*, causing those on

earth *below* to worship the beast; as also prophesied by Rabbi Higger, “In the rabbinic terminology, *the spiritual fire of Israel will devour the wicked nations.*”

In an attempt to fulfill prophecy that has already been fulfilled, the rabbis of Kabbalah and Talmud, of necessity and at the behest of *Ein Sof* (Lucifer), must always push prophecy into the distant future; for Satan has said, “I will be like the Most High God!” In so doing, they shut up the kingdom of heaven against men: they neither go in themselves, nor do they allow them who are entering to go in! (Matthew 23:13) They proclaim a false *redemption* that will never come, because it has already come!

In Luke 16:16 Jesus said, “The law and the prophets were until John: since that time the kingdom of God is preached, and every man is pressing into it.” The Kingdom of God continues to advance by the working of the Holy Spirit and the response of faith by those – Jew and Gentile – who believe the gospel as preached by John the Baptist and fulfilled in Jesus Christ, the true Messiah from beginning to end.

The Seal of Righteousness versus the Mark of Death

Blessed be the God and Father of our Lord Jesus Christ...*In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace...In whom also we have obtained an inheritance...in whom also after that ye believed, ye were sealed with that holy Spirit of promise.*

Ephesians 1:3, 7, 11, 13

There is a fantastical fable in the *Zohar* that tells the story of creation according to the Kabbalah. When the “*Divine Being...willed to create the world*” each letter of the Hebrew alphabet appeared before him in reverse order, requesting to be the first one used in the creation process. 210 As the last of the twenty-two letters, *Tav* presented first:

“The letter Tau advanced in front and pleaded: May it please Thee, O Lord of the world, to place me first in the creation of the world, seeing that I am the concluding letter of EMeTh (Truth) *which is engraved upon Thy seal*, and seeing that Thou art called by this very name of

EMeTh, it is most appropriate for the King to begin with the final letter of EMeTh and to create with me the world. The Holy One, blessed be He, said to her: Thou art worthy and deserving, but it is not proper that I begin with thee the creation of the world, since thou art destined to serve as *a mark on the foreheads of the faithful ones* (vide Ezek. IX, 4) who have kept the Law from Aleph to Tau, and *through the absence of this mark the rest will be killed*; and, further, thou formest the conclusion of MaWeTh (death). Hence thou art not meet to initiate the creation of the world... ןTav is the end of the seal of the Holy One, blessed be He...‘The seal of the Holy One, blessed be He, is emeth [truth]...It denotes the people who fulfilled the Torah from ם alef to ן tav.’ ” 211

One by one the letters ascended:

“TZ then went before him, saying: ‘Because I mark the *Zaddikim* (the righteous), and thou thyself nearest me in thy name, *Zaddik* (righteous), and also it is written “*The righteous Lord loveth righteousness*,”...it will become thee to create the world by me’...Then said the Holy One: “Zaddi, Zaddi, thou art truly righteous, but thou must keep thyself concealed, and thy occult meaning must not be made known or become revealed; and therefore thou must not be used in the creation of the world.” 212

This legend of the *mystical alphabet* reveals the secrets of the seal and mark of Satan who is a murderer *from the beginning* and the father of lies! (John 8:44-45) The *Zohar* plainly states that the *righteous* are those who keep the law from *Aleph* to *Tav*, from beginning to end. The fairy tale ends with *Ein Sof* choosing *Beth* (B) to create the world, yet *Aleph* (A) is honored as the seal of *unity*, added to every created thing to signify the *oneness* of *Ein Sof* with his creation from the *beginning*.

“Then came B and said: ‘Create the world by me, because I am the initial letter of beracha (blessing) and through me all will bless thee, both in *the world above as in the world below*.” “Truly, Oh B,” said the Holy One, “I will surely create the world by thee only.”

“Aleph, Aleph! Thou shalt be the first of all letters and *my unity shall be symbolized* only by thee. In all conceptions and ideas human or divine...shalt thou be the first, the beginning.”

“Therefore did the holy one make the letters of the celestial alphabet... Therefore also the Book of Genesis begins with two words...Braeshith, Bara (in the beginning created) followed by two others, whose initials are A...Alhim, ath (God, the substance of) to show that the letters of these alphabets celestial and earthly are *one and the same* by which every creature and thing in the universe has been formed and produced.” 213

The *Zohar* further reveals that “the redemption of Israel will come about through the mystic force of the letter *vav*, namely, in the sixth millennium.” 214 Recalling that the Hebrew letter *Vav* has the numerical value of 6, we will now see how the *Vav*, in the form of ו ו ו or **666**, has been mystically inserted into the *Shema Yisrael* prayer and is engraved in the Tefillin, the cube-shaped phylactery worn on the head while reciting the *Shema*.

