

Confessions of an “Ex-Qabalist” By William Schnobelen

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of Elohim. – Matt. 4:4

I am writing this article in response to some evident concerns among parties within the Union regarding teaching of Torah on deeper levels than just the **Pashat** level – most specifically teaching Scripture on the deepest level or **Sod** teaching.

It appears that the deeper one goes in Torah study, the more he or she begins to encounter the *dreaded Kabbalah*. It evidently makes some people nervous to be mining the Scriptures on that sort of level. They are rather like fish swimming the shallow waves of the ocean but have no inclination to go down into the beautiful depths where all sorts of wonders dwell.

Understood in all this is the reason that many people both in the Natzarim movement, Messianic movement and even “regular” Christians (whoever they might be) regard the Kabbalah as “New Age or occult.” This is irrespective of the fact that Kabbalistic teaching has been around for at least two millennia and virtually leaps out of every page of the Scriptures.

I have stepped into the middle of this discussion partly because I was involved in the occult to a very high degree from 1968 to 1984! You will not be wearied with all the “gory details” (which have been related in many forums over the past 20 years¹) except to say that I was a student of sorcery, ceremonial magick² and what *we* called Qabalah. Both my wife and I were involved in these things to a very high degree – to such a degree that we taught classes and had a considerable following of dozens of disciples.

When I became Born Again in 1984, on the advice of numerous preachers and writers, we both put all of that behind us – along with other even more unsavory activities. In 1988, we first encountered the Messianic movement out in the Seattle area where we lived at that time, and joyfully embraced the Hebrew forms of worship, dancing, etc. At that time, we did not know we were still in the “*shallow end of the pool*.” But the teaching from the Hebrew roots of the Scriptures was very enriching and gratifying – even at the relatively simple level in which it was being presented. That was fine. As the prophet Yeshayahu says,

For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: - Yes. 28:10

In 1994, family concerns moved us back to our native Midwest, where we could not find any Messianic congregations (and precious few Jews for that matter) near the city of Dubuque, Iowa. However, after a decade of living in the spiritual

wilderness, we found Rabbi Ed Nydle's congregation a scant 3 hours away from us! The rest, as they say, was history!

One of the first things that intrigued us was the fact that our new Rabbi was teaching elements of the Kabbalah along with other more conventional teachings and the Feasts, prayer, the Divine Name, etc. We had found the *deeper* end of the pool.

What is ironic about all this is that since 1986, I have been blessed by Elohim to minister in what is commonly called an apologetics³ ministry. While that is *FAR* from the only focus of our ministry, it is one of the facets that has drawn the most attention. Thus, I have written critiques of the occult, the New Age, witchcraft, etc. and also traveled the world and preached and taught against them on countless occasions in hundreds of churches.

Now, all of a sudden, I was being exposed to something which I had thought in the past was a part of the occult. But now I understood it in a whole new way. I think it might be helpful to those who are struggling to understand what this "*whole new way*" is – and why it is actually quite ancient.

Right up front we need to acknowledge that ancient does not necessarily mean good. We all understand that idolatry and sorcery are literally as old as sin. Some of the hoariest forms of heretical beliefs have been around for millennia. But we are also cautioned not to depart from the "*old paths*" (Yer. 6:16) without good reason. Upon thorough research, it seemed to us that Kabbalah was indeed a very old path.

One of the problems we face as we start this journey is the fact that – for better or worse – Kabbalah has acquired a faddish quality recently. It has become the mysticism *de jour* of numerous Hollywood glitterati. It is rivaling Buddhism as the most popular spirituality among actors and musicians. I am not sure that is really relevant to this discussion.

Conventional Christians do not stop wearing crosses just because drug-addled rock stars like Ozzie Osborne wear them on stage. There are many "Born Again" actors and musicians (who shall remain mercifully nameless) that do not live the standards of the gospel of Yah'shua. They whore around, party, play in road houses and taverns and cuss with the worst of them. There are even "Christian" musicians and televangelists who have gotten very worldly, bilked the widows, committed adultery, swindled and lied, etc. But that does not cause the millions of Believers in the West to drop their faith simply because some rich celebrities are a blot upon the escutcheon of the Scriptures. Hopefully, we know enough to keep our eyes on the Master and not allow these human "idols" with feet of clay to mislead us.

