

THIS IS AN UNEDITED TRANSCRIPT OF:

CHRIST-CENTERED KABBALAH

MESSAGE #531 - Part 25

A LOOK AT KABBALAH

Praise the Lord. We are still involved in our review. We had a little quiz on Part 24 and I think that went very well, so I'd like to give you a little quiz again today, too. I think it brings the information into the forefront of your mind and it helps it to gel there. I didn't warn you and I'm just telling you now that we're going to have a little quiz. I'm going to ask some questions. Anybody who has the answer can just speak out. Can anyone tell us the name of the Inclusive Name that's the Tetragrammaton? How do we spell that?

COMMENT: Y H V H

PASTOR VITALE: Excellent, excellent.

Y H V H is the Inclusive Name of the Tetragrammaton. Can anyone tell us how many of the Names of God are within this Inclusive Name?

COMMENT: Four

PASTOR VITALE: Four, okay. We have four Y H V H's within Y H V H. This Y H V H, the inclusive Tetragrammaton has within it four more Y H V H's. Where are they and how do we identify them? How do we say that? Where are these other four Y H V Hs?

COMMENT: We take the Y H V H and break it down.

PASTOR VITALE: Excellent. So the Y equals Y H V H. The H equals Y H V H. The V equals Y H V H. The second H equals Y H V H. Well, they all look the same to me. How do we tell the difference between all these Y H V H's?

COMMENT: They each have a numerical value.

PASTOR VITALE: Do you know what the numerical value of the Y is?

COMMENT: 72

PASTOR VITALE: 72, right. What is the numerical value of the first H?

COMMENT: 63

PASTOR VITALE: 63, right.

What is the numerical value of the V?

COMMENT? 45

PASTOR VITALE: 45, right.

PASTOR VITALE: What is the numerical value of the last H?

COMMENT: 52

PASTOR VITALE: 52, right.

Can anyone tell us the Hebrew letters that express these numerical values?

COMMENT: AB 72 SaG 63 MaH 45 BaN 52

PASTOR VITALE: Right. That's great. You're all getting this.

Can anyone tell us how we arrive at different numerical values since all of these four Y H V H's are the same Y H V H? I see Y H V H equals 72. Y H V H equals 63. Y H V H equals 45. Y H V H equals 52.

COMMENT: We spell out each individual letter.

PASTOR VITALE: Yes, each individual letter is spelled out.

The Yod which we write as a simple Y in English is spelled Y O D. Then we take the numerical value of the Y and the numerical value of the O and the D. We see that Y has a value of 10. But when we spell out the Y O D, the numerical value is 20. The numerical value is 20 when the Yod is spelled out. The Y is equal to 10, the O is equal to 6 and the D is equal to 4 which equals 20. You're all doing very well.

Which one of the four names of God have we been dealing with in our studies for the last few weeks now?

COMMENT: SaG 63

PASTOR VITALE: Right. We've been dealing with SaG 63. SaG 63 is equal to the first H and which sefirah does this first H represent? The H is SaG 63 and which sefirah does she represent?

COMMENT: Binah

PASTOR VITALE: Excellent. What does Binah signify? What's her attribute?

COMMENT: Understanding

PASTOR VITALE: Excellent. You all get an A.

Okay, specifically, what part of Binah is SaG 63? Just like all of me is not the part of me that keeps the blood flowing through my veins. What part of Binah is specifically SaG 63?

COMMENT: Tevunah.

PASTOR VITALE: Excellent. What's the difference between Binah's Malkhut and Tevunah? What is Tevunah?

COMMENT: Discernment.

PASTOR VITALE: That's true, Tevunah is discernment, but why do we call Binah's Malkhut, Tevunah? Does anybody know that?

COMMENT: Because of her womb?

PASTOR VITALE: That's close. Tevunah is female, but Tevunah is a personification of Binah's Malkhut. Remember the teaching about the partzuf? Well, let's review the Ten Sefirot and then we'll do the partzuf.

Let's see if we can name the Ten Sefirot. Let's go around the room.

COMMENTS: The first one is Keter. The second one is Chokhmah. The third one is Binah. The fourth one is Chesed. The fifth one is Gevurah. The sixth one is Tiferet. The seventh one is Netzach. The eighth one is Hod. The ninth one is Yesod. The tenth one is Malkhut. Let's put down what they mean on the board. What is the attribute of Keter?

COMMENT: Crown.

PASTOR VITALE: I know they put crown in the books, but what comes forth from Keter because crown doesn't really mean anything to me. Does anybody know what the attribute of crown is?

COMMENT: Knowledge.

PASTOR VITALE: That's a very good answer. Actually, Keter becomes knowledge when Keter manifests through a human being. When knowledge does appear listed with the Ten Sefirot it appears lower down and I'm not even sure where. I think it appears between Chokhmah and Binah, but I'm not even sure about that. So when we're talking about Keter on the level of Keter, Keter is thought. It's the thought and the will of God. Can anyone tell us what Chokhmah is?

COMMENT: Wisdom.

PASTOR VITALE: Chokhmah is wisdom. We were already told that Binah is understanding. Anybody know what Chesed is?

COMMENT: Loving kindness.

PASTOR VITALE: Yes. Does anybody know what Gevurah is?

COMMENT: Might.

PASTOR VITALE: Might and power. What is Tiferet?

COMMENT: Merciful judgment.

PASTOR VITALE: Yes, merciful judgment. What is Netzach? We have a taker here. Someone is going to try.

COMMENT: Strength.

PASTOR VITALE: I don't think that's strength. I think strength would go with Gevurah. Netzach is overcoming. I don't know, maybe it is. I'd have to check the book. It's overcoming power, but it might be strength. Strength would either be Gevurah or Netzach. Netzach is overcoming power. Anybody know what Hod is?

COMMENT: Identification with God.

SHEILA. Yes. How do you identify with God? It's the identification with the thoughts and nature of God. What is Yesod?

COMMENT: Male spiritual sexual organ.

PASTOR VITALE: Yes. I haven't really reinforced this too much, but what else is Yesod? Yesod is the foundation. The foundation of what? The foundation of the New Jerusalem, the foundation of the City of God in man. It's also the spiritual sexual male organ. Yesod is the lowest level of the City of God in man. We're told there's a city coming down from heaven. There are people in the church that really think they're going to see it coming down from the sky. No, it's coming down in the heavens within you. It's coming down from the heavens within you and who is the heavens? Does anybody remember who the heavens are? Ze'ir Anpin is the heavenly man. He's the heavens and Nukva is the earth. Who is Malkhut?

COMMENT: The female.

PASTOR VITALE: Malkhut is also the earth. That's us. Okay, let's do the partzuf now.

Can anyone tell us the partzuf that's associated with Keter? Some is going to try.

COMMENT: I Am.

PASTOR VITALE: Well, that's the Name of God. Actually I should put I Am on the board too. That's the Name of God, but it's not the partzuf. Let's put partzufim and Name of God on the board. Does anyone know the name of the partzuf?

COMMENT: Arikh Anpin.

PASTOR VITALE: I knew that you knew it. What is the name of the partzuf associated with Chokhmah (wisdom)?

COMMENT: Abba.

PASTOR VITALE: Right, Abba (Father). So in Galatians 4:6 we know that when Paul talks about Abba, Father, he says the whole world is waiting for the sons of God and we cry, Abba, Father. That's the proof of our sonship. We are calling to the wisdom of God which is appearing to us. This man is made unto

us wisdom, Christ Jesus. So when we call to Father, Abba Father, we are calling to the highest or the head of the sefirot. That's very interesting. I always wondered why in that scripture in the New Testament, it says, Abba, Father, because I'm of the opinion that when you read a word repeated twice, once in the Hebrew and once in the English, it's really calling the name twice and there has to be a reason. Can anybody think of why Paul would say Abba, Father, calling the name twice? I think that Chokhmah (wisdom) is attached to Keter and cannot be separated from Keter. So we say, Abba, Father, indicating that wisdom is not alone, but wisdom is attached also to the higher wisdom, which is Keter, who is appearing to us as the Lord Jesus today. The Name of God associated with Chokhmah is? Anybody?

COMMENT: El or Adonay?

PASTOR VITALE: No, it's Jah. Good try. Can anyone tell us the partzuf associated with Binah (understanding)?

COMMENT: Mother.

PASTOR VITALE: Excellent, Imma (mother). The Name of God associated with Binah is?

It's HVYH. Can Anyone tell us the partzuf associated with Chesed thru Yesod?

The name of that partzuf is Ze'ir Anpin and he is the son and he is also heaven or the heavenly man. Can anyone tell us the Name of God associated with Chesed? The Name of God associated with Chesed is El. The Name of God associated with Gevurah is Elohim. The Name of God associated with Tiferet is also Jehovah again. This does get confusing. I didn't want to get into it right now, but HVYH that's associated with Binah, we're told when the Hebrews pronounce that Name, they don't say HVYH, they say Elohim. The HVYH down here associated with Tiferet, when the Hebrews read it in their prayers, they don't say HVYH, they say Adonay. I'll talk to you some more about that in a minute. Then the Name of God associated with Netzach is Jehovah Tzv'aot. That means Jehovah, the God of war. The Name of God associated with Hod is Elohim Tzv'aot, unless I have it backwards. I think that Tzv'aot comes first. I'm not sure. I'll leave it that way, YHVH Tzv'aot and Elohim Tzv'aot.

Anybody know the Name of God associated with Yesod? There are two names of God associated with Yesod. One is El Chay, the life, and the other

is Shadday. Finally, does anyone know the Name of God associated with Malkhut?