The *Shema* is a traditional Jewish prayer taken from the following four texts: Exodus 13:1-10, Exodus 13:11-16, Deuteronomy 6:4-9 and Deuteronomy 11:13-21. The verses are recited twice daily, in the morning and the evening, and are a testament to the glory of God and His enduring faithfulness to His people. The most well known verse of the *Shema* is in the sixth chapter of Deuteronomy. When Jesus was asked by a Pharisee, which is the greatest commandment, He quoted Deuteronomy 6:5, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” The plain meaning of the verse could not be clearer. However, like the Pharisees, the kabbalist rabbis imposed their traditions and interpretations into the Scriptures long ago as a secret link to *god*, thereby elevating themselves above the people and nullifying the Word of God.

In Kabbalah the *Vav* represents the complete connection of everything in the universe and is symbolic of the first six words in the Genesis account of creation. The sixth word in Genesis is וַאֲ, *Vav, Aleph, Tav*; “the *Vav* connects the heavens and the earth.” 215 On the sixth day of creation God created man in his own image. (Genesis 1:27) The opening verse of the

Shema in Deuteronomy 6:4 also contains six words (שְׁמָע יְהוָה אֱלֹהֵינוּ יְהוָה) (ישראל עֵשׂם) and according to Kabbalah, the prayer has a gematria of 666, denoting the time of *Moshiach's* arrival.

“The significance of this lies in the Zohar’s explanation of the coming of Moshiach and the end of the 4th exile at the end of the 70 years... from Israel’s statehood in 1948...The Shema is about bringing Mashiach Ben David...In this case the word value 50 is coupled with word for “the time” or “the days”...[and] has the numerical value of 666. Thus, together, they give us the equation 50 x 66.6 jubilee years= 3330 years, which, as we’ve said, is the exact period of time from the first exodus and the reception of the Torah at Sinai when the tree-of-life was last offered to us in 2448 to the year 5778 [2018], which the *tzaddikim* have long known will be the next cosmic window for the Tree-of-life reality.” 216

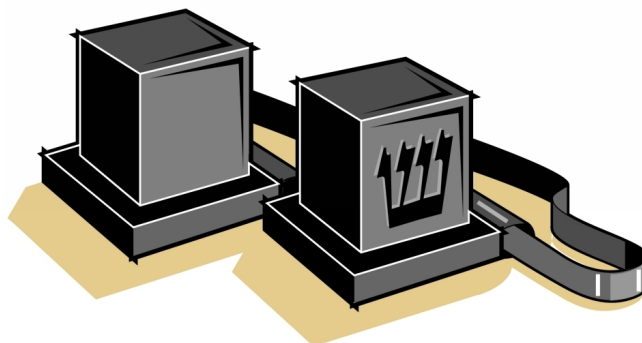
Tefillin are a set of two black cubes containing the Scripture passages of the *Shema*. The cubes are bound to the forehead and arm while reciting the *Shema* in an outward display of obedience to Deuteronomy 6:8, “And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.” (See Matthew 23:5) The ritual of putting on Tefillin is a *mitzvot* and binding seal on the person which connects the worlds above with the world below, as well as the world to come. 217

The cube is symbolic of the occult image of *Zeir Anpin*, the six-sided celestial creature *Metatron*, and represents the six directions of the universe; *above, below, north, south, east and west*. According to Kabbalah, all physical objects, including man, have these *six* sides. As the number 6, the *Vav* represents the completion of man, as seen in the *god-man* image of the Tetragrammaton shown above where the *Vav* connects the upper *Hé* and the lower *Hé* in the name YHVH.

