

Mormon historical inquiry
<http://www.gnosis.org/jskabb1.htm>

Mason Scottish Rite
http://www.freemasonrywatch.org/scottishrite_cabala.html
http://www.freemasonrywatch.org/masonry_kabbalah.html

<http://www.truth-in-love.org/josephsmith.htm>

Outline I was thinking of following:

In Answer to
The Religion of the Great Lie

By Marilyn Dawson

Introduction

- 1) What is Kabbalah?
 - A) Jewish mysticism
- 2) Why are we talking about Kabbalah?
 - A) Newfound publicity of Kabbalah
 - B) Curiosity kills the cat – The need for solid answers from solid sources is necessary.
- 3) What do we hope to gain from this discussion?
 - A) An understanding of how to dissect and glean from God' s Word
 - B) An understanding of deviations inherent in Kabbalah from the original intents of the Torah
 - C) An understanding of how to answer and combat the core tenets of Kabbalistic thought no matter in what form they may be found.

History of Kabbalah

- 1) Exerts and quotes from sources outlining Kabbalah's beginnings and inclusion into the Jewish stream of studies.
- 2) Kabbalist underpinnings and offshoots through the years to current times
 - A) Masonry
 - B) Mormonism
 - C) Aryan Philosophy

A lesson in Biblical Exegesis and Apologetics

- 1) How to identify sound doctrine
 - A) Some basic understandings:
 - a) Understand that the New Testament completes the Old.
 - b) Understand that God does not contradict Himself from the Old to the New Testament
 - c) Understand that doctrine found in one Covenant will be confirmed and backed up in the other.
 - B) What constitutes a sound doctrine?
 - a) It can be found in at least 3 places across both the Old and New Testament.
 - i) Example: Basic statement of faith
 - b) The verses used to confirm the doctrine are taken in the context of surrounding passages and are read and understood according to who was speaking, who was being spoken to, what the time period was, what the overall subject matter was, and what general principle is being taught throughout that passage.
- 2) How do you research, verify, or confirm a given doctrine?
 - A) Take a look at the verses purported to give proof to that doctrine and examine their context
 - B) Cross-reference the major terms used in those verses with similar verses elsewhere in both the Old and New Testament, examining their context to make sure they are not misused.
 - C) Cross-reference the primary thoughts promoted by the doctrine with other areas of Scripture.
 - D) Ask key questions:

- a) Are the verses supporting this doctrine kept in context?
- b) Do other verses exist that support this doctrine while remaining in context?
- c) Are the primary thoughts promoted by this doctrine prevalent elsewhere in Scripture, examples, etc.?
- 3) Helps and tools in carrying out these tasks:
 - A) Strong's Concordance, Hebrew and Greek Interlinears and Lexicons.
 - B) Bible Dictionary
 - C) A good study Bible such as the Thompson-Chain Reference Bible, Schofield's Study Bible, and others.
 - D) Links on the Internet to where these sources can be found.

Kabbalistic methods of Torah exegesis

- 1) Key understandings
- 2) Basic core doctrines
 - A) Who is God?
 - B) How do we seek to understand God?
 - C) Who is Christ?
 - D) Can man become god?
 - E) Atonement, salvation, growing in truth and knowledge, what do these mean to the Kabbalist?
 - F) Resurrection or Reincarnation? Definitions and understanding
- 3) Methods of arriving at personal revelation

Answering Kabbalistic doctrine

- 1) Uncovering the Great Lie
- 2) Kabbalist understandings versus Biblical understandings
- 3) Kabbalist doctrine versus Biblically sound doctrine
- 4) Drawing the lines in the grey areas where Kabbalistic thought is perceived to have influenced mainline and protestant beliefs and understandings through the ages.

Conclusion:

- 1) Importance of reading and knowing your Bible
- 2) Importance of knowing how to dig and confirm doctrine
- 3) Importance of standing firm in the faith and basic tenets of the faith as given in the basic statement of faith given as an example earlier.
- 4) Potential consequences of not being sure of the above 3 points.
 - A) shaking of faith
 - B) loss of faith
 - C) eternal choices

In Answer to
The Religion of the Great Lie

By Marilyn Dawson

Interesting title for an essay, precisely which religion are we talking about? At risk of offending many Orthodox and Hareidi Jews, The Religion of the Great Lie is none other than a form of Jewish mysticism known as Kabbalah. In some circles Kabbalah is treated with great reverence and is considered the elite of Judaic scholarly learning. In other circles, it is considered the ultimate blasphemy of the Jewish and Christian faiths.