COMMENT: Adonay.

PASTOR VITALE: Yes, Adonay. I will tell you that the reason YHVH, the Name of God associated with Binah is pronounced Elohim by the Jews is because YHVH manifesting on this high level of binah, always has judgment. It's always executing judgment and Elohim is the might and power of God that is always involved with judgment. Binah has judgment. Keter and Chokhmah have no judgment. They're absolute mercy, nothing asked back, no strings. Judgment begins at Binah and the judgment that comes from Binah is a very very merciful judgment. It's a very small amount of judgment compared to the mercy and the loving kindness, but there is judgment present. So YHVH wraps Himself in the garments of Elohim, which is the garment of judgment. Down here by Tiferet, the reason Jehovah is pronounced Adonay is because Jehovah is manifesting on this level of Tiferet. Of course, Elohim is involved here too. I don't have it on the board right now, but this Jehovah associated with Tiferet is in the middle between Chesed and Gevurah. So this Jehovah has loving kindness and more judgment than Binah, but this Jehovah on the level of Tiferet is manifesting through the human being.

Adonay, down here, is the Name of God associated with Malkhut. We are the earth. Humanity is the earth. So the judgment that comes from Jehovah on the level of Tiferet is coming through a human being. The kind of judgment that I judge you all with, the righteous judgment that I judge you all with, is coming from Jehovah Adonay through Adonay in me, the human being. The judgment that comes from Binah, called Elohim, is a spiritual judgment. It's a spiritual judgment. What kind of judgment is spiritual? What kind of judgment comes through the flesh? How do I judge your sins? In what manner do I judge your sins? I talk to you. I judge your sins by talking to you, by educating you, by telling you the truth. The judgment is coming through a person. But the judgment that comes through Binah does not come with instruction. It doesn't come through a human anyway. At the moment, I really don't want to say anything I'm not sure of. I don't know exactly how that judgment would manifest. Maybe that's what I'm experiencing because from time to time someone says, well who judges your sin, Sheila? My sins are judged directly from above, so I guess my judgment is coming from the level of Binah. But I'm not sure about that, so I'm going to let it go.

I know, from Satan's point of view, or from the point of view for those who are really fallen, spiritual judgment is cruelty, disease, car accidents, all forms of

tragedy. That's spiritual judgment on the negative side. But we know that the Lord doesn't do that to us. So the only thing that comes to mind, at the moment, that would be spiritual judgment on the level of Binah (which is a level of very high mercy with just a little bit of correction with very high mercy) is maybe it's learning from your experience. I better be quiet because I don't know. I just know that God judges my sins and that I do get my sins judged, very much so, from the Spirit. Does everybody remember that these Ten Sefirot are broken down into five partzufim; Arikh Anpin, Abba (Father), Imma (mother), Ze'ir Anpin and Malkhut? What's the partzuf of Malkhut? Does anyone know? Nukva is the partzuf of Malkhut. My understanding right now is that the only time we refer to Nukva is in relationship to Ze'ir Anpin. Nukva is Ze'ir Anpin's wife. Otherwise, we say Malkhut. Well, I think you did pretty good on this one. I want to get back to what we're doing these days. You can take a picture of this one now.

I asked you which Name of God we've been dealing with in the last few messages and someone answered that correctly as SaG 63. Can anyone tell us, at least in so far as our studies have shown us so far, what is the function of SaG 63? What is SaG 63 doing, based on our recent studies? I'm sure there are many more functions of SaG 63.

COMMENT: It's to bring life into Ze'ir Anpin.

PASTOR VITALE: Excellent. The function of SaG 63, as we've been studying it recently, is to connect the head to the body. Ze'ir Anpin is the body. We just had it on the board. Ze'ir Anpin are the six sefirot from Chesed thru Yesod and the function of SaG 63, is to bring life into Ze'ir Anpin. SaG 63, which is in Binah, is a part of the head. Okay, so we're connecting the head to the body, which is also bringing life into the son. Is everybody okay with that?

The function of SaG 63 is to connect the head to the body. Keter, Chokhmah and Binah is the head and Ze'ir Anpin is the body or the son. So we're connecting the head to the body. SaG 63 connects the head to the body and the reason that we want to do that is to give life to the son who will eventually pass that life on to the daughter. Malkhut (Nukva) is the daughter. SaG 63 is specifically appearing in Tevunah, which is the personification of Binah's Malkhut. We've already established that. You're very intelligent people and you knew all the answers. Now I'm trying to bring you up to where we were before we started this review so that we could go forward. In our studies of SaG 63 penetrating the son, can anyone go up to the board and show us the diagram that we have been using to show the penetration of SaG 63 into Ze'ir Anpin? Can you show us?

Now you have succeeded in putting the diagram that we've been using on the board. Your Hebrew letters are not correct, but I didn't even ask for that. I think this is excellent because your mind related to what I'm teaching, that SaG 63 is penetrating into Ze'ir Anpin. You related it to this diagram that we've been working with. I told you a couple of messages ago that while I was teaching you with this diagram, I didn't relate the diagram to the penetration of Ze'ir Anpin until God gave it to me. So this is a big issue that I'm challenging you all to relate YHVH, SaG 63, to this diagram. That's a big step to be able to do that, to relate SaG 63 to this column diagram. I just took the YHVH equals SaG 63 and I rewrote the four letters in a column going down. So it's important for you to understand for future teachings that when you see the diagram of this column, that it's talking about SaG 63 descending into Adam Kadmon's nose. I shouldn't have said that because I don't want to confuse you. I'm going to take that a step at a time. When you see this column, this descending column with the four letters, don't even think about the value of the letters yet. I just want to know, that in your minds, when we talk about the descent of Tevunah into Ze'ir Anpin, you relate it to this column going down. Does anyone not understand what I'm saying?

So you see, we took this Holy Name, YHVH, and we put it in a column going down because it's easier. I mean, if we're talking about the descent of Tevunah, it's much easier to show it in a descending configuration. It's much easier to see the descent of Tevunah with the YHVH, with those letters underneath one another in a column, than it is to see them written out from left to right next to one another. We're talking about descent. Now can anyone tell us what reality we're working in? Let's do the five realities. Can anyone tell us what the five realities are?

COMMENT: The World of Emanation, the World of Creation, the World of Formation and the World of Action.

PASTOR VITALE: That's four. That's good, but there's one more. There's one more that's the highest. It's not a world and it is just called Adam Kadmon. Adam Kadmon is the highest reality. Can anyone tell us which letter of the Tetragrammaton is associated with each of these worlds?

COMMENT: I'm going to say the World of Emanation is Y. The World of Creation is H. The World of Formation is V. The World of Action is H.

PASTOR VITALE: That's true, YHVH. Now what about Adam Kadmon?

COMMENT: That's the tip of the Y.

PASTOR VITALE: Okay, Adam Kadmon is the tip of the Y. So that means whenever we're dealing with the World of Emanation, which is the Y, Adam Kadmon is always present.

COMMENT: I thought Keter was the tip of the Y.

PASTOR VITALE: Keter is the tip of the Y. Adam Kadmon is likened unto Keter. It all depends on which point of view you're coming from.

Can anyone tell us where all of these worlds are in relation to Adam Kadmon? Are they surrounding him?

COMMENT: They're below him.

PASTOR VITALE: Below him in what form? You mean below him in straight lines like this?

COMMENTS: No, in circular lines.

PASTOR VITALE: Okay, so they are below him, but they're also within him. They're below him, but they're also within him; Emanation, Creation, Formation and Action. The worlds are below him and they are also within him. We need to know that they're within him. As our studies progress, we will see that these worlds will want to come out. Now remember, Adam Kadmon is the filter that the Light of the Ayn Sof pours into. So all the Light of the Ayn Sof pours into Adam Kadmon. The worlds are formed within Adam Kadmon and then they will be coming out. Adam Kadmon will be controlling their emergence because if they came out all at once, everything would be destroyed. That's a good review.

Drawing #3. We're still doing review here. The inclusive Tetragrammaton YHVH, is Adam Kadmon. Within Adam Kadmon is the Y which is equal to Ab 72 which is equal to the World of Emanation. The H which is SaG 63 is the World of Creation. The V which is MaH 45 is the World of Formation. The final H which is BaN 52 is the World of Action. Now Adam Kadmon is the inclusive Tetragrammaton. He's the "big cheese" up here. Within Adam Kadmon, the tip of the Y is equal to Adam Kadmon's cranium. The Y is equal to Adam Kadmon's eyes. The first H is equal to Adam Kadmon's ears. The V is Adam Kadmon's nose and the H is Adam Kadmon's mouth. Now we're told in The Tree Of Life that there is no personality as high as Adam Kadmon, but we're using the term personality. We're using ears, nose, mouth, son, daughter; we're doing this because we need that crutch to understand these high things.

But there is no personality as high as Adam Kadmon. The first two letters of Adam Kadmon's Tetragrammaton, the Y and the H, sometimes have the vowel A added and he's called Yah signify Keter, Chokhmah and Binah. These three are never separated and they are the collective head, the brain, the eyes and the ears of Adam Kadmon.