“The elemental cube was constructed of a *Vav* (ו) in its length, width and height and thus numerically 6 x 6 x 6...when the Zohar refers to this cube shape...it most often describes it as the 6 directions...referring to the 6 directions of *Zeir Anpin* formed by the letter *Vav* (ו) of the Tetragrammaton (יהוה) as it entered and created our 3-dimension space.” 218

Tefillin is a sign or mark of “connecting to the Infinite” through *mitzvot*. 219 The ritual of Tefillin also completes the *unification* of *Zeir Anpin* and *Shekhinah*, that part of *god* waiting to be redeemed from the pit by the assistance of those who invoke her in unison! The following excerpt from kabbalahsecrets.com explains:

“The last word of the 6 word verse is *Echad*...if we sum their standard gematria value (YHVH, YHVH and Echad) we get...the numerical value of Adonai, the pronounceable aspect (counterpart) of the YHVH, thus completing the all-important unification of Zeir Anpin and Malchut (Heaven and Earth if you will) and/or of G-d and the Shechina, the male and female aspects of G-d. This is the spiritual unification, which if injected into our lives and our daily dealings will help bring about the end of exile and the final redemption. This is why the complete (ordinal plus standard gematria) value of the initials of all 6 words is 385, the numerical value of the Shechina, the female or earthly (divine presence) aspect of G-d. It is also one of the reasons why the Shema verse begins with the letter Shin from Shechina (*ShCYNH*) and ends with Dalet or numerical value 4, kabbalistically signifying the 4 letters of the YHVH...This will bring about the transition into the tree-of-life...If there is one prayer that ALL (*kol*) Israel says it is the *Shema Ysrael*. Let it be with the consciousness to bring Oneness and Moshiach.” 220



In Judaism Tefillin is known as the “Mark of HaShem” and “an intimate connection between HaShem and His people.” 221 This connection is symbolized in the *vav, vav, vav* (666) that is engraved in the Tefillin cube worn on the forehead. On one side of the cube is the Hebrew letter *shin* ם. On the other side of the cube there is a four-headed *shin*, which is not a letter, but a mystical sign that conceals the number 666.

Rabbi Zamir Cohen, chairman of Hidabroot, the world’s largest Jewish TV network, explains the meaning behind Tefillin. 222 In a television presentation titled “Tefillin – What is their Meaning and How Do We Wear Them?” Cohen describes the black boxes in spiritual and scientific terms. He states that the brain is the “entrance gate of man’s spiritual illuminations,” therefore the head Tefillin acts as a “receptor...for the reception of the spiritual illumination from the eternal light” which he identifies as *Ein Sof*. 223

Addressing the structure of the head Tefillin, Cohen reveals the *vav, vav, vav* or 666 hidden in the four-headed *shin*, stating:

“I will briefly say that it possesses a big secret. When we look at the background, not the bulge, but rather, the background, we have a “vav”, another “vav”, another “vav”, meaning, inside these four heads we have 3 “vavs” and 3 heads, and when you take the line in the background that’s on the bottom, you have an internal Shin, that’s basically concealed inside the four headed Shin.” 224

Cohen implies that by wearing Tefillin a man may be transformed [by energies] to a higher spiritual level. He states, “That when a person wears

tefillin, the color of his aura changes to a higher level” and that “These things are proven today” as “new research studies are revealing new things.” 225 In another teaching Cohen affirms the omen of the *Zohar* that states Israel “will be redeemed under the secret of the letter ‘vav’”. And it will be in the sixth millennium.” 226 The rabbis testify: 6 is the number of redemption, 666 the number of *divine illumination*.

The *Babylonian Talmud* relates the *Zohar*’s creation fable of the mystical mark of *Tav* as a future and climactic event in Israel’s *redemption*. This is based on the kabbalistic principle of interconnection which states, “The beginning is wedged in the end, and the end is wedged in the beginning.” 227 The following commentary on the *Talmud* reveals that ו ו ו (666) is concealed in the Hebrew letter *Tav*, the mark of Hashem, written as ט:

“Tefillin being a mark of HaShem is also mentioned in the Talmud... According to our Sages, at the battle of Gog and Magog every human in and around the Holy City will be given the mark of the Hebrew letter, tav, upon their forehead. According to the Tanakh {in Ezekiel 9} and the Talmud {in Shabbath 55a}, the Mark of HaShem’s sign – the, tav - will be placed upon everyone in and around Jerusalem. Those that receive the mark in ink will be the righteous and those that receive the mark in blood will be condemned.”

