



DIALOGUE WITH A JEWISH CHRISTIAN

**An Edited Transcript of Christ-Centered Kabbalah
Message # 540**

For My Parents
Louis and Evelyn Goldstein

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Dialogue With A Jewish Christian

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DIALOGUE WITH A JEWISH CHRISTIAN

I have been chatting on line with a young man, I don't really know what his age is, but I think he's probably still in his twenties, who is studying to be an Orthodox Jew, and we have been chatting, having a Jewish Christian chat more or less. The young man believes that Jesus is Messiah, and he studies under a Rabbi who believes that Jesus is Messiah, but they do not receive the doctrines in the church, and as I've been teaching here for years, the Holy Spirit is in the church, but the doctrine in the church is all wrong. They have a revelation of the gospel of the cross, they know what happened to Jesus, they have a revelation of faith, okay, but aside from that, the doctrine in the church is all pagan and Greek, and it is really just completely off, I've been teaching that for years.

Well Jews who know the Scripture know that the doctrine of the church is all wrong, and this young man said to me, "No Jew will ever believe this doctrine because everything that is taught must line up with the basic Scripture, and that is true, it has to line up with the basic Scripture. But he's talking about the spiritual knowledge of the basic Scripture, and the message in the church departs from it. The main issues that this man raised up, we will go over our

correspondence, but right now just off the top of my head, he says that he cannot see how Jesus our man could satisfy the animal sacrifice. Well he cannot, we have taught on that here, Jesus is not the replacement for the animal sacrifice, and we have material on that.

And if you're listening to this message or reading this transcript and you're not aware that Jesus was not an animal sacrifice, that Jehovah did not require Jesus' blood, that is a false doctrine, that is a pagan doctrine in the church. He knows that the doctrine of the trinity is false. But he's very, as a matter of fact he should have no problem going along with a lot of the teaching in this ministry, and he directed me to a web page that was written by a man who is a Jew who believes in Jesus, who is confronting all of this false doctrine in the church and teaching on it, that the trinity is a false doctrine, etc., etc., etc.

So xxxx had a question that I would like to put on the message, and we're going to take it from there, I'll talk a little bit more and then we will go over the correspondence between this young man and myself, which is still ongoing, but it is a vital very interesting dialogue, and one of the issues that he makes, one of the issues that John makes or raises is that the church, at least doctrinally should be following the pattern of Israel, and it should, because we come out of Israel. And he says, that the pattern in Yeshiva which is Jewish college, is that the students dialogue with the teachers, debate is common place. You don't fight, and you have to keep your pride down because it's not an issue of who is right and who is wrong, it's an issue of exchange of ideas that everybody grows from and gets edified from. This is completely lacking in the church, okay, and he sees that, he says there's no discussion in the church.

You're not even allowed to question the pastors, everything is dogmatic, set out, rigid, and there's no room for spiritual growth. I had to tell I agree with you. And John and

I are having the most really exciting dialogue, it is absolutely dynamic, and stimulating, and very very healthy.

Now xxxx asked a question that I would like to respond to.

COMMENT: I would like to know the definition of the Hebrew Christian, when they say Messiah.

SHEILA: Okay, and you also said to me, do they believe Messiah is God, you did ask me that question. And I said, here is the crux of the exact problem, the Jew does not believe that Messiah, whoever he is, is God. They do not believe that Messiah is God, they believe that Messiah is a man who is consecrated to God, who is anointed and appointed of God, they believe that Messiah is a man who resists his lower nature, and yields to the Holy Spirit, but they do not believe that Messiah is God, and on the contrary they believe that to say that Messiah is God is idolatry.

This is the crux of the issue with the Jew, and this is something that I have learned with my dialogue with this young man. It has been very stimulating for me, and it has given me insight into the thinking of the Jew, that I know that the Lord wants to reach the Jew with this message, because the message that's coming forth from the doctrine of Christ is very, very exciting, see.

I think I will not jump ahead, I think we will go through my series of emails with this young man, and I have to tell you that he's a young man, and I don't think that I'm any match for him, I don't know what would happen if I spoke to his teacher, maybe I wouldn't be any match for his teacher, I really don't know, but I don't think he's any match for me.

And the reason he's no match for me, or largely the reason that he's no match for me, is that he doesn't seem to

have a knowledge of Kabbalah, which to me is so exciting, because, how long have we been studying Kabbalah here?

We're only studying Kabbalah about six months, but the bottom line is that even though we're just studying Kabbalah about six months, we see the doctrine of Christ in Kabbalah. So it's not true really that we're just studying it for six months. You understand what I'm saying? We've been studying the, well I've been studying the doctrine of Christ for like twenty years, and now the Lord is revealing it to me in Kabbalistic terms so that I could turn around to this young man and express it to him in the terms of the Kabbalah. This is so exciting to me brethren, why? Because the Scripture clearly says at the end the age Jesus will turn to the Jew, and that's the sign that it's the end of the age of the Gentiles.

Now remember the ages are within us. So obviously it's the end of the ages for the Gentiles for me, see. And it can also be the age of the Gentiles for everyone who is following through with the teaching here and ascending to that place of maturity. As it happens to you, you have the opportunity for the end of the age of the Gentiles to manifest within you too, because you're associated with the teaching that brings an end to the age of the Gentiles, do you understand what I'm saying? And when enough people are manifesting the new age, okay, the age of Christ, then this end of the age of the Gentiles will be recognized on a national and an international scale, it starts with one man. So the end of the age of the Gentiles is coming to an end in me. I've been teaching the Gentiles for years, I'm a natural Jew, and I always wondered why I was never sent to the Jews. I never was sent to any Jews.

But now that the Lord has put the doctrine of Christ in me and is showing me how to express it through Kabbalistic terms, and I'm just beginning, I'm in preparation or at least I have something to work with to go to the Jews with. And to me it's so exciting that the Lord he wastes no time, he wastes

no time at all, we will go over these emails and you will see how he has used almost everything we have learned in this past six months, it's just absolutely amazing. And I have to say that the spirit on the dialogue has been excellent. There's been no competition, it's been an honest communication, with honest responses. I don't know what we're going from here, my last response today, I must have worked on it for five hours today. I wrote a whole story to this young man. And I believe that this dialogue is supposed to be published, I haven't thought of the name yet, something like a dialogue, it's really supposed to be made into a book, it's really outstanding. Does anybody have any questions right now before we start going through the emails? Okay.

Apparently, I'm reading from my emails to him now, apparently this man recommended some Scriptures and I'm saying to him, "I looked at the Scriptures that you recommend, I have no problem believing that Jesus was a mortal man anointed and appointed by God." See this John is saying, "Messiah is a man, a human being, anointed and appointed by God, not God you see. The crux of the issue for the scripturally-educated Jew is that the Scripture clearly teaches that Messiah is a man born of a woman, and not God you see. And where they're stumbling, what they can't get over is the Metamorphosis, you see. The New Testament talks about a change, and the Greek word is Metamorphoo, so Jesus had a total Metamorphosis, yes he was born a human being, but he had a spiritual Metamorphosis, just like a caterpillar turns into a butterfly, and he did become perfect, but we'll get into that detail as we go through these notes.

So I said to John, "I have no problem believing that Jesus was a mortal man anointed and appointed by God, but I also believe that upon the death of the son of man, Jesus' humanity, the son of God within Jesus completely co-mingled with the personality of Jesus, and the two became one." Okay.

Now the young man says to me, "Can you elaborate a little more?"

The son of God is simply a title for the judges of Israel, specifically as well as, for the judges of Israel as well as Israel. Exodus tells us many times that HaShem, and HaShem means the name, that's, the Jewish people feel they shouldn't say Jehovah, that's not respectful, they just call him the name, and that's what HaShem means. Exodus tells us many times that HaShem saw Israel as his first born son, the Messiah had a human soul, he said, that means Neshamah, Ruach, and Nephesh, we've learned that in our study of Kabbalah that human beings have a Nephesh, an animal nature, and Ruach, a spirit, and then there's something called a Jewish soul, or what we know to be Christ now, called Neshamah, which is added to you. That is something that's added to you to equip you to have a relationship with God. So John is saying, "Messiah had a human soul, Neshamah, Ruach and Nephesh. To believe that Messiah equals Jehovah in the flesh is very dangerous and this is why I share with others."

My response was to show John two Scriptures, Matthew 11:14, that says, "And if you will receive it, this is Elias, which was fore to come." Now most Christians believe that the Spirit of Elias was in John the Baptist, but I believe he was in Jesus. And the second Scripture that I gave John was Eph. 2:15, which says, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make it himself of twain, one new man, so making peace. And John's response to these two Scriptures, "What is the enmity? Christians would have you believe this is referring to the Torah, and the Torah is the first five books of Moses." When I first read this, I didn't understand what he meant, that apparently a lot of Jews, and I guess it's true, there are a lot of Christians who don't want anything to do with the Old Testament.

I have heard pastors preach, there's one man I have in mind right now that's in this general area, and he said, the Old Testament is for the old days, this is the New Testament it's for today. You don't have to read the Old Testament. Now it's not true that all Christians do this, I was raised up in a church where we were taught from the Old Testament, but many Christians don't bother very much with the Old Testament. So John is saying, "What is the enmity, Christians would have you believe this is referring to the Torah. Romans 8:7-10 roughly tells us that the carnal mind is enmity towards Jehovah and not the Torah, well that's correct, we do teach that here. To have enmity is to have enmity or hatred towards something", this is all John's explanation now. Therefore Messiah abolished in his flesh the hatred towards Torah. Use a King James Version and you will see Italics, thus showing the true meaning of the text.

Now, we have my response of John, saying, "Can you elaborate a little more. The son of God is simply a title for the judges of Israel, specifically as well as Israel."