The V is Ze'ir Anpin or the son or the body or the man within Adam Kadmon and he is signified by the nose. So what does the son or the man within Adam Kadmon mean? This is like the comparison of the Glorified Jesus Christ to Christ Jesus. The Glorified Jesus Christ is the whole thing and within Him is His body or His spiritual manhood. The head is higher than anything we can call a man. The head can exist without the body. It's like saying a spirit can exist without being incarnated. The head is the consciousness (I don't even know if consciousness is the right word) but the head needs nothing else to exist. But when this head starts taking on being, when this head starts coming into existence, he needs a body. So we have the V which is Ze'ir Anpin, the son, which is really the offspring of Abba (Chokhmah) and Imma (Binah). Ze'ir Anpin is the offspring of Chokhmah and Binah. In The Tree Of Life, it's called a coupling. I have to believe we'll get to it eventually. The final H is Nukva, the daughter that's brought forth by the coupling of Chokhmah and Binah and Nukva is Adam Kadmon's mouth. Now we're dealing with the job of SaG 63, which is the first H, which is associated with understanding. Understanding, Binah, the lowest of the three sefirot that comprise the head, speaks for all three levels of the head. She's the only one that deals with man, the only one of three, Keter, Chokhmah and Binah. Binah is the only one that deals with man.

So the job of SaG 63 is to connect Adam Kadmon's brain, his wisdom and knowledge, which is his eyes. I should say Adam Kadmon's brain. That's the tip of the Y, Adam Kadmon's wisdom and knowledge. Binah, which is Adam Kadmon's understanding is represented by Adam Kadmon's ears and also Binah is life. Binah is eternal life, so the job of SaG 63 (which is Binah now) Adam Kadmon's understanding, is the lowest of the three sefirot that form the head, Keter, Chokhmah, Binah. Binah is SaG 63 and her job is to connect the head to Abba and Imma's son. Abba and Imma are the partzufim that signify Chokhmah (wisdom) and Binah (understanding). They coupled and they have a son, Ze'ir Anpin, signified by the nose and a daughter, Nukva. But we're just dealing with the son right now. So the function of SaG 63 that we are dealing with in our recent studies is the connection of the head to the body which also gives life to the son and will ultimately give life to the daughter. The daughter receives life through connection with the son because this son and daughter

are also husband and wife; my husband, my brother. For example; my sister, my spouse, from Song of Solomon. This son and daughter are also husband and wife.

Now when we talk about SaG 63 in all of these recent lessons, we're dealing with Adam Kadmon's head. We have not started to deal with any of the worlds yet. I know on some of the earlier messages I thought we were dealing with the World of Emanation because I couldn't get it straight, but I've got it straight now. Everything that we're doing right now is concerning Adam Kadmon's head. We're talking about the ears and the understanding that comes from the ears piercing into the nose. You'll hear that expression because the nose represents Ze'ir Anpin. Binah with her understanding is piercing into the son, Ze'ir Anpin, who is known as the nose. So sometimes you may hear me say I read in The Tree of Life that Tevunah is piercing into the nose. We're connecting the ears to the nose. So that doesn't really make any sense. You say why would you want to be connecting your ears to your nose? Yet, physiologically, there is a connection between the ears and the nose and the throat. They all are connected, you see, physiologically.

Spiritually speaking, you say why would you want to connect the ears to the nose? It's just a way of helping us to understand that the higher sefirot are being connected to the lower ones. YaH; Keter, Chokhmah and Binah, are eternal in comparison to Ze'ir Anpin. Ze'ir Anpin can die. Keter, Chokhmah and Binah can never die. They're too close to the Ayn Sof and too attached to the Ayn Sof. They could never die. In a conflict, if there's a connection between Ze'ir Anpin and the head (Keter, Chokhmah and Binah) and Ze'ir Anpin is pulling in the wrong direction, there's going to be a separation. Ze'ir Anpin is in us and Ze'ir Anpin is Christ Jesus. If ever we pull hard enough against the Godhead above, there's going to be a separation. You have to understand that because I had that happen recently in this ministry. There was someone that I was doing the best I could to train up. I've been working with them for years and for whatever reason, their own will came in there and they were pulling so hard against the wisdom that the Lord was giving me for them, that if I didn't let go of them, I (Sheila) would have separated from the Godhead myself. I had to let go of them. You're suppose to work with me. You're not suppose to work against me, but in this case, this person had their mind set. They thought they could have it both ways and they were going to convince me that they could have it both ways, but they found out that they couldn't have it both ways. Praise God. I'm glad they found out they couldn't have it both ways.

Let's go on with this. Are there any questions or comments?

COMMENT: When you put Adam Kadmon up there on the board, I got a flash of the young people and how they have earrings in their nose, their mouth, their lips, their brow and their belly buttons. Now I understand that they actually do this in their private areas, their genitalia. Then when you went over to the other side of the board, the Lord said the priests could not enter in to minister if they were blind or deaf because they weren't connected.

PASTOR VITALE: Yes, it was a spiritual blindness. But of course any physical ailment that we have is an expression of the spiritual blindness. That is the truth of any weakness that you have. My weakness is my physical health. My spirit is very strong, but my weakness is my physical health. My weakness is in my body, so spiritually speaking, my weakness is in Ze'ir Anpin. So the answer to my problem is to be more and more penetrated by Tevunah. That's the answer to my problem. I've been with the Lord for twenty-three years and I don't know how much longer this is going to go on. Of Course, He saved my life. I would be dead now if He wasn't penetrating me, but from my carnal point of view, I say Lord, how much longer is this going to take? Penetrate me, already, but I guess it would kill me if it went any faster. Either that or the method of penetration is understanding. We enter into eternal life through understanding.

Yes, salvation is through union with the Son. How are we joined to Him? We're joined to Him through understanding, through studying and understanding, through building His mind in us, which mind will eventually swallow up our other mind. That's a hard word. People don't want to hear this. But you have to study to enter into eternal life. It's just the truth. It's a life long pursuit. I don't know, but I expect it will be easier in the future when there are actually a company of people who have already entered into eternal life. I expect on some level it will be easier, but it's still a life pursuit. You have to give up your life. The more of your carnal life that you give up, the faster you enter in. The more time you spend with the Lord, the more you become like Him. You may have aspects of your life that you can't get away from right now or maybe you don't want to get away from something right now. We're back to the same story again. I'm not against family life, but the more time you spend with the Lord, the more you begin to look like Him. Isn't that what they say about husbands and wives, that if you're married long enough you start to look like each other. So if you're married right now, all you could do is the best that you could do and leave it in God's hands. You're not suppose to be abandoning your family. This is no cult here. I'm not preaching that, but the truth is the truth. You have to put yourself in God's hands. The more time you spend with Him, the more you look like Him, the more you think like Him, the

more you act like Him and the more you live like Him and He doesn't die, you see. That's just the way it goes. So you have to put yourself in His hands. Okay, let's go on. Have you something to say?

COMMENT: When you were doing Adam Kadmon and talking about the eyes, ears and nose, it made me think of the sinuses, how they all drain and have channels in them, but the word "sin-us" made me think of sin in us.

Drawing #4. The inclusive Tetragrammaton YHVH is Adam Kadmon. We're dealing with the first H of the Tetragrammaton. H is Binah and Binah is SaG 63 and the way we determine that Binah is SaG 63 is that all of the letters of the Tetragrammaton are spelled out with yods. The first letter Y is spelled Y O D. The first H is spelled HeY. I'm sorry, it's not every letter, but it's the Tetragrammaton spelled with Yods and one aleph. The vav has an aleph added to it and the final H has a Y added to it which changes the numerical value of the letters for a total of 63. Is everybody okay with this? Okay, so we're dealing with SaG 63, not in the World of Creation, but the SaG 63 that is within Adam Kadmon, himself. This is not the World of Creation that we're talking about. This is Adam Kadmon, himself. The way that we know that it's Adam Kadmon, himself, is that our textbook, The Tree Of Life, talks about the ears and the nose of Adam Kadmon. We're dealing with Adam Kadmon's head and you may recall from other messages that the World of Emanation, which is Adam Kadmon's body, and the other three worlds are his clothing. So we cannot be talking about Adam Kadmon's ears, nose and mouth and also be talking about the lower worlds. We're in Adam Kadmon's head.

I've drawn a series of columnar rectangles to try to show you a progression of how we get to some of the advanced diagrams that we're working with. I've taken this Tetragrammaton, this YHVH, and I've written it as a column with all four letters one under the other. I've drawn lines around it to make it into a table and we see that the final H of SaG 63 is Tevunah. The Y, H and the V are Binah and the final H is Tevunah. The final H represents Binah's Malkhut, which is Tevunah. On the next drawing to the right, I've put in the numerical values for you of the letters of the Holy Name that's SaG 63. YoD has a numerical value of 20. The first H, spelled HeY, has a numerical value of 15. The VaV spelled with an aleph has a numerical value of 13 and the final HeY, which is Tevunah, has a numerical value of 15. Does anybody have a question or any problems with this? The third column from the left is the same as the second column. Well, it's not the same. Let me say it to you this way.

I've drawn it differently by taking away the line that divides the Y from the first H. In this third column we see the Y and the H are in one section and then

underneath that we have the Vav (13) and underneath that the HeY (15). Why have we done this? Why have we done this? Why have we taken the line away from between the Yod (20) and the HeY (15)? It's because this column here, the third from the left, is preparing for Tevunah to descend into Ze'ir Anpin and there are going to be some changes to this Holy Name, just like a pregnant woman's body changes. There are going to be some changes to this Holy Name. If you can remember, because we're behind our latest point now, you will remember that the whole Vav (13) descended into Tevunah. If you can't remember, that's okay. The whole Vav (13) descended into Tevunah, but the Y and the upper H remained Binah. So we see that in the third column from the left, there's no line separating the Y and the H because that's going to be the only residue of Binah after the whole of the Vav (13) descends into Tevunah. Is everybody okay?