“18 = ו 6 (right) ו 6 (top) ו 6 (left)...The Gematria construction of the Tav is a ו Vav = 6 on the right plus a ו Vav = 6 on the top plus a ו Vav = 6 on the left. The constructed Gematria is 18...When we examine the Hebrew text of Ezekiel 9:4 we find that the English word “mark” is used to translate the two Hebrew characters טה, which spell out *tav*...ט.”
228

Tractate Shabbath 55a of the *Babylonian Talmud* recounts the rabbinic discussion on which the above scenario is based:

“The Holy One, blessed be He, spake thus to them; Commence [destruction] from the place where song is uttered before Me. And who were the six men? — Said R. Hisda: Indignation [Kezef], Anger [Af], Wrath [Hemah], Destroyer [Mashhith] Breaker [Meshabber] and Annihilator [Mekaleh]. And why a ט tav? — Said Rab:;, Tav [stands for]

tihyeh [thou shalt live], ת tav [stands for] tamuth [thou shalt die]...ת Tav is the end of the seal of the Holy One, blessed be He. For R. Hanina said: The seal of the Holy One, blessed be He, is emeth [truth]...It denotes the people who fulfilled the Torah from א alef to ת tav.” 229

For those familiar with the Jewish legend of the *golem* – also recorded in the *Talmud* – it will not be difficult to recognize the dark undertones reflected in this dialogue. The *Babylonian Talmud* records how the rabbis created a man from clay through the magic of Kabbalah by using the secret names of *god* (a permissible form of sorcery according to the *Sefer Yetsirah* and the *Babylonian Talmud*, Sanhedrin 65b and 67b). 230 The most well known fable in this series is the *golem of Prague*. The word *emet*, or *truth*, was inscribed on the forehead of the creature to keep him alive. By erasing the first letter *aleph* (which represents oneness with *Ein Sof*) only the word *met* (death) remained, resulting in the destruction of the mindless manservant. This twisted concept of *truth* is a continuous theme postulated in the rabbinic writings of Kabbalah by those who have actually rejected the truth:

“In English we express the concept of total truth by saying that something is true “from A to Z.” In Hebrew the word for truth is א מ ת (EMeT). Its first letter is the very first letter of the Hebrew alphabet, the א (alef). The last letter is ת (tav), the end of the *Alef-Bet*. The exact middle of the 22 letters of the Hebrew alphabet is the מ (mem)...Truth demands total accuracy from start to finish, including every point in the middle as well...Truth requires for its essence the first letter א (alef), the “One” standing for the Almighty. Remove the initial letter in א מ ת (EMeT) and all that remains is מ ת (MT). Without God there can be no truth. In its place only death and destruction remain...God makes Himself manifest through His law. In its three forms, Decalogue, Mishnah, and Talmud, its opening letters make the word א מ ת (EMeT), as *seal of its truth*.” 231

The *Zohar* interprets the *Shema* as the “supernal mystery” of the *oneness* of *Ein Sof* emanating through the “seed” of the “engraved letters” from *aleph* to *tav*, from beginning to end. 232 According to the *Zohar*, reciting the *Shema* with ritualistic intention unifies the spheres of the *sefirot* tree: “The

third commandment: to realize that God exists – vast and controlling the world – and to unify Him fittingly each day in those six supernal directions, unifying them through the six words of שמע ישראל (*Shema Yisra'el*), *Hear, O Israel!* (Deuteronomy 6:4).” 233 The commentary on the Pritzker Edition of the *Zohar* explains, “The first line of the *Shema* contains six words in Hebrew...These six words symbolize the unity above...The second line of the *Shema* (a nonbiblical response) also contains six words...These six words symbolize *Shekhinah* (...*Malkhut* [“Kingdom’]) and Her accompanying powers. The two realms correspond and eventually unite.” 234

Once more we see the kingdom *above* uniting with the kingdom *below* and becoming *one*. Anyone who is not *one* with the *god* of the coming *kingdom* on earth will not be part of the *kingdom*. Only those who keep the law from *aleph* to *tav* will remain alive in the 7th millennium of *shabbat*! By their own testimony, in the words of the sages of Kabbalah, the *mark* of the converging kingdoms is the letter of the law, by which those who keep the law are conformed to the *image* of their *god*:

“The word *One* in the *Shema* should be equal in the duration of its pronunciation to the six words...The third space or section contains the *Shema*. “*Hear Oh Israel, the Lord our God is one God,*” and is a commentary on the letter V (*vau*) which proceeds from the two letters before it and unites them...From these observations we may gather *the occult meaning of the phylacteries*. They are really explanations of the letters of the Tetragrammaton or divine name...Whoever wears the phylacteries bears the divine likeness, for as the divine essence is expressed in the Tetragrammaton, so *man becomes bearer of his image.*” 235

In an age driven by technology and sensationalism, Christians can sometimes get caught up in the script. But in God’s universe nothing changes. Salvation, the true *redemption*, has always been by faith. Romans 4:3-11 tells us that Abraham *believed* God and it was accounted to him for righteousness; the sign of circumcision being a *seal* of the righteousness imputed to him by God through faith.

