



# **RIGHTEOUS JUDGMENT, THE GATEWAY TO GOD**

**An Edited Transcript of Christ-Centered Kabbalah  
Message # 535**



For My Parents  
Louis and Evelyn Goldstein



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## RIGHTEOUS JUDGMENT, THE GATEWAY TO GOD

**Is an Edited Transcript of CCK Message #535.**

### **Righteous Judgment, The Gateway To God**

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# **Righteous Judgment, The Gateway To God**

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# Righteous Judgment, The Gateway To God

We had gotten into a discussion of the names of God, and we had said that the name of God, Adonai, is associated with the tenth Sefirot called Malkhut. I think I may already have mentioned to you that the term Shekinah which is a Hebrew word, comes from the Old Testament. Whenever I've heard it referred to in the church, it is the Shekinah glory. The Shekinah is a sub-name or a sub-Sefirot of the Malkhut of Adam Kadmon, and I've drawn on the board for you just a series of lines indicating the tenth Sefirot and showing you that the tenth Sefirot is Malkhut with Adonai, the name of God associated with Malkhut, and then I have a series of lines here to show you that there are ten Sefirot under Malkhut.

As I have explained to you on other messages, this goes on ad infinitum. The creation is infinite within the bounds of the empty space that we exist in, and, actually, that sounds like a contradiction to say that the creation is infinite within its finite parameters, but we can understand this because we have preached, according to the Doctrine of Christ that there is an infinity in this world. There is an immortality in this world, but the immortality of this world will come to an end when Jesus Christ rolls up this age and disposes of it.

So there is an infinity and an immortality that will exist until it is interfered with. The infinity and the immortality of

the Lord Jesus Christ can never be interfered with. What we are doing here is we are interpolating the doctrine of two Kabbalistic writers that lived a couple of hundred years apart. Of course, Isaac Luria is the more recent Kabbalistic writer as opposed to Rabbi, I can't pronounce this rabbi's name, I am probably pronouncing this name wrong, but it is Rabbi Joseph Gikatilla. He is Hispanic so the double L is pronounced like a Y. Rabbi Gikatilla, at least from the books that I'm reading right now, is talking about the subdivisions under Adam Kadmon's Malkhut.

The first ten Sefirot that I show you here are Adam Kadmon's Malkhut, and under Malkhut is another ten Sefirot. Actually, under each of these ten Sefirot there is another ten Sefirot, and under each of those ten Sefirot is another ten Sefirot, and it goes on ad infinitum.

So right now, we are dealing with the Malkhut of Adam Kadmon, and we are looking at the ten Sefirot that exist underneath the Malkhut of Adam Kadmon. If you are not following me, wave at me.

Now, Rabbi Gikatilla talks about the Shekinah, and this is what he says. He talks about Shekinah in relation to Adonai and Malkhut, and he says that Malkhut, let me say it this way. Rabbi Gikatilla says that Adonai is the lowest level of the unity of God. And you may remember that every one of these ten Sefirot has a name of God associated with it. What is the name of the first Sefirot? Anybody remember?

**COMMENT:** Keter.

**SHEILA:** Does anybody remember the name of God that's associated with it? The name associated with the first Sefirot, Keter?

**COMMENT:** Wisdom?



**SHEILA:** No, that's another Sefirot, but there is a name of God associated with each Sefirot.

**COMMENT:** Crown?

**SHEILA:** Well, crown is associated with Keter, but the name of God that's associated with Keter is?

**COMMENT:** Eyn Sof?

**SHEILA:** That's all true. Ayn Sof is associated with Keter, but as far as the name of God that's associated with Keter, it is I AM.

The Hebrew word is Ehyeh. I don't know if I am pronouncing that right. That is a little awkward from an English point of view. This is Keter up here, and it is associated with the Hebrew word Ehyeh, and that means I Am. That's the I Am that appeared to Moses, the highest Sefirot appeared to Moses, I Am.

The next Sefirot, let's do a body ministry here, can anybody give us the second name? I would like everybody to try.

**COMMENT:** Chokhmah?

**SHEILA:** Yes, I don't know how to pronounce it any more than you do, so we will say Chokhmah. And what is the name of God associated with Chokhmah? Does anybody know? Jah or Yah. It is a form of Jehovah. And the next Sefirot down, does anybody know the name?

**COMMENT:** Chesed?

**SHEILA:** No, that is not the next one down.

**COMMENT:** Binah.

**SHEILA:** Binah, yes. Does anybody remember what Binah means?

I should put this over here. Chokhmah means what?

**COMMENT:** Abba.

**SHEILA:** We are not talking about the Partzufim right now. We are talking about the attributes of God, and you had mentioned it before.

**COMMENT:** Chokhmah is wisdom?

**SHEILA:** Yes, Chokhmah is wisdom. I will just write it on this side here.

**COMMENT:** Binah is understanding?

**SHEILA:** Yes, Binah is understanding. That's right.

Does anyone know the name of God associated with Binah?

**COMMENT:** Gevurah?

**SHEILA:** No, that is a Partzuf also. We are not doing the Partzufim now. The name of God is El.

The next Sefirot, does anyone know the name of the next Sefirot?

**COMMENT:** Chesed,

**SHEILA:** Chesed, that's right. And Chesed means? Anybody?

**COMMENT:** Grace.

**SHEILA:** Grace, yes. And does anyone know the name of God associated with Chesed? I think this is Jehovah.

I think it is the Tetragrammaton. Check your notes. If I'm wrong, tell me. After Chesed comes? Anybody?

**COMMENT:** Gevurah,

**SHEILA:** Gevurah, that's right, and Gevurah means?

**COMMENT:** Might.

**SHEILA:** Might. And the name of God associated with Gevurah? I think it is Elohim. After Gevurah comes? Anybody that has the answer?

**COMMENT:** Tiferet.

**SHEILA:** Tiferet, OK. Which means?

**COMMENT:** Beauty.

**SHEILA:** Beauty

**COMMENT:** White Throne Judgment.

**SHEILA:** Right, God calls righteous judgment beautiful. Or it is the righteous judgment that makes us beautiful. The beautiful person is the person whose carnal mind is under the authority of Christ Jesus. And the name of God associated with Tiferet? (Comment cannot be understood) I don't think so, I am pretty sure that Tiferet is....you have the microphone, OK.

And after Tiferet comes?

**COMMENT:** Netzach.

**SHEILA:** Right. And Netzach means?

**COMMENT:** Overcoming power.

**SHEILA:** OK. I'm going to put down victory because I'm out of room here. Let me just draw a line down here. And the name of God associated with Netzach? I think that is Elohim again. I'm going to do my best, and then I'm going to check it before we do the picture. And after Netzach we have?

**COMMENT:** Hod.

**SHEILA:** And that is identity with God, right. And then we have the last one, the ninth one?

**COMMENT:** Yesod.

**SHEILA:** Yesod, and that is?

**COMMENT:** The male.

**SHEILA:** The male. Of course, then comes Malkhut with Adonai. Does anybody know the name of God associated with Yesod? El Chai or El Shaddai. I'm not sure which one is associated with Hod, so let's put this on hold while I check these names out.

Just by way of review, Keter is usually designated as crown. What that means is that Keter is intimately associated with the Eyn Sof, and Keter does not have much communication with mortal man, according to Kabbalah, but we know that the Lord Jesus Christ is Keter to us. The truth of our condition is that the average Christian doesn't have that much to do with the Glorified Jesus Christ. Our relationship is with Christ Jesus, the Son of the Glorified Jesus Christ that's in our own heart, you see. And we have much more to do with Christ Jesus that we have to do with the Glorified Jesus Christ, but we do have access to the Glorified Jesus Christ through His Son who dwells in us.

The Jews of the Kabbalah had access to Keter also, but it was an involved process to get up to Him. Mostly, it is Adonai that deals with man. I don't really think that the

average Jew had the experiences that we are talking about here. I think that the rabbis did, the rabbis had it, and maybe in that period of time when Israel was married to Moses, maybe the average man had it, but I don't really know. Or in the days of Elijah when Israel was married to Elijah or when Israel was married to Elisha, in those three periods of time. But I really have my doubts that the man in the street had this kind of anointing that we are talking about here which is available to everybody today through Christ Jesus. But the truth is that, even in the church, very few people have the relationship with Christ Jesus that we are talking about here.

The truth of the matter is that whatever Jews, if there are any, that have this intense relationship which would be with the Spirit of Elijah because they don't receive Jesus. It is the same spirit, they're just calling Him Elijah because Elijah incarnated Jesus so they are the same person. But whatever Jews, if there are any today, that have this intense relationship with Elijah that they can make contact and have a relationship with Keter, plus whatever Christians there are today who can make contact with and have a relationship with the Glorified Jesus Christ... now brethren, the Holy Spirit is not the whole man. The Holy Spirit is just the arm of Jesus Christ. It is just His grace. He's offering a hand of reconciliation to mortal man, but it is not a relationship with the whole man because a relationship with the whole man results in the person being completely possessed by that whole spiritual man, and this is not the case with the church. It is not.

So the Lord was talking to me about this today. You take whatever few people in the church that have this intense relationship, Christ Jesus must be formed in them first, and they must be giving up, dying to their carnal nature, and living out of Christ Jesus, and when Christ Jesus in them has this intense relationship with the Glorified Jesus Christ, they have become a true Jew. And whatever true Jews exist today that have this relationship through the Spirit of Elijah, I don't know if there are any, or whatever. That is the Israel of God.

The people that Christ Jesus is formed in and who are mature enough to be giving that personality an on-going relationship with the Lord Jesus Christ, this is the true Israel of God. I don't think there are very many as far as the church goes. If there is anyone else in this position that we are in, I gave up praying about it. I don't know, those of us that follow the Lord in this path. I asked the Lord today that there has to be a lot of Jews studying the Kabbalah because all the materials are available, and I said, Lord why aren't they ascended or maybe they are ascended, and I don't know? I don't know. But everybody is still dying, I know that. I know that everybody is still dying. Praise the Lord.

So the first Sefirot is Keter. And I do believe that the Jews have to accept Jesus as Savior, even though if they are spiritual Jews, they have a relationship with the Spirit of Elijah, and the Spirit of Elijah is the one who incarnated as the man Jesus. So they are really the same person in two different generations. So the Jew is reconciled to God through Elijah, but I do believe that to enter into eternal life, to avoid death, they are going to have to receive Jesus as Savior because that's the condition that Elijah is in today. I believe that Jews who pursue the Spirit of Elijah through all of the teachings and studies in the Old Testament and everything that they have, and those Jews that enter into a spiritual and emotional relationship with Him, that they are very blessed people. However many of them there are, I don't know, but you must understand, and that's what this message is all about, and I may even give it a different name when we finish.

