

<i>Yud</i>	<i>Atzilut</i> (emanation)	<i>Chochmah</i> (wisdom)	Initial Inspiration
<i>Hei</i>	<i>Beriah</i> (creation)	<i>Binah</i> (understanding)	Broadening of Concept
<i>Vav</i>	<i>Yetzirah</i> (formation)	<i>Chessed</i> (kindness) through <i>Yesod</i> (foundation)	Emotional Involvement in Plans
<i>Hei</i>	<i>Assiyah</i> (action)	<i>Malchut</i> (kingship)	Building of Project

There are four different "worlds" that successively link the Ayn Sof – the Incomprehensible One - Yahweh, to our physical finite Creation exposing Him as our Heavenly Father - Abba.

1. **Atziluth** (אֲצִילוּת), or World of **Emanation**. On this level the light of the Ayn Sof (Infinite Divine) radiates and is still united with its source. This supernal revelation therefore precludes the souls and Divine emanations in Atzilut from sensing their own existence. It is here that YahShua as the **“Express Image of the Invisible Elohim”** emanated from the **“bosom of the Father.”**
2. **Beri'ah** (בְּרִיאָה), or World of **Creation**. On this level is the first concept of *creatio ex nihilo* ("creation out of nothing") however without any shape or form. This is also where the Highest Ranking Angels are to be found.
3. **Yetzirah** (יְצִירָה), or World of **Formation**. On this level the created being assumes shape and form.
4. **Asiyyah** (עֲשִׂיָּה), or World of **Action**. On this level the creation is complete; however, it is still on a spiritual level. At a later stage there is the 'physical Asiyyah comprising our physical Universe with all its creatures.

These four worlds are spiritual, Heavenly realms in a descending chain, although the lowest world of Asiyah has both a spiritual and a physical aspect. The physical level of Asiyah is our physical finite realm, it is our present world including the Universe studied by Science.

Into the physical level of Asiyah the Divine Light came: **“...Elohim said, ‘Let there be light,’ and there was light. Elohim saw that the light was good, and He separated the light from the darkness. Elohim called the light ‘day,’ and the darkness he called ‘night.’ And there was evening, and there was morning—the first day.”** (Genesis 1:3-5) We know this was the Divine light because the sun, moon and stars were not created until the fourth day: **“...Elohim said, ‘Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, and let them be lights in the expanse of the sky to give light on the earth.’ And it was so. Elohim made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. Elohim set them in the expanse of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And Elohim saw that it was good. And there was evening, and there was morning—the fourth day.”** (Genesis 1:14-19)

The Divine light emanates through the 10 Sephirot (Divine emanations of Grace) from the Infinite Ayn Sof – the Incomprehensible One - Yahweh, our Heavenly Father - Abba, to create reality.

**“In the beginning (Bereshit – origin) was the Word (D’var – expressed word – Torah) and the Word was with Elohim and the Word was Elohim. The same was in the beginning with Elohim. All things were made through Him (Torah) and without Him was not anything made that was made. In Him was life and the life was the light of men. And that light shineth in darkness and the darkness comprehended it not. (John 1:1-5)”**

**“That which was from the beginning (Torah), which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of Life (1 John 1:1)”**

**“I (Messiah) am the Aleph and the Tav (the elements of the Torah), the beginning and the ending, saith the Sovereign, which is and was and is to come, the Elohim (Revelation 1:8)”**

**“That (Torah) was the true light, which lighteth every man that cometh into the world. He was in the world and the world was made through Him and the world knew Him not. He came to His own (Idea) and His own (Idea) received (could not contain) Him not (John 1:9-11).”**

**“Forever, O Sovereign, Thy Word is settled in Heaven. Thy faithfulness is unto all generations; Thou has established the earth and it abideth. They (planets) continue this day according to Thine ordinances, for all are Thy servants (Psalms 119:89-91)”**

**“But as many as received Him (Torah) to them gave He power to become the sons of Yahweh, even to them that believeth on His name (YahShua – ‘Yahweh is my salvation): which were born not of blood nor of the will of flesh nor of the will of man but of Yahweh (John 1:12,13).”**