The enticement of knowledge as the pathway to the Creator is very tempting. The rabbis of Kabbalah say that in the future, technology will make it possible for everyone to know the mysteries of creation:

“As the world nears the era of *Mashiach*, knowledge in all areas of life is rapidly expanding. This concept is found in the Zohar...prophesied in the Zohar that scientific revelation—the knowledge from below—will converge with the knowledge from “Above”—the rapidly exploding revelation of mysticism and Hassidism. In a sentence, one may summarize the Zohar by saying that science and religion will converge. As time goes on, science will reveal the profound secrets of creation as already described in the mystical tradition, and it will provide the technological means for all to access that information.” 236

Those who adhere to the *Babylonian Talmud* and Kabbalah believe that when all nations are observing the law then God will be appeased and *Moshiach* will come to set up his kingdom. According to them, the Gentiles from the nations who keep the seven Noahide laws – **Universal Moral Code** – become *righteous* Gentiles and will have a place in the world to come. The Kabbalah rabbis of Chabad insist that this is “the most crucial last stage before the arrival of Messiah: for Jews to teach the Seven Noahide Laws to the nations.” 237

“Why Are the Noahide Laws Especially Important Today?” Today, we are on the verge of a new era for humankind, a time when we will finally live together in peace and the world will be filled with divine wisdom. *Those who keep these basic rules will have a share in that world, since, after all, they took part in making it possible.*” 238

The first Noahide law codified in the *Babylonian Talmud* states, “Do not profane G-d’s *Oneness* in any way.” 239 The *Brit Olam Noahide World Center* has even published a *Prayer Book for Noahides* as a means for non-Jews to help hasten the *redemption*. In an online interview featuring the book, Rabbi Cherki, who directed the project, stated, “The nations may say the first line of the Shema which is a declaration of faith that God is one... According to Jewish sources, in the future, God will be one throughout the world.” 240 Based on the information presented in their own sources, which

god are the rabbis referring to? Is it *Ein Sof*, *Shekhinah*, *Metatron*, *Leviathan*, the *holy kosher serpent*? Which *god* are we to be unified with by obedience to the law? And let's not forget that disobedience to any one of the Noahide laws incurs the death penalty by decapitation!

In his letter to the Galatians the Apostle Paul wrote, "Just as Abraham *believed God, and it was accounted to him for righteousness*. Therefore know that *only those who are of faith* are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, *In you all the nations shall be blessed*. So then those who are of faith are blessed with believing Abraham. For *as many as are of the works of the law are under the curse*; for it is written, *Cursed is everyone who does not continue in all things which are written in the book of the law, to do them*. But that no one is justified by the law in the sight of God is evident, *for the just shall live by faith*." (Galatians 3:6-11)

This is basic Christianity 101. Therefore it can only be concluded that there is a supernatural force at work in this movement and it is the spirit of antichrist and strong delusion. In the final analysis, there is no doubt that the message of the *kosher pig*, the *sound of the shofar*, the *harbinger*, the *moral code* – whatever label they put on it – is the *Clarion Call* for Christians to *turn* from the grace that is in Christ through faith and *return* to the law and covenants which Jesus abolished in His flesh:

Even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; And that He might reconcile both unto God in one body *by the cross*, having slain the enmity thereby.

Ephesians 2:15-16

The Greek word used for "mark" in the Book of Revelation is *charagma* (5480). Strong's Concordance defines it as: a scratch or etching (to sharpen, to a point), i.e. stamp (as a badge of servitude), or sculptured figure, graven, mark. The word *mark* is used a total of eight times in the Book of Revelation in reference to the *mark of the beast*. The same Greek word – *charagma* – is used in Acts 17:29. The English word there is

graven, and refers to the inscription that was engraved on the altar *to the unknown god* which Paul came upon in Athens. Paul used this word to explain to the men of Athens that God who made all things, the Lord of heaven and earth, does not dwell in temples; neither can His Divine Nature be expressed through any *graven image*.