What is message is all about is righteous judgment. There is no way you can enter into the promises of the Scripture or the promises that are given to us through the Doctrine of Christ without righteous judgment. What I'm telling you right now is just a lead up to what I want to show you that I found in the Kabbalistic literature. It is exactly what we are doing here. I've been teaching you Kabbalah before I ever opened a Kabbalistic book because there is only one God.

It is the same God, and He's got the same message, and the message is, your sins are to be judged every day.

Why? So that Satan should not have an opportunity to take advantage of you because, for people who are in denial, for people who cannot see their sins, Satan will take advantage of you, and this activity will separate you from the Holy One who wants nothing more than to marry you, be close to you, and manifest His holiness and His righteousness through you which has a double effect. The purposes of the Lord Jesus Christ will be manifested in the earth, and you will be wholly blessed, protected from disease and death, from any form of financial mishaps, and any form of mishap in this world. That this what He wants for us, but there is no way we are going to experience it unless we are walking above our sins. That doesn't mean that you don't sin, because we sin in our thoughts, but what the Lord is challenging us all to do, and I've been telling you this for years, so it is just a blessing to me to show you that it was preached by a rabbi in the 12<sup>th</sup> Century. I didn't even know what I've been preaching all these years. I had no idea what I've been preaching all these years.

It doesn't mean that you don't sin because we sin in our thoughts. What it does mean is that our spiritual eyes open, and if you can just try to understand that there is a whole world that we are associated with that we don't see, behind the veil. A whole world, that Christ Jesus should be walking in that world as a police officer, recognizing every thought from Satan that enters into the door of our mind so that we might confess it as sin and repent instantly, and that's what it means to walk above sin. At this point, we are not expected to be perfect to the point that the thoughts don't come. We must police the thoughts in our mind, and this is what happened to Peter.

Peter walked above his sin nature, but Satan frightened him. Something must have happened to frightened him. I want to tell you, every time you start walking above your sin nature,

Satan will threaten you with disease, with death, with financial disaster, with loss of friends and family. I don't know what happened to Peter that he looked down, but he looked down. Satan must have stepped on his toe, and he looked down. Satan will hurt you. I don't know, I can just guess why Peter didn't stay above the water. Maybe Jesus showed him a sin, and he couldn't receive it. Or maybe, at that point, he was supposed to be seeing his own sins, and he didn't see it, and he went down under. He descended from the place of supernatural provision and power and health back down into his mortality.

I hope you all know that I'm talking about Peter walking on the water, and that's what it means. Jesus walked on the water, he walked above the carnal mind that he inherited from His mother. And that's what righteous judgment is all about, and I feel a great need to preach this tonight because it is not easy for me to be showing you your sins every time you are near me. I don't relish it. I don't love it. I dislike it, but it is the Lord's provision for you to enter into the gateway to a life that is manifested through His power, a supernatural lifestyle.

You will never have it without righteous judgment, and if you can't do it for yourself, and you are blessed, the Lord will provide someone to do it for you, and if you can't do it yourself, and you are blessed in that area, you won't have righteous judgment, and you will never enter into this life. And I want to tell you, it is not after death. The church is totally deceived. They cannot figure out why they can't walk in the promises of the Scripture so someone, somewhere decided that it is after death, and now everybody believes it, but it is a lie. It is a complete lie.

So here is the message for tonight, and I'm probably going to change the name of this message to righteous judgment or something like that.



Just by way of review, here's the ten Sefirot. Keter called crown, and that is associated with the Hebrew name Ehyey, if I am pronouncing it correctly, which means I Am. That's the highest manifestation of the Godhead that appeared to Moses to empower him with the supernatural power to bring down Pharaoh. Now, brethren, in this ministry we bring down Pharaoh. We deal with Pharaoh in this ministry. What this means is that the only person who is equipped to deal with Pharaoh is the person who has Christ Jesus indwelling them, which Christ Jesus is mature enough to be actively working in unison with the Glorified Jesus Christ. Christ Jesus within you alone cannot bring down Pharaoh. It has to be a unity, and here's Christ Jesus down here with us in Malkhut, and here's the Lord Jesus Christ up here in Keter.

So that means that it takes the unified power of the whole ten Sefirot to bring down Pharaoh, and you can tell, you can judge yourself as to whether or not the whole ten Sefirot are manifesting in you. Now remember, you can have indications of each Sefirot, but there are different grades of strength. I am manifesting all ten Sefirot. I do walk in a measure of supernatural power, but my back hurts tonight. I've got a backache tonight, and if I was walking in the fullness of this tenth Sefirot, I don't believe I would have a backache.

We will continue with our review. The second Sefirot is Chokmah associated with wisdom, attribute of wisdom, and associated with the name of God, Yah. The third Sefirot is Binah, associated with the attribute of understanding and associated with the name of God, it called the Tetragrammaton. It is supposed to be an unpronounceable name, and I am not sure at this point whether the Lord wants me to say the Tetragrammaton or Jehovah. I don't really have it straight what He wants me to do, and the truth is that this is the first time I am asking Him.

The Tetragrammaton is unpronounceable. It is illegal to pronounce it. Now, let's just say that it means Jehovah. I

believe that it is Jehovah. It is not illegal to say Jehovah. I can say Jehovah, but there is a spiritual pronouncement of the word that I don't know. It is not Je-Ho-Vay that is illegal to say. Was it Paul or John who said, I saw things that were so great I couldn't even say them. I think it was John. He had to put it down in parables in the Book of Revelation.

It is not that God doesn't want us to have it. God isn't saying, don't pronounce the name of Jehovah because I don't want you to have it. That name is so high that you can't pronounce it when you are in sin, and it is not talking about a verbal pronouncement of the name. It is talking about manifesting the nature or the attribute associated with the name. The nature of God, the level of godliness and holiness associated with the Tetragrammaton is so high that if you are not up there, you can't pronounce it. You can't even imagine that level of holiness. That's what it is talking about. Not that it is denied us. We are so low down, we can't even touch it. The power of God requires holiness.

The church is confused because of the gift of the Holy Spirit which manifests the miracle working power of the Lord Jesus Christ without repentance. The church received that message up to that point, and the needle stuck on the record. That's only for a season, you cannot stay before a holy God in your sins, making excuses for it and denying it. You are going to lose what you have. You can't do that, and the whole church is losing it. I don't want to say the whole church. The church is going into apostasy, and we all witnessed it firsthand last week.

I did want to talk to you about it, but the Lord brought me into this message. That pastor that we saw could not recognize the false Holy Spirit, and he received that false spirit, and he was filled with that false spirit, and the Lord told me that the true Holy Spirit departed from him. Is that a punishment? No. The man, a pastor, apparently did not have the wisdom to recognize that this was a false Holy Spirit, and

he was taken captive by Satan. The big problem that we have as mortals, or that I have, maybe you don't have it, I have it, is watching all this stuff and saying, when are you going to do something? But his time table is not my time table, and I honestly don't understand it. I do know this, that the Lord Jesus would not deliberately stand by and let his people be captured like this.

So there has to be a very Godly, legitimate, righteous reason why He's standing by when the church is going into apostasy, but that's what is happening, because to have the Holy Spirit without the wisdom is nothing but destruction. You are better off that you never had the Holy Spirit. How do you like that?

Which of these Sefirot is associated with the Holy Spirit? Can anyone tell me? Do you remember? The power of God. Which Sefirot is associated with the power alone? Anybody?

**COMMENT:** Gevurah.

**SHEILA:** Yes, Gevurah, the might of God. That's what the church has, that's what the Holy Spirit is, but it is channeled through the Lord Jesus. It has the personality of the Lord Jesus with it.

So, the church has Gevurah without wisdom, without understanding. They do have grace. They do have forgiveness of sins. They don't have beauty because beauty means your carnal mind is under Christ, and they don't have overcoming. Well, beauty is the White Throne Judgment operating in your life, I'm sorry. Victory, well maybe they had a victory over disease, but that is not what this means. Victory means that you are walking on the water. You don't get sick, you see. You don't have an operation because there is something wrong with your body. There is nothing wrong with your body, and this is

the victory that we take in Christ Jesus. He has overcome the world. They don't have that, and they don't have identity.

I'm talking about the church in general, of course. They cannot identify the Mind of Christ. They think their carnal mind is the Mind of Christ, and sometimes the carnal mind comes up with true wisdom, but it is still not the Mind of Christ. They can't tell the difference. I don't whether or not to say whether or not they have the male because that would be the whole man, I think, but I'm not sure. They may have the male in Christ Jesus. They may. And as far as the female goes, the female is Christ. It is not the Holy Spirit. The female is Christ. She is female to the Lord Jesus. The Lord Jesus is going to marry Christ in us. She's the bride. Most of the church don't have Christ. All they have is the might. All they have is the power. They are "sitting ducks."

I want to tell you that I could not tell the difference between that spirit last week and the true Holy Spirit. I could not tell the difference, but I know what was being preached wasn't God. I know the spirit on the man wasn't God, and I know that mockery wasn't God, and I know that you don't speak in tongues and sound like a chicken. But I want to tell you, I couldn't....if I just had to try that spirit alone, I would have said it was the Holy Spirit, and you want to know why? Because it is the same spirit, only it was under the authority of Satan. It is the same Gevurah, but Satan grabbed it. It is the same spiritual power that comes from God under an unGodly head. That's why you can't tell the difference.

How do you get these other qualities? There is only one way to get these other qualities, and that is to have your sins exposed on an on-going, regular basis. You must start functioning in the White Throne Judgment within yourself. You must start recognizing the thoughts of Satan within yourself, and then when you hate them and take authority over them, you will develop the qualities and the attributes of God,

and, at some point, the Mind of Christ which contains all of these qualities will be your functioning mind.

Then, there is war between the Mind of Christ and your carnal mind, and then you won't be deceived any more when you see Gevurah come in under the authority, under the stolen authority of Satan because you will know that God doesn't act like that, like that man acted, and like that church acted. They were deceived. That pastor was deceived. He picked up on the spirit, and he didn't care about anything else. Tragedy.

So, let's go on. Binah, understanding, is associated with the Tetragrammaton, and, as you can see, the Tetragrammaton appears three times. The Tetragrammaton appears on three different levels of the ten Sefirot. As we were instructed in Part 3 of Bereshith, the Tetragrammaton or Jehovah is the trunk of the tree from which all, or is the source from which all of the lower seven Sefirot come forth. Jehovah is the mediator between mortal man and the high levels of God known as Keter and wisdom and understanding.