In a world increasingly looking to spiritual things for answers, many, including celebrities, are discovering the attractive attributes of Kabbalah, some to the detriment of their once strong faith in a personal and almighty God, others to the damning of their soul, all the while thinking they are on the right track. It is my hope that three things will be gained from studying the basics of Kabbalah from a Christian perspective:

- A) An understanding of how to dissect and glean from God's Word
- B) An understanding of deviations inherent in Kabbalah from the original teachings of the Torah
- C) An understanding of how to answer and combat some of the core tenets of Kabbalistic thought

no matter in what form they may be found.

History of Kabbalah

In an article by Lance S. Owens, "Joseph Smith and Kabbalah: The Occult Connection" we read: "In keeping with its own mythic claims, Kabbalah has been accorded fairly early origins in Judaic culture. Some modern authorities--Moshe Idel is a notable representative--identify roots of Kabbalah in Jewish mythic motifs predating the Christian era and suggest that the tradition emanated from archaic aspirations of Judaism. In a more conservative posture the eminent authority Gershom Scholem dates first threads of Kabbalah to the initial centuries of the Christian era. With origins cryptically entwined in Gnostic traditions and Jewish myths coursing through that early epoch, Kabbalah became in its mature form what Scholem describes as the embodiment of a "Jewish Gnosticism." Part of this paragraph above was taken by Lance Owens, from: Yehuda Liebes, Studies in Jewish Myth and Jewish Messianism (Albany, NY: SUNY Press, 1993), 65-92.

To this day, a celebration takes place every year marking the passing of the man who wrote the most important document in Kabbalist history, the Zohar. In an article entitled "Lag BaOmer: The Mystic Dimension Compiled by Yanki Tauber", the following is said about this celebration: "Rabbi Shimon bar Yochai, who lived in the 2nd century of the Common Era, was the first to publicly teach the mystical dimension of the Torah known as the "Kabbalah," and is the author of the basic work of Kabbalah, the Zohar. On the day of his passing, Rabbi Shimon instructed his disciples to mark the date as "the day of my joy." The Chassidic masters explain that the final day of a righteous person's earthly life marks the point at which "all his deeds, teachings and work" achieve their culminating perfection and the zenith of their impact upon our lives. So each Lag BaOmer we celebrate Rabbi Shimon's life and the revelation of the esoteric soul of Torah."

The Zohar, has been described by some as containing mysteries and teachings that at first appear vague to the student of Kabbalah. An article entitled, "Rabbi Moshe Cordevero (1522-1570) "The Ramak"" reveals that the Zohar was further broken down. We read ". . . Rabbi Moshe's main interest was the systematization of the Kabbalah, setting it into a philosophical structure. So respected was he in this endeavor that he was the first Kabbalist honored by having the word "the" added before his initials, and even today is known as "The RaMaK.""

Those efforts culminated in the following quote from the article identified above: "The first was Ohr Yakar ("The Precious Light"), a voluminous commentary on the Zohar. The second, Pardes Rimonim ("Orchard of Pomegranates"), completed in 1548, secured his immortal reputation. The Pardes, as it is known, was a systemization of all Kabbalistic thought up to that time. Especially important was that in it the author reconciled many early schools with the Zohar's teachings, demonstrating the essential unity and self-consistent philosophical basis of Kabbalah."

This author and Kabbalist, also wrote another book that referred to the Sephirot ("Divine attributes") to shed light on

the Kabbalic system of morals and ethics.

In an article entitled, "The Truth About the Baal Shem Tov", Tzvi Freeman claims that "Since the time of the Nachmanides, almost every classic Jewish scholar has openly espoused the teachings of the Kabbalah." "The great masters of Halachah (Torah law), particularly Rav Yosef Karo who wrote the Shulchan Aruch and Rav Moshe Isserles who adapted it for Ashkenazim, also wrote books of Kabbalah. It was the Vilna Gaon who wrote, "A rabbi who attempts to make a halachic decision without an understanding of the Kabbalah will come to err.""