Revelation 13:11-14 says the beast coming up out of the earth exercises the power of the first beast so that he *causes* those on the earth to worship the first beast through deception by the miracles he performs. As the *god of this world*, Satan manifests himself in the external religious and political systems of this world. The *Babylonian Talmud* and Kabbalah set forth the *mark of the righteous* as a name or number which represents *truth* or EMeT; the *seal of truth* of a fleshly, earthly kingdom. This is a counterfeit of the *seal* that is set upon those who believe the testimony of Jesus Christ.

He that hath received his testimony hath set to his seal that God is true.

John 3:33

The word *seal* used in John 3:33 is *sphragizo* and means to *stamp* (with a signet or private mark) for security or preservation; to set a seal upon; a signet (as fencing in or protection from misappropriation); a stamp of genuineness. It is the same word used in John 6:27 where Jesus said God the Father has *sealed* the Son to give everlasting life through the *true work* of God, which is to “believe on Him whom the Father has sent.

Ephesians 1:13 says that after hearing the Word of *truth* and believing the gospel of salvation we were *sealed* with the Holy Spirit of promise which is the earnest – the security deposit – of the purchased possession! (Ephesians 4:30, 2 Corinthians 1:22) The price of our redemption has been paid by the blood of Jesus Christ. “And as we have borne the image of the earthy,” the first man Adam from the dust, “we shall also bear the image of the heavenly,” the last Adam, Jesus Christ from above, who was made a life-giving Spirit. (1 Corinthians 15:45-49)

Now this I say, brethren, that *flesh and blood cannot inherit the kingdom of God*. 1 Corinthians 15:50

These verses from 1 Corinthians 15 clearly set forth that the Kingdom of God established by Jesus Christ is not the earthly kingdom that is being heralded by the Kabbalah rabbis of today's Judaism. Corruption cannot inherit incorruption. A perishable body bearing the image of Adam can never attain to the imperishable image of the resurrected Christ through the works of the flesh. Paul shows us the *mystery* that was prophesied in Isaiah 25:8 and Hosea 13:14; that time when we shall be changed, when the corruptible will put on incorruption, when this mortal shall put on immortality and death is swallowed up in victory.

In this most important chapter on the resurrection, Paul concludes with a profound statement in verse 56: "The sting of death is sin; and the strength of sin is the law." So powerful is the strength of sin that it is impossible for the natural man to overcome it by the works of the law. "But thanks be to God, Who gives us the victory through our Lord Jesus Christ...and this is the victory that overcomes the world, even our faith...that believes that Jesus Christ is the Son of God!

Do not be deceived. There will never come a time when believers in Christ must choose to take a *mark for God* in opposition to *the mark of the beast*, which some are teaching today. The foundation of God stands sure, having this *seal*; The Lord knows those who are His. (2 Timothy 2:19)

Be not thou therefore ashamed of the testimony of our Lord...Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began...now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. 2 Timothy 1:8-10

After the crucifixion of Jesus, His apostles were in hiding, perplexed by the apparent loss of their Messiah. In their minds they were sure that it was Jesus who should have redeemed Israel. (Luke 24:21) After the report by the women that the tomb was empty, two of His disciples went to the village of Emmaus. As Jesus approached them on the way, they did not know Him because their eyes were restrained. After telling Him all that

had happened, Jesus said to them, “Oh fools, and slow of heart to *believe all that the prophets have spoken,*” and beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself. Verse 32 says He *opened* the Scriptures. As Jesus continued with them and sat down to eat He broke bread – symbolic of His body which had been broken in death – and gave it to them and *their eyes were opened and they knew Him.*

Immediately after this the two disciples returned to Jerusalem, testifying to the eleven and those who were with them “how He was known to them in the breaking of bread.” And as they were speaking, Jesus appeared to them in His resurrected body and *opened their understanding, that they might understand the Scriptures:*

These are the words which I spoke unto you, while I was yet with you, that *all things must be fulfilled,* which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Luke 24:44-45

Though they had walked with Him and sat under His teachings for three years, the disciples did not even know Jesus until He opened the eyes of their understanding. How much more do we, who have never seen Him, need our eyes opened by the Holy Spirit of Truth in these days of such great deception? How would we know Him if He were to come to Jerusalem?