My response is, "The son of God as opposed to the son of man, signifies the life or the mind of God as opposed to the human life or the personality, and the human mind of the mortal man. The judges of Israel were called son of God, signifying that the life or the mind of Jehovah was within them and operating through them." Now I'm responding to John's statement, the Messiah had a human soul, Neshamah, Ruach, and Nefesh, and Sheila says, "This is true, Jesus humanity consisted of Neshamah, Ruach, and Nefesh, but the life of Jehovah also dwells within the mortal man Jesus, which imparted two additional dimensions of soul to him, that is Chayyah and that Yechidah. And I sent him a photocopy of a drawing showing the five levels of soul.

Chayyah represents Christ in the man, and Yechidah represents what we would call today the glorified Jesus Christ.

And I didn't want to get into any doctrine that was too controversial with him, but I do teach that the glorified man who had a relationship with Jesus when he was in the flesh was who? Does anybody remember? Who was the glorified man that Jesus had a relationship with?

COMMENT: Elijah?

SHEILA: Yes, Elijah, the glorified Elijah. And I go on to say, the union of these two names of God within Messiah completely repressed his carnal nature. What two names? Christ Jesus. The two names that I mention are Christ and the glorified Jesus Christ. The union of these two names of God within Messiah completely repressed Jesus' carnal nature, and he who was born mortal, Jesus who was born mortal became one with God in his mind, in his spirit, he became one with God in his spirit. He who is joined to the Lord is one spirit, and I continue to say. This represents the marriage clearly spoken about in the Scripture, it is a spiritual marriage of mind and spirit.

John says, this is a response to John's statement, To believe that Messiah equals Jehovah in the flesh is very dangerous.

And Sheila responds saying, I understand your concern which arises out of the belief, correct me if I'm wrong, that in, out of your belief, correct me if I'm wrong, that imperfect humanity is free to operate through Messiah who was also anointed and appointed by God. In other words, you John believe, correct me if I'm wrong, that the same man Messiah can manifest the miracles of God and also manifest human error, therefore if this were true, to impute Godhood to a man who is capable of human error, would eventually result in ungodly domination and other disastrous behaviors which would ultimately destroy Israel.

And brethren this is the same argument that is used against the doctrine of the sons of God. People, uneducated people in the church, when they hear about the doctrine of the sons of God, they think, well and maybe some people preach it that way, but I don't preach it that way, that a fallible man, a mortal man, a fallen man is God, because he has the Holy Spirit, this is not true, and John is right it's absolutely dangerous to impute Godhood to a mortal man.

But the truth of the matter is that Jesus, that the mortal and the immortal elements within Jesus were joined, and because of that union, Jesus entered into a sinless state, and when we are sinless, because the spirit and mind of God is the only thing flowing through us, the only spirit and the only mind flowing through us, then it's okay to say you're The Son of God.

It was okay to call Jesus The Son of God, because his mortal or his sin nature was so completely bound to the immortal sinless nature of the glorified Elijah, that he became incapable of sin, and the only thing that was seen in him was the glorified Elijah who was the expression of Jehovah to Israel, therefore it was okay to call Jesus The Son of God.

And this is the issue that Israel is stumbling over to this day. Apparently there are Rabbis out there and Orthodox Jews out there who believe that Jesus was Messiah, but they cannot go along with this so called New Testament teaching that he was God. They don't understand it, and they believe it's idolatry, and of course it is idolatry. But the doctrine of Christ gives the explanation. What an honor to have the privilege of writing this email to a young man who is studying to become an Orthodox Jew. And I think we have every reason to hope and believe that his teacher will get to read my explanation.

Let's go on and you'll hear what it is. My response to this very realistic concern, and this is me speaking to John

now, My response to this very realistic concern is that you are correct in general, however, in the case of Messiah, the nature or the life or the mind of Jehovah so completely captured enveloped and dominated Jesus humanity, personality, and mind, that for all intents and purposes, nothing of human frailty remained operable. Only the nature, the life, and the mind of Jehovah could appear through the man Jesus. My Scriptural witness is Genesis 5:24, "And Enoch walked with God and he was not, for God took him." God swallowed up Enoch's carnal nature, and he became the expression of God.

Well you say, why didn't Enoch become Messiah? Does anybody know the answer to that? If this is true why did not Enoch become Messiah? Does anybody know? You know I just read about this in the Zohar today, I want you to know that I'm so torn because to stop while I'm studying and take notes, it interferes with my studying, and then I don't want to take the time to do it, and I'm sorry I didn't take the time to do it because I would have read it to you right from the Zohar, and I don't what page it was on, I closed the book. But I read this principle in the Zohar today, and the Zohar called it, I can't remember the exact word that was in the Zohar, but I could give you the doctrine of Christ explanation, Enoch was experiencing the imputed anointing, you see.

Enoch walked with God and God swallowed up his carnal personality, but Enoch himself did not overcome his carnal nature, it was gift. Enoch was caught up to this high place without overcoming Satan, the unconscious part of the carnal mind and Leviathan, the subconscious part of the carnal mind.

His faithfulness, Enoch's faithfulness resulted in an intense experience with God, but it was imputed, that means, what does that mean? It means he couldn't pass it on to future generations. I believe that there were many pious Jews, and that's the Hebrew word, pious, I think there were many pious

Jews that had intense relationships with God, but they could not pass it on to a future generation because their experience and their condition was a gift, they did not enter into that condition because they overcame their mortal frailty. Praise the Lord.

And I go on to say to John, this secret that Enoch walked with God, this secret is signified by the overlaying of wood, which signifies humanity, with gold, and the reason that I use the word secret, is that this is the expression used by Isaac Luria. This secret, this mystery, this hidden understanding that Enoch walked with God and he was not, is signified by the overlaying of humanity with gold. Exodus 26:32, "And thou shalt hang it upon four pillars of shittim wood overlaid with gold. Their hooks shall be of gold upon the four sockets of silver.

I go on to say this is also the secret of Ephesians 2:15, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace." Now hear this brethren, the peace that the Lord God gives you, is peace with God, the peace that God gives you is the cessation of warfare in your heart center, the cessation of the warfare between Christ in you, and your carnality, which constantly war against one another, why?

Because the flesh lusteth against the spirit and the spirit lusteth against the flesh, and the two shall never ever agree, the flesh must be conquered, must be conquered. If there is no war in your life, you are conquered by the flesh.

Now this Scripture Ephesians 2:15, to make of himself of twain one new man, this took place in the glorification, so making peace, therefore the Scripture says peace peace in another place, peace peace but there is no peace, because any peace that exists through the negotiations of man is an

impermanent peace, and everything that is impermanent is a what? Does anybody know another word for impermanent? It's an illusion. Any peace that does not result from Christ Jesus overcoming Satan and Leviathan is an illusion.

Now I use to stumble over that word illusion, I use to think that that word meant that it wasn't real at that moment, but I found out that the word illusion means impermanent. Yes, you might a peace for a year, for a week, for a day, for a month, for a year, for five years, for ten years, but it won't last. The only peace that lasts, and the only peace that will last forever is the peace that comes into existence when Satan is silenced, and Satan is the unconscious part of the carnal mind, she is the one who generates the thoughts of the carnal mind, both good and evil, but all of which are sin, and all sin results in death. At some point we all die, that is the proof, when you die brethren, that is the proof that you are a sinner. In the same manner that a maiden cannot deny that she engaged in sexual intercourse with a man, when that belly swells up that baby comes out, she can lie all that she wants, but everybody knows the truth.

When we die brethren, and actually I can even say when we age, or get sick, everybody who knows this spiritual truth, knows the truth about you, and about me, even we answered an altar call. Even if we call Jesus Lord and savior, if you're aging, if you expect to die at some time in the future, you have not been converted, because a righteous man doesn't die, that's the only peace brethren, and the binding together of your carnal mind to the Christ mind, under the authority of Christ Jesus, that's the only peace there will ever be.

And when you walk in that condition, with your carnal mind bound under Christ Jesus in you, you could walk through a war torn bombed out field, you can live in a society filled with violence, and you will be protected, you will walk above, even though you will be physically in this world, you will

walk above the violence of this world, when Christ rules over your carnal mind. And this is a major issue with a lot of people, especially in this society, I don't know about other societies, many, many people when they're distressed, when they're afraid, they seek to control the other person, if they feel threatened, they seek to control the other person.

If someone is trying to control you or someone makes you afraid, or you are afraid they're going to dominate you, people think the answer is to control the other person. No that is wrong. The answer is to control your responses, and to submit your problems to Christ Jesus, and to control your carnal mind and come forth with the responses of Christ Jesus, and you will prevail over your strongest enemy. This is not easy to do, because the human reaction is to defend ourselves, but the peace that we arrive at from defending our self is an illusion, it is only temporary. Submission to Christ Jesus, entering into peace between Christ Jesus and our own mortality, our own sin nature will give us victory over every conflict or every problem with any and every human being. This is a big mystery, it's a secret.

So I go on to say to John, this Scripture of course is speaking about Jesus glorification that of the twain he became one new man. We will be two men as long as we're in the flesh. And the days of Jesus' flesh, the anointing within him completely controlled his mortal human potential.

Now he wasn't born like that, he was born a mortal man, but he did have a spiritual experience and a spiritual metamorphosis, and he did enter into a unity with the ten sefirot within him, he entered into a complete unity with the Godhead, through the glorified Elijah, and became perfect. I gave John the following Scriptures John 10:30, So I and my father were one, John 12:49-50, "For I have not spoke it of myself but the father which sent me, he gave me a commandment what I should say and what I should speak, and

I know that this commandment is life everlasting, whatsoever I speak therefore even as the father said unto me, so I speak."

"So Jesus saith unto him", this is John 14:9, "Jesus saith unto him, "Have I been so long time with you and yet thou hast not known me Philip? He that hath seen me hath seen the father, and how saith thou then, "Show us the father"? Verse 10, "Believest thou not that I am in the father and the father in me, the words that I speak unto you I speak not of myself, but of the father that dwelleth in me, he doeth the works." John 14:20, "At that day ye shall know that I am in my father, and ye in me, and I in you."