We could not relate directly to these high levels of God. We are not capable of comprehending them, plus we would probably burn up because of our condition. So Jehovah is the mediator, and Jehovah is the one who is sent to bring us up to these high places through holiness, through the spirit of holiness, through the exposure of our sin nature in our thoughts, through the exposure of the way Satan thinks, the exposure of the way Satan reasons. We have to give up what we believe if it doesn't line up with the way Jesus reasons. For us, it is Jesus' reasons, what Jesus thinks. Jesus and Jehovah are one. Jesus is representing Jehovah to us in this hour.

So we see that Binah is represented by Jehovah, and the reason it says Elohim in the parenthesis is that this name Jehovah is unpronounceable. Apparently, to say Jehovah is not acceptable to God because that is not a true pronunciation.

See, a lot of people think you can't say Jehovah because it is a holy name, but, no, you can't say Jehovah because you don't know how to pronounce it properly. So when praying in the Hebrew prayer book, they say Elohim instead of Jehovah when they are talking about Binah.

The next Sefirot is Chesed which means grace, and that the church does have. The overall general forgiveness of sins, not specific forgiveness of sins, but the general grace and mercy of God reaching out towards them. The name of God associated with that is El.

Then we have Gevurah, the might of God, and the name of God associated with Gevurah is Elohim. Elohim is on the left hand side of God. He's judgment. Elohim is the might and the power of God, and He is the Holy Spirit. It is Elohim manifesting through Jesus Christ as the Holy Spirit, that aspect of the Godhead, power. Power that is given to you even though you don't manifest these other Sefirot. That's what the grace is, that's what the unmerited favor is.

You are given the power of God even though you don't have any wisdom, you don't have any understanding, you don't have any beauty, you are not under the White Throne Judgment, you can't identify with the mind of God, you haven't overcome Satan, but you have still got the power of God. That's what grace is, unmerited favor.

Then comes Tiferet, associated with beauty which is the White Throne Judgment. Beauty, the ability to live out of Christ above your carnal mind, and that name is associated again with Jehovah, but this holy name is not pronounced, so in the Jewish prayers whenever referring to Tiferet, they will say Adonay.

Then we have Netzach which is victory. That's overcoming by the power of Christ in you, overcoming your carnal mind, and that, again, is associated with Jehovah

Tzev'aot, and that means hosts. Jehovah in His role as God of hosts, in His role as warrior.

Then we have Hod which means identification, that you think like the Mind of Christ, and that is associated with the name of God, Elohim Tzev'aot. Elohim in his role as warrior that fights for us.

The ninth Sefirot is Yesod, associated with the male, and the name of God that he's associated with is El Chai which means life in Hebrew and Shaddai. I am not sure what that means. It may mean the breasted one, but I'm not sure.

Then Malkhut, the tenth Sefirot, the female, is associated with Adonai, and that is Christ to us. We found out in Part 3 of Bereshith that Adonai manifests on two levels which are difficult to discern, for me anyway, at least in the this book, Gates of Light, that we are studying, but it is easier with the Doctrine of Christ because when Christ matures into Christ Jesus that is the ascended or the double portion of Adonai. Adonai is associated with the female Malkhut, the unmarried female, Christ. When Christ in us increases to Christ Jesus and marries the Lord Jesus Christ, then He is equal to, or at least on the same level with Adonai, in her more powerful manifestation.

Now, I am just getting to our message for tonight. Is everybody OK? Are there any questions on what I just said?

These are Adam Kadmon's ten Sefirot. The lowest one is Malkhut, and under Malkhut there is another ten Sefirot. Now, Adam Kadmon's Malkhut is the lowest level of unity with God. That means that the first ten Sefirot operate as a unity. They operate as one power, as one punch, and these attributes that I am going to talk to you about which are sub-attributes of Malkhut, according to Rabbi Joseph Gikatilla, these attributes that are sub-attributes of Malkhut are not a part of the unity of God. In other words, you can manifest these

sub-attributes of God without having the whole ten Sefirot operating in you.

You see, when we first get Christ, or when a Jew first gets Adonai, they don't necessarily have all the other nine Sefirot. When we have Christ, we don't necessarily have Christ Jesus or the Glorified Jesus Christ. So we see that these sub-attributes under Malkhut, the attributes that you can have if you have Christ alone. You don't have to have all the other nine Sefirot.

Now Rabbi Gikatilla calls this main sub-attribute under Malkhut, he calls her Shekinah, and she is female because the Shekinah, or Christ in us, is that which either the Glorified Jesus Christ is going to come down and marry or, according to Kabbalah, Jehovah is going to come down and marry. So Malkhut is female, and the Shekinah which is under Malkhut, she is female.

Now Rabbi Gikatilla says that there are only manifestations of Shekinah, four level of Shekinah, and the first four that he names in his book are blessing, well, we are talking about Christ now as a well spring, a well of living waters, a sea of wisdom. The sea is a sea of wisdom. So we are finding out now that Satan is not the only sea, the sea of wisdom, and a stone. He is also a stone, Christ is also a stone. I know from my studies that the stone, the meaning of that word is the genetic heritage, the beginning of a family line, the first seed of the family line. The whole family of God is going to grow up in us and fill us completely, going to completely fill our earth.

So Christ or Shekinah in her first four manifestations is that new stone that Jesus is talking about in the Book of Revelation. You shall get a new stone, you will get a new seed with the genetic heritage of the Lord Jesus Christ. Then the Lord told us that Christ gets married, increases into Christ Jesus and marries the Lord Jesus Christ, but, according to



Kabbalah, Shekinah, well, we had a whole message on this, and we went into the Partzufim that we learned about in the Tree of Life, and we found out that the Partzuf that was the personality associated with Malkhut, called Nukva, married Ze'ir Anpin which Ze'ir Anpin signifies the upper six qualities of the ten Sefirot.

Malkhut, the personality of which is Nukva, the female, she is like the basin or the cup or the holding bin that all the power of God pours into. If you don't have Christ in you, or if you don't have Malkhut, whose personality is called Nukva, just hang on with these names. If it is confusing you, just let it go. Just get the anointing on the message. She is the cup. Christ is the cup. If you don't have Christ in you, when the power of the Glorified Jesus Christ pours into you, you won't retain it. It will pour into you, it will stay with you for a brief period of time, and it will pour out of you, and this is the difference between the Holy Spirit and the anointing. Jesus, the Christ, was the only one who was anointed with the Holy Spirit. All of the apostles were filled with the Holy Spirit. But Jesus had a different kind of Holy Spirit, than the apostles had. What does that mean? It means that Jesus had a receptacle within Him that contained and preserved the Holy Spirit so that it didn't pass through Him and pour out of Him, and if you come in here to a meeting like this, and you get anointed and you walk out of her all anointed and by tomorrow morning the anointing is gone, there is something wrong with your holding tank or your reservoir. Is this a condemnation? No. Your reservoir must be built into you. You are not born with a reservoir. You don't get a reservoir when you answer an altar call.

The reservoir is built through a combination of studying the Doctrine of Christ and facing your sin nature and beating it down. That's what builds the reservoir in you that holds on to, accumulative and contains the anointing permanently, and that's what the Greek word translated "anointed" means. Jesus was anointed with the Holy Spirit. It

never left Him. The Holy Spirit can be likened to water. Yes, the Holy Spirit never leaves you. I can just hear some Pharisees screaming at me that the Holy Spirit never leaves you. He doesn't, but his fountain is either a little trickle or a big geyser. The spirit of the Holy Spirit rises and falls, and when it does rise up in a big geyser, it completes the task that Jesus gives you to do, by giving you that power, and you cannot catch the water, and it goes back to a little trickle again.

Jesus was anointed with the Holy Spirit. The word "anointing" is likened to oil. It stuck to Him, it rose up to do the job that the Lord gave Him to do, so when the job was completed it didn't roll off of Him. It didn't evaporate. It stuck to Him. There was a residue. He always had some measure of anointing on Him. I am sure that it rose up in greater power to meet the task that His father was sending Him to do, but it never left Him completely. I know the Scripture says the Holy Spirit will never leave you completely, but how many days do you walk around with no anointing, no perceptible anointing anywhere? You have to go up on a prayer line and get a refreshing. That's what they call it. A refilling, that's what they call it, because it is spiritual water, but there is something higher than that. That's spiritual oil, and that is intimately associated with having Christ grafted to you, the cup, the reservoir that catches the water so that it can be mixed with the oil.

So, we see that Christ increases into Christ Jesus and marries the Glorified Jesus Christ, and the person that has this experience receives more power in Christ Jesus, but, according to Kabbalah, we see that after the first four expressions of Shekinah which are sub-attributes to Malkhut, as we study the manifestations of these attributes, we see that the power of Shekinah begins to increase with the attribute called All. At that point, the Shekinah had married the six lower Sefirot, the Shekinah marries a personality called Ze'ir Anpin who is the personification of grace, might, beauty, victory, the Mind of Christ and masculine authority.

So now that Malkhut is married, she inherits everything that her husband has, and she is now a full expression of the seven lower Sefirot; therefore, the Lord told me, her name is the Sabbath Day. The name of the sub-attribute, after the four grades of Shekinah, is the Sabbath Day, and we have that on a message also. I believe in the series, A Look at Kabbalah. We found out that the spiritual Sabbath Day is the coupling of the personality, Nukva, associated with Malkhut, and Ze'ir Anpin, and when they come together they produce great blessings and new souls.

Now this word "All," this designation of the Sabbath Day called "All," among other things, refers to the whole tree, and we have had teaching in the Doctrine of Christ about the Tree of Life and the Tree of the Knowledge of Good and Evil, and we have said that when the two are one tree, it is called only the Tree of Life, but that the Tree of the Knowledge of Good and Evil departed from the Tree of Life, and they became two trees. The Tree of Life remained whole, even though the Tree of the Knowledge of Good and Evil departed from Him, but the Tree of the Knowledge of Good and Evil is a partial tree.

That is the teaching of the Doctrine of Christ. Brethren, everything that we learn about exists on the good side and on the evil side. The way the Doctrine of Christ puts it, is that it exists in two timelines. Another way to say it, is that it exists above, and it exists below. So the Tree of the Knowledge of Good and Evil that we have just described is the Tree of the Knowledge of Good and Evil that exists below in the fallen world, but there is a Tree of the Knowledge of Good and Evil that exists in the upper world, and it is very different than the tree in the lower world.

We are taught, at least from Kabbalah, this is what I'm taught, that Jehovah represents knowledge. Now, you may recall me telling you, but I will tell you again, that Keter, crown, under certain circumstances which I do not know, I

cannot explain it to you at this time, will descend. Keter is so high that mortal man cannot relate to Him, but, under certain circumstances, He will descend, and when He descends, when He reveals Himself to man, which is happening today through the Glorified Jesus Christ, when Keter reveals Himself to man, He reveals Himself as knowledge.