Does anybody, by any chance, remember the value of Binah after the whole Vav (13) has descended into Tevunah? Does anybody remember the numerical value of Binah? Okay, it's 33. We're not up to that yet. I show you down at the bottom of this column that this section, where that final Hey (15) is, has enlarged itself in preparation for reproduction. The area of the column (where the Hey (15) is, which is Tevunah) this section has enlarged itself in preparation for expansion. Now going to the fourth column from the left, what has happened over here in the fourth column from the left? I'd like someone to tell me. Compare the final Hey in the third column from the left to the final Hey in the fourth column from the left in drawing #4. What has changed?

COMMENT: The third column doesn't have the H (5) but the fourth column has H (5) on the bottom.

PASTOR VITALE: What other change is there?

COMMENT: The Heh is now 10 instead of 15. The 5 went down.

PASTOR VITALE: Can you tell us what happened? Why do we have Hey (15) in the third column and Heh (10) and H (5) in the fourth column from the left?

COMMENT: 5 is taken from the 15 to become 10 and 5 because it's now divided into $\frac{2}{3}$ and $\frac{1}{3}$, Tevunah.

PASTOR VITALE: Right, and the spelling of that letter Hey has a numerical value of 15 and the spelling of Heh has a numerical value of 10 and the spelling of H alone has a numerical value of 5. So we see that Tevunah has a numerical value of 15, both in the third column from the left and in the fourth

column from the left, but in the third column from the left, that numerical value of 15 is expressed as a single Hey. But in the fourth column from the left, that numerical value of 15 is expressed in two letters, one Heh, which has a numerical value of 10 and one simple H which has a numerical value of 5. That's like taking a \$15 bill and changing it into a five and a ten. Is everybody okay? So we see that Tevunah divides into $1/3$, the simple H with a numerical value of 5 and $2/3$ which is Heh with a numerical value of 10. Is everybody okay?

Now in the fifth column from the left, we see that Binah is still indicated as the Yod (20) the Hey (15) and the Vav (13). That's all Binah because Tevunah is only the final H. Now we know that this Vav (13) is going to descend into Tevunah. But as of our drawing on the far right, in drawing #4, Binah still consists of the Yod (20) the Hey (15) and the Vav (13). Who can tell us what has happened over here to Tevunah in the fifth column from the left?

COMMENT: The Heh stands alone with 10 and it does not have the H (5).

PASTOR VITALE: What happened to the H (5)? It was over here and now it's over here.

COMMENT: It goes down below the curtain into Ze'ir Anpin and it becomes a nose.

PASTOR VITALE: Well, Ze'ir Anpin is the nose, but the H (5) descended into the nose. Very good. Excellent.

So we see Tevunah is divided now between Binah and Ze'ir Anpin. She's in both places. Tevunah is the mediator. She's connecting Ze'ir Anpin to Binah who is connected to Chokhmah and Keter. I remind you that Binah is the right ear and Tevunah is the left ear. Of course, physically, it's impossible that the left ear went down into the nose and the right ear stayed where it was. (Laughter) This is really important that you understand this, if you're going to understand what comes after it. So if you have any questions or if you simply don't understand something, please tell me now or you just won't be able to follow me when we go on. Is everybody okay?

This is what we've done with all of these columns on these drawings. We have taken the first H of the inclusive Name, which is Adam Kadmon and we've turned it into a column, one letter under the other because we're demonstrating how SaG 63, the ear, is penetrating into the nose for the

purpose of connecting the head to the body. Why? So that the body can receive eternal life. Okay?

COMMENT: Are you saying that when Tevunah comes down past the curtain and goes into Ze'ir Anpin, that's what makes Malkhut the mediator?

PASTOR VITALE: Malkhut is not the mediator. Tevunah is the mediator. I'm sorry, Tevunah goes down into Ze'ir Anpin and Ze'ir Anpin is the mediator between Malkhut and Binah. Ze'ir Anpin is the mediator between Malkhut and Binah, but in order for Ze'ir Anpin (who is Christ Jesus to us in this hour) in order for Ze'ir Anpin to be the mediator, he must be connected to the Lord Jesus. He must be connected to Binah above.

We're on drawing #5 and we're going to have you explain the difference between the first column and the second column.

COMMENT: On the first column, the Heh on the bottom is 10.

PASTOR VITALE: No, on the bottom is a simple H (5).

COMMENT: Then there's a 5 on the very bottom of that underneath the curtain H (5). Then on the right column it's Heh (10) and then there's an H (5) but that's on the inside. Then on the bottom there's an H (5) but that's on the outside underneath the curtain.

PASTOR VITALE: Okay, that's excellent. Now how has the appearance of this H (5) on the inside affected the numerical value of the whole? What happened to the numerical value of the whole? When I say the whole, I mean everything including the H (5) that's under the line.

COMMENT: On the first column, everything comes to 63 and the second column comes to 68. Then you take away the five.

PASTOR VITALE: No, no, don't take away the five. What's the total numerical value on both of them, including what's underneath the line? The total numerical value is 63 on the left, so what happens on the right? Is it still 63?

COMMENT: No, it becomes 68.

PASTOR VITALE: Yes, we have an increase. The numerical value of the column on the right is increased by 5. So why would that happen? Why would there be an increase by 5? We see a change on the second column from the

left on drawing #5. We see that the H (5) has been restored, only it's the inside of the H (5) and the H (5) that's below the line now stays outside. So this is a Kabbalistic principle here (and it's important) that everything has an inside and an outside. Everything has an inside and an outside.

Kabbalistically speaking, when we start to deal with inside and outside, the value of whatever we're dealing with doubles. Don't ask me why. This is a Kabbalistic principle. This is what we're told. We're told that this H (5) that went down below the curtain has an inside and an outside and actually it was only the outside that went down below the curtain. So because it was only the outside that went down below the curtain, the inside of the H (5) still exists above the line causing this H (5) to double in numerical value. Now we're going to stay with this until you get it because you can't go on if you don't get it. I'll say it again. This is fuzzy math. It makes no sense to the rational mind. It's math that is helping us to understand spiritual principles. It makes no sense to the rational mind at all. It's like saying my hand has an inside and it's called a palm and it has an outside called the back of my hand. Now that's just one hand. There's no way I can increase this hand because it's just one hand. But spiritually speaking, I should be able to separate the palm of my hand from the back of my hand. If I could separate the palm of my hand from the back of my hand, I would really have two hands, maybe not full hands, but it would be like two hands, right? Over here would be the palm and over here would be the back of my hand. Here, let me show you. It would look like this, see, but it would really be two hands.

Now according to Kabbalistic principles, the two parts of this H (5) that went down into the nose is a H (5) of full quality, above and below. When you divide a whole into an inside and an outside, it doubles in value. But we know that in math, anything divided by zero is zero. So if you have one hand and you divide it by zero, you have no hands because you have to destroy this hand to divide. I don't doubt for a second that there's something comparable to Kabbalistic principles in Quantum Mechanics. I wish I was a genius and knew Quantum Mechanics. When you divide a Hebrew letter, which is a spiritual force, into an inside and an outside, there is no loss of integrity. There is no loss of numerical value. On the contrary, you get an addition. The numerical value of that which you divide into becomes double. So Kabbalistically speaking, at least for this principle of inside and outside, anything divided by two is equal to the original number times two.

We're doing a mathematical experiment on the board. Our H (5) will be our X. We said X or any number divided by 2 equals that same number plus itself. Isn't that what we did? We had a H (5) and we divided it by 2. We divided it

into an inside and an outside. The answer is that it's equal to its own number plus itself, so this is an algebraic equation. X divided by 2 equals that same number X plus itself. Now let's say X is equal to 4, then we would say 4 divided by 2 would be equal to 4 plus 4. We solve the equation by saying 2 equals 8. Now we know that 2 doesn't equal 8 in mathematics. But spiritually speaking, you see we're really not dealing with numbers. We're dealing with letters. We're dealing with the Hebrew letters which are spiritual forces and this is what the Kabbalists do. So your minds are being challenged to roll with the punches. Is everybody okay?

Everything has an inside and an outside. Now we're going to get into some complicated calculations here because we're going to see that the Heh (10) gets broken down into an inside and an outside and the Vav (13) gets broken down into an inside and an outside. So I can't go on unless you understand what I'm teaching you here. It doesn't have to make sense. Spiritual things do not make sense to the carnal mind. We're not talking with numbers. You see, numbers exist. They're real and they exist in this plane of consciousness in our physical world. But the Hebrew letters represent spiritual concepts that exist in another world. They exist in another plane of consciousness. So the rules that apply to our mathematics here do not apply to the Hebrew letters. This is what happens in Quantum Mechanics. The same rules do not apply to Quantum Mechanics that apply to other forms of physics. There's different rules when you get into a different plane of consciousness. The rules change. It's just like what I said earlier about Ze'ir Anpin and Nukva. They're both sister and brother and husband and wife. Incest is allowed between spiritual forces. Incest is illegal and produces destructive results in the animal world and we are animals. Animals can't do it. Spirits can do it. See, this doesn't work with numbers, but it works with the Hebrew letters which are spiritual letters.

Can anybody explain this algebra? Equations are a part of algebra. Someone has told us off the tape that they don't understand this equation that I put on the board. So I'm going to go over it because from time to time we do do basic algebra here. An equation has to do with equality. The important sign in equation is the equal sign. It means, that in order for it to be an equation, whatever is on the left side of the equation must be equal to what's on the right side of the equation. One equals one, that's an equation. 2 equals 2, that's an equation. 3 equals 2; is that an equation? That is not an equation. That's not the truth. 3 does not equal 2. Now we're talking about mathematics here. So with this knowledge of the equal sign meaning equality, we can solve problems. We can say 2 plus 1 equals what?

