



DIVINE JUSTICE, THE UPPER AND LOWER COURTS

**An Edited Transcript of Christ-Centered Kabbalah
Message # 545**

For My Parents
Louis and Evelyn Goldstein

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Divine Justice, The Upper & The Lower Courts

Praise the Lord, we have a little lesson tonight concerning the three lower Sefirot, I'm not including Malkhut, because Malkhut is the female, and we have nine Sefirot above Malkhut, Yesod which is the male foundation, just by way of review, is the lowest of the nine Sefirot, from one to nine, and Yesod, being the foundation is a channel, or a funnel that collects, the word that Kabbalah uses is emanations or the everflow, the New Testament would say the glory or the power of God, that come down from each of the eight Sefirot above Yesod.

Each Sefirot has its own measure of power, and certain activities and qualities and attributes of God are associated with the emanations from each Sefirot, and all of the Sefirot are connected to one another, just by way of review, I'm not showing it on this drawing, but you may recall that there are channels that connect all of the Sefirot, and if you follow the whole network of channels, what is happening is that, there all connected to one another, every one of the Sefirot. Now this is when everything is in order, when the channels are in repair, and in order, and everything is working according to God's plan.

Every one of the Sefirot is connected to every other Sefirot even if it's through other Sefirot which are acting as mediators, and this is the intention of the Lord. When this condition exists in a human being, that every one of the ten Sefirot are connected to each other, we will not be sick and we will not die anymore. So obviously, no one is in this condition today. The Lord Jesus Christ in the days of his flesh was in this condition.

So again, just by way of review, the first eight Sefirot which are Keter, that's called crown, and Keter is responsible for the thoughts of God, and for the will of God, and the will of God for us, is that we should be holy as he is holy, and we should prosper, and that we should live, that is the will of God for us, and his will comes down from Keter, which is the first Sefirot, that is attached to the Ayn Sof, the unlimited one. Then comes Chokhmah/wisdom, and Binah/understanding. Again by way of review, Keter or Chokhmah, Keter and Chokhmah never, now this is according to Kabbalah, they never communicate in any way with mortal man, but Binah does. And this three Sefirot, the first, the second, and the third, Keter, Chokhmah, and Binah, they are irrevocably attached to one another, they cannot be separated. Binah is the lowest one of the three, and Binah is the one that communicates with mortal man.

Binah is female, she has a Partzuf which is called Imma, the Hebrew word for "mother", and it is Binah who has given birth to the sixth Sefirot beneath her, and she acts as a mother to the Sefirot beneath her, she corrects, and she is a ferocious fighter that is sometimes signified as a female lioness. So Binah is the Sefirot of the, well let me say it this way, the top three Sefirot are called the head of the body. Binah is the lowest of the three and she is the one that relates to every Sefirot beneath her and to mortal man on behalf of all three of the head. It's not that Keter and Chokhmah have nothing to do with us, they do, they're very concerned with

mortal man, but they speak through their agent, which is Binah/understanding.

And I would just like to point out to you, it really doesn't have anything to do with this message, that we did find it in a translation. Before we started doing Kabbalah, when we were still working on the doctrine of Christ, we did some translations in the New Testament which revealed that the Pharisees believed in the trinity, and at the time, I had no idea what it meant. It is obvious to me now that, that was a very hidden message in the Hebrew it's called Sod, it was a very mystical message hidden behind the parable that we had translated. So sometimes when you look at the parable, they have to, some things have to be added to actually make it into a parable. I don't think that the Pharisees every called their studies a trinity, that was secret word that was revealing, that was a secret word that was referring to the Kabbalah, because there's so many triads in it, and at some point, I believe it was some Catholics got a hold of Kabbalah and they related it to their concept of the Christian trinity.

But the trinity of the Jews has nothing to do with the trinity, with the Christian trinity, it simply means that this philosophy, this Kabbalistic philosophy deals in threes very frequently. So we have two triangles here, and the upper triangle, Chokhmah, Keter, and Binah, that's called the upper heavens, and it's also called the upper court, and when we can contact this high place, we can say that we speak to the Lord face to face. Moses spoke to the Lord face to face, okay, and we do have a Scripture from the New Testament on that, I Cor.13:12, can you read that for us please?