In Matthew chapters 23 and 24 the disciples asked Jesus, Tell us, when shall these things be? And what shall be the sign of your coming and of the end of the age? Jesus did not say, ‘Hey guys, when you see all these things happening, get ready, because I’m coming back. You will know that I am the Messiah and we’re going to set up the kingdom in Jerusalem!’ Instead, He warned them, “Then if any man shall say unto you, Lo, here is Christ, or there; **believe it not**...if they shall say unto you, Behold, he is in the desert; **go not forth**: behold, he is in the secret chambers; **believe it not.**

If the rabbis of Kabbalah tell you the *Moshiach* is here, believe it not! If they say he is in the temple, go not forth!

Appendix

Mystery Babylon: The Great City Jerusalem

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH...And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Revelation 17:5, 18:4

Revelation 11:8 Reveals the Identity of the Great City

- Revelation 11:8 - And their dead bodies (the two witnesses) shall lie in the street of *the great city*, which is spiritually called Sodom and Egypt, *where also our Lord was crucified* (Jerusalem).

Jesus was Crucified in the City of Jerusalem, the Great City

- Matthew 20:17-19 - And Jesus going up to *Jerusalem* took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

The Scriptures Refer to Mystery Babylon as the Great City

- Revelation 17:18 - And the woman which thou sawest is *that great city*, which reigneth over the kings of the earth.
- Revelation 14:8 - And another angel followed, saying, Babylon is fallen, is fallen, *that great city*, because she made all nations drink of the wine of the wrath of her fornication.
- Revelation 18:16 - And saying, Alas, *that great city*, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

The Great City is Unique among the Cities of the Nations

- Revelation 18:18 - And (they) cried when they saw the smoke of her burning, saying, What city is like unto *this great city*!
- Revelation 18:10 - Alas, alas *that great city Babylon*. That mighty city! For in one hour is thy judgment come.
- Revelation 16:19 - And *the great city* was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.

Mystery Babylon is Drunk with the Blood of the Prophets and Martyrs of Jesus Christ

- Luke 13:33 - *...for it cannot be that a prophet should perish outside of Jerusalem.*

- Revelation 17:6 - And I saw the woman drunken with ***the blood of the saints, and with the blood of the martyrs of Jesus***: and when I saw her, I wondered with great amazement.
- Revelation 18:24 - And in her was found ***the blood of prophets, and of saints, and of all that were slain upon the earth***.
- Revelation 18:20 - Rejoice over her, thou heaven, and ye holy apostles and prophets; for ***God hath avenged you on her***.
- Revelation 16:6 – For they have ***shed the blood of saints and prophets***, and thou hast given them blood to drink; for they are worthy.

Jesus Identifies the Harlot with the Blood of the Righteous Prophets Upon Her Hands

- Matthew 23:37-39 - ***O Jerusalem, Jerusalem, thou that killest the prophets***, and stonest them which are sent unto thee. How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, ***your house is left unto you desolate*** (Jerusalem is now seen in the eyes of God as desolate; as Sodom and Egypt!). For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.
- Matthew 23:34-35 - (Jesus speaking to the Pharisees) Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: ***that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias***, whom ye slew between the temple and the altar.
- Luke 11:49-52 - (Jesus speaking to the Pharisees) Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: ***that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple***: verily I say unto you, it shall be required of this generation.

Mystery Babylon is Burned with Fire in Judgment

- Revelation 17:16 - And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and ***burn her with fire***.
- Revelation 18:17-19 - For in one hour so great riches is come to nought...And (they) cried when they saw ***the smoke of her burning***, saying, What city is like unto this great city!
- Ezekiel 16:41 - And they shall ***burn thine houses with fire***, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from ***playing the harlot***, and thou also shalt give no hire any more.

Old Testament Scriptures Identify the Harlot

- Isaiah 1:21 - How is ***the faithful city become a harlot!*** It was full of judgment; righteousness lodged in it; but now murderers. (Compare with Jesus' words to the

Pharisees, "You are of your father the devil...He was a murderer from the beginning...because there is no truth in him. John 8:44)

- Ezekiel 16:35 - Wherefore, **O harlot**, hear the Word of the Lord.
- Ezekiel 16:15 - But you trusted in your own beauty, and **played the harlot** because of your fame, and poured out your harlotry on everyone passing by who would have it. (See verses 16 & 28)
- Deuteronomy 31:16 - And the Lord said to Moses, Behold, you will rest with your fathers; and this people will rise and **play the harlot** with the gods of the foreigners of the land, where they go to be among them, and they will forsake Me and break My covenant which I have made with them.
- Deuteronomy 31:29 - (Moses speaking to the elders before his death) For I know that after my death **you will become utterly corrupt**, and **turn aside from the way** which I have commanded you. And **evil will befall you in the latter days**, because you will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands.