Another quote would imply that science would prove the existence of Kabbalah, blasphemously appearing as it were, in creation itself. This quote is taken from: "Where Kabbalah Kisses Science Three points of interface" By Rabbi Yitzchak Ginsburgh. "The litany of modern physics is replete with assaults upon common sense: the speed of light remains constant regardless of the circumstances surrounding its measurement; energy-changes in the universe occur at fixed "quantum" intervals (Planck's constant) rather than in contiguous increments. These two "constants" in nature -- "c" (the speed of light) and "h" (the quantum-energy unit) -- change forever the way we conceive classical concepts such as "infinity" and "zero". A third "constant" in nature, derived from these first two and positioned -- as it were -- between them, is the "inverse of fine-structure constant" equal to the "pure" (i.e. dimension-less) number of 137. (The number 137 is also the numerical equivalent of the word Kabbalah in Hebrew.) Together, these three constants comprise a set that corresponds to the sequence of stages in one's service of G-d explained elsewhere in Chassidic tradition."

Due to the importance placed on the numerical Hebraic alphabet system, you can see why Kabbalists would think that modern physics supports Kabbalah. But just as 777 in a phone number doesn't necessarily mean God is in favor of that phone number, the number 137 doesn't necessarily mean that modern physics agrees with or points to Kabbalah.

It would appear from various historical accounts, that Kabbalah not only predated Judaism, some pointing back to Adam's sons, others to Noah's sons, still others claiming that it comes directly from Adam and Eve themselves, but that this system of thought and faith began to infiltrate Judaism as it was formed in the early stages as well.

We read in Scripture:

Jer 5:31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love *to have it* so: and what will ye do in the end thereof?

Eze 8:7-18 And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. **So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went. 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? for they say, The LORD seeth us not; the LORD hath forsaken the earth.** He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the LORD'S house which *was* toward the north; **and, behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these. And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.**

Lam 2:14 Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

Above we witness God Himself showing awareness, shock, dismay, and anger at what was going on in secret

beneath, in and around His Holy Temple. The Kabbalists teach that their religion began before, and rests with the Jews as its sole guardians and that anyone who wishes to study this philosophy must first be a very devout and very strictly practicing orthodox Jew. But as is obvious from the passages above, God does not approve of what was, is or will be done in the name of Kabbalism. Evidence of incense, worship of Tammuz who is related to Ishtar of Sumerian lore and Isis of Egyptian lore, of prophesying, of doing things in secret, of avoiding the issue of sin, of thoughts and images in the heart of those involved, worship of the sun, all these things are encapsulated in the religious discipline called Kabbalah.

The Spread of Kabbalistic Thought

Kabbalah spread where-ever the Jewish kabbalists went, and became an influence upon much of the eastern and western ways of doing things spiritually, politically, and socially. The most notable influence was that of masonry. Many articles already exist showing this influence. Articles such as: <http://www.cuttingedge.org/free14.html>, and http://www.freemasonrywatch.org/scottishrite_cabala.html make this connection and influence very clear.

Mormonism has its roots firmly seated in both the Masonic, and Kabbalistic ways of doing things. A history of Kabbalah as seen from a Mormon Historian's perspective has much to say on the underpinnings of kabbalistic thought in Mormonism. Back to that article by Lance S. Owens, "Joseph Smith and Kabbalah: The Occult Connection", we discover some of these connections.

Owens quotes Harold Bloom, *The American Religion: The Emergence of the Post-Christian Nation* (New York: Simon & Shuster, 1992), 99, 105.

"The God of Joseph Smith is a daring revival of the God of some of the Kabbalists and Gnostics, prophetic sages who, like Smith himself, asserted that they had returned to the true religion." Owens carries on to say: "Through his associations with ceremonial magic as a young treasure seer, Smith contacted symbols and lore taken directly from Kabbalah. In his prophetic translation of sacred writ, his hermeneutic method was in nature Kabbalistic. With his initiation into Masonry, he entered a tradition born of the Hermetic-Kabbalistic tradition. These associations culminated in Nauvoo, the period of his most important doctrinal and ritual innovations. During these last years, he enjoyed friendship with a European Jew well-versed in the standard Kabbalistic works and possibly possessing in Nauvoo an extraordinary collection of Kabbalistic books and manuscripts. By 1844 Smith not only was cognizant of Kabbalah, but enlisted theosophic concepts taken directly from its principal text in his most important doctrinal sermon, the "King Follett Discourse.""