I Cor.13:12, For now we see through a glass darkly, but then face to face, now I know in part, but then shall I know even as also I am known.

Well here is the answer or the understanding of what Paul was talking about. According to Kabbalah, our prayer

starts here down here with Malkhut, we are Malkhut and the name of God associated with Malkhut is Adonay. Malkhut is Adonay.

Malkhut is the female Sefirot, she is known as the kingdom, she is also known as the earth, the land, or mortal man. We are the land, we are the earth, okay, and when the heavenly constellation, that is just another name for the ten Sefirot, when the heavenly constellation dwells in us, okay, Adonay is in us. Now to bring in to the New Testament, the heavenly constellation is the glorified Jesus Christ. The glorified Jesus Christ, in the days of his flesh, completely brought the ten Sefirot into the perfect configuration, he manifested the fullness of it, he said no man can take my life, he didn't get sick, he couldn't die, he gave up his life. He was a living expression of what God has in store for the man whose mind is strong enough to overcome his sin or animal nature, and by concentrating and focusing on God, bring his own being into the perfect balance of the ten Sefirot, which is a very almost I guess impossible thing to do without supernatural help from God.

Jesus Christ did it, Jesus the Christ did it because he manifested the Spirit of Elijah, but it was the spiritual man Elijah that impregnated his mother, he was born of a woman, but he had a heavenly father.

So Jesus Christ today is glorified, that means, well let me say it this way, in the days of his flesh, there was always a possibility that Jesus Christ mind would relax and that this heavenly constellation would fall out of balance. Let me give you something to relate to. Look at the universe, we are in a universe called the Milky Way, there is a sun and there are planets that rotate around it, and it's the magnetic force of the sun that holds the planet in their orbit so that they don't go crashing into one another. Well we have a universe inside of us, we have a spiritual universe inside of us, it's called this heavenly constellation, and it's made up of the ten Sefirot, and

it takes a very powerful mind you see, to keep these ten Sefirot balanced so that they don't go crashing into one another, and do destruction. And apparently no one on the earth today, no Jew and no Christian is able to use their mind to focus on the Lord Jesus to such a degree that every aspect of the heavenly constellation is in its perfect place and we enter into eternal life. Are you following me, do you see what I'm saying? Okay.

Jesus the Christ has made it much easier for us because he is the perfect balance, all we have to do is get in communion with him in a permanent uninterrupted communion with the glorified Jesus Christ, and he is already balanced for us. It was much harder for the Jew before the Messiah, and this is a condition of mind. I've been teaching you all here for years that to become spiritual, it is essential to develop the ability to concentrate and to focus, because it is that concentration and that focusing on the Lord through the mediator of his word, that's the point of contact that he uses his word, that through that concentration and focus and intensity upon him and his word, we will eventually join with him in mind, to such a degree that all that the glorified Jesus Christ is will descend upon us and into us, and join with Malkhut in us, and that is Christ in the New Testament. Malkhut, the Sefirot called Malkhut which is the female and also called the kingdom associated with the name of God Adonay to us today to the Gentile and to the Christian today, is called Christ, the grafted Christ.

So when that's the grafted word that James talks about, that he suggest that we receive with meekness, which means humility of mind, that means get rid of the pride because you don't have anything, if you have the Holy Spirit, you have a free gift which is a promise, it's a down payment, it's a binder on your house. Do you know how easy it is to lose your binder or to recall your binder?

The next step is to get Christ grafted to you, and when Christ is grafted to you, this is what you have, you have the

female of the ten Sefirot, but at that time when Christ is grafted to you, the nine Sefirot above you are not connected to you, you're not married, you see. That's what the marriage is all about, that the upper nine Sefirot, the ninth one of which is the male organ of the glorified Jesus Christ, desires to marry you, and that marriage will be consummated by the union of Yesod, the ninth Sefirot, and also called the foundation, that Yesod wants to come from us, to cross over this line and join with Malkhut or with Christ in you, and that is the marriage that the Scripture talks about and that is also the New Jerusalem coming down from heaven.