So if you want to test whether or not the Glorified Jesus Christ is manifesting personally in your life, you have to ask yourself if you are gaining knowledge. Not the worldly knowledge that puffs you up, but the knowledge that's associated with the wisdom and understanding of God which is revealed to us as the Doctrine of Christ. And you are not getting the Doctrine of Christ unless you are confessing your sins and repenting and at war with Satan.

So Keter takes another name, that name is Da'at, knowledge. And when Keter reveals Himself to man in the form of knowledge, He appears in the configuration of the ten Sefirot between wisdom and understanding. Crown, Keter, disappears in these configurations, and knowledge appears as pseudo-Sefirot. Pseudo meaning, not actually one of the Sefirot, and He appears between Chokhmah and Binah, wisdom and understanding, and we are told that when Keter does appear as knowledge to us that the name of God associated with Him is the Tetragrammaton, Jehovah.

According to the upper world, the Tree of Knowledge is Jehovah. The Tree of Knowledge is Jehovah in the upper world. Remember, the lower world is a negative reflection of what exists in the upper world. So the Tree of the Knowledge of Good and Evil that we know about from the Doctrine of Christ is the dark shadow of the true tree of knowledge, of the knowledge of good and evil.

So according to the tree as it exists in the upper world, this Tree of knowledge is a manifestation of the sub-Sefirot of Malkhut called All, and it is an attribute that's not associated

with Shekinah, but it is associated with the Sabbath Day which means all of the Tree of Knowledge is associated with Malkhut who has married Ze'ir Anpin and is now a Malkhut who has taken the name Nukva, who is manifesting qualities and the powers of the seven lower Sefirot. Malkhut alone doesn't have any power. She is just the female. She has to be filled with power from above.

So the married Malkhut, I'm trying not to confuse you with these two names, it is really Nukva. The married Malkhut who is known to us as Nukva when she marries Ze'ir Anpin, her power radically increases, and, once her power increases, one of the attributes by which she is revealed is called the Tree of Knowledge, and this Tree of Knowledge, and it is the Tree of Knowledge of Good and Evil, that exists in the world above works like this: It is the whole tree. It is the tree of the goodness of God. Remember Jesus said, none is good but God. Not the goodness of the lower world. The tree that manifests the goodness of God and the evil of God. The Tree of the Knowledge of Good and Evil that's in the lower world manifests the good and evil of Satan, but the Tree of the Knowledge of Good and Evil in the upper world manifests the good and the evil of Jehovah. Can anybody think of what the good and the evil of Jehovah are?

I will help you, this is a deep message. The good of Jehovah is the White Throne Judgment, and the evil of Jehovah is the sowing and reaping judgment. So the Tree of the Knowledge of Good and Evil that exists above, when it is whole, when it is good and evil, that means the sowing and reaping judgment is hidden under the authority of the White Throne Judgment. If you are willing to have your sins shown to you, to confess, to repent and to make changes and to war against Satan, this is the goodness of God in your life, the cutting off of the sowing and reaping judgment.

We have been preaching this here for years, and this is the Tree of the Knowledge of Good and Evil in the world

above. It is associated with Jehovah, and Jehovah represents to us the whole ten Sefirot from a point of view of what kind of power is Jehovah manifesting to us. His name signifies the power, the collective, unified power of the whole ten Sefirot. That's what the name Jehovah means.

The name Adonai is associated with Malkhut, the female. The name Elohim, alone, is associated with judgment. That's why Gevurah which is associated with Elohim, mixed together with Chesed, grace, produces Tiferet. Tiferet is the judgmental authority of Elohim mixed with the grace of God, and the grace of God is the revelation of your sin, giving you the opportunity to do something about it, because if you don't do something about it, whether you see it or whether you don't see it, Satan is at your door, brethren, with a big shotgun, and even if you can tell me, I've had a great life, I will say to you, for as long as you live, because if you've had a great life because of blessings on your family line and because you have done good deeds and been a decent person all your life, Satan is still there at the end claiming you and taking you from the earth.

We see that the attribute called All has several significance, and the Tree of the Knowledge of Good and Evil that is above, is just one of them.

The next attribute that I wrote down was stone. Jesus is the cornerstone. He is the genetic heritage, the seed that is given to us. Now remember, these attributes of Shekinah are a part of the unity of the ten Sefirot of Adam Kadmon which means we can have these lower attributes without having the higher attributes. We can have the Tree of the Knowledge of Good and Evil that is above in our life without having the wisdom of God and the understanding of God and the victory of God and without having the Mind of Christ functioning in us. We can have the White Throne Judgment. We can have the All. You can have the All, because if you don't have these higher qualities God has sent someone to you who has them.

The White Throne Judgment is Tiferet. That is the true White Throne Judgment. That's when it is in you, that's when you are doing it yourself. If you can't do it yourself as a part of the unified ten Sefirot manifesting in you, God will send someone to you, and if you receive that person you may not have Tiferet operating in your life, but you will have the All operating in your life, the Tree of the Knowledge of Good and Evil. It is the same thing on a lower grade.

In other words, this is the difference between the imputed and the imparted anointing. You can have the benefits of all of the top ten Sefirot, even though it is not in you. You can have the benefit of it if God sends someone to you to manifest these attributes to you, and you submit to them. That's the imputed anointing.

Shekinah and the Sabbath Day represent the imputed anointing. The imputed fullness of God is your opportunity to benefit the full of God before it is in you if you come under the cover of someone who has it, and we said that the stone is the genetic heritage which is in Christ, the seed that's grafted, the rock. He's our defender. I'm not really sure about that, what to say about the rock. The whole point of this message is righteous judgment, and the Hebrew word for it is Tsedek.

I do want to go over a few of the things that I read in Rabbi Gikatilla book because it just really touched me to read what he was saying, and to know that we have been laboring this way here for so many years, and to find it in the book I just felt that it would be a blessing to you all, to strengthen you in your ability to go forward with this White Throne Judgment to hear this from a Hebrew holy man, and we are all Jews here, you see.

If you are moving in this anointing that is coming forth from this ministry, you are a spiritual Jew, and every Christian that is truly a Christian is a spiritual Jew. I don't know that every Christian would be happy to hear that, but it is the

spiritual truth. Christianity is just another branch of Judaism, and it really is Judaism. Pretty soon, there won't be any separation. See, once you make your connection with the God of the Jew, what separation is there?

We talk about the ten Sefirot here, and the Book of Revelation talks about the #12, 12 foundations, and what's in my heart is that, in addition to these ten Sefirot, we have Jesus Christ. He is a power that is added to the unified ten Sefirot, and then Christ Jesus the offspring of Jesus Christ, and those are the extra two foundations. That makes everyone who pursues and receives the life of God in the midst of them a Jew.

See, the ten Sefirot were here from the beginning, from creation, and there was a problem with creation. The ten Sefirot were here from the beginning, but you may recall that the first world was created was The World of Points, and the The World of Points broke apart. The vessels which were created to catch and contain the light, the vessels that were made to be the reservoirs that would catch and contain the rain, the spiritual light of the Almighty broke, and we are the physical manifestations of those broken vessels that the Lord Jesus Christ came to restore back up to a high place in the spirit. We are not supposed to be living like animals. We are spiritual beings who are Sons of God.

I would like to go over, just quote you some paragraphs from The Gates of Light by Rabbi Joseph Gikatilla, and my intention of doing this is to strengthen you. It is very hard because I don't know anyone outside of our group that, at least in the Christian world, that is practicing this White Throne Judgment, and it is very hard on the people who are in submission to this ministry here. I am sure that you are plagued with thoughts of whether or not this is God. It must be very, very difficult on you taking it from a man and not getting it from God Himself.



First of all, I would like to tell you what Shekinah means. It means "dweller." Shekinah is an aspect of the attribute of God that dwells in man, and we know that to be Christ.

I am quoting from *The Gates of Light* by Rabbi Joseph Gikatilla. This attribute also referred to as Tsedek, and it means justice/righteousness, and because the Shekinah has always dwelled in Jerusalem it is called the Faithful City that was filled with justice. We must also note that the attribute of Tsedek is also called "The Court of the Lower World." She judges the lower world. We are a part of the lower world, and this is what righteous judgment is. Any mortal man that Christ Jesus dwells in....now this is the married Shekinah, this is the married Adonai, and as far as we are concerned it is Christ Jesus.

Any human being who has an indwelling Christ Jesus that is so drawn to the Glorified Jesus Christ that they share His thought processes is a judge. We are like policemen. We are on duty everywhere we go. You just have to really make sure that you are not in your carnal mind and going around judging people because that is witchcraft, but when this great mind of the married Christ Jesus dwells in you, it will be witnessed to you, and I tell you every time that I see it, you are all struggling here, and it doesn't show that much in you, but I have seen Him in all of you at one time or another.

So you have got me telling you that's your carnal mind, that's your Christ mind, but that Christ mind can come up at any moment, and you have the authority and the responsibility to judge righteous judgment. That means to tell that person that they have made a mistake, or they have done something wrong. Of course, you are supposed to tell them in kindness. We don't always succeed because we are all mortal, but to hide your head and say "it is none of my business" when the Lord is telling you to say something, or when it is appropriate for you to say something, because you do have authority in that

situation, is a sin. It is a sin against the righteousness that is in you to not help the person, and that is the true covering of sin.

See, the church has it backwards. The covering of sin does not mean that you hide true sin without showing the person the error of their ways. The love that covers a multitude of sins is the love that tells the person "you made a mistake, correct it now," and if the person says "no," well then you leave, but we are our brother's keeper. Of course, you have to be able to judge the circumstances. It has to be right for you to do it at a particular moment, but you can't be so afraid of overstepping your bounds that you let opportunities to cover somebody's sin go.

So we are our brother's keeper when Christ Jesus is manifested toward that situation, and it is our responsibility as disciples of Christ to practice learning to recognize when it is proper for us to interfere, and the whole bottom line is your motive. I can't even explain that on a message. That's why for this kind of ministry of discipleship in Christ Jesus you need a teacher. You need a teacher. You need somebody who is capable of telling you "that was Christ," "that was not Christ," "you should have done it here," "you should not have done it there."

That's the only way you are going to learn, you cannot get this out of a book. That is why you have to make your mistakes. Everybody that comes in here doesn't want the consequences of making the mistakes so they hold back, but you can't learn unless you make the mistakes. You have to try. Well you thought that was Christ, and I tell you that it wasn't. OK, ask the Lord to help you to learn from it. It is the only way you will learn, trial and error.