Living aside the tinsel-town element of Kabbalah, there are a few serious questions we must explore here before we can decide if teaching a Kabbalistic view of Torah is a good thing.

“What Saith the Scripture?”

The **first and most important issue** we must examine is: What, if anything, does the Scripture say about all this? Even the Kabbalah’s harshest critics will have to admit that the Scripture never says, “Thou shalt not do Kabbalah!” *Whew!* Aren’t we all glad we got that out of the way?

If only it were that simple! Obviously there are many sinful things which are not expressly mentioned in the Torah, but generations of believers have come to understand that they are wrong. For example, nowhere does the Scripture *explicitly* condemn gambling, pornography, abortion, drug abuse or suicide. Intelligent students of the Torah for centuries have – nevertheless – deduced from different passages that these things are sins, some of them **grave** sins.

In like manner, we can find in the Scriptures numerous condemnations of divination, occultism, sorcery, mediumship and witchcraft. But **none** of those things are Kabbalah. The fact that some sorcerers, witches, etc. use the Kabbalah does not make Kabbalah sinful. That would be like saying because Mormons (a pseudo-Christian cult) use the Bible, we should not do so. Some witchcraft teaches would-be Wiccans to use the Psalms for spells. Does this mean that Believer should never read the Psalms? Of course not. Such reasoning is obviously silly.

However, there are a couple of passages which *might* be construed to caution us about the Kabbalah. One would be Rav Shaul’s writings to the Colossians:

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 Mossiach. – Col. 2:8

It can fairly be admitted that some noted students of the Kabbalah were philosophers. Right away, though, we must define our terms. Normally, we like to use the Scriptures to define terms, but this is a bit different since in this unique case, this is the **ONLY** place in the entire Bible that the word “philosophy” is used.

Of course, the word is *PHILOSOPHIA* is Greek.⁴ The term literally means “love” (*PHILO*) of “wisdom” (*SOPHIA*). This is not a lot of help either, for the Torah and Brit Hadeshah is brimming with exhortations to cultivate wisdom (*CHOKMAH*) and love wisdom. If we turn to the dictionary⁵, we find this about philosophy:

1. The use of reason and argument in seeking truth and knowledge of reality, esp. of the causes and nature of things and of the principles governing existence, the material universe, perception of physical phenomena, and human behavior. (2-a) A particular system or set of beliefs reached by this. (2-b) A personal rule of life.

We must conclude therefore that this passage is not intended as a blanket condemnation of *all* philosophy, but rather the sort of philosophy which was bedeviling the recipients of Shaul's epistle. Most Scriptural scholars agree that this was some sort of Gnosticism.

Gnosticism (from the Greek *GNOSIS* – knowledge) was an incredibly complex system of spirituality and philosophy. While it is sometimes (erroneously I believe) confused with Kabbalah, nothing could be further from the truth.

One writer states of this passage that Shaul

...was specifically warning against the Colossian heresy with its apparent appeal to special insights and its appeal to special rules. Apparently, the group under attack was trying to advance its cause either by claiming to be philosophy or by using philosophical concepts and methods.⁶

Another writer agrees⁷, noting that the following phrase “vain deceit” is evidently used as a qualifier as to what *kind* of philosophy can be damaging to the believer. A further examination of the verse reveals that it contains a Gnostic “buzzword” which is translated “rudiments of the world” The word is “*STOICHEIA*” and can refer to “ceremonialism, meats, drinks, washings, Essene asceticism, pagan symbolic mysteries and initiatory rites – all belonging to a rudimentary moral stage.”⁸ We must recall that this was a Greek city where Hellenic ideas and philosophies were very common-place.