Three. Now the numbers on the left side of the equation are different than the number on the right side of the equation, but yet the value on the left side of the equation is equal to the value on the right side of the equation. What is 2 plus 1? Three. That's on the left side of the equation and what's here on the right side of the equation? So we can say 2 plus 1 or we could make that a 3 equals 3 or we could make it 1 plus 2 equals 3 and it's still the same equation, 3 equals 3. Everybody okay?

So with this kind of formula, everything on the left must equal everything that's on the right. Looking at the board, we could say 1 plus 2 plus 3 plus 4 is equal to 1 plus 2 plus 3 plus 4 is 10. We can also say, 1 plus 2 is 3, so we could say 3 plus 3 plus 4 is equal to 10. We could also say 3 plus 3 is 6. We can 6 plus 4 is equal to 10. Everybody okay? We can also say 6 plus 4 is equal to 15 minus 5. How much is 15 minus 5? And how much is 6 plus 4? So we're saying 10 in two different ways. It's an equation as long as what's on the right side of the equal sign is equal to what's on the left side of the equal sign; it's an equation. This is a formula. Everything on the left side of the equal sign equals everything on the right side of the equal side. It's a formula which will let us solve problems. In other words, we can say, six plus X (X meaning an unknown number) equals 10. Do you think we can solve that equation? If we know that the answer is 10 and we don't know what this X is, 6 plus something equals 10. 6 plus what equals 10? You know that it's 4, but if you didn't know what the answer was, what we would do is we would say X (the unknown) equals 10 minus 6. Why? Because whatever you do to the left side of the equal sign, you can do to the right equal sign.

Let me make that simpler for you. We can subtract 6 from here and we can say X minus 6 equals 10 minus 6. What did I do? I subtracted 6 from both sides. Whatever you do on the left, you have to do on the right. I subtracted 6 from both sides and I got X minus 6. Did I do that right? Look, the general idea is to get the X alone, so we're going to add a minus 6 to both sides. We're going to have plus 6 because if there's no sign, it's a plus. Is everybody okay with that? Minus 6 plus X equals 10 minus 6. I added a minus 6 to both sides. Can you see that? Whatever you do to the left side of the equal sign, if you do the same thing to the right side of the equal sign, it will remain an equation. I added a minus 6 to both sides. So let's see what happens. Plus 6 plus minus 6 is how much? Zero. Zero plus X equals 10 minus 6 is what? Four. So the zero doesn't count. So what we have is X equals 4. Now what was our original problem? 6 plus some unknown figure equals 10. So we found out that X equals 4; 6 plus 4 equals 10. 6 plus some unknown figure equals 10. We found out that the X is equal to a 4 by isolating the X by itself. We added or

subtracted the same amount to both sides of the equation so that we could isolate the X and find out what this unknown value is equal to. Let's do another one.

5 plus X is what? How do you know the answer? You don't know what the X is. It's an unknown, so there's no way you can answer this question. The X is an unknown, it's a secret I haven't told you. I know what the X stands for, but I haven't told you. So 5 plus some unknown value is equal to 10. How are we going to find out what the X is? What do we have to do to that X to find out what it stands for? We have to get it by itself. It has to stand alone. What do we have to do to get this X to stand alone? Whatever we do, we have to do it to both sides of the equal sign. What do you have to do to get rid of this 5 here? You have to minus the 5. You want to get this X by itself, so you have to get rid of the 5. So you want to subtract the 5. Plus 5, minus 5, plus X equals and what do I have to do over here on the right side? Minus 5; whatever I do to the left side, I have to do to the right side. So plus 5 minus 5 is what? Zero plus X equals 10 minus 5 is 5. The zero doesn't count. So we have X equals 5. See, we could rewrite this original problem up here; 5 plus X equals 10. Let's rewrite it. We now know that X equals 5, so it's 5 plus what? Plus 5 equals 10. Is that right? So we found out what the value of X is? It was 5. Want to do another one? I'll just erase this.

Why doesn't somebody make up a problem for me? We have to start with small beginnings. 7 plus X equals? What do you have to do to solve this problem? What do you have to do to find out what the X is? You have to get the X all by itself on the left side. What do you have to do to get the X all by itself?

COMMENT: You have to plus the 7 and minus the 7.

PASTOR VITALE: Well, we already have a plus 7, so what do you have to do? You have to add a minus 7. So we have plus 7, minus 7, plus X equal? What do we have to do over here? So over here we have plus 7 minus 7 is what? Zero. Plus X equals 14 minus 7 is 7. So let's see if this works. Let's replace this X with a number 7. 7 plus 7 equals 14. So you know that you found the correct value of X because this equation proves out. Okay, give me another equation. 12 plus X equals what? 24. How are we going to do that? (End of Tape 1)

Tape 2

How do we find the value of this unknown? In principle, what do we have to do to solve the value of this unknown? We have to isolate the unknown. The unknown has to be by itself on one side of the equation. What is the general rule for solving an equation? We have a problem here with an unknown value, so to find out what the value of that unknown is, in general, what do we have to do? You have to isolate it. You have to get the X by itself on one side of the equation. So what are we going to do to get the X by itself? Whatever you do to the left side of the equation, you have to do to the right side of the equation. So what are you going to do to this left side of the equation to get the X by itself? You're going to say minus 12, right. We have a plus 12, minus 12, plus X equals; what are we going to do on the right side of the equation? Minus 12. So what are we going to do over here now? Plus 12. Zero plus X, the zero cancels out, is equal to 12. So now let's repeat this 12 plus X equals 24 replacing the X with a value of 12 because we just found out that X equals 12. So 12 plus 12, because we now know that X is twelve, equals 24. So we've just proven that X equals 12. Want to do another one?

16 plus X equals 32. Now in principle, what is X? It's an unknown. What is the purpose of all this? We're trying to solve this problem. What are we trying to find out? The value of X. How do we find out the value of an unknown? We have to get the X all by itself on one side of the equation. That's how you find the value of an unknown, you have to get it by itself on one side of the equation. So what are we going to do over here? We have 16 plus X equals 32. How are we going to isolate this X? If you want to get rid of 16 you have to say 16 minus 16. That's how you get rid of it. Plus X equals 32 and what are we going to do over here? You have to do the same thing on both sides of the equation. Minus 16. So X equals 16. To find the value of an unknown you have to isolate the unknown. It has to be by itself on one side of the equation and that's how you can find out the value of it. Is everybody okay?

So at the top of the board here, I just created an equation. I'm looking at our column here and we see that we had a single H (5) and all of a sudden it divided into an inside and an outside which increased the numerical value of SaG 63 by 5. So that's my equation. X divided by 2. I had a H (5) and I divided it in 2. Can you see that I had a H (5) here and now there's 2 H (5)s? Can you see that? I had one single H (5) over here on the left column and on the right column because I divided this single H (5) into an inside and an outside. I now have 2 H (5)s, one inside and one outside. So in my equation I said X. I didn't say H (5), I said X because I want to find out if this is going to work for any letter or any number so I made it an unknown value. Everything has an inside and an outside, so I took anything named X, an unknown named X, and I

divided it by 2. I divided it into an inside and an outside. Whatever I'm going to pick, dividing it into an inside and an outside, equals that same value plus itself. I had a H (5) and I divided it in half and now I have 2 H (5)s. I have 5 plus 5. I had a H (5) and I divided it into 2 and now I have a H (5) and a H (5), one inside and one outside, but they're both H (5). Can you see that? So that's X plus X, right? This X represents my H (5). I divided it in 2. Here it is right here, 1,2. There was my H (5), X, and I divided it by 2 and I got H (5) plus H (5). X divided by 2 equals X plus X. Does everybody see and understand what I did?

This is what I did. I said, H (5) divided by 2 equals H (5) plus H (5). Instead of H (5) I said X because I want to see if it would work for any value, only it doesn't work. I said, let's make X equal a simple value like number 4. See, I'm trying to prove if this formula H (5) divided by 2 equals 10. 5 divided by 2 equals 10, that's what it's saying. I shouldn't have made it a 4, I should have made it a 5. I think I made it a 4 because 5 is an uneven number. That's why I made it 4. See, we had a 5 here and we divided it by 2 and we found out that it equals to 10. We took 5 and we divided it by 2 and it equals to 10. Is everybody okay? So I just wanted to see what would happen here when we applied this formula to standard math and it doesn't work. I said let's make X equal 4. We'll divide 4 by 2 and does that equal 4 plus 4? No. Four divided by 2 is 2 and 4 plus 4 equals 8. It's not an equation, it's not equal. So it's a spiritual principle that doesn't work with natural things. It's the principle that we read about in the King James Translation. The little boy had some bread and some fishes and he divided it and it fed the whole 5,000. It's a parable, but that's the principle. You divide and you get an increase. It's the same principle with tithing and not only with tithing. You have to give away with a right heart. You can't be giving away to make money, but you give away with a right heart and you're suppose to increase. So does everybody understand what I did? So we see that this doesn't work in this world. You divide the H (5) by 2 and you get 10. It doesn't work. It just works in the spirit. It's a spiritual principle.