Okay, now I'm responding to John's question if you skip down a little bit there, I'm responding to John's question, what is the enmity? And this is my response. The enmity is the carnal mind of mortal man, which pretty much John and I are in agreement with that. And then John says, "Christians would have you believe this is referring to the Torah, that's the first five books of Moses." My response is, "I know that some Christians have done away with the Torah, but not all, and certainly not me, which is evidenced by the extent that I teach from the Torah, the first five books of Moses.

John gives the Scripture reference Romans 8:7-10, roughly tells us that the carnal mind is enmity towards Jehovah and not the Torah. And my response is this is correct. We have a lot that we agree on here. Then John says, "To have enmity is to have enmity or hatred towards something, therefore Messiah abolished in his flesh the hatred towards Torah."

My response, "I have no problem with this in principle, I would say that the whole of Messiah's mortal mind was swallowed up by the new man within him." But you see they can't see that this leads to perfection. Messiah abolished in his

flesh the hatred towards Torah, but they still don't see it as perfection.

Okay I had asked John, you know, what are your beliefs, and if you are a practicing Jew, this was my question to him, "If you are a practicing Jew, what good does it do to prove that Jesus was not God in the flesh?" And John answered me saying, "It's all taught that the Gentiles are to provoke the Jew to jealousy, is this not true? If so, it is this very foundational doctrine which totally destroys the Jew from seeing his majesty King Yeshua as he really is, Messiah of Israel. So John is saying here that the Jew doesn't recognize Jesus as Messiah.

He says, "Secondly truth needs to be understood and taught, Yeshua did not teach anything counter to the Torah." Now this is true, Jesus didn't teach anything counter to the Old Testament, but if you would hear a lot of the doctrines in the church today, you would see that they are counter to the Old Testament. The problem with the church today is that they don't have an accurate understanding of the Old Testament. They certainly don't have an understanding in accordance with the Jewish mind of the Old Testament. There's a lot of idolatry and paganism in the church today, there's no question about it, I've been preaching it for years.

My response is, This is true, there is a great deal of misunderstanding in the church today, and my ministry is largely directed towards revealing the principles of the Torah in the New Testament. "I did look briefly not in depth at the web site you directed me to, and I agree...", now this is the web site that's put up there by a Jewish man who believes in Jesus, but does not agree with a lot of the doctrine in the church, and I'm telling John that I agree with the following principles, 1) The doctrine of the trinity is an unscriptural concept. Now all of these principles are on that web page and I'm saying I agree with them. The doctrine of the trinity is an

unscriptural concept, I teach that it is a false doctrine. 2) The concept of sacrificing a man to replace an animal or to replace animal sacrifices is pagan and unscriptural. This is true, and if you're listening to this message or you're reading this transcript, you can follow this up by reading our book not without blood which explains that principle. 3) Wisdom does not refer to a man. You see there is a Scripture in the New Testament that says, and this man Christ Jesus was made unto us wisdom, so there is a misunderstanding in the church concerning what wisdom is, but we who are studying Kabbalah, we know that wisdom, who is wisdom, what is wisdom to us, anybody?

COMMENT: Chokmah, Abba father.

SHEILA: Right, actually wisdom is in the Godhead, it's in the highest sefirot. Chokmah is the second sefirah and he is never separated from the first sefirah which is Keter, which manifest himself to us as knowledge, wisdom, knowledge, and understanding, the first three sefirot are never separated, and they are in the highest realms where Jesus Christ is right now. So to say that Christ Jesus is made unto us wisdom, what that means, not that one man is wisdom, it means that the great glory, the New Testament expression would be glory, that the glory of the Godhead which is wisdom to us is manifested to us through Jesus Christ, but it's not that one man is wisdom. But I don't really know that the church teaches that, but apparently John thinks, or this is not John, this is that web page, but maybe there are some ministries that teach that, that if you have the Holy Spirit, I guess there are ministries that teach that, I have heard that. If you have the Holy Spirit, you have the wisdom of God, and that is ridiculous.

If we had the wisdom of God, we wouldn't be in the mess that we're in. Wisdom is in the mind of Christ, but the mind of Christ first of all has to be grafted to us, because the

free gift is the spirit, not the mind okay, the mind has to be developed in us, the mind has to be trained and taught, the mind of Christ, see this is a big misunderstanding in the church, that because we have a relationship with Jesus Christ, we have the wisdom of God. Wisdom has to be taught to us, the mind of Christ is a mind that is capable of understanding wisdom when it's taught to us, see.

The carnal mind cannot understand the wisdom of God, but the mind of Christ can understand the wisdom of God, so the mind of Christ is the cup, the vehicle that is capable of being trained. You don't have wisdom because you stand on a prayer line brethren. Wisdom comes with much study, and with much experience, and even then we just have a measure of it. I don't think someone in my condition anyway, could contain the wisdom that comes from the first three sefirot, it would probably burn me up, I don't think my brain could bear it.

Going on with the principles of the web page. I agree that the New Testament must be viewed from the perspective of the Old Testament, I agree, they should line up, they should express one another, the same principles should be seen in both testaments. I also agree that only God created the world, and this is referring to a lot of Christians saying that Jesus created the world.

This confusion arises out of a lack of understanding that Jesus was a mortal man, but the immortality that was within him did create the world. We know that from Genesis 1, that Elohim was involved in the creation of the world, and Elohim was appearing in Jesus, and in particular, Jesus said, "I am". Now I have preached in this ministry that it was Adam that was speaking through Jesus saying "I am" before I had a revelation of Adam Kadmon, okay, Adam Kadmon the primordial human, that encompasses all of the worlds. But the

very name of God "I am" is referring to Keter, the first sefirah, the highest Sefirah.

The mortal man Jesus was saying, the first Sefirah is in me, and for Keter to, Keter never appears alone, he's always with Chokmah and Binah, knowledge wisdom and understanding are always together, but for a human being born of a woman to say I am, you see, is blasphemy to the Jews. So it was not the mortal man Jesus who was born of a woman that created the world, but it was the one that was in him. Well Sheila I thought you just said that Elohim created the world, formed the world? Well I did, but the suggestion of the statement "I am" signifies that to have "I am" manifesting through you from mortal man, to have "I am" being expressed through him, all of the sefirot in between are present also. You see, we, Christ in us is the tenth sefirah, the tenth sefirah which is Malkut, or her personification is Nukvah, she is the cup, she is our preparation, she is our vehicle by which we receive the anointing from above.

See, this is the basic difference brethren between being baptized in the Holy Ghost and being anointed with the Holy Ghost. You can be baptized with the Holy Ghost which means, now most of the people in the church today, they just have received the Holy Ghost. We do not have the same thing that the apostles had on the day of Pentecost, okay. They had the whole thing, they were filled up to the top with the Holy Ghost, we just have a taste of it, but that's another issue. To be baptized with the Holy Ghost means that the spirit, the spirit was poured out on them in such power that it filled them up, which means they were sinless for a moment, they were sinless for a moment, however long it lasted.

When water pours over you, eventually it rolls off of you, but that means a significance of the baptism as opposed to being anointed of the Holy Spirit, is that Jesus, the only one in the Scripture who was anointed with the Holy Spirit, what

that means is that he had the vehicle within him that retained the glory that poured down from above. You see when oil goes over you there's always a residue. When water pours over you, you don't have to take a shower, it dries out and you go on your business if it's clean water, but when oil is poured over you, you have to wash it off, oil sticks. So the anointing that poured on Jesus was retained within Jesus in the fullness of its power, it stuck like oil, but what the apostles received on the day of Pentecost, even though they were filled up to the top, and for that moment, when I say they were sinless, I mean for that moment or however long it lasted, a few hours or whatever, their carnal nature was completely overwhelmed by the nature of God, but it was temporary, it was water, it rolled off of them, it evaporated, it dried up.

Did they lose it completely? No, but it went down to a degree that their carnal nature appeared. I have the Holy Spirit, I have the Spirit of Christ, my carnal nature appears all the time unfortunately, so I am not filled up with the Holy Spirit, but I have been. I have been filled up with the Holy Spirit to do miracles for the Lord, but when the miracle that he sends me to do is over, the anointing drained, the Holy Spirit drained. It was just to do the work of the Lord for that moment. I believe that my carnal mind was incapable of operating on several occasions, when the Lord rose up in me with great power for his own specific purpose.

But Jesus he was anointed, Jesus had Christ grafted to him you see. Israel had Christ, Christ was in Israel, but Christ was not grafted, they had the branch of the tree, they didn't have the root, and the reason that they didn't have the root, the reason that that branch didn't root down in them, does anybody remember? What's the reason that the branch didn't root down in them? Anybody? Brethren for the branch to root down in you, you have to turn over the soil, you have to weed it, and you have to get the rocks out of it, you have to overcome your sin nature for that glory to be planted and rooted and grounded

in you. And Israel had and has the same problem that the church has today. They don't understand that they have to deal with their sin nature, they have to look at it and they have to overcome it. That is how the anointing gets grounded and rooted in you.

And this is what Jesus wants to do with all of us today, the truth will set us free. Any anointing that you have or that I have will not be rooted and grounded in us if we are continuously plowing our ground and getting rid of all of the weeds, all of the sins, and eventually we will have a miracle, our sin nature will be completely covered over with gold.

So this concept of only God created the world, he's talking about the Jews that say Jesus created the world. Well how could Jesus create the world, he was born of a woman 2,000 years ago? Well the Christian will tell you, well the Christian doesn't have much of an explanation for it, but we know that the explanation is that it was the spiritual man within Jesus, of which Elohim was a part. The ten sefirot were within Jesus, the unified ten sefirot were within Jesus.

And of course Jesus said, "Before the world was, "I am", because I am which is associated with the first, or with, if I said before that the first sefirah is in us, I got it backwards, the tenth sefirah is within us. "I am" is associated with the first sefirah which really is the extension of the ensof, the unlimited one, that all of these worlds that exists, all of outer space, everything exists inside, almighty God, and Keter is that, it's as if I took my finger here, let's say there was a doll house here, and I put my finger inside the doll house, I can say that I am inside the doll house, because my finger is inside the doll house.