Owens goes on to say: "Van Hale, in his analysis of the discourse's doctrinal impact, notes four declarations made by Joseph Smith which have had an extraordinary and lasting impact on Mormon doctrine: men can become gods; there exist many Gods; the gods exist one above another innumerable; and God was once as man now is." Part of that quote was taken by Owens from: Stan Larson, "The King Follett Discourse," *Brigham Young University Studies* 18 (Winter 1978): 179-225. Blasphemy if I ever heard it! It is claims and teachings like these that earned this paper the title "In answer to The Religion of the Great Lie". These teachings and concepts will be further treated from a Scriptural perspective later in this paper.

Another and potentially surprising area into which Kabbalism traveled, was that of the Aryan philosophy. Various articles claim that the Aryan myth or philosophy began in ancient Europe, drawing heavily on Kabbalistic teachings. In further study, it is found that Kabbalism got this idea of Aryanism from ancient Zoroastrianism out of Babylon who, incidentally, were known as sun worshippers. Hitler has been said to be a student of the Aryan philosophy. Not only of Aryanism, but also of Theosophy. Various sources say that Hitler kept a copy of Blavatsky's teachings by his bedside, and that the only reason he wiped out other Theosophical groups, was so that he would maintain control of "The plan", seen further down in this article as referring to the Kabbalist idea of a new world order. As is common historical knowledge, Hitler thought he could usher that in by way of the Third Reich.

The above is a quick overview of the history of Kabbalism. But why do I call it the Religion of the Great Lie? Before I answer that question, it's necessary to provide an introduction to proper Biblical exegesis. Many college, university and seminary courses have been created on this subject. Pastors, evangelists, and leading theologians engage in this subject regularly. But unless a person is actively engaged in giving answer for their faith, it isn't a common subject among those who are not in leadership.

A lesson in Biblical Exegesis and Apologetics

The first thing we need to cover, is how to identify sound doctrine.

Some basic understandings need to be made clear before one begins diving into the Scriptures to verify a doctrine posed to them. First, we must understand the New Testament completes the Old Testament. The Old Testament is not done away with by the New. To the contrary, Christ, James, Paul, and others regularly made reference to the Old Testament in their teachings. Christ said: [Mat 5:17](#) “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” Paul adds: [Rom 3:20-23](#) “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God;”

It is necessary to understand that the New Testament does not wipe out the Old Testament, because much of the doctrine taught in the New Testament, is originally explained in the Old. This was how Paul taught the Churches, it was how Christ taught the Pharisees and why He rebuked them for leaving the original teachings of the law and the prophets. This leads into the next understanding, that God does not contradict Himself from the Old to the New Testament. We see this illustrated by Christ on several occasions when he had to correct the Pharisees regarding matters of the law, especially the principles taught. The Pharisees, possibly through this teaching of Kabbalah, had lost much of the meaning behind the rituals, festivals, and observances God had asked of the Jews. Christ sharply rebuked this various times, following it up with corrected teaching. Some translations of the Bible into English make it appear as if God contradicts Himself from one covenant to the next. But going back to the original languages can clarify that, showing that as originally written, God did not contradict Himself at all. A good example of this is an article written by Maureen Metcalf, “Has God changed”<http://teshuvatrumpet.org/metcalf/> The final point to keep in mind, is that any major doctrine of the Christian faith, will be backed up and confirmed in both covenants.

Sound doctrine therefore, when looked up in Scripture, ideally can be found in at least 3 places across both the Old and New Testament. An example of such doctrines can be found in various points of a very basic Statement of Faith. Points such as:

“We believe in the creation of man by God, and in man's total depravity through sin (Gen 1:27, Heb. 2:6-7, Romans 5:12, Jer. 17:9)

We believe in the deity of Christ, His Virgin Birth and sinless life (Jhn. 1:1, Is. 7:14, 1 Peter 2:22)

We believe in healing for the body as provided by Christ's death (Isaiah 53:4, Matt. 8:16-17, James 5:14-16)”

Other points of a basic Statement of Faith pull their proof from three or more references in the same covenant, such as these below all being pulled from the New Testament, referring primarily to Christ or the Holy Spirit:

We believe in the Redemption through the blood of Christ His Bodily Resurrection, His Ascension, and His High Priestly Ministry (Eph. 1:7, Acts 2:31-33, Heb. 7:24-25)

“We believe in the observance of the ordinances of Christian Baptism by immersion for believers, and the Lord's Supper (Matt. 28:19, Acts 8:37-38, 1 Cor. 11:23-26)

We believe in the second coming of the Lord Jesus Christ (2 Tim. 4:1, Acts 1:1, 1 Thess. 4:13-18)

We believe in the eternal destiny of man in either Heaven or Hell according to his acceptance or rejection of the Lord Jesus Christ as Saviour (John 5:28-29, 14:2-3, Rev. 20:6, 11-15)”

The reason for using a minimum of three verses found in both or either the Old and New Testament, is that anything God said of any major importance, was always said in at least three places, often first in the Old Testament as a

prophecy, an observance, a principle contained in a law, a Psalm, etc, and backed up through either fulfillment found in Christ and His teachings, or through the Holy Spirit directing the apostles to confirm and explain the concept in light of the grace of God now accessible through Christ's death and resurrection.

The second way to recognize sound doctrine, is that the verses used to confirm the doctrine are taken in the context of surrounding passages and are read and understood according to who was speaking, who was being spoken to, what the time period was, what the overall subject matter was, and what general principle is being taught throughout that passage.

So how do you research, verify, or confirm a given doctrine?

First, take a look at the verses purported to give proof to that doctrine and examine their context, does the principle given by this doctrine mesh with the rest of what is talked about in the passage it is pulled from? What is the situation presented by the context and does this principle fit that situation? Who is speaking, a prophet, a false prophet(yes God gives examples of those), a teacher, etc.? When was this passage written and what is significant about that time frame? Does this doctrine fit with the time frame in any way?

If the answers to all the above questions are affirmative, its time to go a bit deeper. Cross-reference the major terms used in those verses with similar verses elsewhere in both the Old and New Testament, examining their context to make sure they are not misused. As has been already stated, any doctrine of significance can be found in more than one place, often in both covenants. While you're at it, cross-reference the primary thoughts promoted by the doctrine with other areas of Scripture.

Always be sure you are asking yourself these key questions:

- a) Are the verses supporting this doctrine kept in context?
- b) Do other verses exist that support this doctrine while remaining in context?
- c) Are the primary thoughts promoted by this doctrine prevalent elsewhere in Scripture?

Tools to help you in carrying out these tasks:

- A) Strong's Concordance, Hebrew and Greek Interlinears and Lexicons.
- B) Bible Dictionary
- C) A good study Bible such as the Thompson-Chain Reference Bible, Schofield's Study Bible, and others.
- D) <http://Biblegateway.com>, <http://e-sword.net>, <http://equip.org>

Kabbalist doctrine

Kabbalistic doctrine and thinking although with many different offshoots and ways of doing things, has basic core beliefs as well. These are supposedly taken from the Torah, while Kabbalah's history claims to predate the Torah(go fig).

One of the major key teachings of Kabbalah is the Sefiroh. The Sefiroh plays a big part in Kabbalist thinking. According to Simon Jacobson, in his article, "Nine, Eleven and Ten" we read that "The ten sefirot (divine attributes) are the basic building blocks -- the spiritual DNA -- of all of existence." In another article, "My Daughter's Ten Bicycles" By Yanki Tauber, we are told: "The doctrine of the ten Sefirot is an ancient one, mentioned in the teachings of 2nd century sage Rabbi Shimon bar Yochai (author of the Zohar) and part of the kabbalah (received tradition) handed down through the generations as an integral part of the Torah which Moses received at Mount Sinai."

"Basically, this doctrine teaches that G-d emanated from Himself ten attributes -- Chochmah (wisdom), Binah (understanding), Daat (knowledge), Chessed (love), Gevurah (might, restraint), Tiferet (harmony), Netzach (victory, ambition), Hod (splendor, devotion), Yesod (foundation, bonding) and Malchut (sovereignty, receptiveness). The soul of man, too, possesses these ten attributes -- this is what we mean when we say that G-d created man "in His image." And creation, as a whole, consists of ten spheres, deriving from and vitalized by the ten Sefirot."