This is the principle of the inside and the outside. Everything has an inside and an outside. When we come back from dinner, we're going to start breaking down this SaG 63 and the Heh (10) is going to get an inside and an outside and the Vav (13) is going to get an inside and an outside. We're going to see what's happening is that Tevunah is increasing in numerical value for the purpose of penetrating into Ze'ir Anpin and reproducing the life of God in Ze'ir Anpin, the son. But you have to understand this principle of inside and outside, that everything has an inside and an outside. When we start working with insides and outsides, we're going to see a numerical increase even

though it makes no sense to your rational mind and it makes no sense in arithmetic as you know it or even higher math as you know it. We're going to be applying this Kabbalistic principle which will show us how division equals increase, how division into an inside and an outside of the letters of the Holy Name will result in an increase in the numerical value. Ultimately, we'll see how it increases into 100 actually. We won't get there today. Tevunah will be equal to 100 and Binah will be equal to 100. Now we started out with 63 with the two of them together. Binah and Tevunah together are equal to 63. We're going to find out that Tevunah alone equals 100 and Binah alone equals 100 and then there's a whole bunch of numerology mixed in.

I won't go forward until you understand every principle because everything that we learn is built on what we learned before. So you have to tell me if you don't understand it. If you think you understand it today and you come in here next week and you don't understand it, we'll go over it again because you're just not going to keep up with me if you don't understand this. So we'll go over it as much as we have to.

COMMENT: So what you're saying is that everything has to be brought to perfection and whatever is needed to make that come into play is alright.

PASTOR VITALE: Well, I wouldn't use those words, but I hear what you're saying. Whatever is necessary to accomplish the Lord's purposes will be done. If the Lord says that Tevunah is going to extend into Ze'ir Anpin and that Tevunah is going to increase into the numerical value of 100 and Binah will increase into a numerical value of 100, whatever needs to be done will be done to bring to pass the word of the Lord. I think that's what you were trying to say, even though what's done makes no sense to the carnal mind at all.

COMMENT: So in other words it's a continuous strengthening to bring it about, a reinforcement.

PASTOR VITALE: If that's how you see it. Whatever words you need to understand it, that's what you need, so long as you've got it right, however God quickens it to you.

The crux of the issue is that it makes no sense to the rational mind whatsoever. What you're getting out of this right now is an ability to flow in your thoughts in the spirit. Now most people have minds that are very rigid. You're brought up in a certain way and you think a certain way and it's very threatening to see all of your norms coming apart at the seams. It's threatening to your carnal mind. It's not threatening to Christ. This is an

exercise that's going to free you up from the rigidity of your carnal mind. See, in this world it's good to have a carnal mind that says this is the way things are and this is the way it should be and this is the law. It's good in this world. We shouldn't break the law. You should keep the law, but when we start getting into spiritual things, you have to get out of this mentality. If you can't get out of this mentality, you are not going to flow in the spirit. So there's a very real productive reason for following these exercises, especially for those of you here. I've told you many times, you've got this rigidity in your mind which served you very well in your life in this world, but now it's become a hindrance to you. It's become a hindrance with your pursuit of spiritual things. So this kind of exercise here is going to break up all that mud that's clogging up your ability to be spiritual.

Actually, something very similar to this is going on in the world today, except it's not positive. We see all the rules coming down. Young people are fornicating, people getting divorced, adultery, all the rules are coming down. It's the same thing that I'm talking about here, only it's affecting people in an ungodly way. We're not suppose to be breaking down the moral law. We're suppose to be breaking down the carnality of our mind and the way we think concerning spiritual things. We're not suppose to be breaking all the laws of the land, which is what is happening in the country and in the whole western world. So you see we're really going into a new age, but it's a negative thing in the natural, yet it's a spiritual thing in the spirit. I praise the Lord a lot for my life here and for everything that I have and for the privilege of understanding this Doctrine and even being a teacher of it. But of course, I do have problems in my natural life, as most of you here know, and I don't know where this tape is going. I just have problems in my natural life that exist because of this glorious walk that the Lord has given me. Nothing is perfect. When I talk to the Lord about it (not to complain, but just to get it off my chest) He tells me time and time again, I as a woman could never live like I'm living or do what I'm doing if it were fifty years ago. The world was much simpler fifty years ago. My lifestyle wouldn't be acceptable fifty years ago. I would be gossiped about and talked about. Here, nobody cares. There's single women that live alone all over the place. Nobody cares and it's accepted. Fifty years ago, even if you were leading an impeccable moral life, a single woman living alone would have everybody watching and talking about her. It was just totally unacceptable. So I'm living in this age where I see a lot of things that are very grievous to me, but this is the age where I can do what I'm doing and I thank God because women were not allowed to study Kabbalah in the Jewish community. So I'm doing all kinds of things that are not usually done and I

have to be living in this time to do it. So praise the Lord, we're going to break for dinner now. Amen.

Welcome, we're back from dinner. So we now know that everything has an inside and an outside. Every Hebrew letter has an inside and an outside and when we start dealing with the inside and the outside of a Hebrew letter, what happens to the Hebrew letter?

COMMENT: It doubles.

PASTOR VITALE: Right, it doubles in numerical value. According to spiritual or Kabbalistic principles, we can separate the inside and the outside of a letter and we could make one a part of Tevunah and the other a part of Binah. Okay, now this is the next step in our study of the descent of Tevunah into Ze'ir Anpin for the purpose of what? What is the purpose of Tevunah descending into Ze'ir Anpin?

COMMENT: Tevunah descends to bring life to the body.

PASTOR VITALE: Amen. Tevunah is the lowest level of the head. Who's the head? There are three parts to the head.

COMMENT: Keter, Chokhmah and Binah.

PASTOR VITALE: Excellent. The lowest of the three parts of the head is who? Is it Keter, Chokhmah or Binah? Which is the lowest or which is the closest to man?

COMMENT: Binah is the closest to man.

PASTOR VITALE: Yes, and Tevunah is the lowest part of Binah. Binah or SaG 63 is the Holy Name that's associated with Tevunah. The Holy Name is YHVH and that last H in SaG 63 is Tevunah. That last H is Tevunah. So Tevunah is the lowest part of Binah and Binah is the lowest part of the head, so Tevunah is the lowest part of the whole head.

I ran into a problem here. I see a mistake that I've been making and I don't know how to correct it at this time, so I just have to tell you the truth of what happened. I've been teaching you that Tevunah is connecting the head to the body and I now realize that that's an error. We're not talking about the body yet. We're still in Adam Kadmon's head. Look, the breaths of Adam Kadmon's ears descend into Adam Kadmon's nose and eventually meet up with the

breaths that come from Adam Kadmon's mouth. We're dealing with his head now. Ze'ir Anpin does not exist above the World of Emanation, which is below Adam Kadmon. There is no Ze'ir Anpin within Adam Kadmon's head. Ze'ir Anpin is his body, which is the World of Emanation. I've been struggling with this for weeks now. Ze'ir Anpin is Adam Kadmon's body in the World of Emanation. Isaac Luria is teaching this descent from the ears into the nose by saying that the nose, which is the Vav of SaG 63, is Ze'ir Anpin.

This is what has been confusing me and I know you're all confused now. (Laughter) I'll tell you again that what we've been talking about all these weeks now is the descent of the breaths from the ears into Adam Kadmon's nose. The Lord wants us to understand this, according to the way he's teaching it through Isaac Luria, our teacher. It's Jesus Christ teaching us through Isaac Luria of course. He wants to explain to us how the breaths of the ears descend into the nose. The teaching method that Isaac Luria has used is to say that we're going to treat the nose, which is equal to the V of Adam Kadmon's head, as if it's Ze'ir Anpin. Adam Kadmon is the Inclusive Name and we're going to treat this V as if it's Ze'ir Anpin because that's the method that we're going to use to explain how the breaths from the ears go down to the nose. But it's not the attaching of the head to the body because we're just talking about getting the breaths of the ears into Adam Kadmon's nose. We're using the term Ze'ir Anpin, but it's really not the attaching of the head to the body. Are you following me at all?

Adam Kadmon's body is the World of Emanation. This is what I've been stumbling over for weeks. Adam Kadmon's body is the World of Emanation, so we are not talking about the breaths of the ears going down to the World of Emanation. We're talking about the breaths of Adam Kadmon's ears descending into the nose. For some reason, the method that's being used to explain to us how the breaths are getting from the ears to the nose is by calling the nose Ze'ir Anpin. You're all looking at me and I don't know how to make it any clearer than that. That's what they're doing. I made a mistake. I was teaching you that the descent of Tevunah into Ze'ir Anpin is the attaching of the head to the body and I now realize that it's not the attaching of the head to the body. It's the descent of the breaths of the ears into Adam Kadmon's nose. So that we can understand this descent, the teaching is that we're going to look at the nose as if it's Ze'ir Anpin. So it's not the attaching of the head to the body. Do you understand what I'm saying at all? I made a mistake and as I said, I've been stumbling over this descent of Tevunah into Ze'ir Anpin for weeks. If you look at my earlier messages, I even say it's the descent of the breaths of the ears into the World of Emanation because I keep getting

confused over this, but the Lord just straightened me out. I hope this is the last time. We're talking about the descent of Adam Kadmon's ears into Adam Kadmon's nose. You've heard me say it's the attaching of the head to the body and I was mistaken. So I just hope I haven't confused you too much. I'm sorry, but this is the best I could do to straighten it out.