So the unlimited one, that all the worlds exists within, he let us say, this is not scriptural, but let us say, he put his finger into these worlds and the name of that finger is "I am".

And that's why Elijah spoke, the Spirit of Elijah spoke through the man Jesus and said, "Before Abraham was "I am". He existed before all things, the self-existent one.

So I don't really think the church understands this principle, but even if they do, it is very unscriptural to say that Jesus created the worlds because Jesus was born of a woman, and a lot of people stumble over that. 6) There is no questioning of doctrine in the western church, and should be. I agree there's no questioning of doctrine in the western church, there should be. Every legitimate question as long as you're not attacking the teacher, as long as you're not hostile, as long as your motive is not to prove her wrong and exalt yourself, if your motive is an honest desire for knowledge and understanding, you should be able to ask your questions, and be answered, or the teacher should tell you that he doesn't know the answer, and pray about it for you.

This is a very ungodly situation in the church today where the members of the congregation are treated like they are infants and the pastors are God.

The relationship between the clergy or the pastors or the fivefold ministry and the people should be the same relationship that exists between parents and children, and if you are adult child then you are an adult child. If you're a child in the church you shouldn't stay a child, you should grow up. As you become educated in the word of God the relationship between the pastor and the member of the congregation should be as a parent to an adult child, you're equal until, until something happens that requires the pastor to give his wisdom or to bring a correction, otherwise you're friends. Don't you go out to dinner with your adult children? That's what it's supposed to be like.

My comment to John is, "Jesus came to fulfill the law, not to do away with it. It appears that there is a great deal that

we agree on...", I'm talking to John now, "It appears that there is a great deal that we agree on, as a matter of fact the only difference that I can perceive is mortal Messiah's transformation." This is the only difference that I can perceive between John's doctrine and my doctrine. Mortal Messiah's transformation or a completion, and ascension into perfection.

So if John is speaking for the Jewish mind, which may or may not be the case, but I believe it is, they stumble, this is the point where they stumble, they cannot comprehend or simply do not believe that a mortal man could have a spiritual metamorphosis, which would so completely restrain his potential to sin that he could be considered The Son of God, because The Son of God in him is restraining his potential to sin.

I will now respond to John's statement that "the Messiah had a human soul, Neshamah, Ruach, and Nefesh." I'm going to repeat my response to him, I've told you this already but I'm going to repeat my response because he responded to my response. John said, "Messiah had a human soul, Neshamah, Ruach, and Nefesh", and I said, "This is true, Jesus humanity consisted of Neshamah, Ruach, and Nefesh, but the life of Jehovah also dwelled within the mortal man Jesus, which imparted two additional dimensions of soul to him, that is Chayyah, and Yechidah. Chayyah represents Christ in the man, and Yechidah represents what we would call today the glorified Jesus Christ. The union of these two names of God within Messiah completely repressed his carnal nature, and he who is born mortal became one with God. This represents the marriage clearly spoken about in the Scripture, it is a spiritual marriage of mind and spirit."

And John responds to me saying, "I really do not have any problems with you have said, matter of fact you stated quite well. I try to share with people that these two additional dimensions of the soul, or the life of Jehovah was and should

be present in others as well. We all called to be overcomers, that is what being part of Israel or being Israel is all about. The definition of Israel as an overcomer or Hebrew is one who crosses boundaries." Well that's interesting, to me that means you know to ascend. "So Yeshua showed us the way, one like Moses in how to overcome this life. The two additional souls attached to Messiah helping him overcome should be our current goal as well." I'm now going to repeat one of John's earlier questions, and my response to him, so that we could hear John's counter response in context.

John said, "To believe that the Messiah equals Jehovah in the flesh is very dangerous." I said, or I responded, "I understand your concern which arises out of your belief, correct me if I'm wrong, that imperfect humanity is free to operate through Messiah who was also anointed and appointed by God. In other words, you believe correct me if I'm wrong, that the same man, Messiah can manifest the miracles of God and also manifest human error."

And here is John's counter response, "Yeshua I believe at several instances struggled with his lower soul, Satan, etc." I don't know what he means by etc. The Lexicon will tell us that Messiah was enticed to sin, tempted to sin, etc., for Messiah to be HaShem or to be the name of God, meaning Jehovah, for Messiah to be Jehovah in the flesh and experience things like this is an abomination."

Well that's true, he's saying that his objection to saying that Jesus was God is that Jesus was enticed to sin, and tempted to sin, etc., and he finds that to say that God was enticed to sin is an abomination. That's a legitimate statement. I'm now going to repeat some of my prior comments so that we can hear John's counter response and comments.

I said, "Therefore to impute Godhood to a man who is capable of human error would eventually result in ungodly

domination and other disastrous behaviors which would ultimately destroy Israel. My response to this very realistic concern is that you are correct in general. However in the case of Messiah, the nature, life, mind of Jehovah so completely captured enveloped and dominated his humanity, personality, and mind, that for all intents and purposes, nothing of human frailty remained operable."

And here is John's counter response. "I would disagree somewhat", you see this is where the stumbling block is, this is the fly in the anointment, he just cannot believe that, even though he agreed in a prior place that the binding together of the two minds could destroy the potential to sin, and I do believe he did that in a prior place, he's just having trouble accepting the fact that a human flesh could be The Son of God, that's what he's stumbling over.

"I would disagree", John speaking, "I would disagree somewhat, it is always operable as I see it." Although in another place I know that I read it, that he agreed that the binding together of the two minds, okay would destroy the potential to sin. Well I guess he believes it in principle, but he is saying that he doesn't believe that it's possible. He's saying that in principle that this could happen if the two minds could be fully bound together it would destroy the potential to sin, but here he's saying that if he sees it, it's always operable. "However", John goes on to say, "When we submit to the Ruach of HaShem, and that is just talking about the Holy Spirit, Ruach means spirit, and HaShem means name. When we submit to the spirit of the name or the spirit of Jehovah, it appears inoperable but it is always present. We are called to have the same mind as Messiah." So he's got that revelation that we're called to have the same mind of Messiah, but he's stumbling over believing that it's possible for that glorious mind to so control our carnal mind and so consistently control our carnal mind, permanently control our carnal mind, that that man could be an expression of God.

John goes on to say, "Yeshua I believe at several instances struggled with his lower soul, that is Satan", that's John's opinion now, that Jesus' lower soul is Satan. It's the same thing as us saying the unconscious part of the carnal mind is Satan. "The Lexicon will tell us that Messiah was enticed to sin, tempted to sin, etc. For Messiah to be HaShem in the flesh and experience these things is an abomination."

My response is, This is true, Jesus experienced this before the marriage at Cana, after which he ascended through union with the world above."

John says, "I would disagree somewhat, it is always operable as I see it, however when we submit to the spirit of the name, when we submit to the Spirit of Jehovah, the carnal mind appears inoperable, but is always present." So he can't get over that.

My response is, "I agree that it is always present, but believe, I agree that the carnal mind is always present but believe that it is possible in Christ Jesus to have our carnal mind, the sacrifice of the animal nature within us, bound under Christ Jesus permanently. Our carnal mind is the sacrifice." Brethren everyone who comes to God must come with a sacrifice, and the sacrifice is our carnal mind.

Oh no you say, our sacrifice is Jesus. Brethren our sacrifice, Jesus is the sacrifice that gives us entrance into the holy hill, but we must, Jesus' sacrifice gains us entrance, okay, but when you're invited to a party, we're going to have, if you're invited to a party, your invitation to the party gets you through the door, but you're supposed to come with a gift, you're supposed to come with a piece of cake, or whatever you come with. Jesus gets us in the door, but we must come with a sacrifice and that sacrifice is our carnal mind. Leviathan is the sacrifice.

Okay, so I'm having this conversation with John, okay, and I give him a couple of Scriptures, Psalms 118:27, "God is the Lord which hath showed us light, bind the sacrifice with chords even unto the horns of the altar." That's talking about the altar is Christ Jesus and the sacrifice is Leviathan. Hebrews 13:10 says, "We have an altar whereof they have no right to eat, which serve the tabernacle."

And Sheila says, "Our carnal mind is the sacrifice, the mind of God is the altar, Christ Jesus is the altar."

And John says, "We are called to have the same mind as Messiah."

And Sheila says, "Amen."

John says, "I have never seen Yeshua's atonement replace animal atonement, however I do believe that Yeshua did make an atonement for sin, but much different than traditional teachings."

And my response is, "True, see my book on the subject, I just gave you the basic principles." Jesus' sacrifice is the invitation, gets us in the door, but we have to come with our own sacrifice. The door is open, but we can't get in when we're filled with sin, you see. The door is open but if you're too fat, you can't squeeze through the door, you have to lose weight.

John asked me, "What are your thoughts on the oral Torah?"

And my answer, "Absolutely essential to obtain a knowledge of the truth." The oral Torah, that's just another way of saying, the spiritual understanding of the Scripture, if you're bound to the written word, or the written translated word, you will die. The mind within you, Christ in you will

die, he cannot survive in that kind of rigidity. There's liberty in the spirit.

I will repeat my comments to John so that we can hear his counter comment. "This is true, Jesus experienced this before the marriage of Cana, after which he ascended through union with the world above."

And John says, "Cana, if this cup could pass, he struggled but pressed through." So John, that's a big marriage of Cana, we have a message on it, it's a very esoteric Scripture, the Greek is very unclear, and I suggest to you all that that marriage was between Jesus' carnal mind and the glorified mind or the mind of Elijah within him, that's what the marriage was. I did do a study on it, it's not the clearest study in the world, but the message is available and the transcript is available, if anybody would like to go through it.