Another major teaching is the Kabbalist view of Creation. Kabbalah teaches the idea of tzimtzum (God's

"contraction" of His infinite light to make "place" for creation). Kabbalism goes on to believe that "Physicality originally was just a way of tightly focusing in on Divine energy. Making abstract ideas more concrete -- so to speak. Only when the world descended and Adam had to leave the garden, did physicality come into the conflict with spirituality we see now." taken from: Interview with Elijah By Tzvi Freeman

The ultimate goal in Kabbalah is mystical union with the Ein Sof, as they refer to God. One source claims that God is everything, is reality. He is called by Kabbalists as "God, the Knower of secrets". Various sources claim that there is divinity within man himself, a divine spark or divine soul its commonly referred to, as if there is a part of man that is God. In an article entitled, "The Truth About the Baal Shem Tov" By Tzvi Freeman, we discover this about the Kabbalistic view of Judaism: "Judaism begins with the most mystical of experiences at Mount Sinai, where we "saw the sounds and heard the sights", and ends with mystical union of all of Creation with its Creator. Everything in between is driven by the drive to absorb the first mystical revelation in order to achieve the final one."

What do Atonement, salvation, growing in truth and knowledge, mean to the Kabbalist? "The true light of redemption comes from within. Miracles provide inspiration and cause us to direct our attention and efforts to spiritual truths. The ultimate miracle, however, is not the abrogation of nature, but the transformation of the natural into the G-dly." ". . . ultimate redemption will be the product of our own effort." The Three Visits of Elijah the Prophet By Yaakov Brawer

(Side note: It is of interest that the Elijah in the title of the above article, is not the Elijah of the Old Testament. He claims to be that person, but in the same location where the above article was found, someone had written down an interview with this "Elijah". In that interview, it became obvious to me that the Elijah of Kabbalism, is in reality a demon. At one point, he claimed: " In each generation, there are key individuals who are to receive crucial new revelations of the inner soul of the Torah. Major secrets of the cosmos and beyond. My job is to teach them those things so they will understand them thoroughly and be able to teach them to others. Some of my better known students were Rabbi Shimon bar Yochai, who recorded much of what I taught him in the Zohar, Rabbi Isaac Luria, who learned how to explain the Zohar to his students, and Rabbi Israel Baal Shem Tov, who began the Chassidic movement." Imagine, a demon willingly admitting what his job is, and listing who was under his teaching.)

This is stated yet again: "In truth, repentance is withheld from the sinner only by his own evil mind and deceitful heart." "Judaism rejects the notion of man being trapped by original sin." "Repentance is greater than wisdom. . . .But through repentance, man has the power to transform evil miraculously into good, for the sins themselves and the remorse over having committed them are the very actions that draw a person to God with impassioned longing and great love. Taken from: Tales of the Chassidim, Zevin, Stories of the Jewish Holidays, story 45, page 45" "Repentance atones for all sins." "Every person should consider himself perfectly balanced between reward and punishment. Similarly, he should see the entire world as similarly balanced because of his deeds. If he commits one sin, he tilts the scales of judgment for himself and for the entire world toward guilt and condemnation, and consequently he can be the cause of the whole world's destruction. But if he does one good deed, he can tilt the scales of judgment for himself and the whole world toward merit and can bring salvation and deliverance for himself and the whole world." Path of the Righteous Gentle
By Chaim Clorfene and Yaakov Rogalsk

This is further borne out in the following quote from: "Where Kabbalah Kisses Science Three points of interface" By Rabbi Yitzchak Ginsburgh. "Ultimately the fulfillment of this mandate will serve to arouse a revolutionary Divine spirit laying dormant within the universe. The successful awakening of this spirit will expose G-d's true intention in generating the descent of Creation: the ultimate sanctification of His Name and Kingdom along with the ascent of Mankind and all reality to a plane infinitely higher than that from which they initially set out." "The majesty of the Messianic age -- the eternal Shabbat of the future -- is a reality that we slowly construct through the Divinely revealed discipline of thought, word, and deed which shapes every passing day of life in this world. It is a discipline that, by allowing us to refine our consciousness of the Divine perfection underlying reality, renders us all architects of a new world order."

So how does a Kabbalist arrive at his understandings of the above doctrines? Various sources say he arrives at these understandings first through studying the Zohar, second through visits from "angels", third through visions and prophecies, or as Kabbalah puts it, personal experiential enlightenment. As can be seen in a few places in this

article, the Kabbalist does use references to the Torah, but from a twisted perspective, and almost always with elements of the Great Lie sprinkled liberally throughout.