Now really what we're talking about here is the God equivalent of Nebuchadnezzar's statue. Nebuchadnezzar's statue is the counterfeit of what we're talking about when we talk about Adam Kadmon's head. The head is the most important part of the body. I don't know how long we'll be studying the head. There is another book that I have really not started to teach you from yet. I just made a few comments from the foreword, but we really haven't gotten into the book. It's called Kabbalah Unveiled. It's just pages and pages and pages talking about Adam Kadmon's beard. So there's a great deal of power in his head. As I told the people here off the tape earlier, the breaths of Adam Kadmon's ears flow down and form his beard. So the beard of Adam Kadmon is SaG 63. What I'm trying to tell you is that I'm teaching you as I learn, so I don't know what the end of all this is. I'm just telling you that it looks like the majority or a great part of the power of Adam Kadmon is in his head. I won't really know what's in the rest of him until I get to that part with my studies. But I see a tremendous tremendous emphasis on the power that's in his head. It's the power of the Ayn Sof or the lights of the Ayn Sof that enters into Adam Kadmon and then comes out of Adam Kadmon as breaths and some of it comes out of him as lights. At the moment I don't even know the difference. There's a chapter called The Breaths That Come Out of The Ears and the Nose and the Mouth, that we're studying now. The next chapter, because I'm ahead of you all, is talking about the lights that come out and I don't know the difference between the breaths and the lights yet. So I'm sorry if I've confused you, but all I could do is make the correction and go forward from there.

So the descent of Tevunah into Ze'ir Anpin is not the attaching of the head to the body. We're talking about the descent of the breaths of Adam Kadmon to the lower parts of his head. So what is the function now? I've been quizzing you and asking you what's the function of SaG 63 as we're now studying it and I've told you that the answer is to attach the head to the body and now I have to tell you that that's wrong. I can't scratch all the tapes that I made a mistake on. So what is the purpose of the descent of Tevunah into the nose of Adam Kadmon? All I know is that the power of the Ayn Sof wants to spread out. I don't have any more of an answer than that, except that Adam Kadmon is a giant spiritual man. He's a giant spiritual man and we are the cells of his

body. We are a part of him. That's all that I could tell you right now. I'm sorry if I confused you and we'll just go on from here. Does anyone want to say anything to me? We're dealing with the head and we're going to be on the head for weeks and months (laughter) as I look at the book ahead of us. Now of course, on the part previous to this, I read the titles of the different volumes of The Tree Of Life. This is volume 1 and it's The Palace Of Adam Kadmon. So the subsequent books may very well talk about the body of Adam Kadmon, but it looks like The Tree Of Life has mostly to do with his head. That's the way it looks to me now. I hope you can roll with this.

Okay, we're going on with the inside and outside. This is still review. We're on drawing #7 and I've shown each of the four letters of SaG 63 with an inside and an outside. The Yod (20) has an inside and an outside. The Hey (15) has an inside and an outside. The Vav (13) has an inside and an outside. Now we've already broken down the final Hey (15) into a Heh (10) and a H (5). Each of the Heh (10) and the H (5) have an inside and an outside. Is everybody okay? Drawing 7b, the top part is exactly the same as to the left. Now of course, Binah is the right ear and Tevunah is the left ear. We're working basically with Tevunah. I've just drawn the whole thing so that you could just see the whole thing in perspective. But we're just dealing with Tevunah in Drawing 7a, 7b, 7c and 7d. In 7b, I want you to come down to Tevunah and we see the Heh (10) has an inside and an outside, but the H (5) inside is now above the line, but the outside of the H (5) has gone down into the nose of Adam Kadmon. When we deal with it, we're going to deal with it as if it's Ze'ir Anpin. That's a confusion to you, but try and put that aside for right now.

So we see the inside and the outside of the lowest H (5) of Tevunah has separated. The inside of that H (5) is above the line in Adam Kadmon's left ear and the outside of that H (5) has descended into Adam Kadmon's nose and the curtain separates the ear from the nose. 7c, working down at the bottom of the board again, we see the Heh (10) is still an inside and an outside. Actually, this 7c drawing is the same as 7b except that I have a notation here telling you that this inside of the H (5) cannot remain without an outside. It's like saying the palm of my hand cannot be separated from the back of my hand. Now of course, we see that the outside of the H (5) is alone, so I can't really explain that to you right now, but this inside cannot be alone. I guess I can explain it to you. The outside is the vessel and the inside is the inner light. So the vessel can remain alone, but the inner light cannot remain alone. A cup can remain alone, but the water that's in the cup cannot remain alone; it will fall down. So the inside cannot be alone. Now remember, our intention is to

get the breaths of Adam Kadmon's ears down into his nose. Why, you may ask. Because generally speaking, the light or the breath that comes from the Ayn Sof is descending throughout Adam Kadmon so that all parts of the body can be nourished and receive life.

So now on 7d, I didn't even redraw everything. I just said the same thing. The upper part, the Yod, the Heh and the Vav is all the same, but we see in 7d that we took the outside of the H (10) and attached it to the H (5). On 7d we have a Heh (10) that's alone on the inside. The inside of the Heh (10) is alone and we took the outside of the Heh (10) and attached it to the inside of the H (5) so that the H (5) is not alone. Now what's happening here is that everything is moving down. That's what is happening here. Now we have a problem because what is below cannot be smaller than what is above. The foundation cannot be smaller than the building because the building will not stand. So we add a 5 to the inside of the H (5) and you see in 7b we have H (5) plus 5, the inside of the H (5) plus 5. So now we have a numerical value of 10 as the inside and a numerical value of 10 as the outside. Now this may be confusing, but remember everything is backwards in the spirit. It seems to my carnal mind that a 5 should be able to fit inside a 10 because the 5 is underneath the 10, but the 5 is the inside. It's just backwards. Let me try again. We have a H (5) which is an inside and a H (10) which is an outside. So if you're not looking at the words, inside and outside, I can say to you, the H (5) is underneath the Heh (10) and you could understand that a 5 cannot be a foundation for a 10. The foundation cannot be smaller than what is resting upon it. Is everybody okay with that?

What's confusing is that the H (5) is the inside and the Heh (10) is the outside. So if the outside is 10, why can't a 5 fit on the inside of an outside that's 10? When I asked the Lord that question, His answer was everything is reversed in the spirit. That's all that I can tell you now. This H (5) which is an inside cannot remain alone, but we took the outside of the Heh (10) and attached it to the inside of the H (5) and the rule is that what is above cannot be greater than what is below. So even though the outside is above and the inside is below, the rule is what is above cannot be greater than what is below. So that which is below expands just like water would move out if you had water in a small cup and you were able to expand the cup. The water would just move into all the crevices of the cup. So the inside of the H (5) expands by 5 so that we have 10 on the inside and 10 on the outside, 10 on the inside of the H (5) and 10 on the outside of the Heh (10). We now have an inside and an outside, a palm and the back of the hand together and they're both the same size. What we're doing is that everything is moving down so that the breaths from

Adam Kadmon's ears can get into his nose. Let me put it to you another way. The breaths of Adam Kadmon's ears are understanding. Binah is understanding and that is the neshamah, the intellectual spiritual soul that wants to come down and nourish the soul. Remember there are five aspects of the soul and we're just dealing with three of them here. The neshamah is the intellectual soul that you need to connect to Binah, who is our life, and that's the Lord Jesus Christ to us.

The nose is associated with the ruach, the spirit, and the mouth is associated with nefesh, our animal nature. So another way to put this, which makes more sense, is that the breath from Adam Kadmon's ears, the neshamah, the intellectual soul that has the ability to join with Binah is moving down and giving that level of life to the nose which is ruach. Now try and think of it this way, that there are beings who exist on the level of Adam Kadmon's ears and there are beings who exist on the level of Adam Kadmon's nose. So the beings, just like human beings are higher than animals, the strength of the neshamah is being given to those that only have the ruach. I think I'm getting tired. I didn't do this very well. Let me try again. Just like there are human beings who know about Jesus and have reconciliation and there are human beings who don't know about Jesus and they're not reconciled. We are trying, as the Lord leads us, to impart what we have to other people. It's the same thing as saying we're the people that have a neshamah. We have to have a neshamah to be understanding this. Those of us that have an intellectual soul, we are trying to impart to the people who only have a ruach. They're on the level of ruach. They're not on the level of the neshamah. We want to impart to them what we have. So there's a company of people that's on the level of Adam Kadmon's ears. They have understanding (that's us) and there's another group of people that are on the level of Adam Kadmon's nose. They have spirit, but they don't have any understanding like the rest of the church. So that's what we're talking about. We're talking about getting the understanding of Adam Kadmon's ears down into his nose.

Now remember, Paul taught us that we're all members of the body of Christ. One is the finger, one is the hand and one is the ear. We're the ear company and there's a nose company. They're the people that have the Holy Spirit, but they don't have the understanding. So that's the practical application of this. The Malkhut of Adam Kadmon's Binah is descending into the nose. That means she's giving away of herself and she's going to have to be replenished. Brethren, this is the spiritual principle of tithing, not only of tithing, but just being a giving person. You give away and you get back. You can't be giving away with a motive to get back. If you give away out of a giving heart or

because the Lord tells you to do something, you cannot be left without what you need, if you're giving away for the right reasons. If you're a generous person, you must also be a responsible person. You can't be giving all of your money away and expecting the Lord to replace it. You have to be giving with wisdom and ideally as the Lord leads you. You can never out give yourself because there is a law of sowing and reaping. This is what is happening here. Tevunah is giving of herself down to the nose. I don't know about you, but it helps me to think of it as two companies of people who have understanding as we do and people who don't have understanding. We give, we give, we give, and I'm at that place right now that I'm all given out. I told you off the tape, I'm just drained. I'm just drained. At some point the Lord Jesus Christ must replenish me. He must because it is the law of sowing and reaping.