Let's go on with this book. So Tsedek, this attribute called Tsedek, an attribute of Shekinah, is an attribute of the married Shekinah, is called the Court of the Low World and receives its power from the Court of the Upper World. It

receives its power from the ten Sefirot of Adam Kadmon. So if you are manifesting the true righteous judgment, what that means is that the ten Sefirot of Adam Kadmon or of the Lord Jesus Christ have, at least for that moment, filled your reservoir which is called Christ, and you have had an increase. Perhaps a temporary increase, but wisdom and understanding and might and beauty and victory and the Mind of Christ have all poured into you for the purpose of covering the sin of your brother by explaining to them that they did something wrong and helping them to right it before judgment falls, giving them the chance to correct it before the punitive or harsh judgment falls.

I have to begin at the beginning of the sentence again. This attribute of Shekinah, Tsedek, is also called the Court of the Low World and receives its bounty from the Court of the Upper World which is the attribute of power and fear known as Elohim. So I have to stand corrected here. Righteous judgment does not come from the whole collective ten Sefirot, but it comes from Elohim who is above, comes from Elohim. It is the power and authority and fear known as Elohim.

And at times this attribute, talking about Shekinah now, is actually called Elohim because this attribute of righteous judgment or Tsedek is manifesting the office of Elohim down in the lower world. Now remember, Tsedek is an attribute of the Sabbath which is the married Shekinah, which is a sub-attribute of Malkhut. And Shekinah is not a part of the unified ten Sefirot, but when He desires to do so, Elohim, who represents Gevurah, judgment, and the power to judge sin, will descend and rest in the reservoir, in the slot in the reservoir called Tsedek, righteous judgment.

Now Elohim can descend from within you, or Elohim can descend from within an authority that's over you. Mostly likely, He would come from an authority that's over you if He's not resident in you already. Elohim is the one who judges sin, who has the power to judge sin. So at times, this attribute,

Shekinah, is called Elohim because she is actually manifesting Elohim's office by His power, and, sometimes in the Scripture, you could say, Elohim, and we have to discern by reading the verse and the surrounding verses whether when we see Elohim, whether it means the Elohim from above, which is Gevurah, or whether it is an aspect of Shekinah, and you determine that by the surrounding verses.

What's coming to me now, I don't think this is the ideal place to put it in, but I forgot to put it in before so the Lord is reminding me now, concerning that Tree of the Knowledge of Good and Evil that is above, I found myself in a study this afternoon while I was preparing for this message, I was looking at the Interlinear Text where Jacob and his wife flee from Laban, and Laban goes after them, and it says, I may not have this exactly right, but it says something like this, and the Lord (I don't know whether it was Elohim or Jehovah, I don't remember, so I'll just say the Lord) spoke to Laban when Laban caught up with Jacob and said to him, now He warned him, Jehovah warned Laban and said, you had better speak good and evil to Jacob, and I could not figure out what that meant. Right after I studied that the Lord brought me into this book, and gave me the whole teaching that I just shared with you on the Tree of the Knowledge of Good and Evil from above.

So when Jehovah said to Laban, you better speak good and evil to Jacob, Jehovah was saying to him, you better not kill him, you better not give him the harsh judgment, you better not give him the evil alone, because Jacob ran away with your two daughters, didn't even say goodbye, so you better not give him the harsh judgment alone, you better give him the whole tree, judgment mixed with mercy, you better not kill him. That's what He meant. Isn't that interesting?

Of course, Jacob ran away because he was afraid, and fear is never of God. That means that Laban had the....well, we know he had the power to hurt him, but God warned him,

He said you better not hurt him, and Laban listened and He didn't hurt him. That gets me so excited to think that God would actually speak to somebody and say, you better not hurt them, that God would actually speak to Pharaoh or Laban and say, you better not hurt them. That just gets me so excited to think that someone could be under the protection of God to that depth. I know God has said that to me, but I am a person of God. But, you know, to go to a heathen like Pharaoh and say, you better not hurt him, that just amazes me. It excites me.

So back to our study on righteous judgment, the Hebrew word for which is Tsedek. And at times this attribute, Shekinah, is called Elohim. Shekinah takes the name of the attribute that's giving her, her power to judge righteous judgment. For this attribute, Tsedek, is filled and draws from the attributes of power and fear, meaning Elohim who is above, thus bringing judgment into the world, irrespective of whether it is for the sword or for peace, for abundance or for famine, for life or for death, for sickness or for health. God does bring judgment, you see.

What this is saying to me, whether it be for life or death or for sickness or for health or for sword or for peace, is saying that this judgment will come whether it is the merciful White Throne Judgment or whether it is the sowing and reaping judgment, but the judgment of God will come, and when the judgment of God comes, it comes from the attribute Gevurah called Elohim, the power and fear of Almighty God.

Now we have taught here that it is Jehovah....oh, I just understood something. That's interesting. I was just about to say to you that the Doctrine of Christ teaches that it is Jehovah who authorizes Satan to be the enforcer of the sowing and reaping judgment, but as I open my mouth the Lord reminded me that Satan is Elohim's power which has been polluted by the earth.

Now, Elohim Himself cannot be completely polluted to the point that He ceases to exist because Elohim is an aspect of the Ayn Sof which exists within the Ayn Sof, even beyond this space where all of the worlds are being created, but a measure of Elohim, an attribute of the Ayn Sof that entered into the empty space through Adam Kadmon, can be polluted. And a portion of Elohim that entered into the empty space that exists in mortal man today has been polluted. So polluted with the earth that for all intents and purposes in this world anyway, it appears to be a separate entity. It has received another name.

The polluted waters of Elohim are called Satan. So Satan is the enforcer of the sowing and reaping judgment, and that is according to the Doctrine of Christ, and now we see in Kabbalah that Elohim is responsible for all judgment, sowing and reaping judgment and White Throne Judgment, but Kabbalah doesn't tell us, at least this book does not tell us, that for Elohim to manifest as two different offices, one the White Throne Judgment, and the other the enforcing of the sowing and reaping judgment, that it is the aspect of Elohim that's polluted with earth that becomes Satan, the sowing and reaping judgment.

I don't see, at least in the books that I've read so far in Kabbalah, they stay positive, you know. They don't go into the Doctrine of Christ like we do. Everything that they say and do in the books that I've seen so far return back to God. In other words, they don't really deal with the negative side, and when they have to mention the negative side they really don't accurately identify it, and I have seen that in several places. I also have read that Kabbalah really deals with the linear Sefirot, and we know that the negative aspects of the creation is associated with the circular Sefirot.

So we have two witnesses there. My own personal observation plus what I have read in introductions to the books that we are dealing with, that Kabbalah just does not go into the negative side like we have, but here it is. We know enough

to read between the lines, and I expect that everything that the Lord has taught us in the Doctrine of Christ, I expect it to be able to be reconciled with what we are learning in Kabbalah, and if it can't be reconciled I want to know why. I want to know if the Doctrine of Christ is wrong, if this particular Kabbalah writer is wrong or if I just don't understand what's going on. I find these books of Kabbalah very, very accurate; therefore, my first inclination, if there seems to be a contradiction between Kabbalah and the Doctrine of Christ, is that I am lacking some information, and I have to ask the Lord to explain it to me.

Let's continue. It is from this attribute that all judgments are continually made, and they are drawn from the attribute of power and fear. This is the attribute that wages Jehovah's wars. I am going to skip past this part here. This attribute is called Tsedek, righteous justice, for it exacts payment for their sins and makes them righteous. It exacts payment for your sins, but the result of it is that the procedure makes you righteous, righteous judgment. You have to pay for your sins.

How do you pay for your sins? You have to admit that they are there, and then Christ in you makes Satan, your sin nature, and Leviathan, your sin nature, pay by punishing them. Christ in you punishes Satan and Leviathan within you, and if you can't do it yourself, your teacher may have to do it until you get the swing of it to do it yourself. So that is how you have to pay for your sins, by punishing your sin nature, and the fruit of it is that you become righteous, you become the righteousness of God.

There is an excellent Scripture written as a witness for it which really blessed me, and it is Isaiah 33, Verse 24. And none who lives there shall say, I am sick. It shall be inhabited by folk whose sin has been forgiven. So we know in the New Testament that when Jesus said to the infirm man or to the impotent man, your sins are forgiven you, and the Pharisees

say, who is it that dares to say he has the power to forgive sins. The Pharisees knew that the forgiveness of sins was equivalent with the healing of disease and sickness and physical impotence. The Pharisees knew that, and this is where they knew it from, Isaiah 33:24. And none who lives there shall say I am sick. It must be talking about Jerusalem. It shall be inhabited by folk whose sins are forgiven.

So you see, if you are sick, your sins aren't forgiven. Oh, but Sheila, all of our sins are forgiven in Christ Jesus. Forgiven by faith. Your sins are forgiven by faith, and you are permitted the privilege of a relationship with the Lord Jesus Christ through the Holy Spirit to give you the opportunity to have Christ formed in you, and increase into Christ Jesus who will ultimately give you the gift of the full forgiveness of sins which is the rooting out of all disease and potential for disease which originates from your damaged and diseased personality, and the thoughts of Satan that arise into your mind, into your conscious mind from the unconscious part, which thoughts, more often than not, you do not even recognize as being sin because they are so acceptable to this world. So we are forgiven by faith, but the true forgiveness is deliverance from all disease and has nothing to do with how old you are.

And it says here, the verse entreats people of Jerusalem. That's the church. Do not ask why we are constantly sick with afflictions. Everybody wake up, wake up, listen to this. Isaiah 33:24, and none who lives there shall say I am sick. It shall be inhabited by folk whose sin has been forgiven. And the book we are quoting says, the verse entreats, which means the suggestion of the verse is that people of Jerusalem do not ask why we are constantly sick with afflictions. The answer is sin. The answer is sin.

For this attribute, the court of Tsedek, that's the court that's above, is always there, and it wants them to be worthy.



It wants us to be worthy. Righteous judgment desires us to be worthy. We are talking about motives here.

God's motive for revealing and exposing our sins is that we should be worthy. Worthy for what? Worthy for the ten Sefirot to dwell in us, for the unified power of the Godhead to dwell in us so that we might not be sick, so that we might not die, so that we might be a blessing, so that we might be blessed and be a blessing to the whole world. Thus, Tsedek exacts payment for all our transgressions and sins. ALL. Thus righteous judgment exacts for ALL their transgressions and sins. You must pay. This is only the Jew and the Christian. This isn't the heathen. Did you ever wonder why the heathen doesn't have the problems that you have. He's not expected to pay for every sin. This is for the church. Every sin will have a just recompense. Either you will beat Satan yourself, or Satan will beat you. Well, Sheila, that doesn't make any sense.

Listen, either Christ Jesus in you will punish Satan in you, or Satan in another man will punish you which is punishing Satan in you. This is because righteous judgment which comes from Elohim desires that you should be worthy to receive the fullness of the promises of God; thus, it exacts payment for all their transgressions and sins so that they will be righteous and be welcomed into the world to come. You don't die and go to heaven. You are made righteous in the earth. Righteous judgment exacts payment for all their transgressions and sins, every single transgression and sin, because righteousness desires that they should be righteous and be welcomed in the world to come.