The Harlot is Clothed with Babylonian Scarlet and Purple

- Revelation 17:4, 18:16 - And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications...The merchants of these things, which were made rich by her...saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!
- Jeremiah 4:30 - And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold...in vain shalt thou make thyself fair. (See Ezekiel 23:14-19)

The Voice of the Bridegroom Heard no More in the Great City

- Jeremiah 7:34 - Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, ***the voice of the bridegroom, and the voice of the bride***: for the land shall be desolate.
- Jeremiah 16:9 - For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, ***the voice of the bridegroom, and the voice of the bride***.
- Jeremiah 25:10 - Moreover I will take from them the voice of mirth, and the voice of gladness, ***the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle***.
- Revelation 18:21-23 - And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall ***that great city Babylon*** be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and ***the sound of a millstone*** shall be heard no more at all in thee; And ***the light of a candle*** shall shine no more at all in thee; and ***the voice of the bridegroom and of the bride*** shall be heard no more at all in thee: for thy merchants were the great men of the earth; for ***by thy sorceries were all nations deceived***.

New Jerusalem is the Great City of God

- Isaiah 65:17 - ***For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.***
- Isaiah 66:22 - For ***as the new heavens and the new earth, which I will make***, shall remain before me, saith the LORD, so shall your seed and your name remain.
- John 14:2-3 - In my Father's house are many mansions...***I go to prepare a place for you***. And if ***I go and prepare a place for you***, I will come again, and receive you unto myself; that where I am, there ye may be also.
- 2 Peter 3:13 - Nevertheless we, ***according to his promise***, look for ***new heavens and a new earth***, wherein dwelleth righteousness.
- Hebrews 11:10, 16 - For he (Abraham) looked for ***a city which hath foundations, whose builder and maker is God***...But now they desire ***a better country, that is, an heavenly***: wherefore God is not ashamed to be called their God: ***for he hath prepared for them a city***.
- Revelation 21:2, 10 - And I John saw ***the holy city, new Jerusalem***, coming down from God out of heaven, prepared as ***a bride adorned for her husband***...And he carried me away in the Spirit to a great and high mountain, and shewed me ***that great city, the holy Jerusalem***, descending out of heaven from God.
- Revelation 21:23-24 - And ***the city had no need of the sun***, neither of the moon, to shine in it: for the glory of God did lighten it, ***and the Lamb is the light thereof***. And the nations of them which are saved shall walk in the light of it.

This is a partial list of Scriptures which identifies Jerusalem as *Mystery Babylon*, the *Great City* and *Mother of Harlots*. There are over 80 Scriptures in the Old Testament that refer to Jerusalem as a harlot and many more that denounce her for her harlotries and whoredom with the *gods* of the surrounding nations.

**YEA, YE TOOK UP THE TABERNACLE OF MOLOCH, AND THE STAR OF YOUR GOD
REMPHAN, IMAGES WHICH YE MADE TO WORSHIP THEM: AND I WILL CARRY
YOU AWAY BEYOND BABYLON.**

Acts 7:43

**But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god,
which ye made to yourselves.**

Amos 5:26

The six-pointed star has a history dating back to ancient Babylon. In Kabbalah it has long been regarded as an expression of the sacred name, the Tetragrammaton; the seal of the divine image of God connecting heaven and earth and a sign of universal redemption. The following quote is from the Israel Ministry of Foreign Affairs. 241

“The legend of King Solomon’s Seal, of the wondrous signet ring which he received from heaven, is common to Judaism, to Christianity and to Islam. King Solomon’s Seal, whose base is on the ground and whose tip reaches heaven, symbolizes a harmony of opposites...It reflects the cosmic order, the skies, the movement of the stars in their spheres, and the perpetual flow between heaven and earth...The seal, therefore, represents super-human wisdom and rule by divine grace...the abstract element of the figure and its geometrical completeness make it a universal symbol...The symbol of the hexagram, the star-like figure formed by two triangles, has many connotations, especially when it is enclosed by a circle. The magic drawings of the hexagram and the pentagram were known as seals, in keeping with the idea that a person ‘stamps himself’ with these signs in order to protect himself from harmful spirits. This term is connected to the legend of King Solomon who controlled the demons by means of a special signet ring on which was engraved the Tetragrammaton. The seal only had power for one thing to provide protection from malevolent forces.”

Notes

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