Now this exchange was in response to John's statement that "the Lexicon will tell that Messiah was enticed to sin, tempted to sin, etc., for Messiah to be the name in the flesh and experience these things is an abomination."

And my response was that "Jesus experienced this before the marriage of Cana."

And John says, "Cana? If this cup can pass..." In other words he's talking about, the enticement to sin that he's talking about the enticement to sin that he's talking about is Jesus in the garden, saying if this trial can, that the church preaches it, if it's at all possible, let me get out of this trial. And John's response is, "I would disagree," well I'm just repeating here, when he said, "He would disagree about the carnal mind, it's always operable."

Now we'll talk about my response to John's question, "Cana?", and then his reference or his referring us to Jesus in the garden saying, If this cup can pass from me, and my

response is to John, "The marriage of Cana was a spiritual marriage of Jesus' carnal mind and the mind of God. I have looked at the Scripture you referred to in the Greek text, and believe that Jesus was not talking about the cross, the following in an excerpt of the message that I preached. And I referred him to our message called The Last Supper, which is very revealing, well I only have a paragraph of it here, so I'll read it on to this message. This is an excerpt from Living Epistles, #428 The Last Supper, "And being in agony, he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground. We are trying to find out what it was that Jesus was asking the father saying, "I am strong enough, let it pass out of me." We're trying to find out what Jesus was talking about. "and being in agony", the Greek word "agony" means "anguish and a struggle, a struggle for a victory, wrestling, severe mental struggle."

I want to suggest to you that Jesus was in a struggle with the powers and principalities of this world, because he was trying to accomplish something, he was trying to bring his blood forth, so that it could be disseminated to all humanity, and the powers and principalities were trying to stop him. So Jesus was in a struggle, but the heart of the struggle, the more earnestly he prayed, and the Scripture says, and his sweat as it were great drops of blood falling down to the ground. Now the carnal mind of the man says. Well he must have been pretty scared, he was so scared that he sweat blood.

Brethren this conclusion could only come from the mind of man, because first of all Jesus was The Son of God at this point, and incapable of fear, and incapable as far as I'm concerned of asking the father if he could get out of the trial. And anyone who is moving on in Christ knows that you have to go through your trials, you have to go through. What was this all about, I've had some teaching about it over the years, but the Lord has brought me into a new level of understanding

which is quite mind boggling, and I just want to take a couple of minutes to tell you about it. Well that's the end of the excerpt that I quoted for John.

And John's response is, "I would disagree somewhat, it is always operable as I see it, however when we submit to the Ruach of HaShem or to the Spirit of Jehovah, it appears inoperable but it is always present." So we're sort of repeating ourselves here but then I go on to say, "I agree that it is always present but believe that it is possible in Christ Jesus to have our carnal mind, the sacrifice of the animal nature within us bound unto Jesus permanently.

And John's response is, "Permanently? I disagree." And he quotes Hebrews 10:16-31, and says, "No atonement can deal with intentional sin, only Jehovah's mercy." And he's right, no atonement can deal with intentional sin. That's why to say that you answered an altar call, and now you're saved and you can go and do anything that you want, is an error, it will lead to your destruction. We have to walk in the Lord's footsteps, we have to keep the spiritual law of God. Today, the large majority of Christians walk in a great deal of sin, a great deal of sinful attitudes. They may not, a lot of them are fornicating today, they may not, some may not be fornicating, but pride is in the church, and the witchcraft in the church is intense, but it's not identified, the people don't know that it's witchcraft, and they don't know that it's pride, but they're still doing it, their sins are very, very great, the sins of the church today are very, very great, and there's much psychic prayer, which is witchcraft coming forth.

And my response to John, this is getting a little repetitive, "This is true, I suggest to you that the binding together, I said this is true, no atonement can deal with intentional sin, but my response is this is true, I suggest to you that the binding together of the two minds covers the potential for intentional sin. And I quoted revelation 20:1-3, "And I saw

an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand, and a great hold on the Dragon, that old Serpent which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit and shut him up, and set a seal upon him that he should deceive the nations no more till the thousand years should be fulfilled, and after that he must be loosed for a season."

Now this is my comment, "In Jesus' case, this condition was made completely irreversible through glorification, and that this is the ultimate promise, restoration to the primordial state of sinlessness. See that's what glorification is brethren, restoration to the state before the fall, restoration to the primordial state of sinlessness, before sin entered into the world.

Then John says, "I do not believe in once saved, always saved doctrine.

And my response is, "Neither do I. We can fall from grace at any time while our carnal mind is still active."

John asks, "What are your thoughts about Adam Kadmon's three pillars, etc.?"

And my response is, "What about them?" See and this is, I don't think that John meant me any disrespect, I mean this, if you, this is an excellent example of the kind of dialogue that Christians should have with one another, which very few Christians can have, okay. But I don't respond to questions like that, I don't respond to essay questions, I only respond to specific questions, you understand this, because I've talked to all of you about this, "What are your thoughts about Adam Kadmon and the three pillars? He wants me to write an essay, no, you ask me a question and I'll answer your question, you have to ask me the question, does everybody understand that? Okay.

So my response was, "What about them? And John goes on to say, "Many Messianics are trying to use Kabbalah to prove that Messiah is divine, Jehovah in the flesh, that is why I have been studying very intensely Kabbalah, I see things totally different, nobody in Jewish thinking would and has accepted that Jesus is Messiah, because he by the Gentiles has become Jehovah." Well his English is a little choppy here, what he's saying is, "Nobody that has Jewish thinking would accept that Jesus is Messiah, because the Gentiles teach that Jesus became Jehovah." Do you hear this, this is very important, this is what we're going to work on, the Jews, people with Jewish thinking, they cannot believe that Jesus became Jehovah, they can't accept that, that's a stumbling block.

Okay, here's the answer, I say to John, "I do not believe that Jesus has become Jehovah, one of the principles of Kabbalah, is the unity of the Sefirot, that is Jehovah, the expression of Keter dat, and dat is the Hebrew word for knowledge, Keter dat, Keter knowledge, Chokmah/wisdom, and Binah/understanding, the expression of these three, the Godhead to Ze'ir anpin, the heavenly man, and ultimately to Nukvah, Ze'ir anpin's wife, the woman, through Ze'ir anpin's Yesod, which is, his six sefirot, can manifest himself both through unity with Elohim, Elohim represents harsh judgment on the side of the left pillar, or is Chesed, loving kindness on the side of the right pillar. What did I say here? I said, "One of the foundational principles of Kabbalah is the unity of the Sefirot, that means Jehovah, Jehovah is the expression to us of the Godhead, is Keter, Chokmah, and Binah, okay, knowledge, wisdom, and understanding.

The head which no man can attain to, so the Jews believe, okay, we have attained to him in Jesus Christ, the head, the top three Sefirot, will manifest themselves to us through Jehovah, and if you remember the configuration of Adam Kadmon as a human, we're not going to be drawing any

exhibits tonight, but if you can't recall it, you have plenty of exhibits at home, there are three Sefirot on each side and Jehovah is in the middle, there are three pillars, okay, the three Sefirot on one side, on the left side, the three Sefirot on the right side, and in the middle is the three Sefirot, and then at the very bottom is the female, making ten Sefirot.

Jehovah is the expression of the headship to us, Keter, Chokmah, and Binah, and Jehovah is in the middle pillar, he will express himself to us at his will, either through the left pillar which is judgment, Elohim, or through the right pillar, which is loving kindness and gifts through Chesed. So I'm responding to this man through Kabbalah, okay. Jehovah, who in himself represents to us four Sefirot, Keter, Chokmah, Binah, and Jehovah himself. Actually we're saying, Jehovah represents to us, nine, the whole nine Sefirot, except for the female which is in us. Jehovah is all of those things to us.

He has all of those potentials in him, and he can relate to us as a judge, harshly, he can relate to us as I am, the realm of absolute mercy, or he can relate to us as Chesed, the realm of loving kindness, with some judgment, kind judgment. Well in this very same manner, Jehovah is manifesting himself today through union with the Messiah.

So you see Jesus did not become Messiah, Jesus was a man, a human being who was so emptied out of sin, that he became a vessel that Jehovah, representing the whole nine Sefirot, expressed himself through, Jesus became a channel. This is what it means when we read that Christ Jesus is the only mediator between God and man. His sin nature was burnt up when the lake of fire appeared in him.

Jehovah our God is a consuming fire, filled up the man Jesus and consumed his sin nature, and Jehovah representing the unified nine Sefirot, took up residence in the man Jesus. Jesus did not become Jehovah, Jesus died to everything that

he was and became the container that Jehovah flowed through so completely that Jehovah's mind joined with the man Jesus, and Jesus is The Son of God because Jehovah is everything that he is, Jesus is the container. The mind and nature of Jehovah who is invisible is fully and completely possessing and manifesting through that personality Jesus, and therefore Jesus is The Son of God. Jesus did not become Jehovah, Jehovah destroyed everything that was not of his life in the man Jesus, and kept the shell. And brethren this is a classic example of the thinking of the carnal mind versus the thinking of the Christ mind. Brethren I still get things backwards, and you will hear me saying in the message from time to time as a new revelation is coming forth, I probably have it backwards, because usually my carnal mind gets there first, so I'm trying to draw something, and I put one element on top and the other element on the bottom, I'll tell you, probably next week, I'm going to turn it around, because my carnal mind always gets there first, see.

Jesus did not become God, Jesus died to everything of this world that was within him and he became the palace, the container, the residence of almighty God. You got to hear this man, what a story, you got to hear this, what a message.

I'll just read you what I wrote here, "In this very manner, Jehovah is manifesting himself today through union with Messiah, Messiah has not become divine, on the contrary, every profane thing has been emptied out of Messiah, who is now become an unhindered channel for the divine emanations, and this is all Kabbalistic jargon, an unhindered channel, and I don't mean that disrespectfully, I'm talking in this man's language, has now become an unhindered channel for the divine emanations to be imparted to the separated world. We are the separated world, every one of us is a separated world. Ze'ir anpin is therefore called Christ Jesus, the only mediator channeled between God and man.