Just briefly, the differences between Gnosticism and Kabbalah are actually pretty extreme. Gnosticism tends to be very ascetic and regards the world as evil. There is a strong streak of asceticism and anti-feminine teachings in Gnosticism as well. This philosophy also regards the Elohim of the Jewish Scriptures (Yahweh) to be a lesser creator who is evil. Gnostics call Him the Demi-Urge.

In theological terms, Gnosticism is considered DUALISTIC. They have a “good g-d” and a “bad g-d.” They probably got this concept from the Zoroastrians. This is diametrically opposed to both Torah and the Kabbalah which affirm the absolute **ONENESS** of Elohim. Therefore, those who attempt to smear Kabbalah with the Gnostic brush have evidently not studied much of either.

Deep within Judaism is a love of life and a reverence for nature and the world around us as creations of Elohim. Torah says that everything created by Elohim was “*very good.*” (Ber. 1:31) Israelites have always been very family-oriented and regarded marriage and the enjoyment of Elohim's creation as a mitzvah. Though there have been unfortunate strains of ascetic “Christianity,”⁹ for the most part Believers affirm the goodness of the created world. Thus, it can be seen that in no way could Kabbalah considered to be either Greek or Gnostic.

The other passage which is sometimes used to imply that Rav Shaul was against the Kabbalah was in 1 Timothy:

O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: - 1 Tim. 6:20

A quick trip to Strong's reveals that the word there for "science" in Greek is (surprise!) *GNOSIS*.¹⁰ The word means science or knowledge. Again, in the context of Shaul writing to a congregation in a Hellenic culture, it is pretty evident that once again we are talking about Gnosticism, the chief rival of the burgeoning Natzarim congregations in the first century. Therefore, all the above remarks about Gnosticism pretty much shoot this passage out of the sky as an anti-Kabbalah text.

So, unless one can somehow connect Kabbalah to sorcery or the occult, it seems pretty clear that there is no teaching in the Torah against it. It is to that question that we now turn.

Context is Vital!

The Kabbalah (or Qabalah) that we encountered in the 1970's as witches and ceremonial magicians was a form which had been popularized by various occult writers about 100 years ago. These were people like Arthur Edward Waite, S. L. Macgregor Mathers and Aleister Crowley. There were only a handful of books in those days in English on the subject, and virtually all were written by alumni of a group known as *The Ancient and Hermetic Order of the Golden Dawn*. This was England's premier occult society in the 19th century. Its influence on 20th century occultism has been enormous.

Therefore, we were exposed to a Kabbalah *completely uprooted* from any Biblical context. In fact, at least one of the above writers, Aleister Crowley, was noted for his anti-Semitism! *How can one be an anti-Semitic Kabbalist?*

In all of the various presentations on Kabbalah which were around in those days, it was presented as an occult tool for acquiring magical power. Other than needing to learn the Hebrew alphabet and various "g-d names" to do occult workings, there was no mention of the Scriptures or morality or Torah. In fact, most of these authors were authorities on so-called "black magick" and so they were hardly qualified to lecture anyone on ethics or morality.

Additionally, in those days, outside of the Hasidic community there was little good information available on Kabbalah – unless it was in Hebrew. It was not allowed outside the insular Hasidim, partially for fear of persecution and partially because of elitism. It has only been in the past 15-20 years or so that Kabbalah has been made more available.

Even had we known to look further, we lacked the context in which to place the teachings of Kabbalah. Both my wife and I (and most of our students) were raised Roman Catholic and thus knew virtually nothing about Jewish culture and

religion and what we did know had been tainted by the subtle anti-Semitism of the Roman church.¹¹

Naturally, Rome needed to do everything it could to disparage Hebrew learning, wisdom and tradition. In the earliest centuries of the “church,” there was a great power struggle between Greco-Roman (‘gentile’) “Christianity” and the Natzarim followers of Yah’shua. As usual, history was written by the winners and the Torah-observant followers of the Master were persecuted, killed and driven into hiding. Their teachings and oral tradition were demonized as sorcery.

There is critical point I believe we need to explore! Taking Kabbalah outside of its intended Torah-observant context is a critical mistake! But it is a mistake which does not make Kabbalah bad, in and of itself. Let me propose a metaphor.