I have a Scripture verse here, backing that up. Thus, and none who live there shall say, I am sick. If you are sick, you are not living in Jerusalem. Do I condemn you? No. Let's get there. And none who lives there shall say, I am sick. It shall be inhabited by folk whose sin has been forgiven. So when Jesus said, your sins are forgiven unto you. He didn't just heal their body. These were Jews. They had the Shekinah

which is likened to Christ. The Shekinah was there. What Jesus did was He married the Shekinah. He married Malkhut in these people, and He filled them up with all of the ten Sefirot that He possessed, and they got on top of their carnal minds, and they were healed.

Unfortunately, many people who are healed by the Holy Spirit have a recurrence of the disease or get another deadly disease. Why? Because they are not filled up with wisdom and truth and grace and might and judgment of their sins and overcoming of their sin nature, and Satan has legal ground to make them sick again because, with the Holy Spirit, their sins were forgiven by faith. They were given a second chance to change their nature to the degree that the healing would become permanent, and this is why some people do not get immediate healings.

I did not get an immediate healing. I got sicker and sicker for 13 years after I came to the Lord. I hit bottom before my healing began. I did not get healed by the Holy Spirit. Why? Because I'm a natural Jew. I have the Shekinah in me from the beginning, and she was revived by the Holy Spirit in other men, but I had to acquire the wisdom and knowledge and grace and might and victory, and the Mind of Christ and all of that in order to get my healing and hold it. I could have never held this healing if I was healed by the Holy Spirit, and all of the hardships and the experiences that I went through while I was waiting and believing to be healed worked to change my personality, to reveal sin in me, to bring me to a place where I was willing and even begging God to turn away from it. And as my nature changed, the healing is coming forth.

This is what Jehovah says in Amos 3:2, and this is for the Christian that has Christ grafted to him as well as the Jew. You, alone, have I singled out. Of all the families of the earth, that is why I will call you to account for all your iniquities. I will call you to account for all of your iniquities because out

of all of the people of the earth I have chosen you. You can't do what other people do. I've called you to be kings and priests, to represent my name, and my nature, and my mind to the peoples of the earth. You can't do what other people do. That is why I call you to account for ALL of your iniquities.

This attribute called Tsedek, righteous judgment, was always in Jerusalem adjudicating decisions. That means executing judgment, and it says here in quotes, and I don't know where he is quoting it from. No man slept in Jerusalem holding his sin. No man that's in Jerusalem goes to sleep holding his sins. Judgment falls immediately through the exposure of the sin. No man slept in Jerusalem holding on to his sins because that man would exact payment each day so that the debt of Jerusalem's inhabitants would not become formidable.

You know what that means? It means that when you are in God, Satan's watching you like a hawk, and if you are not confessing your sins and dealing with them, not just with lip service, not by just changing your behavior, but if you are not really working on changing your heart, and if you think that you have repented, and you haven't repented, Satan knows it, and she is accumulating all of your errors that you think you have repented, you are in denial, and you haven't, and Satan will visit you with a formidable judgment; therefore, to avoid being subject to a disastrous judgment from Satan, confess your sins, let your sins be shown every day. Don't let anything go so that Satan has no ground to hurt you.

Now I told you all about a woman that I know, a lovely woman, I really, really like her. She is crazy about Jesus, sold out as she can be, but lacking wisdom, and she prays witchcraft prayers. Apparently, no one has told her they are wrong, and the Lord never told me to tell her. She is under a pastor who does the same thing, and this woman was stricken, she was seriously stricken and just before she was stricken, I heard her say, you know God is answering my prayers so

quickly that it is frightening me, that I asked Him to move up a date on some legal transaction, and it happened the next day, and the person that I was praying about became frantic and they said, the date was moved up, but I don't know if I have the money to close the deal, I could lose the house now. So we see that her prayer was answered, and that it caused distress to another person.

God did not answer her prayer. God does not move up closing dates because you would like to have your privacy a month sooner. He doesn't do it, brethren. He doesn't do it any more than He manifests a mocking spirit in a service, but this woman really didn't know she was doing anything wrong. She said God was answering her prayers so quickly it was frightening her. It wasn't God. No one told her that she was doing something wrong, and Satan exacted a disastrous or a formidable judgment against her. Satan hurt her really bad physically because of her witchcraft.

Brethren, the exposure of your sin is a great blessing. I pray as often as I can think of it that the Lord show me all my sins, everything that I'm doing wrong, that I could be just as blind as you. I almost made a terrible mistake last week because of my own greed and selfishness. I also made a very serious error, and when I realized what I was doing, when the Lord showed it to me, I was so grateful, and I made the correction immediately. It is the mercy, brethren, it is the mercy to be told that you are doing something wrong. It is the mercy of God.

Now listen, righteous judgment, Tsedek, is the gateway to God. How you get to God...you don't die to get to God. You don't get to God by physically dying. That is just another way of saying how you get to heaven. Righteous judgment is the gateway to God. I could change God to heaven. Righteous judgment is the gateway to heaven, not physical death. God is in righteousness, and His righteousness is in you if Christ is grafted to you, and the way you get closer

to God is by turning away from the ways and the lifestyle, as the Doctrine of Christ says, of the Fiery Serpent. And you can't do that, unless by some grace, you are being told when you are thinking with the Fiery Serpents mind.

Tsedek, righteous judgment, an attribute of Shekinah, of the married Shekinah, which is really called the Sabbath Day, is the gateway to God. Holiness is the gateway to God, and we become holy through righteous judgment. Righteous judgment discerns the difference, now here we go, brethren, listen to this, I've been clamoring this at you for years, righteous judgment discerns the difference between the wicked and the righteous. The Doctrine of Christ says, between the carnal mind and the Mind of Christ. Righteous judgment, this is what it does now. It does not permit the wicked to enter. Sin is at the door. There is only one channel for thoughts to come into your mind, and that channel is the Fiery Serpent. That's the channel that thoughts enter into your mind.

Now you may remember that the Fiery Serpent consists of Cain and Abel, and Cain is connected to Satan. Cain is Satan's doorway, and Abel is the doorway for the Lord Jesus in the Old Testament. They have a Holy Spirit in the Old Testament, Elohim. So Satan is coming right into your mind through Cain, and there is only one thing that's going to stop her thoughts from coming into your mind, and that is Abel being strengthened by Christ being grafted to him, and standing there with a big stick saying, no, you don't. And this is all in the spirit. You have to see the thought in your mind, and you have to know that it is wrong, and if you can't do that, you need a teacher to show it to you.

First, you have to get a revelation of what's wrong according to the Mind of Christ, not according to what you think, not according to what you have read in a new age book, not according to what your mother told you, not according to some conclusion that you have drawn because you have lived

for 50-60 years. First, you have to get a revelation of what God says is right in any given situation, and then, once you are convicted, that, that is true, even though it disagrees with what you have believed all of your life, then you need to acquire the ability to recognize this thought as it puts its foot through the door, then you break its foot.

See, you don't let it all the way in. Just by way of a simple example, let's say you are an overeater, you don't let the thought get all the way into your mind and then fight with the thought and lost the battle. You have to stop it at the door. Of course, that is just an example to give you a general idea.

So this attribute, righteous judgment, is the gateway to God. That's how you get to God. You don't climb a mountain, you don't take drugs, you don't jump off a parachute jump. Even fasting is not the gateway to God. Guess what? The Scripture is not the gateway to God. The Scripture is an aid, a tool, that teaches us how, but the gateway to God is the judgment of your carnal mind. Of course, first you have the Christ mind grafted to you, you have to have the righteous mind within you or the seed of it, at least, and then the punishment of your criminal mind that you have inherited, that is the gateway to God. The Scriptures, and teachers, and praying and fasting and all that are tools which lead up to the grafting of the Christ mind to you, and then the development and the maturation of the Christ mind to the point that He is strong enough to utterly destroy your carnal mind.

The gateway to God is righteous judgment, and righteous judgment, this is what it does, discerns the difference between the wicked and the righteous because you can't tell the difference between the Christ mind and the carnal mind. You can't tell the difference, but righteous judgment can tell the difference. The second thing that it does is that it does not permit the wicked to enter into your mind. See, the book here that we are quoting says that it doesn't permit the wicked

to enter. Enter what? Enter into the conscious part of your mind or even the subconscious part of your mind.

There are times when this attribute, Tsedek, righteous judgment, draws from the attributes of loving kindness and mercy, and that's Chesed up there, the fourth Sefirot, and endows Israel with mercy, making judgments that are merciful and kind. That the White Throne Judgment. The principle is that judgment is lifesaving, even if you can't get the White Throne Judgment, then get the sowing and reaping judgment, let someone step on your toe if you are doing something really wrong. We are going to get to that soon.

Brethren, if you don't get judged by your fellow man who has the right to do it, you will get judged by the spirit, and that is the worst thing that can happen to any man. That's what happened to me. Dying since I was 11 years old, little girl. Discipline your children, brethren, because if you don't discipline your children they will be disciplined by the world in a much more severe way. Discipline your children and teach them to live as the Scripture teaches us, or they will be punished and disciplined by Satan and the world.

So we know now that there is a condition where righteous judgment is tempered by mercy and loving kindness. We know that to be the White Throne Judgment, and there are a couple of Scriptures here. Jeremiah 10:24, Chastize me, oh Jehovah, but chastize me with mercy, not in your wrath lest you reduce to naught. Then we have Psalm 9:9, It is he who judges the world with Tsedek, righteousness, and, of course, that is the Lord Jesus Christ.

Now we read, and the other nations are judged by the court of the Upper World which is known as mishereen (spelling?) The explanation of the verses that the court that judges the nations does not do so with kindness and mercy. We, as spiritual Jews, have access to the White Throne Judgment. The world doesn't have this. What do you mean the

world doesn't have it, Sheila, I thought you just said parents should discipline their children? Brethren, the White Throne Judgment reveals sin at the unconscious and subconscious level. It reveals sin at the unconscious and subconscious level so that you have the opportunity to deal with it before you actually do the deed, or, if it is a deed that reveals it, at least you can stop where you are.

See, when the nations are judged or when Satan judges you, you commit the error over and over and over again until there is enough of an accumulation for Satan to make a formidable judgment upon you. Lots of times, I will tell you that something was in your heart before you even say it. That's an opportunity for you to deal with it before it manifests in the physical. The explanation of the verse is that the court that judges the nations does not do this with kindness and mercy, but measure for measure, the sowing and reaping judgment. When the White Throne Judgment reveals your sin, it is your opportunity to avoid getting back what you gave out.