Now before John heard this response, he had said, "I have discussed this issue, I have discussed with the Orthodox believing Rabbi, and he says to make Messiah Jehovah is idolatry." Well that's true, from their point of view that's true. It's absolutely true to worship a man, it's absolutely true, but the man is dead, you see, he died to everything he was in this world.

And of course my response is "from your point of view, this is true." Now this is the only manifestation, of course this dialogue is not over with John, but this is the only manifestation that I have perceived from him and in all of these, and these have been several emails that have gone back and forth, and he says, "He", talking about the Rabbi, "as well", meaning he as well as you, "teaches Kabbalah for many years." Would anybody like to comment on that manifestation? Does anybody recognize that that is a manifestation? You want to say something?

COMMENT: He's saying that he knows more than you.

SHEILA: Well that's pretty close, but why, why is he saying that, what's manifesting in him, why is he saying that?

COMMENT: pride?

SHEILA: Yes, but what specifically, it's always pride okay, does anybody know?

COMMENT: He is threatened brethren, he's threatened, I told you at the beginning of the message, and I don't say this out of pride, he's no match for me, he's a student, he's a young man, he's no match for me, see. And what he's saying to me is, "I'm no match for you, but this Rabbi, he is a match for you." But that is a manifestation of pride when he realized that he had no answer for me. Okay, but I don't fault him for it, I just want to point it out to you because the young

man is human, you see, and that is what everybody does unless they're trained to recognize it and not do it. Probably anyone in his position would have this same reaction unless we're trained to recognize it and not yield to it, you see.

In an honest legitimate debate, he couldn't answer me, so he brought in a third party. Now that's a very human thing, I don't mean in any way to put this young man down, I just wanted to point out the carnal mind, you see, that's the reaction of the carnal mind, and I think, I may have had the same reaction myself, but I don't think I would have yielded to it, because I would have that it was pride, you see.

So this is just a little side thing to point out, actually this young man is doing absolutely great having this intense dialogue with me, that should be the worst thing he ever does, that will be fine, I just couldn't resist taking this opportunity to point it out to those of here who are seeking to identify our sin nature, but he's been a very excellent partner in this debate, I really appreciate him.

Going back to John's statement, "Cana? If this cup can pass, in other words I'm not talking about the marriage of Cana, I'm talking about Jesus in the garden. And again my response to him was, "The marriage at Cana was a spiritual marriage of Jesus' carnal mind and the mind of God.

I have looked at this Scripture you referred to in the Greek text and believe that Jesus was not talking about the cross. And John says, "The cup is symbolic of the cup of redemption as I see it, moreover, Messiah did agonize, yes, struggled with his carnal mind, and with Satan yes, otherwise there would be no need for prayer.

"Now the marriage of Cana is only recorded in John as I recall. We do not have a specific date/time. Also since John's gospel is at a sod level...", now I've never heard of that, but it must be the Hebrew word for mystical levels, he says, "since

it's at a sod level, most of it is mystical." It must mean it's a very deep message, mysterious level, or esoteric level.

"...how is it then, that Messiah, after the baptism with the Spirit of Jehovah is put into the wilderness for testing?" He says, "How come that Messiah, after the baptism of with the Holy Spirit was brought into the wilderness for testing if testing was not possible?"

Now I'm not sure why he asked me that, I think he was saying that the marriage happened before the baptism of the Holy Spirit, I think that's what he's saying. And John goes on to say, "I disagree that Jesus was God and incapable of fear, to be anointed Messiah does not exclude one from fear, but Messiah laid down self and drew his power from Jehovah."

Exactly he laid down his carnal mind, his desires, and his wishes and hopes, and he drew power from Jehovah, but I believe that at some point, because he laid down his life in that way, that life, that carnal life, which is Satan and Leviathan was sacrificed and Jehovah received that sacrifice, and Satan and Leviathan within Jesus was consumed in Jehovah, the all-consuming fire.

The next few words in a quote from that excerpt from the last supper where I said, as far as I'm concerned, Jesus was incapable of asking, I guess he was incapable of fear, of asking the father if he could get out of a trial, I believe that, that Jesus was incapable of asking the father if he could get out of the trial, and anyone who is moving on in Christ knows that you have to go through. So surely Jesus knew that he had to go through.

But John says, "I would have to disagree." And this is also from the last supper, "You just have to go through. What was this all about?" Now what's interesting is that in another place, John talks about overcoming, and this is the next excerpt from the last supper, "You have to go through, what

was this all about?" I've had some teachings about it over the years, but the Lord has just brought me into a new level of understanding which is quite mind boggling, and I just want to take a couple of minutes to tell you about that. That was a quote from the last supper.

Now John says, "I would disagree somewhat, it is always operable as I see it." So that's he's taking his position, he's dug in there, that he just does not believe that the sin nature can become inoperable.

And Sheila says, "I agree that it is always present, but believe that it is possible in Christ Jesus to have our carnal mind, the sacrifice of the animal nature within us, bound unto Christ Jesus permanently." And John says, "Permanently? I think we did this already, and no atonement can deal with intentional sin." And I said, "The binding together of the two minds covers intentional sin." Well I guess we did all this already.

We're going to continue to pursue this principle of the cup. John is saying the cup is symbolic, when Jesus was saying, "Let this cup pass from me", John is saying, "The cup is symbolic of the cup of redemption as I see it." And my response is, "The cup signifies a vessel in the contents thereof, the vessel is the man, and the contents is the spirit." I go on to say, "The Greek word translated, "pass" can also mean "perish". Jesus was praying, "If it is possible, let this physical body perish, or let me pass out of this physical body, that I may be fully joined with the world above. And as we all know, the Lord answered Jesus prayer. How do we know that? Well he passed out of his body, he passed out of the container that his spiritual life was dwelling in. See, the mind and the personality of Jesus had fully joined through the heat of the lake of fire, Jehovah is the lake of fire, through that heat, Jesus' personality and mind had fully fused with Jehovah. And

therefore when the physical body died, Jehovah withdrew and every aspect of Jesus' personality went with him.

See Jesus did not become Jehovah, Jehovah attained or swallowed up and took unto himself the man Jesus, and Jesus became the bond servant of Jehovah. Jesus became in Kabbalistic terms, you might say, Jesus became a sphere or one of the Sefirah through which Jehovah expressed himself, or is expressing himself to mankind. You know in the book of Revelation, one of the promises is that we will receive a new name, and that is one Scripture that has puzzled me for many years. I now believe that it means another Sefirah. Now remember there is a name of God associated with every Sefirah.

There are currently ten, actually eleven names of God because both El Chai, and Shaddai are associated with the second Sefirah. Jesus said you'll get another name, another name of God, what's the other name, that name is Jesus. Another Sefirah has been added, you see. Jesus in that same manner that Jehovah will express himself to us through Nukvah, okay and to us that's Christ, the Christ that's grafted to us, according to Kabbalah, the whole nine Sefirot express themselves to a man through the tenth Sefirah. The tenth Sefirah dwells in man. According to Kabbalah, the Malkut personification is Nukvah, she's identified with David, King David was an expression of Malkut Nukvah, who was fully joined, I don't know if he was fully joined, but David was an expression of Malkut Nukvah, who was receiving and a cup, he was a container for the emanations from above, but he could not have been fully joined because he sinned.

So you see, all of us, every mortal man, we have the potential to be that container, okay. The Kabbalistic term is Malkut Nukvah, the term for Christians is Christ, when Christ is grafted to us, we become that cup that can catch and contain the emanations or the glory from above. Jesus is David

perfected. David was a container through which the emanations from above flowed, but he never overcame his carnal mind. Jesus was the next step up. Jesus' carnal nature was completely consumed by Jehovah's all-consuming fire. And everything in him that was not of God burned up. He was purified, and became one with Jehovah, and became a new Sefirah, he's an eleventh sphere through which Jehovah can express himself to mankind. He's a mediator, he's a channel, and the only one between God and man. And this goes for the Jew too.

That which was imparted to the Jew on Mount Sinai, I'm not sure what to call it, Malkut Nukvah perhaps was separated from the ninth Sefirah above, and today Jehovah is connecting, is joining with, only Christ Jesus, you see. Even the Jews that still have some aspect of Malkut Nukvah, through genetic heritage, if you want to enter into the world above, if you want to cross over, Christ has to be added to what you received genetically through the covenant of your ancestors with Jehovah on Mount Sinai.

Christ has to be grafted to what you have. Why? I don't know, because that's the way Jehovah is doing it, there is only one mediator between God and man, and that includes the Jew, and once again, let me shock you all, we're not living in the new covenant, the church is not in the new covenant. Some people may be partially. I am partially in the new covenant. Brethren, the new covenant is Christ in you the hope of glory, that everything that you need is provided by the spirit within you. I have not attained to that. I'm very spiritual, the Lord is very active in my life, I have many spiritual supernatural manifestations, but I do not live 100% by the spirit, I wish that I could, but I miss the mark continuously, every day I miss the mark, many times each day. The difference between Israel and the church is just, it's just the way you make one covenant with one son, and another covenant with another son, but the end of it is the same thing. The Jews had the law, the church has

the Holy Spirit, the law is a conscience you see, the law is a conscience, it tells you what to do, what's right and what's wrong, and what you have to do to survive in this world and stay in touch and connected with Jehovah.

The Holy Spirit can do the same thing for you if you let him. The Holy Spirit will lead you to the written word. The Holy Spirit is a conscience. But the new covenant is not the Holy Spirit. The new covenant is what the Holy Spirit does for you, the Holy Spirit brings you to Christ. The New covenant is Christ in you the hope of glory, the internalized law.