Almost any student of the Scriptures will agree that marriage is a good thing. It is blessed by Yahweh. Indeed, it is the first mitzvah given in the Gan Eden (Ber. 1:28). One of the great miracles of marriage alluded to in that verse is sexual reproduction. Hopefully all of us would agree that sex within marriage is a great goodness.

However, we also understand that sex outside of marriage is a serious sin. Why? Well, it has been said that one of the possible definitions of sin is a good thing in the wrong place. Fornication or adultery is the removal of sexuality from its Elohim-given context! Anytime you remove something from the context given it by Torah, you create something evil or at best unnatural.

Today in our culture, we see sexual sin rampant. Probably never since the days of the Roman empire has there been so much wantonness in a culture, and so much approval of the same by the “powers that be.” Even sexual sin among the clergy is often winked at.

However, no sane person is saying that because all this fornicating is going on, we should stop having marital sex! That is not a healthy response, nor is it a Torah-based response.

But yet if you substitute Kabbalah for sex and Torah for marriage, you have exactly what many are doing. Many of the Kabbalah’s critics are saying that because occultists and magicians use the Kabbalah outside of its Torah-observant context, that makes it **irredeemably evil**. But yet those same people are not abstaining from conjugal relations just because there are fornicators out there.

To be sure, perverts and adulterers give sex a bad name. And occultists like Crowley and Waite (and their contemporary disciples) give Kabbalah a bad name. But yet I would submit to you that both marital sexuality and Kabbalah are gifts given to humanity by Elohim, and neither should be eschewed simply because some creeps are misusing them.

In the past few years, we have come to see that there are so many examples of Kabbalah in the Torah and Brit Hadeshah that it is difficult to say that it is wicked or occult. It is occult *only in the broadest sense of the term*. The word “occult” can simply mean “hidden.” That is how the term is used in medicine and astronomy.¹² The astute reader of Scripture will note that both in the gospels and the very teachings of Yah’shua, in the epistles of Rav Shaul and in the writings of Yochanan many things are said to be “mysteries” or “hidden” or “sealed” away from those who were not ready to hear them.

I believe we need to ask what Yah’shua meant when he said:

Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. – Matt. 10:26-27

We know that the Master came to restore the use of the Divine Name, but it seems clear that something more is meant here than just that.

The word Kabbalah just means to receive, as in an oral tradition. There is nothing wrong with that. The Scriptures have many examples of the passing down by spoken tradition.¹³ Others have written extensively on this and I will not take the time to explore this point in depth.

The bottom line is, as I said in one of recent talks, the Kabbalah of Aleister Crowley and his ilk is NOT the Kabbalah of Isaac Luria!

A Question of World View

A final but important issue that we need to explore here is the mind-set of those who use the Kabbalah and how that might impact the broader discussion. Put another way, what is the *world-view* of the “occult Kabbalist” as compared to the Torah-based Kabbalist.

(Parenthetically, I would submit to you that the term “occult Kabbalist” is actually an oxymoron. Being an occult Kabbalist is like being a stupid genius. The two terms are mutually exclusive. Since Torah forbids the occult in many places, one can *hardly* be a true, Torah-observant Kabbalist and also be practicing magic. This is why, for centuries, traditional Jewish Kabbalists stipulated that one could not study the esoteric side of Torah unless one was mature [40 years old], a Jewish male, and keeping Torah faithfully. Obviously, none of these “occult masters” fit hardly any of those requirements.)

Here is the point. Under-girding the whole Scriptural mind-set is a world view which is quite detailed and virtually unique. Most devout Jews and Bible-believing followers of Yah’shua have this world-view and it guides and informs their life decisions. The salient points of this view are:

- 1) The universe is presided over by one, true and living Elohim.