I've given all that I have to all of the disciples here and I'm just walking around like a zombie. I don't want to say I'm a half zombie. That's my carnal life. Spiritually, I'm soaring, as you can hear. But my physical and emotional life is so lacking right now. I'm just holding on because I must reap what I have sown. I've given everything I have to the work of the Lord and who could fill me? Brethren, who could fill me? Can you fill me? Who can fill me? Look at what I'm giving away to you. There's only one person that can fill me and that is the Lord Jesus Christ. I'm waiting for Him to pour into me because sometimes I feel like I'm dying and I probably am. My carnal mind is probably dying. He's the only one who can fill me. I don't even pray about it any more. I don't know anybody else on this earth that can fill me. You think that's pride, that's your problem, because this is not pride. I have given out everything that I have to give. Everything that He's given me, I've given to you and I've given of my own strength everything that I have. He's got to fill me. So I'm waiting for that outpouring that's going to replenish me and strengthen me and also raise me up to a higher plane. Seriously, my mind is just exhausted. So it's got to come. I've got to hold on. If I don't faint (and I won't, Lord willing) there has got to be a tremendous outpouring of nourishment to my mind, to my emotions, to my personality, to my physical body, and to every part of me that's just exhausted from my service to the Lord. It has to come. It must come because God is not a man that He should lie.

So this is what we're looking at over here. Tevunah is giving of herself to the nose company. I want to tell you that I didn't think of this until right now. But if you want to say that I'm Tevunah, then I'm the one with the understanding to everyone that I'm teaching. I'm giving to the company of Christians believers that have been without understanding. I'm giving you everything that God has given me and Tevunah will be replenished from above. The outside of the Heh

(10) is now joined to the inside of the H (5) and you can't have a Heh (10) joined to a H (5) so the H (5) has to increase to line up with the Heh (10). So we now have the numerical value of all of SaG 63 increased by 5. Look at drawing 7c. 20 for the Yod, 15 for the Hey is 35, 13 for the Vav is 48 and 10 for the Heh is 58 and 5 for the inside of the H is 63. We have this extra 5 down here. So it's 63 above the line. We're not counting the outside of the H (5). 20, 35, 48, 58, 63. So we have 63, SaG 63 above the line, even though 5 went down below because the inside of the H (5) stayed above the line. That's in 7c. In 7d, we now have added 5. So we've got 20, 35, 48, 58, 68, 78. You see, the Heh (10) now has divided in half. We've got a Heh (10) here and a Heh (10) here and we've added 5 to the H (5). So we've really added 15 if you could see that.

Can everybody see that, that the Heh (10) has now divided in half, so we have 10 more points from the Heh (10) that's now divided in half. The inside is 10 of the Heh (10) and the outside is 10 of the Heh (10) so we have an additional 10 points there. Can you see that? Then we added 5 to the H (5) so we've really added 15 points. Now this whole section down here which is Tevunah, was originally 15. Tevunah was originally 15. Actually it was an Hey (15) originally and now it's 20. I'm sorry, now the numerical value actually comes to 30. Looking at 7a, looking down at Tevunah, we originally had a Hey (15). The numerical value is Hey (15). On 7a, we've broken that down into a Heh (10) and a H (5) but the numerical value was Hey (15). Now over here in 7d, that Hey (15) has increased to 20; Heh (10) the outside and H (5) plus 5 has increased to 20. Now we do have an additional 10, the inside of the Heh (10) but I think we're going to deal with that on Thursday because I'm losing everybody including myself.

Okay, so our textbook, The Tree Of Life, says that this H down at the bottom, the outside of Heh (10) plus the inside of H (5) plus 5 is called the first 20. That's the first increase from 15 to 20. Ultimately, we will see that Tevunah is 100 and Binah is 100. That's the first increase. What was Hey (15) is now H 20. Is there anybody who doesn't understand how this happened? There's two principles here. Everything has an inside and an outside and we split the H (5) and the Heh (10) we split into an inside and an outside. So actually the H (5) has doubled. The H (5) has tripled. We split the H (5) into an inside and an outside and then we just made it 5 points bigger and the Heh (10) we split into an inside and an outside. So there's two principles here. Everything has an inside and an outside and when we're dealing with insides and outsides, the numerical value of the letter that we're dealing with doubles. Is everybody okay with that? The second principle is that which is above cannot be greater

than that which is below. That which is below cannot be smaller than that which is above, so as everything moves down, if that which is on the bottom is smaller, we just make it bigger. Well that makes sense, doesn't it?

This keeps coming to me as a financial thing. I hope this is the mind of the Lord. I'm going to choose to believe this is the mind of the Lord. This is the spiritual principle behind giving. This is the spiritual principle behind it, that when you give out, that you're lacking something and something has to come down from above to increase you or what's in you has to increase. Okay, I've got two principles coming to me here right now. I'm trying to end this message because I'm going out in the spirit myself. I've got two principles coming. It's a spiritual principle and it's a financial principle. The spiritual principle is that as you give out, as you give yourself, as you submit to these studies, as you do everything you can to understand, if your mind is too small to understand everything that I'm dumping on you, what must happen to your mind? What must happen to your mind?

COMMENT: The Lord has to enlarge our minds.

PASTOR VITALE: Your mind has to be enlarged. It has to be enlarged. If what's coming at you is greater than what is within you, if I'm coming from the outside and Christ in you is on the inside, Christ must expand to meet what I'm dumping on you. Hallelujah.

I also see this as a financial thing. If you give with a giving heart, you must be replenished because what is in your life and what is in your heart cannot be smaller than that part of you which moved upon you to give, if you can hear that. Remember now, whatever we teach here, that's what comes to pass in our lives. This is an old principle. I learned this from my teacher. If a Pastor preaches faith, faith is built up in the congregation. If the Pastor teaches healing, people get healed. If the Pastor teaches deliverance, demons will probably manifest and people will get delivered. Tonight, what was just revealed? What just came forth here tonight? The promise of what? What did I just tell you and promise you by the word of the Lord? What are we promised?

COMMENT: We're promised that our understanding will be enlarged.

PASTOR VITALE: Yes, your understanding will be enlarged to receive what I'm pouring on you. What was the second thing that just came forth by the Spirit as a promise? The promise of increased finances for those who have given with a giving spirit. Why are you giving? Because you think it's right or because you believe the Lord told you to give it. So two promises have come

forth here tonight by the Spirit as we studied this complicated doctrine. I just remind all of you again, who are struggling, this complicated doctrine is producing spiritual change in our lives. Your carnal mind may not be able to see it, but this is what the Lord has been telling me for months, stay with it, submit yourself and open your heart. I can't explain it to you, but what we're studying here is happening to us.

Right now we're studying about increase. We're studying about understanding of the neshamah coming down into our spirit, the understanding of my neshamah coming into your spirit, that's what we're talking about. We're also talking about every empty space being filled up, wherever there's an emptiness that must be filled up. Actually, there were three promises that came forth tonight. I must be filled up. God knows I must be filled up and He's the only One that can fill me. I believe there's not a man on the face of the earth that can fill me. He must fill me and He will. So three promises came forth and I don't know if anyone here has any financial need or not, but I wouldn't mind a raise, so I hope that was for me and I'm not ashamed to say that. Anybody have anything to say?

COMMENT: I keep hearing that Jesus was crucified outside the city. I'm not even sure that's a scripture. It's been so long since I've been in the King James.

PASTOR VITALE: I think He was crucified outside the city. That's interesting that you said that because I think that what it probably means is that at some point we know that the head separated from Him because He would not have been able to die if the head did not separate from Him. So when He was crucified, He was outside the City of God and the City of God is the heavenly constellation. So He had to be separated from the City of God in order to die. The City of God is the collective Ten Sefirot connecting to our humanity through which sefirah? Which sefirah connects to our humanity?

COMMENT: Malkhut?

PASTOR VITALE: No, we are Malkhut. Malkhut is in us. We are the female. So which sefirah connects to Malkhut? Anyone want to try?

COMMENT: Yesod?

PASTOR VITALE: Yes, Yesod. Adam Kadmon's Yesod connects to Malkhut. We're the female. Actually, it's the Yesod of Ze'ir Anpin connecting to Nukva in us. That's the marriage. That's the marriage that we're waiting for; Yesod.

So that connection was broken in Jesus so that He could die. Therefore, He was crucified outside of the Holy City because when Adam Kadmon's Yesod is connected to Malkhut in us, we enter into the city. That's how we enter into the city. This is so exciting. Anybody else? Did I put what came forth, when we were off tape, about Adam Kadmon's beard on this tape? It's just a little aside, that as I study ahead of you in The Tree Of Life, I now understand that Adam Kadmon's beard is SaG 63. This is what The Tree Of Life teaches us, that the breaths of Adam Kadmon's ears come out of his ears and travel down the side of his face and form his beard. That's what the book says. This is basic classic Kabbalah. Someone brought up the scripture concerning Jesus, that they plucked out the hairs of His beard. They plucked out SaG 63. They broke His connection to SaG 63. So the neshamah, His intellectual soul was separated from His human spirit and that's how they killed Him. You see, they couldn't kill Him so long as that connection was there. Praise the Lord. Wow, we just have such wonderful things ahead of us to learn. It's very exciting. Anybody else? Any questions, any comments? Well, God bless you all. May the promises that came forth tonight of being spiritually enlarged and spiritually filled, that there should be no empty spaces in your life, that you should be lacking nothing spiritually, nothing emotionally, lacking nothing intellectually, that you should be lacking nothing materially, as God sees your need.

I just pray that that comes to pass for all of us, for everyone in the ministry and that we should be lacking nothing physically. We should have good health and we should prosper in all things because of our relationship with the Lord. I pray for all of these good things for everyone hearing the tape or reading the transcript and for everyone's physical and extended families and everyone that we know we cover and there are those that we cover that we don't even know that we cover. We just pray these blessings upon all in the Name of Jesus. Amen.

10/26/01mjs