You see, in this world everything is backwards from the spiritual world in this world, to us a foundation is under our feet, okay, but spiritually speaking the foundation is coming down from above. So Yesod the male organ that can join with the female organ which is Christ in us, and Christ in you, he is the foundation of all the eight Sefirot that are above him, you see. He's the foundation of the eight Sefirot and he is descending into us from above. So our foundation is above. We are at the bottom of the house, the glorified Jesus is at the top of the house. The glorified Jesus is all the way up here, he's Keter to us, he's as high as you can go, he's above all heavens, what does that mean?

Every one of these Sefirot is a heaven, and of course we have collectively, we have the lower heavens, and the lower heavens consists of, Netzach, Hod, and Yesod. Now these three Sefirot are called Adam Kadmon's feet, they're called his feet. Sometimes it's just Hod and Netzach alone, and in some books they called all three Sefirot Adam Kadmon's feet. The upper heavens is made from the head, consists of the head, we talked about that already, Keter, Chokmah and Binah, though or knowledge, wisdom and understanding. Now, the trick is, to get, everybody wants their needs met, okay, everybody's got a need, we're all needy, and we're down here in Malkhut, to get our needs met, our prayers have to ascend up to Keter, who is the Lord Jesus to us right now.

Now we have a connection, because if Christ is grafted to us or if we have the Holy Spirit, we at least have access to him, he's listening to us, but this lower heavens is here, we have to get through this lower heavens to get our needs met. Because to have our needs met, let me make this clear, we have to get up to the top. Okay, now look, if you need a job and you have some skills, you don't have to get all the way up to Keter to the Lord Jesus, okay, but there are three areas of life that there is no way anybody can merit, nobody deserves to live, we're all under a penalty of death here. All life is a gift from God there's nothing you can do to earn it, okay.

Kabbalah says nobody is entitled to food, it says, this is what the book says, nobody deserves food, because if we deserve to die, how could we deserve food. So there's no way we can go before God and say, "For this reason you should give me food, I deserve it", we don't deserve life, and we don't deserve food.

And the third thing that Kabbalah says, is that we don't deserve sons. Now according to this book that I'm taking this teaching from which is gates of light, he's writing it as a natural son, okay, but I know in my heart that we don't deserve the son of God. We don't deserve Christ Jesus dwelling in us, Christ Jesus, our Lord and savior, we don't deserve it, okay. There's no way we can go before God and convince him that we, that he should give us these three things, life, food, and our savior in the midst of us, because there's no way we can ask for it, other than to humble ourselves before him and ask for his grace and his mercy.

So for those three things that we should live, which would include healing from disease, that we should prosper in this world, that we should not be hungry, we should not be inflicted with famine, that our needs should be met in this world, and that we should have the grace of receiving the son of God in the midst of us. Any prayer associated with those

three categories, we have to get all the way up here to the Lord Jesus, our prayers have to ascend up that high.

How do our prayers ascend up? Our prayers ascend from the intensity with which we pray, see. Now a lot of Christians today because of the false teaching in the church, they don't pray with intensity, they ask the Lord once, and they say, "Well the Lord will take care of it", but I want to tell you that the desperate get their prayers answered. Now I've heard that in the church, the desperate get their prayers answered. Well that's exactly what I'm saying, the desperate get their prayers answered. The people who put their heart and their emotions and everything that they are into petitioning the Lord to have these needs met, they're the ones that get their prayers answered, not because God is a respecter of persons, and not because God is giving you a hard time, but because the reality of our existence and the reality of our relationship with the Lord Jesus, is that he's so far above us, that we have to yell loud for him to hear us.

I thought you said he's in the midst of you Sheila. His son is in the midst of us, the son of the Lord Jesus Christ is in the midst of us, if Christ is grafted to you, and if all that you have is the seed that's grafted to you, he's just a little baby, and even if he's matured into Christ Jesus, okay, you have, the more mature Christ is in you, the greater the opportunity to access the father who has power to give you life, food, and the son that will save you.