**“For whatsoever is born of Yahweh overcometh the world (fallen administration): and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth YahShua is Ben Yahweh (Son of Yahweh). This is He that came by water and blood (common birth), even Messiah YahShua; not by water only but by water and blood . And it is the Spirit that bares witness because the Spirit is truth...If we receive the witness of man, the witness of Yahweh is greater: for this is the witness of Yahweh which He had testified of His Son (1 John 5:4-9)”**

**“Who is the image of the invisible Elohim, the first born of every creature: for through Him all things were created, that are in Heaven and that are on the earth, visible and invisible, whether they be thrones or dominions, or principalities or powers: all things were created through Him and for Him and He is before all things and through Him all things consist (Colossians 1:15-17)”**

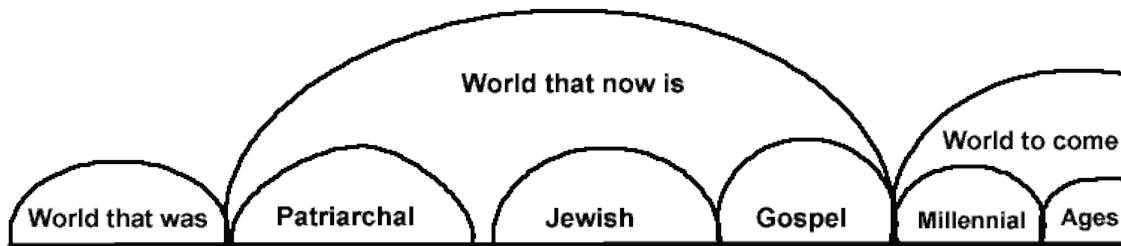
**“And the Word was made flesh and dwelt among us, full of grace and truth (John 1:14)”**

**“No man hath seen Yahweh at any time; the only begotten Son, who is in the bosom of the Father, he hath revealed *him*.” (John 1:18)**

The light that was created on the first day was the light with which Adam saw from one end of the creation to the other. This original light is the light of consciousness (**שֵׁר כְּלֵי אֹר** *häsēchēl*), the light which illumines the mind. It is through this that Adam perceived and grasped the entirety of the universe. This is the light that has been hidden away for the future when, ‘The earth will be filled with the Knowledge of Yahweh.’ (Isaiah 11:9)” (*Aderet Eliyahu*, p. 37) The continual flow of the Divine Light into this present world is called the “Mimalei Kol Olmin”, the light that “fills all worlds” and it is this creating force in each descending world that itself continually brings something into being from nothing, while it adapts itself to the capacity of each created being on each level.

Now as far as we are concerned there are “Three Worlds” while in actuality it is three versions of Asiyah – the World of Action. These “Three Worlds” are: “the world that then was”; “the heavens and earth which *are now*”; and “the world to come.”

Each of these three worlds is spoken of in 2 Peter 3, as a distinct “*heavens and earth*.” “The heavens were of old, and the earth, standing out of the water, and in the water; whereby the world that then was being overflowed with water, *perished*; but the heavens and earth which *are now* [clearly spoken of as distinct from the former] by the same word, are kept in store unto fire. . . . Nevertheless, we, according to his promise, look for a *new* heaven and a *new* earth wherein dwells righteousness.” (2 Peter 3:5-13)



“In the beginning Elohim created the Heavens and the Earth.” (Genesis 1:1)

“...the Devil...Satan, which deceived the whole world (of Azilut, Beriah, Yetzirah and Asiyah): he was cast out into the earth, and his angels were cast out with him.” (Revelation 12:9)

“I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of Yahweh, and by his fierce anger. For thus hath Yahweh said, the whole land shall be desolate; yet will I not make a full end.” (Jeremiah 4:23-27)

“[Then] The earth was without form, and void; and darkness was on the face of the deep.” (Genesis 1:2)