Answering Kabbalistic doctrine

Throughout all Kabbalist doctrine, and found particularly in doctrine related to anything speaking of atonement, redemption, or improvement of any sort beyond the current state of unsaved man, Kabbalah teaches that man can become god as stated above in what they believe. This corresponds to satan's lie to Eve when he said: "[Gen 3:5](#) For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Mankind can never aspire to be a god, God created us in His image, not in His form of existence, capability, etc. We read in the New Testament, "[2Th 2:3-4](#) Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

This aspiration to join God's ranks was first said of Lucifer, "[Isa 14:13-15](#) 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."

So it makes sense that the father of lies would use the lie he even tells himself, to persuade man to think that he can provide his own salvation. In fact, satan isn't content with this lie alone. Read this quote from: "Where Kabbalah Kisses Science Three points of interface" By Rabbi Yitzchak Ginsburgh ". . . famous Midrash describing how the two attributes of chesed ("Benevolence") and emmet ("Truth") appeared before G-d prior to Creation and argued over whether the world should indeed be brought into being. Truth demanded that this world not be created as it would eventually become filled with the "asymmetry" of lies and falsehood; Benevolence, arguing that a material creation can never justify itself, demanded that the world be created nonetheless if only by merit of G-d's Kindness as well as the opportunity it gives us to enrich one another." "The Midrash concludes of course with G-d's favoring the position of Benevolence as He proceeds to "cast Truth to the ground" -- an act that reflects His desire that strict idealism be tempered by empathy and consideration for the limitations of finite existence. Implicit in this act is the wish that "Benevolence and Truth meet each other, Justice and Peace kiss; that Truth spring out of the earth and Justice look down from Heaven" (Psalms 85:11-12). It is the revealed symmetry between Benevolence and Truth that will grace Creation as it enters into its eternal Shabbat-day."

An understanding of the Scriptures will immediately see this as a lie. Psalms 85:11-12 is clearly taken out of context. To the Biblical scholar, who was "cast down to the earth"? None other than satan himself. "[Isa 14:12](#) How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! [Rev 12:9](#) And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. "

Who brings lies and falsehood? Who produces asymmetry? None other than satan himself. Satan most assuredly is NOT Truth, but is the father of lies. "[Joh 8:44](#) Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

So we have the lie that says man can be as god, we have the lie that man can provide his own atonement and redemption, we have the lie that satan is somehow the original truth, and we have the Scriptures to expose this. So knowing that Kabbalism is based not upon God's Word to Moses, but upon lies spoken by the devil, we can then address the various doctrines of Kabbalah.

First off, it must be noted, that the Biblical understanding of man's state of being is that mankind was created by God as per the account of Genesis chapter 1. That man fell in Genesis 2 and 3, and that ever since, God has been unfolding His plan of Salvation beginning with the Passover, then with the Law, and finally with Christ fulfilling

everything foretold in the contents of the Law and its covenants. This is totally opposite of what Kabbalah teaches as the state of man.

Secondly, the Biblical understanding of atonement, repentance and salvation says in “[Eph 2:4-9](#) But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. 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. John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Romans 5:8 But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Romans 3:23 For all have sinned, and come short of the glory of God. Romans 3:10 As it is written, There is none righteous, no, not one. Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Romans 10:13 For whosoever shall call upon the name of the Lord shall be saved. Romans 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. John 5:24 Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. I John 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

As you can see, this totally contradicts Kabbalist thought quoted earlier, that states that the idea of original sin, trying to say that repentance itself, is atonement enough to cover for one’s sin. Nowhere in Kabbalism, does God do anything to facilitate the move from sin to holiness, that is done solely on the part of the Kabbalist. The Kabbalist’s efforts save him. Not the god he worships.