So Jehovah relates to Israel through the law, to the Jew through the law and to the Gentile through the Holy Spirit. Why? Because the Gentiles are invited to enter into Jehovah's life, thousands of years after the Jews. The Holy Spirit of Jesus Christ was not available at the time of the covenant on Mount Sinai. The Jews had the Holy Spirit you know, but the Holy Spirit working with the law, the civil law, they had a civil law that effected their behavior. The Gentiles today have the Holy Spirit, but it's not the same Holy Spirit because this is the Holy Spirit of Jesus Christ. Messiah has been glorified so the Gentiles are having it easier than the Jews, they're not under this rigid law. But we're still subject to the law of God, and the new covenant is Christ grafted to you.

So both the law for the Jew and the Holy Spirit for the Gentile is still the old covenant, two different pathways to union with Jehovah and all of the nine Sefirot, two different aspects of the old covenant. The new covenant makes you a spiritual supernatural man.

Let's go on. I respond to John saying, "Yes the cup signifies a vessel in the contents thereof." The Greek word translated "pass" can also mean "perish". Jesus was praying, "If it is possible, let this physical body perish, or let me pass

out of this physical body, that I may be fully joined with the world above, and as we know the Lord answered Jesus' prayer, he passed out of his physical body." And then John says, "Moreover Messiah did agonize, see he's not agreeing with me now, Messiah did agonize, yes, he struggled with his carnal mind and Satan, yes, otherwise no need for prayer." He was saying, John is saying, that if Messiah was perfect, there would be no need for prayer, but the issue is that in the days of his flesh, this was before Jesus' glorification, he was perfect so long as he stayed under the authority of the glorified Elijah, and Jesus most definitely did pray to the glorified Elijah, who was Jehovah to him.

So there is perfection in the flesh, but I believe that it's possible to lose that perfection. I don't, I think the longer you are with God and the more deeper you are involved with God, the less likely it is that you will fall, but as long as you are in the flesh you can fall, and that's why Jesus prayed all the time. So Christ in you or Christ in me is the hope of our glorification, and once we're glorified we can never fall again. Glorification is deliverance from this flesh.

And my response to John is, "Here is an excerpt of the transcript that in my previous email I recommend that you read." So I give him some more, more of this transcript, I don't know how much I want to read onto this message. I'm not going to read all of this onto this message. I am quoting from our message called "The Last Supper", you can get the transcript off of the Internet, or you can write asking for the message if you want. I'll just read you this paragraph. "I've been teaching that for a long time, "So Jesus oozed out his life's blood." So Jesus didn't sweat drops of physical blood, his spiritual life oozed out onto the mental plane, or to the highest spiritual plane, and it descended into the earth on the day of Pentecost. Jesus ascended and poured out his blood on the day of Pentecost. Of course that was after the glorification.

But this agonizing that Jesus did, it was a form of spiritual ascension, his blood oozed out on the mental plane, and it descended into the earth on the day of Pentecost. See, and touched the apostles as the Holy Ghost. And this is all talking about the Holy Ghost now. That agonizing that Jesus went through was an agonizing of the mind, yes he was perfect, but he was still in the flesh, which means you can liken this to being under the ocean in a diving suit, there was tremendous pressure on him to break his union with Jehovah. Jesus' union with Jehovah so long as he was in the flesh was not permanent, it was not a permanent union.

I mean, maybe I said that wrong, it was permanent but it was capable of being broken. So Jesus agonized being in this pressurized situation to resist the breaking, because Satan was pressing on him, pressing on him, pressing on him. That's the agony, it was an agony of mind, and he was not, you know he was not fearful, and he was not asking for the trial to pass away from him. He was asking to pass out of this condition where he was under this tremendous pressure, he was asking for glorification. And yes this happened while he was perfect. I can't do any more than that, Jesus will have to quicken this to whoever is listening. I believe that this is the truth, and I can see the weakness, I could see where someone who really has a problem believing that Jesus was perfect in the flesh, would have a problem with me saying, yes he was perfect, in that his carnal mind was in a condition where it did not sin, because he was under the glorified Elijah, it was Jehovah in the form of the glorified Elijah. So, he was incapable of sin, okay, because his carnal mind was locked or bound under Jehovah, or Elijah, yet that union was capable of being broken and Satan was exerting tremendous pressure upon the man Jesus, to break that marriage between Jesus and the glorified Elijah.

So Jesus even though he was in perfection, he didn't sin, he still had to war continuously, and he had to pray for

strength from the glorified Elijah to help him keep Satan at bay, and the blood that he sweated out, what that means is, it's the same principle as the Scripture that says, when Jesus was crucified, the saints appeared in Jerusalem, well there were not physical saints that appeared in Jerusalem brethren, now 2000 years later the saints of God are appearing in the spiritual Jerusalem because of Jesus' crucifixion, and in the same manner, the Scripture is saying, and he sweated great drops of blood, what that means brethren is that because Jesus entered into that agony of mind to resist Satan who was putting every possible pressure to break Jesus' sin nature out from under the glorified Elijah, because Jesus made that effort and prevailed, his spiritual blood that would reproduce his glorified life in the spirit oozed out of him and 2000 years later, it fell down on the apostles in the day of Pentecost. You have to be spiritual to understand this.

Jesus had a spiritual experience, and that spiritual experience was for the benefit of mankind, but mankind didn't see any part of it for another 2,000 years. You'll never get this if you can't be spiritual.

So all I could do is tell the message as God gave it to me, I acknowledge that someone who is absolutely convinced that is impossible to be perfect in the flesh, would not be convinced by what I have just said. So that's the best that I have for you, it's all I could do, maybe at some time in the future I'll have a more convincing argument, and maybe not, maybe if you're hearing this message and you're Jewish, or maybe you're not Jewish, maybe you just can't believe that Jesus was The Son of God, a lot of Gentiles can't believe it either. Maybe now that you've heard the word, maybe the Lord will wake you up in the middle of the night, and you'll just believe it. I've done all that I could do.

Let me see what else I have here for you. Now John says, "Now the marriage of Cana is only recorded in John if I

recall, we do not have a specific date or time, also since John's gospel is at a sod level, most of it is mystical, how is it then that Messiah after the baptism of the Holy Spirit is brought into the wilderness for testing, if testing is not possible?" My response is, "I never said that testing was not possible. Testing was possible before Jesus' spiritual ascension into full unity with the world above. Jesus was tested until the moment of his glorification.

I'm saying that Jesus who was born mortal, experienced a spiritual metamorphosis, as signified by the Greek word metamorphoo. See Matthew 17:2, Mark 9:2, Rom.12:2, and II Cor.3:18. Kabbalah signifies this metamorphosis as complete union with all of the spheres, or to experience or enter into the world to come, which union results in the destruction of the potential to sin. The baptism with the Holy Spirit equipped Jesus to overcome and ascend above his mortal sin nature, so that in Kabbalistic terms, Nukvah, whose original position is with her back to Ze'ir anpin, would face Ze'ir anpin, her husband in preparation for the spiritual marital union which brings the spiritual Sabbath Day into existence. And I have an asterisk there, if you'd like information about the spiritual Sabbath Day, see Etz Chayyim, the section called Parsufim, and that is the Tree of Life, there is an English translation of that book.

This is still me speaking, "For so long as Jesus' lower nature Satan, and that is the Ruach, now remember according to Kabbalah, the human has a Nefesh, a Ruach, and the Jew has a Neshamah, that's what we would call Christ. But every human being born has a Nefesh, an animal nature, and a spirit, Ruach, and I suggest to you that that Ruach is Satan, and that that Nefesh is Leviathan. So for so long as Jesus' lower nature, Satan, Ruach, and Leviathan, Nefesh was unrestrained, Jesus' Neshamah, which would be Christ to us, and his Chayyah, that's the higher part of the soul, have their back to Ze'ir anpin, Jesus by overcoming the testing of his Ruach and Nefesh,

ascended above them and faced Ze'ir anpin, see Jesus, and this is true of all of us, we cannot, well to us Ze'ir anpin is Christ Jesus, we have to face him, face to face, I think there is even a Scripture like, "And his face, beholding", we have to face him, and you can't face him until you get on top of your sin nature.

Do you know what it means to have your back to God? It means to have your back side to God, who is our back side? The back side of our carnal mind is Satan, the unconscious part of our mind, that's the back side. So when we're living out of our carnal mind, our back side is facing God, our front side is Christ in us. Satan is supposed to be behind us, get thee behind me Satan, remember, get thee behind me Satan? So to say that our back is to Christ Jesus means that what is supposed to be back of us is in front of us. We're trying to face God, but we're told that our back is to him? What that means is that Satan is on top, Satan is in front, she's supposed to be in back, but she's in front. And when Satan is in front of Christ in us, our back is to Christ Jesus, who is trying to make contact with us.

So we have to overcome our sin nature, and put Satan behind us, so that we can face Christ Jesus, who wants to marry us. Jesus, by overcoming the testing of his Ruach and Nefesh, and that's his, Satan and the devil, ascended above them, and faced Ze'ir anpin, in preparation for the spiritual marriage, which ultimately joined him to the world above, as evidence by the imparting of Yechidah, which is complete unity, to him Jesus, which condition is sinlessness.

This is still Sheila talking, "Here is my translation of a New Testament Scripture, where Jesus tells the Pharisees that he is the Sabbath Day. Matt.12:8, Alternate Translation, "Because when a son of Adam controls the Ruach Nefesh within him, or within his personality, he becomes the Sabbath Day."

Well John is still disagreeing here, he's disagreeing with some text from The Last Supper which says, as far as I'm concerned, of asking the father if he could get out of a trial, Jesus is incapable of that, this is what I'm saying in The Last Supper.