Listen to this. Because for the nations, there are no pardons for sins. There are no pardons for sins for the nations that are under the sowing and reaping judgment. Nobody is pardoned. Everybody dies ultimately. Only justice in kind. You get exactly what you have given out, no mercy. You get the same thing back. This attribute of Tsedek, however, that's righteous judgment, is for only the Court of Israel, and we are spiritual Israel here.

The judgment of the nations is exacted by a minister or an emissary of the upper world court and can, therefore, never be appealed against or changed. So they must be talking about Satan, but they don't even say Satan. The book is so positive that they don't seem to want to say anything negative. Satan is the enforcer of the sowing and reaping judgment, and there is no appeal against that judgment of Satan, but we know that in Christ Jesus there is an appeal, because if there wasn't



I would be dead. My two sisters and I were all under a generational curse of the transgressions of our ancestors.

The nation's judgment is exacted by a minister or an emissary of the upper world court and can, therefore, never be appealed against or changed, but because of the attribute of Tsedek, righteous judgment, which is Adonai, and it is the Court of Israel, it is written in Daniel 9:9, to Adonai or God we have rebelled against Him. That is a confession of sin, and in Daniel 9:19, Adonai hear, forgive, listen and act without delay. So Israel within the church, the Israel of God, has access to merciful judgment. The nations have no access to merciful judgment except through Jesus Christ, of course, if they turn to Him.

When Israel did not want to return and be penitent, this attribute was destroyed, and I find that so interesting. Righteous judgment was destroyed. That's what the author that we are quoting says. Righteous judgment could be destroyed when Israel did not want to return and be penitent, and I've had some very bad moments when people wouldn't repent, but I always thought it was sin in me. It grieved me so bad. It is a possibility that, at least some of the time, that it was Christ in me that was so grieved when I confronted people, and they would just talk around it and justify their sins. It is grievous to Christ when you try to justify a sin that's been exposed.

Now listen to this. Since this attribute is the Court of Israel, whoever judges righteous judgment with the Court of Israel, and all judgments are not done face to face. A lot of them are rendered in the spirit. If it is truly Christ in a group of believers, we sit in court and execute judgments that are adjudicated. They are carried out.

So since this attribute is the Court of Israel and also is her avenger, Tsedek is also an avenger. She is referred to in the Torah, that's the first five books of Moses, as I. The word

I. And lots of times in our translations, I found the word "I" as its own word, not as a pronoun, part of a verb, and I have always translated it Jehovah, but I now find out that it is talking about Shekinah. The Hebrew word for the letter "I" is Ayin, if I am pronouncing it right. And many times Ayin wants Israel not to sin, so we see that righteous judgment will also warn you. She will expose your sins, she will take vengeance upon whom? Who does she take vengeance upon? Who does righteous judgment take vengeance upon?

**COMMENT:** The carnal mind.

**SHEILA:** Yes, the carnal mind.

If you choose righteousness and cleave to the righteousness, and Satan or Leviathan within you is punishing you, Christ Jesus will fight for you, and punish her. Of course, these are spiritual principles, and every aspect that is not of God is spiritually female. So Ayin, that's righteous judgment, warns Israel not to sin and to be fearful in judgment before her. That just means to respect this judgment, to confess your sins when they are exposed, and to repent. This is the reason why. She encourages Israel to be fearful in judgment. Don't play with this. If someone that you know has the authority, tells you that sin has been revealed in you, you don't play with this because it is not possible to leave a judgment un-adjudicated.

I can't tell you how many times I have wanted to let things go. Things that I've seen you say, things that I've seen you do, thoughts that I've seen in your mind that you don't even know are there. I don't even want to talk to you about it, and I can't let it go, and I've gone before the Lord time and time again, and said, Lord is it really you or is it me? Maybe there is just something wrong with me that I can't let these things go, but here is my witness. It is never possible to leave a judgment un-adjudicated. In other words, Christ Jesus in me recognized it, Christ Jesus in me recognized a wrong attitude

in you, Christ Jesus in me saw and recognized a wrong response in you, and once Christ Jesus see it, it is impossible to let it go un-adjudicated. Why is it impossible? Because the righteousness of Christ Jesus will not turn you over to Satan.

And this is what it means when the Scripture says, you shall fear your God for I am Jehovah. You should know that you are a chosen people, and it is impossible for your sins to not be adjudicated once they are seen by a Son of God. It means that you should be in awe and fearful of my judgment. Now that doesn't mean you quake in your boots. It means you should respect my judgment. When your sin is exposed, don't play games with it because it is impossible that this judgment should not be adjudicated, and if you don't take the correction from the Son or the teacher, Satan will gladly fill the bill.

So the Scripture says that you should be in awe and fearful of my judgment, even though it is judgment that is mixed with mercy. Don't play it down, don't make light of it, and it is pride that makes light of judgment when your sin is exposed.

This is interesting. For it is this attribute that Tsedek, righteous judgment, that avenges Israel and wages her wars. Tsedek is responsible for the slaying of the first born in Egypt. Who is the first born?

**COMMENT:** Cain.

**SHEILA:** Yes, but more accurately for this context it is the carnal mind that's first born.

So righteous judgment which is really Christ Jesus is the slayer of the carnal mind. The slayer of the cause that we die. The only problem is that we are so identified with the carnal mind that we want to protect the carnal mind. Talk about identity, talk about Hod, the eighth Sefirot. The Sefirot called Hod means that your processes and everything about

you identifies with the Mind of Christ, but most of the people in the church so identify with our carnal mind that we flee from Christ. It is just amazing. It never ceases to amaze me.

We were talking about this false revival that's coming into Long Island right now, the laughing revival. Several pastors there were offered the Doctrine of Christ, and they rejected it as New Age or false doctrine, and now they are falling for a man who manifests a mocking spirit and saying it is the Holy Spirit. Well, only the carnal mind could do that. Paul says, only someone with the Spirit of Christ can judge someone with the Spirit of Christ. The carnal mind will always find the Mind of Christ guilty, always.

So righteous judgment slays the first born and redeems Israel through the power of righteous judgment of the higher world. That's the end of the section on Tsedek, and I didn't really know the Lord was going to bring it forth as its own message, but this has been a very powerful message. It is for the people here, and it is for whoever is going to hear this message or read this transcript.

You cannot enter into the Kingdom of God without righteous judgment. Your carnal mind must be identified, and then you must be willing to destroy it. Praise the Lord. Are there any questions or comments on this message?

**COMMENTS:** I was very blessed when you said about the White Throne Judgment makes us beautiful because someone gave me a plaque years ago, a dear friend, and it says, He makes all things beautiful in His time. I really wondered what it meant, and I got the answer. The White Throne Judgment makes us beautiful. I think it is like the bride is prepared for her husband.

**SHEILA:** Well, what makes us beautiful is that we come into the Mind of Christ, and that, of course, is our preparation, but I suspect that if I looked at that verse in the

Interlinear Text, it would say something like this. The All, that aspect of Shekinah brings us all into the White Throne Judgment. Remember, the All is the Tree of the Knowledge of Good and Evil in the Upper World. I just gave an exhortation on that on this very message. So it is the All, the Tree of the Knowledge of Good and Evil which is the righteous judgment overshadowing the sowing and reaping judgment that makes us beautiful in this age or in the Lord's timeline or something like that. Do you understand what I said?

It is the righteous judgment, the All, is another way of saying the Tree of the Knowledge of Good and Evil, and the Tree of the Knowledge of Good and Evil that's above, in the world above, is righteous judgment. So that Scripture is really saying that it is righteous judgment that makes us beautiful. It is the righteous judgment of the timeline of Christ Jesus that makes us beautiful.

**COMMENT:** Also, for the past three days the Lord has been talking to me about precious jewels, and I didn't realize until xxxxx had said something at the very beginning that the Lord showed her a diamond dangling in the air, going to the left. Well, the Lord has been speaking to me about various things. One of the things about diamonds is like the stars in the sky, and they say it looks like diamonds in the sky, but it also made me think of the world of points, and I think they even say about diamonds about how many points, carets or something like that, but prior to that for the past couple of days He's been talking to me about how we are like precious jewels buried in the ground. You know how they call it a gold mine or a silver mine or something like that, and He said to me, I'm mining what's mine. But today He really went on, all these random thoughts kept coming in different places. I don't know how much of it my mind added to it, but the rubies and the sapphires and the different stones, they have different colors in them, and how you turn them each way, and the colors reflect, and it made me think of what you tell us about

the different colors in the ten Sefirot, and I thought of us being the jewels in His crown, part of His mind.

**SHEILA:** Praise God.

I should tell you that Shekinah means "dweller." It is the aspect of God that dwells with mortal man, but, even more significantly than that, is that the Shekinah never leaves you. Now remember, I have told you in past messages that Israel received something on Mount Sinai that quickened Abel. Let me say it this way. Every mortal man has a Fiery Serpent which is Cain and Abel, the mortal remains of Adam who died and fell down into this mortal world, but that Israel had received something from Jehovah on Mount Sinai that quickened Abel, but I didn't know what that thing was that they received. I know in this hour, the church or the nations are receiving Christ. Christ is being grafted to Abel to raise Him from or strengthen Him to rise above Cain and take His natural authority.

We now know that what was imparted to the Jew on Mount Sinai is called Shekinah which is likened to Christ. According to the Kabbalistic literature, the Shekinah never departs from the Jew. It may shrink and get very small, and the way this condition is described in the Scripture is that it is a tree that has dropped its fruit. Now remember, Shekinah is really nothing unless she is married to Ze'ir Anpin and manifests all of the qualities or the attributes of the highest Sefirot. Remember, Shekinah is the reservoir, she is the cup that catches the power. So unless she has power from above, she is really nothing.

When a Jew or when a Christian, now to be considered in this category as a Christian, Christ has to be grafted to you, and this is not for people that have the Holy Spirit. Is God exclusive? No. Come and get Christ. Come, let everybody come. But to be a part of what I'm about to say now, this is for the people who have Christ grafted to them, and Shekinah or

Christ is the female reservoir, even Christ in us is the reservoir that is waiting for the power of the Glorified Jesus Christ to fill her, to marry her and reproduce all of the power of the Godhead in the individual man.

When that Christian or the Jew sins, sin separates us from God, and all of the power of the Godhead from above that's resident in the reservoir which is Christ in the New Testament or Shekinah in the Old Testament, withdraws. The power of the Godhead from above withdraws from the mortal man that has sinned, but the vessel, the reservoir stays in us. Once Christ is grafted, He stays in us, but because of sin He can be separated from the Glorified Jesus Christ and Christ will become very weak and shriveled up and literally worthless, but He is that root that can be quickened again, and the same thing for the Jew. There are many Jews today, and this was my experience.