- 2) He is a personal Being, albeit One so far beyond our understanding that we can only understand Him through what is revealed in His Word and – to a lesser degree in creation.
- 3) He gave us His Word to help us to know what the rules of the universe are and how to serve Him and achieve happiness, both in this life and in the life to come.
- 4) Our relationship to Him as creatures is analogous to that of a child to a parent.
- 5) The ultimate way to find joy and fulfillment is to have faith in Him and keep His Torah.
- 6) Part of this means living a life directed toward obedience, service, humility and giving towards our fellow creatures.¹⁴

These concepts are at the heart of the Scriptural world-view and of Torah; and thus they are *also* at the heart of Kabbalah.

On the other hand, we have the **Magical World View**. This is held by most sorcerers, wizards, etc.

- 1) There is no personal deity, except what the wizard him- or herself can become.
- 2) One's destiny is to learn, through occult knowledge (gnosis) how to master the universe and become a literal god or goddess.
- 3) There is no law beyond do what thou wilt. Do what thou wilt shall be the whole of the law. Love is the law, love under will.¹⁵
- 4) One should pursue a life of radical selfishness. Always look out for "number one." Others are there only to fulfill the needs of the adept.
- 5) The universe is essentially a great machine which can be manipulated through proper understanding of occult or magical technology.
- 6) There is no morality, no right or wrong. The true adept dwells in a realm beyond good and evil, beyond love and hate.¹⁶

Now it is evident that these two world-views are virtually *opposite* in every sense. However, let us concentrate on one element which best high-lights the issue.

The magician views the universe like a great clockwork or vending machine. Just like with a vending machine, if you put the right change in, you get your candy bar. It is automatic and without any element of volition on the part of the vending machine.

A believer in Yah'shua and Torah, however, sees the universe as presided over by a loving Abba Father – a parental figure. Thus, when we ask something in prayer, it is like a child asking their parent for a treat. The sovereign will of the parent is involved here. The parent can say "yes." They can say "no." Or they can say "wait until after supper."

So the occult Kabbalist sees the Tree of Life and the paths and the vast system of numbers and correspondences within Kabbalah as a tool to make the machine of

the universe work. It is the way to manipulate the universe to give him what he wants – usually occult power. That is all it is.

It may also provide some insight, but that is only secondary. *Its primary purpose is the selfish manipulation of the cosmos.*

The individual must ask him- or herself, is THIS why I am studying or teaching Kabbalah, to learn how to become a g-d and manipulate the cosmos? If so, then you are an occultist and under the condemnation of Elohim!

On the other hand, I would submit that if you are using Kabbalah as a way of better understanding the Scriptures and the teachings of Yah'shua then that is *NOT* an occult use of the Kabbalah. If you are seeking to get to the meat rather than the milk (see 1 Cor. 3:2). As the writer of Ivrim says,

For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of Elohim; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.
– Ivrim 5:12-14

If you are hungry for the “meat” of going beyond Pashat to Remez, Drash and Sod, then how can that be occult? To want more of Yah'shua and His Word, is that occult?

If you using Kabbalah as a way of gaining self-understanding so that you be a better person and a better child of Elohim, then that is not occultism.

If you are using your Sod level studies to glorify Yahweh and to provide further proofs that Yah'shua is the promised Mossiach, then that is not occultism. It is the *farthest thing* from the occult!

I would submit to you that what we are seeing in the teachings of Rabbi Ed Nydle is exactly what is in the last few paragraphs. In the more than two years that we have known him, all of his teachings have been about glorifying Yah'shua, affirming His character as Mossiach, taking us to greater depths of understanding, helping us to build better character and be more faithful to the Torah.

In other words, **it is all about intention!** If you intend to use virtually anything in a magical fashion, then it is a sin. There are so-called Christians who practice “*Bibleomancy*.” What, you may ask, is that? Well, they ask a question of the Almighty, then shut their eyes, let their Bible flop open and point at random on a page – expecting to find the answer. That is an occult use of the Scriptures.

There are those who practice what I and others call “Charismatic witchcraft.” They are supposed Christians but they believe that they can manipulate reality

through formulae and incantations or visualization. They believe that they can order around angels or command “G-d” to give them a Mercedes. This is common within the Word of Faith movement and it has led to much abuse.