According to Rabbi Kepha, this planet is said to “**perish**,” or “**pass away**,” this planet is the basis of all three; *passing away* meaning nothing more than a change of age. However, the planet is never destroyed just re-created. This is proven, not only by the facts connected with the Great Flood, but also by positive Scripture testimony. At the flood the waters rose until the hills were covered, and then the mountains; and when the waters subsided, the tops of the mountains and the hills appeared again. And even the trees were not uprooted, for if they had been floating on the water the dove could have found rest for the sole of her feet. And when it was sent out the second time she returned bearing an olive leaf, *plucked off*, “**so Noah knew that the waters were abated from off the earth.**” If the olive tree had been floating, the plucked-off leaf would have been no sign of the waters having abated. Thus it appears there was little or no change of the earth, or heavens, but simply a great destruction of life. And yet the language, if misunderstood, would imply a total annihilation of both heavens and earth; and the one “**that now is**,” is mentioned as *another* heavens and earth, which, in turn, is to “**pass away**,” not with a Great Flood, but with “**a great noise**.” And yet the general teaching of Scripture is that the “**passing away**” of this present heavens and earth, is only a change of age, attended with great *upheaval*. “**Thou, Yahweh, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou remainest; they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail**” (Hebrews 1: 10).

This is in harmony with Psalms 93: 1, “The world is established that it cannot be moved.” “While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, and day and night shall not cease”; and “the earth abideth *forever*.” And “the righteous shall inherit the land, and dwell therein forever.”

The former age was called “the *old* world” (2 Peter 2: 5). And this, “the world that now is;” and that which is to follow, “the *new* heavens and *new* earth”; or “world to come.”

There are also three subdivisions of the “world that now is”: the Patriarchal Age, reaching from Adam to the death of Jacob; the Commonwealth Age, reaching from the division of the Twelve Tribes to the Ascension of King Messiah; and the Exile Age, from the out pouring of the Holy Spirit until now, and then end of this age. Then follows “World to Come” (Ephesians 2: 7); the first of which is the Millennial Kingdom; where Messiah is to

**“reign until he has subdued all enemies; and death is the last enemy that shall be conquered” (1 Corinthians 15: 26).**

Before the flood, man had no national government every man operated on the amount of Torah revealed to Adam; however, mankind began rejecting that and seeking their own way and the result was utter corruption. In the world that now is, a system of gradual development has been obtained by the embrace of the Torah revealed first to Moses, properly interpreted by Messiah, and embraced by Yahweh’s People.

Under the Patriarchal Age a people were “called out”; after which, “the Torah was the schoolmaster to bring us to Messiah.” Then the full message of the Kingdom was given that the “seed,” with the Great “Captain of our salvation,” “might be made perfect through suffering.”

The “Seed,” means one complete Messiah, **“head and body”**; **“He doesn’t say, and to seeds, as of many; but as of one, And to your Seed, which is Messiah” (Galatians 3: 16).** **“And if you be Messiah’s then are you Abraham’s seed [not seeds], and heirs according to the promise” (Galatians 3:29).** Thus the object and work of the full message of the Kingdom is to perfect this **“seed,”** those who are to pledge allegiance to the Messiah, and become one with him. And this agrees with **Acts 15: 14; “Shimon has declared how Yahweh at the first did visit the nations, to take out of them a people for his name.”** And this is the sole object of the full message of the Kingdom; not to convert the world, but to perfect the Kingdom, Messiah and his Bride. And the Millennial Age is introduced by the marriage of the Lamb; **“Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready” (Revelation 19: 7).**

This Age ends with the second coming of Messiah and the resurrection of this **“seed”**; just this number who make up the body of Messiah, **“Messiah, the first fruits, afterwards they that are Messiah’s, at his coming.”** And then it is, the surrender of the *world* begins.

All that **“was lost by the first Adam”**, is to be restored in the second Adam. And this **“restitution of all things,”** begins only at the second advent: **“Repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of Yahweh, and He shall send Messiah YahShua, which before was preached unto you; whom the heaven must receive until the times of restitution of all things; which Yahweh has spoken by the mouth of all his holy prophets since the age began” (Acts 3:10-21).**

A restitution of all things, must include a resurrection of the whole human family – some to eternal death (second death), some to life everlasting; and as the resurrection does not *commence* until the end of Age of Exile; and does not *end* until **“the thousand years are finished”**; therefore the restitution belongs, not to the message, but to the Messianic Kingdom Age, and ultimately, the World to Come. And it is there we get our full reward; **“There is no man that has left house, or parents, for the Kingdom of Yahweh, who shall not receive many fold more in this time, and in the World to Come, life everlasting” (Luke 18: 30).**