The Kabbalist, as quoted above, also believes that he can shape the World to Come, the New World Order as its described by some Kabbalist authors, that his efforts directly affect, as is quoted in the bit on repentance, the balance of all humanity. What a heavy heavy burden to lay upon the shoulders of someone! The idea that something good, a good deed, a good thought, or a good conversation can positively affect eternity is pompous enough all by itself, but to lay the responsibility of potentially destroying all everyone else has worked for, because of one sheer sinful act, is a burden that simply cannot be logically borne in a healthy manner. Such a person will crack under the weight of such a heavy responsibility. Christ told us that His yoke is easy and His burden is light. We are not burdened by our efforts or lack of them negatively or positively affecting the entire world around us for all eternity. Our efforts can not save us, only God can. Now that isn’t to argue that we shouldn’t be about the business God has called us to. We are given the Great Commission to go out and introduce people to Christ and to disciple them. In so doing, we don’t affect the entire world, just one life at a time. It’s true our example can affect those around us, and we are admonished by Paul to be careful we don’t trip up the weaker brother in Christ by doing things we are strong enough to do that the weaker brother can’t handle. But again, that is affecting one life, versus an entire planet’s future aspirations.

Secondly, it isn’t us who shape eternity, but God. God has it all planned out for us and can be read in the last few chapters of Revelation. We don’t have to concern ourselves with shaping the world to come. We can leave that up to God.

The Sefiroh of Kabbalah, is a twisted form of the 10 Commandments God gave Moses, and that is readily admitted as you have read above. The shame here, is that God’s intentions are missed. Each and every one of those attributes, by themselves, away from Kabbalism and in God’s hands, are fine, and promoted through the Fruit of the Spirit in Galatians 5:22,23. The difference here is that again, it is not man who is solely responsible for the outworking of these attributes, but the Holy Spirit working through man, granting him the strength needed to develop the fruit of the Spirit in his life.

It must be noted that because of similarities like the last doctrinal difference just mentioned above, knowing how to study your Bible and an active ear to the Holy Spirit is required in some cases to sift past the truth-twisting to the actual lie itself and be able to draw the line.

Case in point are the Bible Codes that are getting a lot of headlines these days. In [Rev 13:18](#) it says: “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.” This means that God did grant a numbering system to the Hebrew alphabet, and used it to help us identify who the antichrist will be. The Kabbalists have built a major doctrine around this throughout history, so much so that if anyone tries to understand the Hebraic numerical system, they are branded as kabbalists.

Another area that can trip people up is the Zodiac. In Genesis 1:14-19 we read: “And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and **let them be for signs, and for seasons, and for days, and years**: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good. And the evening and the morning were the fourth day.”

This has been twisted so far out of proportion that Kabbalah and everything since has tried to use the stars and constellations to foretell personal futures, instead of seeing God’s timetable written on the stars of heaven. God didn’t create the stars to divine men’s desired futures, He created them to display a calendar that He drew up ahead of time. The fact that some theological scholars are now looking at the constellations and discovering what some are calling “The Gospel in the Stars” is being labeled as Kabbalistic.

If God thought it up before Kabbalah did, it’s merely a matter of being sure that we don’t go overboard as the Kabbalists have, in stretching the truth to the point it becomes a lie.

In conclusion, it is important to remember and to engage in the reading, and studying of the Word of God. Satan already knows the Bible. You need to know your Bible to accurately combat and see through the lies Satan uses to twist Scripture out of context to suit his own ends. This requires knowing and getting used to digging to confirm doctrines thrown at you. As you get to know your Bible and get used to confirming and digging for accuracy of doctrinal statements, it is also important to learn to stand strong in your faith. Scripture says that faith comes by hearing and hearing by the Word of God. So the more you study, the more you clarify, the more you give answer, the more your faith should grow in Almighty God.

Refusal to look after these things can lead to dire consequences. The first being that like Eve, your belief in what God has sown in you will become shaken. Once doubt is cast in your mind regarding what God has said, it’s a small step toward misinterpretation, a small step toward heresy, another small step towards false doctrine, another small step toward self and inward focused religion, and from there on down the slippery road to cultic and occultic behaviour. Shaky faith can eventually lead to lost faith if time is not spent regularly studying God’s Word and seeking the Holy Spirit for teaching and discernment. Your eternal destiny is at stake.

This article has outlined just a few of the many ways and manners in which Kabbalah has taken God’s Word as given to Moses, and twisted it so badly that it could easily bear the name “The grandfather of the occult”. There is much more that could have been gleaned and combated. But it is enough to point out how dangerous this path of Torah study is, where it leads, and how it contradicts God’s Word on such key areas as man’s sinful state, atonement and salvation, creation, and who controls eternity to come.

Be mindful and be watchful. The Great Lie lives today.