There are people who go to supposed “prophets” and “seers” hoping to get “a Word,” but yet the way they do it is no different from someone going to a fortune teller, except that everything is done “*in the name of Jeezus.*”

In all of these cases, the intention is usually selfish and manipulative. It is the viewing of Elohim as a slot machine who just needs the right spiritual technology to pay out the big jackpot. It is about “What can I get out of this relationship?” Admittedly, there are probably those who teach and use Kabbalah in a selfish, manipulative way. But that does not make Kabbalah intrinsically evil by any means. It just means the hearts of those doing these selfish things need to be transformed by Yah’shua and Torah.

It is all about how much faith you have as opposed to how much power you want. Faith you give to Yahweh. Power you keep for yourself – and if Kabbalah and Torah teach anything, they teach the virtue of unselfishness.

Concluding Thoughts

We began here with the words of our Master as He fought off the temptation in the wilderness. As most of you know, He was quoting Torah to ha Satan.¹⁷ But what exactly did He mean by that quote? And what was intended in the original quote from Mosheh? Many of us may struggle with that verse, because I think it is fair to say that most of us have found parts of the Torah to be tedious recitations of numbers or families. Yet, I know – as an article of faith – because our Master said it – that *each of those thousands of words is vital*. Each of those words is a precious pearl which we must never discount.

I would suggest that it is only through going to Kabbalah that we can even begin to understand what our Master Yah’shua was referring to. There are obviously deeper meaning to these words and phrases. I have had conversations with rabbis who love Yah’shua and who have been studying Torah for decades¹⁸ who have said that they have been studying the first few chapters of Beresheeth of more than 20 years and have only begun to understand their deeper meaning.

Indeed, since Torah is an expression of the mind and heart of the Almighty, it must be – of its very nature – infinite! The mind of Elohim is as far above us as our minds are above those of a learning-disabled fruit fly! That is why His Book is like an infinitely multi-faceted, multi-layered LIVING thing. (Ivrim 4:12) How dare we think that just by reading the surface meaning of most passages that we have gotten all that we need from the Scriptures?

In our own lives, both my wife and I have been studying the Scriptures seriously for over 20 years and yet we have found that these teachings on the deeper levels (of both “Testaments”) have wonderfully enriched our lives and our love and devotion to Yah’shua.

In my own case, I find an ever greater hunger to press in to greater intimacy with Yah’shua in prayer, in worship and through studying His word. I find new passion and new zeal in studying and learning and also preaching and teaching about him since we have been studying with Rabbi Ed. I feel addicted to spending time in the Word and in prayer every day. We are beginning to see the great treasure of every word in the Scriptures as we never have before, even though I have studied through the entire Bible 27 times.

My brethren, this is not the fruit of occultism. *I know, because I was an occultist for 16 years* and the practice drove me further and further away from love of the true and living Elohim. There is an **entirely** different spirit at work there. The difference is palpable. The adversary does not wish us to draw closer and closer to Yah’shua and His Word. He wants us further away and deeper in sin.

I would also suggest that this study of Kabbalah is a way of inoculating Believers against the creeping rot of Rome and Greco-Roman thought and tradition. This rot has totally infected the “church” like leprosy, and it still threatens even the Messianic and Natzarim congregations. Only the brilliant light of *EMET* (truth) can dispel this rot and I believe that studying and teaching Torah on the Sod level is the best way to transmit the saving light of truth to many people.

Yes, it is challenging.

To people used to warming a pew and hearing sermons which skim the surface, it can be very challenging – both spiritually and intellectually. Certainly, it is not for everyone. I pray that you understand I am not saying this in any sort of “elitist” way. Everyone is at different levels and it is not elitist to say that a baby needs milk. We are all where we are with Elohim by His unmerited favor. It has nothing to do with us! No one can boast, because our understanding is entirely dependent upon His Ruach ha Kodesh. Without Him, we are nothing.