So if you have an imputed Christ for example, okay, you cannot enter into eternal life on an imputed Christ, it has to be a grafted Christ. So if you have Christ Jesus in you and he's imputed, yes, he is definitely an access or a help or an assistance to get up to the Lord Jesus, who is all the way to the top, so that you can petition the Lord Jesus for the son to be grafted to you, Christ in you the hope of your glorification. So you have hope that Christ will be grafted to you, and when Christ is grafted to you, you now have the faith of Christ, and

we have to reach the Lord Jesus, and pull down his power, and anybody hearing this message, you know if you think that just because you answered an altar call, you read your Bible, you attend church, if you think that you just wait and God's going to meet your every needs, you're mistaken, because the Scripture says, he will meet my every need according to his riches and his glory, but we have to go out and get it, we have to go out and get it. We have to put an effort into catching God's attention, and if that offends you I'm sorry, but that's the way it is, and that's why the desperate get their prayers answered.

Not that Jesus is checking you out and saying, "If you're desperate I'll answer your prayers, and you're not desperate and I won't answer yours", it doesn't work like that. He wants everybody to prosper, but he has set up a system, he has set up spiritual laws, and we have to do our part, and our part is to want what he has badly enough to pursue him until he gives it to us. And in that process he will be showing us the sins of our heart which might be hindering us from ascending into that place.

So we see for our prayers to ascend up to Keter, where the Lord Jesus is, we have to pass through the lower heavens, we have to pass through the lower court, and we have to pass through the glass darkly, what does that mean? The glass darkly? It means that we really don't see God as he is.

Now I haven't found this expression, "a glass darkly" anywhere in Kabbalah, but I see a lot of talk about mirrors. Kabbalah talks about dark mirrors, and shiny polished mirrors. The upper triad or the upper heavens is a polished mirror, if you can ascend in mind to this high place through prayer, through study of the word of God, and through prayer and through actively seeking and petitioning the Lord, if in your mind you can ascend to this place, you will begin to see God as he is. Now we know that in this ministry we have a vision of the Lord Jesus that is radically different than the

Pentecostal or the Baptist church. Why? Because they are still looking at him through a glass darkly, they know he's there by faith, but the image of him that is in the traditional church today, is very blurred, it doesn't look anything like him at all.

So, to ascend, our prayers have to pass through the lower heavens, which is also the lower court. What am I telling you? I'm telling you brethren that to get your prayers answered, prayers that are in the category of life, food, or the grafted son of God, who brings all blessings to you, you have to pass through a judgment that will deal with the hidden sins of your heart.

Now I hear people screaming, "Well I know so and so that got healed and they didn't do anything like that." Brethren, I'm teaching you through Kabbalah right now, we do know that in this dispensation, there is a Holy Spirit that was sent forth as a free gift without repentance. The Holy Spirit was sent without repentance, the gifts and the calling of God are without repentance. So a lot of people got healings, mental healings, healing from drugs, healed from alcoholism, physical healings, not that many mental healings. Why? Because emotional illness has to do with a diseased soul, and a diseased soul is a soul that is filled with sin. I condemn you not, I just tell you the truth, you see.

So for the Holy Spirit to come and touch your diseased soul and make your mind, make you come into your right mind, it's not likely, why? Because a diseased soul that's filled with sin requires repentance. You see, sin manifests in the way you think. So therefore it's not possible for the Holy Spirit to just touch you and heal you, you have to be taught to change the way you think. That's why there's very little mental, there's very little healing of mental disease with the Holy Spirit. To be healed from mental disease or emotional problems, you have to see the sins of your heart, you have to recognize them, you have to be given an opportunity to see how God thinks, and that's where Hod comes in, he's the identity of Christ, and

then if you choose to changes and line up with the identity of Christ, your prayers can then begin to ascend higher and higher.

So we see Hod, Netzach, and Yesod is called the lower court. Netzach, and we've talked about this many times on other messages is overcoming or might or power, and I don't, but I don't know that I've ever made it clear to you that Netzach gives us the power to overcome the carnal mind so that Hod our Christ identity which is on the left side, Netzach is on the right side, Hod is on the left side, we receive the power from Netzach on the right side to overcome our carnal mind, so that the identity of Christ can appear in us.

We see these triangles in Kabbalah all the time, we have something on the right, one Sefirah on the right, another on the left, and then we have the Sefirah in the middle that balances out the two extremes. We would not want Netzach by itself. Overcoming power by itself would probably go to an extreme. The identity of Christ is there but it can't come forth without the warfare that comes forth from Netzach.