First of all, I had none of this information. I am Jewish, but I was not raised in a household that was practicing my religion. I knew really nothing at all about the God of Israel except that I had a brief spiritual experience with Him when I was ten, but I knew nothing. My whole family was really cursed, to tell you the truth. For whatever reason, my father had departed from the Lord and wanted no part of Him, but that's another story. And his sin was passed on to us, to me and my two sisters. We all almost....one sister did die in her 40s, and a second sister and myself were chronically ill for years. I'm healthier now than I've ever been. I really can't consider myself chronically ill now, but I was for years. It is a miracle that I am alive.

I had an unusual experience with the Lord. I was quickened to Him through a book. No one witnessed to me. I read in a book that I am at my strongest when I am weak, and He enters in and makes me strong, and I was going through a very hard time. I had been raised in a household where you were not allowed to be weak. If you were weak, you were

beaten. You know, just stand up and be strong. You just couldn't lay down, and that is not necessarily a bad thing, but it wasn't done with much love in my house. It is a good way to be, that you just can't lay down. It is good to be raised that you have to be strong, but there is a time when you are overcome, and that was what was happening to me. A lot of generational curses were overtaking me, and I really was overtaken by the sowing and reaping judgment, and I was breaking down.

I read this in a book, and I was quickened in my heart, and I received Jesus in my heart, but I didn't know anything. I prayed at home for a year because I was afraid to tell my parents. I wouldn't go to a church because I was afraid to tell my parents, and I prayed at home, reading the Bible and speaking to God, and, of course, He spoke to me immediately because that Shekinah in me was that part of me that the Lord Jesus would communicate with.

For all intents and purposes, I had Christ grafted to me because of my Jewish heritage. So He talked to me right away, and finally He told me that I had to go to a church. It took me a year to go to a church, and the Lord told me which church to go to. It was an Assembly of God church, a small Assembly of God church. I walked into that building, and the Holy Spirit was fully manifested there. I saw everybody with their hands raised and someone was prophesying. It was the first time I had ever seen that.

I think it was the second service that I went back to, I walked into that church with the Holy Spirit fully manifested in the congregation, and I received the Holy Spirit. No one laid hands on me, nobody touched me, but, you see, I had a living thing inside of me. That root that was inside of me was so stimulated by the Holy Spirit that was in the room that the Shekinah in me just burst forth and I prophesied. It was like an explosion coming from in the midst of me.



Now Christ was not grafted to me at that time. This was my Jewish heritage. This was Shekinah or we might say, this was the Christ that was grafted to Israel because Christ just means anointed one. I can't give you any more details than that, the Christ that was grafted to Israel, as far as I know, was Michael, but I don't want to get into any details here. I had something that I inherited as a Jew that completely so responded to being in a room filled with the Holy Spirit that it exploded forth from me like an explosion from inside of me. It shot forth from me, but, even after that, I still had to have Christ grafted to me, I think. I am not even sure, I'll have to think about that.

My point is, the point that I'm trying to make to you now is that once Christ is truly grafted to you, you can't lose Him. Now you can lose the Holy Spirit, you see. I know that I've preached here that Christ in you can die. Well He can, but the seed remains, you see, because the Shekinah in me was dead. God only knows it was dead, but when it came in contact with that scent of water, that Shekinah rose up and just burst forth in me, and this is true for every Christian that truly has Christ grafted to them.

Now, I've preached here, on occasion, that I've seen situations, I've seen that there are two different categories of people, that some people can walk away from the Lord, and He lets them go, and other people can walk away from the Lord, and He pursues them to the ends of the earth. This, I believe, is the difference. The one that has Christ grafted to him, the one that pursued the Lord Jesus enough to have Christ grafted to them, once He knows His seed is in you, He will pursue you to the ends of the earth because His Son is in you, but if His Son is not in you and you walk away, He will let you go.

So I'm giving you a good message here that once Christ is grafted to you, if you do backslide, you can expect to go under enough judgment to bring you back to the Lord

because He's not letting you go once that seed is in there. He's not letting you go. Of course, there will be many, many Jews coming in, in the hours to come. I can't imagine it going much longer. The Spirit of Christ is moving forth in the earth to quicken all of the seeds that are manifesting in human beings. I honestly can't tell you if every Jew has this. I don't know if every single Jew has it, I honestly don't know, but I think there will be a lot of Jews coming in when the Spirit of Christ goes forth and starts grafting Himself to Jews and Christians alike, and, in many cases, this will be without their permission.

Why will He be doing it without their permission? Because His Son is in them, and the only reason He hasn't done it so far is that it is not time. When is the time? The only answer I have is that the time is when the teachers are ready, and He's raising up the teachers now. So we have got a lot of Jews that probably know a lot about Kabbalah, but they don't know about Jesus Christ, and they are not willing to accept Jesus Christ, and it has to go through Jesus Christ.

The Jews, with all of the Shekinah in them, with their knowledge of Kabbalah, the whole thing, they still are going to have to come through Jesus Christ to enter into eternal life. I believe they can get blessings in this world without receiving Jesus Christ. Why? Because God is in His word and because God made a covenant with Israel, and He has a relationship with Israel, and those Jews who are studying the Scripture and praying and perjuring the God of Israel, He's not turning His back on them. He has a covenant with them, but they are not entering into eternal life without Jesus Christ. That's my understanding right now.

There is a lot to be done, but when we look at the depths of the richness of Kabbalah, it is easy to understand why the Jews are rejecting Christianity when you look at the message in the church. They look at the message in the church, and they say....that's ridiculous. So this message of the Doctrine of Christ and now the Lord is mixing it with

Kabbalah, it has to start coming forth from the Christian church. It is this message that will raise up teachers. The Lord has to raise up teachers to teach this message.

I personally think that's the only thing that the program of God is waiting for, that the priests and the teachers have to come forth because what would be the point of grafting Himself to thousands of people when there is nobody to teach them? The Christ that they are pregnant with could easily die so it makes so sense at all. It looks like it is happening so slowly, but it is happening, thank God. God's plans will come forth. Who knows how fast it will happen once the first few people stand up? I don't know.

All I know is that God has all the time in the world, and that we are in the new age, and things are moving and however long it takes, His purposes will come to pass. Whatever it takes, and however it takes. So I just wanted to make that point to you that the Shekinah never leaves us, or Christ never leaves us once He's truly grafted, but He does separate from the glorified Jesus Christ and all of the power of the Glorified Jesus Christ, and He shrinks down to just a seed because of sin. But that potential to be regenerated in us is with the backslider continuously, and this is what Jehovah means when He says, I am married to the backslider. This is what He's talking about.

He's married to His own seed in the backslider, and just as we read tonight that every righteous judgement must be adjudicated, every sin that's exposed must be dealt with. In that same manner, He will never forsake His Son or the person that His Son is grafted to, but if we do depart from God, either willfully or in ignorance, we will have to experience some painful experiences which will ultimately return us to Him. Praise the Lord.

535 Righteous Judgment, The Gateway To God

da'at (knowledge) Crown - Keter - EHYEH I am  
 wisdom - Chochmah - Yah  
 understanding - Binah - HVYH - (Elohim)  
 grace - Chesed - EL  
 might - Gevurah - Elohim  
 Beauty - Tiferet - HVYH (Adonay)  
 Victory - Netzach HVYH (tzev'ot)  
 (hosts)

(mind of Christ) identity - Hod - Elohim tzev'ot (hosts)  
 Male - Yesod - EL Chai/Shaddai

female = Malkhut ← Adonay  
 — Shekinah - Blessing  
 — " - Well of living water  
 — " - Sea of wisdom  
 — " - Stone genetic heritage  
 — Sabbath - ALL  
 — " - STONE  
 — " - ROCK  
 — " - Righteous judgment  
 — Malkhut (t'sedek)

Shekinah - dweller  
 the aspect of God  
 that dwells with  
 mortal man

## ABOUT THE AUTHOR

Sheila R. Vitale is the founding teacher and pastor of Living Epistles Ministries and Christ-Centered Kabbalah. In that capacity, she expounds upon the Torah (Scripture) and teaches *The Ways of God* through a unique Judeo-Christian lens.

She has been studying the authentic Jewish Kabbalah of several rabbinic scholars, including *Moses Nachmanides* (Ramban), *Moses Cordovero* (Ramak) and *Isaac Luria* (The Ari), since May of 2000. Some of the English translations of their writings that she has studied include, *The Gate of Reward* (Ramban), *Pardes Rimonim* (Orchard of Pomegranates) (Ramak), *The Tree of Life (The Palace of Adam Kadmon)* (The Ari) and *The Gate of Reincarnations* (The Ari).

Pastor Vitale attributes her ability to understand and teach Kabbalah, which she believes is beyond the grasp of the human mind, to the Lord Jesus Christ.

She has been studying Torah (Scripture) and the New Testament, in-depth, since the 1970s, and began to teach her understanding of it, which she calls *The Doctrine of Christ*, in January of 1988.

She also began to study and teach Kabbalah in the year 2000. Since then, she has woven her constantly evolving understanding of the Doctrine of Christ and Jewish spiritual philosophy into a fascinating and unparalleled course of study that she calls, *Christ-Centered Kabbalah*.

Pastor Vitale asks everyone who would like to know more about her, to please note that ALL Kabbalah is not

*kosher* (authentic). She teaches authentic Kabbalah, which glorifies God, and shuns *the occult Qabalah of personal power* which, all too frequently, is used to control unsuspecting persons, acquire wealth by spiritual power, or punish one's enemies. She warns her students often about the dangers of Qabalah that is not *kosher*.

Pastor Vitale has been responsible for the distribution of free Judeo-Christian literature for many years since she founded Living Epistles Ministries in the late 1980s. She has also overseen the creation of lending libraries across three continents, as well as the organization's charitable giving. Under her direction Living Epistles donates a significant percentage of its income to organizations that advocate for Judeo-Christian values, defend the US Constitution of the United States of America and serve individuals most in need.

Today, she remains a passionate teacher and author. She has written more than a dozen books, including *The Noah Chronicles, Not Without Blood* and *The Three Israels*. She has also developed more than 500 transcribed messages, many of which may be viewed at no charge through the Living Epistles Ministries and Christ-Centered Kabbalah websites.

Pastor Vitale's signature work is the three volumes of *The Alternate Translation Bible. The Old Testament, The New Testament* and *The Book of Revelation. The Book of Revelation*, as well as several other books, has been translated into Spanish.

*The Alternate Translation Bible* is an esoteric translation of the Scripture. It is not intended to replace traditional translations.

Pastor Vitale focuses, daily, on studying, teaching and writing.

**Christ-Centered Kabbalah**  
**Sheila R Vitale,**  
**Pastor, Teacher & Founder**

~ The Compleat Kabbalah ~

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