Please remember, no one is forcing anyone to study Kabbalah. Let everyone pursue the study of the Scriptures at their level. But please, do not accuse those of us who wish to press only ever deeper into Yah’shua and the mysteries of the Malkut of sorcery. Please do not be afraid to venture out of your comfort zone. It is when we allow the Ruach ha Kodesh to “stretch” us a bit that we really can grow into the depths of the knowledge of Yahweh. Just study and observe and do Torah and pray for the guidance of the Ruach.

I believe that as you pray every day for the guidance of the Ruach and that you would be led to all truth (Yoch. 16:13) that is what will happen. That is what we have done and this is where we have come. If you ask the Abba for the Ruach, will

He give you a scorpion (Luke 11:10-13)? If you passionately desire to know more of Him and His Word, I do not think He will allow you to be led astray, especially if you seek to measure all things against the Scriptures (Acts 17:11) as we have.

¹ Most notably, the DVD set EXPOSING THE ILLUMINATI FROM WITHIN.

² For the “uninitiated,” serious sorcerers spell magick with a “k” (an old English spelling) to distinguish it from stage magic (illusions, such as pulling a rabbit out of one’s hat or sawing a lady in half).

³ Apologetics means to defend the faith – usually against rival religious systems. This comes from the Greek *APOLOGIA* (Strong’s #627) as it is used in Phil. 1:17. It does not just mean to apologize.

⁴ This is Strong’s #5385.

⁵ THE OXFORD DICTIONARY AND THESAURUS (American Edition, Oxford University Press, 1996) p.1121.

⁶ THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA, (Geoffrey W. Bromley, General Editor), Eerdmans Publishing Co., 1986, vol. 3, p. 850.

⁷ Kenneth S. Wuest, WORD STUDIES IN THE GREEK NEW TESTAMENT, vol. 1, Eerdmans Publishing Co, 1973, p. 200.

⁸ Ibid.

⁹ Augustine and his followers were among the worst offenders. The Roman church – due to Augustine’s towering influence, developed an ascetic anti-life, anti-female ethic which endures to this very day. Just like the followers of Ba’al in 1 Kings. 18, many devout Catholics cut themselves, flagellate themselves or wear girdles of barb wire to “mortify the flesh.” This is sick and derives from Augustine’s background as a Manichean (a form of Gnosticism). Augustine believed that the flesh and the world were wicked and that women were especially so, since they were the source of new life and they also caused “impure thoughts.” So strange was Augustine’s view that he taught that even within marriage, “concupiscence” was sin. In other words, a man and his wife should strive never to enjoy the conjugal act at all, but just view it as a means to produce children. He believed that before the Fall of man, Adam and Eve had sex without the evils of orgasm (??).

¹⁰ Strong’s #1108.

¹¹ Additionally, many of the leading occult writers then were very anti-Semitic – aside from the aforementioned Crowley, there were writers like Alice and Foster Bailey and Helena P. Blavatsky all of whom were enormously influential in shaping the occult mind-set of the mid-to-late 20th Century.

¹² OXFORD DICTIONARY AND THESAURUS, op. cit., p. 1030. For example, blood in the stool which cannot be seen with the naked eye is called occult blood in medicine.

¹³ Notably 1 Cor. 11:2; 2 Thess. 2:15 and 3:6.

¹⁴ Notably, Micah 6:8.

¹⁵ Though this point is a direct quote from the writings of noted black magician Aleister Crowley in his LIBER AL VEL LEGIS in 1904, it is based on early magical teachings and is commonly held by many ceremonial magicians today.

¹⁶ Just to clarify, this is true of high level magicians and wizards. Wiccans (“white” witches), however, do have a simple code of ethics. It is: “Eight words the Wiccan Rede [rule] fulfill: An [Old English for “if”] it harm none, do what ye will.” In other words, Wiccans may do whatever they wish, so long as it does not seem to harm another. But very few witches are also high level sorcerers or occult Kabbalists. Oddly enough, most Wiccans regard Kabbalah as evil because it is so closely tied to monotheism and the Bible. What do they know that many Natzarim do not?

¹⁷ Devarim 8:3

¹⁸ I am thinking especially of Yaakov Rambsel of blessed memory.