And anyone who is moving on in Christ knows that we have to go through. And John says, "I would have to disagree." And I said to him, "On what ground would you disagree?" We're having a debate here, we're not supposed to just say, "I disagree", but you see he didn't have anything to disagree with, it was just what was in his heart, and that's okay, that okay, he was disagreeing in his heart. But I asked him on what ground do you disagree? My response to him because in his return email he didn't have anything to say about that, he had no answer. So I go on to tell him, Revelation 21:7, "He that overcometh shall inherit all things and I will be his God, and he shall be my son." So the issue is a trial, okay, and I give him this Scripture, "He that overcometh shall inherit all things and I will be his God and he shall be my son." And I translated this Scripture using Kabbalistic principles. You may remember me teaching you that he, I, and all are cognomens or nicknames or substitutes for he being a cognomen for Ehyeh, for I am, and I being a cognomen for Adonai, and all being a cognomen for Adonai also, and we learned this out of the book Gates Of Light, by Rabbi Gikatilla.

And here's my translation, "The one who overcomes Satan, that's Ruach, and Leviathan, that's Nefesh in every test, I guess it's not really in every test, it's he who overcomes Satan and Leviathan, will inherit unity with Ehyeh, or unity with I am through Adonai, and Adonai is the cognomen for "all". And that man shall be the son of Adonai, that's the cognomen for "I", Elohim, we're translating "God", Elohim, and "he" we're translating "Ehyeh", let me read it again. "The one who overcomes Satan and Leviathan will inherit unity with Ehyeh or with I am through Adonai, because Adonai is Christ to us,

okay, and that man shall be the son of Adonai, Elohim and I am. The one who overcomes Satan and Leviathan, will inherit unity with I am through Adonai, or through Christ in him, and that man shall be the son of Adonai, Elohim, and I am. Adonai being the part, the tenth Sefirot, the part that dwells in man, Elohim being judgment because we have to under, our sin nature has to be under judgment continuously, and we'll also be the son of I am, indicating merciful judgment.

Please note the sequence, 1) Adonai, the female signified by David, who is the first Sefirah, 2), Elohim, the power of the left side, which is the fifth Sefirah, and 3) Ehyeh, or I am signifying the realm of absolute mercy, the first Sefirah. That's that combination, remember the teaching on spiritual alchemy? We're talking about spiritual alchemy here, I am, Elohim, and Adonai. Now Adonai the female, she is just the skin, she is the container, and she manifests whatever fills her. Now you have to hear this, this is the human condition. Whatever fills us that's what we are, if we're filled with the light of God, we're an expression of the grace of God to our fellow man, if we're filled with Satan, we're an expression of evil to our fellow man.

So Adonai expresses, Adonai is Christ, that is what the aspect, well I'm stumbling here because I'm not sure what I want to say, okay. Adonai is the tenth Sefirot, the one that dwells in man and she is the chameleon, she manifests whatever she is filled with, if she's filled with Elohim alone, she's filled with harsh judgment, and I know I have manifested harsh judgment, and people have said to me, how can that be Christ in you? It was, what I was rebuking people for was true, my word was true, what I told you was true, what I exposed in you was true, but I was doing it with Elohim alone, harshness. There was an element missing, I needed spiritual alchemy, I needed loving kindness mixed in with my righteous judgment.

So you see when we have all nine Sefirot manifesting through Adonai in us, and Adonai is Christ, when we have the whole nine Sefirot, the mixture of everything's balanced.

So what this Scripture is saying, Revelation 21:7 is the promises that Adonai the chameleon in us will manifest Elohim which is judgment plus, I am, the realm of absolute mercy. And when Elohim is mixed with the realm of absolute mercy, Elohim is not destructive to us. Elohim becomes a beneficial force to us that defends us against the evils of this world, and protects us, and provides for us. Elohim is force, Elohim is might. It's a female Sefirot, whoever she's mixed with determines how she will express herself to that human being. Elohim alone is harsh judgment. Elohim mixed with Chesed is righteous judgment with some kindness, explanation so that you can understand it and change, and not have your heart broken through the judgment.

But Elohim alone just brings the correction, whatever has to be broken to bring the correction is broken. So here's the promise, look Revelation 21:7, "He that overcometh shall inherit all things, and I will be his God and he shall be my son." That's sounds wonderful what does it mean? This is what it means, Adonai in you, the chameleon will be manifesting spiritual power, mixed with the realm of absolute mercy. So you will be a container for the spiritual power manifesting absolute mercy. And you see you can't keep that only for yourself, you can't take the realm of absolute mercy and power with God, and say, okay I've got it, I'm now healthy, I'm now going to live forever, all my material needs are met, and I'm going to off to the Bahamas, it doesn't work like that, because what, you have to be changed, you have to be metamorphosized to contain this realm of absolute mercy, which is a consuming fire, and therefore you become drafted into the army of the Lord, and you become a vessel of honor, you become a member in his service, and you go forth doing

the same good that was done to you to your fellow man, under the direction of the Lord Jesus.

See, everybody is called to be a minister, everybody is called to be a priest and a king. We're called to be prophets also. All of these offices are in the son, we're all becoming sons. The whole five-fold ministry resides in the man who is becoming a son in the new covenant. If you're a pastor you have to guide the people, if you're an evangelist, you're an apostle because you're building to each individual's becoming a church, a spiritual church, and you're a prophet preaching the truth to the people. There's only four ministries, not five-fold ministries, you're a teaching pastor, there are teaching pastors, pastors who are not teachers are pastors that are not sons, they're pastors in the lower order. Sons of God who are pastors teach. Every teacher is not a pastor, but every pastor who is truly a son is also a teacher.

So that's the promise, I'm going to say it again, #1, that Christ will be grafted to us, so that container will be in us, that skin you see, that skin, that chameleon that manifests what she's filled with, first Christ has to be grafted to you, and then you're going to be filled with spiritual power, and that spiritual power will be mixed with the realm of absolute mercy. That's the promise, you're going to be a king and a priest. You're going to stand up in the fullness of the stature of Jesus Christ, you're going to enter into eternal life, but your life is not your own, because you are bought with a price. At the end of the whole program, you will become a bond servant of the Lord Jesus Christ.

There are strings attached to these promises brethren. Well that's not fair. You don't understand, all of your troubles arise out of your sin nature, the solution to every problem you have is the consumption by fire of your sin nature. Oh that sounds good. Well once your sin nature is consumed, the only

thing that is left is the nature of God, and the nature of God is not selfish.

The nature of God is a servant that will not rest until every human being is delivered from the bondage to this world. So you're not your own anymore. You take the healing from the Lord and you belong to him. What a wonderful promise. The fire only hurts for a little while. That man shall receive absolute mercy, I wrote here the Holy Spirit, but that's even right, power with God, oh no that is right, absolute mercy is the Holy Spirit, power with God because Elohim is under I am, and the power with God is the Spirit of Christ, and that man will also receive complete unity with I am, and Adonai's marriage to Ze'ir Anpin, which is Christ Jesus.

You see brethren, we receive all of these precious promises through marriage. The first part of the promises that Christ has to be grafted to us, she's the female, she's the vehicle by which everything that we need to survive is going to be joined to us, and that all of the beautified nine Sefirot in the form of the Lord Jesus Christ will join in a spiritual marriage, and the ninth Sefirot is the Yesod. The Yesod, the glorified man, the spiritual genitals. That's the Christ Jesus. So Christ Jesus is going to join to Christ in us, and Christ Jesus is the genitals of the whole spiritual man, behind the genitals is the whole man, all the way up to the head, I am, the realm of absolute mercy. When you get Christ Jesus, you get the whole thing, but he wants to have spiritual sex with you, he's not playing games, and he can't have spiritual sex with you until you overcome Satan and Leviathan. Because when Satan and Leviathan are not overcome your back is to him and you can't join with him when your back is to him, he won't join with your back, you see.

Leviathan will join with your back, the Dragon will join with your back. You know what that means the back? It means the anus, Christ Jesus does not engage in the marital

acts in the wrong channel, you have to face him. Before you can face him you have to face yourself. We have a lot of Christians today that think they are facing God, because they think that Satan within them is Christ. And the Lord is going to deliver them, but there will be much wailing, and much pain, but he's not going to give up on you, but there is a very strong correction coming, and the end of the correction is that God's people who turn and face him they will see him as he is, and they'll marry him. And the plan of Jehovah will be fulfilled, all of humanity will be delivered from hell and death, and when every enemy is overcome, and put under his feet, even the last enemy which is death, the whole creation shall be offered up to the father, that's glorification brethren, and they'll be no more need for a mediator, we will be out of the flesh. Hallelujah, any questions or comments on this message.

I hope that everyone who has listened to this message can understand the form of ministry that glorifies Jesus Christ, dialogue brethren, examine yourself, if your form of ministry either real or imagined, what I mean by that is maybe you don't minister to anybody very often, but what do you think of ministry, what does ministry mean to you. If ministry means to you that you go to people and instruct them without a dialogue, that you go to them and tell them the truth and expect them to receive it like dummies, you are not ministering out of Christ. Christ enters into a conversation, into a dialogue, your pride has to die, it doesn't matter if you win the conversation, maybe someday, someone will tell me something that I won't know the answer to, or maybe they'll teach me something, I have to accept that. Your motive has to be, a knowledge for the truth, an honest exchange of ideas, and the spirit of Christ will move in that and accomplish his purposes.

But if you're looking to teach somebody or defeat somebody or to glorify yourself, the Spirit of Christ cannot get in there, because Satan is in there already.

An honest exchange of ideas, a dialogue, a debate, an honest godly debate, the Spirit of Christ will move in it brethren, don't take it personal, don't get mad, ask the Lord to help you to stay in the Spirit, and maybe you'll even enjoy it, but of course you have to be educated and to have such a debate. This is the true ministry in Christ Jesus. And when you have these debates with people there is an exchange of spirit. If the person has an open mind to you they receive your spirit. The Lord will take it from there, it may take years for the seed to sprout, but this is how the seed of Christ is imparted through relationships, through honest open dialogue, not through indoctrination. Right recognizing that other people have opinions, you have to listen to them, you have to respect them, you have to listen to what they have to say.

You can't be shoving anything down their throat because people get mad when you do that, and they don't want to talk to you, and that's not God. Praise the Lord, any questions or comments? God bless you.

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,
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