Now when we first started looking into Kabbalah, I was very interested in these names of God and I may be pronouncing this incorrectly, Jehovah Sabbat, and Elohim Sabbat. It just really pricked my imagination, what could that possibly mean. I looked up the word Sabbat, and I found out that it meant host, which means armies, but I still had no idea what that would mean, I now understand that these two names of God, Jehovah Sabbat and Elohim Sabbat associated with Netzach and Hod, are these names of God, Jehovah and Elohim, dressed for war, dressed for war, completely prepared for war, when you ever see these names, you know that they're dealing with your sin nature. Now we know in the King James translation, we see these names associated with the Jews coming out of Egypt, but I want to tell you that there is nothing that occurs on this earth that is not going on at the same time in the heavenlies, you see.

This study of Kabbalah has been such a blessing to me, it talks about the Exodus in Egypt, and this book claims that there was a physical exodus from Egypt, but at the very same time, the warfare that was required for the physical exodus in Egypt was raging in the heavenlies. There is nothing that happens on this earth that is not happening simultaneously in the heavenlies. This earth is a mirror image of the higher heavens. And actually one of the books that I was reading said that Moses was engaged the whole time that the Jews were coming out of Egypt, Moses was engaged in an intense spiritual warfare, on a very high level.

Now we've had our doubts here, whether there was really a physical exodus from Egypt. Maybe there was, maybe there wasn't, I don't know. I know that there was a nation of Jews, I know the Jewish people exists, okay. So whether or not they physically came out of slavery, we, you know we have this on other messages, and I have no doubt in my mind that the Jews immigrated to Egypt, and that they were overcome in their minds by the gods of the Egyptian mystery religion, and that Pharaoh existed in the minds and in the hearts and in the spirits of the Jews, they had become captured spiritually.

So whether or not there was a physical exodus, I don't know, there, I can't get into that message again tonight, I'm going to let it go, I can't get into that message tonight. So, we're dealing tonight with these two names of God, primarily with these two names of God, Jehovah Sabbath, and Elohim Sabbath, they are the warriors and they also have to do with the judgment. Elohim Sabbath is the sowing and reaping judgment. Whenever you see Elohim, Elohim is associated with the attribute Gevurah, which is might and power there's always judgment associated with Elohim. If Elohim is not mixed with or braided together with an element of loving kindness such as Chesed, the judgment that comes forth from Elohim will totally destroy the person.

So once again, I remind you we're dealing with spiritual alchemy here, there are negative and positive qualities or I don't think the Kabbalah says negative and positive, there are destructive qualities and there are kind qualities of Kabbalah, when we mix them altogether, we get a balance of the greatness of God that produces eternal life. When you separate all of the qualities of the ten Sefirot and you deal with any one Sefirah by itself, it can bring destruction into your life. The bottom line is separation is destruction, and union is life, that's the bottom line.

When this ten Sefirot are separated, we die. They have to be fully joined and merged and co-mingled together, and in some cases, maybe all cases, I'm not sure, they're braided together, and I know we came up against that term braided in a lot of our studies in the doctrine of Christ. The balanced braiding together of the ten Sefirot that produces eternal life.

And in particular Elohim's Tzav'aot which is influenced by the attribute Gevurah is a violent destructive power, if it's not tempered by loving kindness or mercy, it will kill the person that it is reigning down judgment on. Therefore if we're under a severe trial, if we're sick and we're dying, we cry out for mercy, if the Lord hears our prayer, depending on our condition, Chesed could come down, loving kindness, pure mercy can come down from Keter above, it depends on our relationship with the Lord, depends on who is praying for us, the one thing that I noticed about Kabbalah, that has just touched me so deeply and that is the mercy of God, that no matter how severe the judgment is that comes down on somebody, there is always an opportunity to reverse that judgment. The Lord, he always has a way of escape, isn't that what the New Testament says, there's always a way of escape. If you can just contact God, if you could just touch God and his mercy comes down, there is not any judgment that could possibly be upon you, that cannot be reversed, and that just really touched me, it just gives great hope.

So, the judgment that is rendered down here in the lower court can be reversed by Binah of the upper court, she can do that, you see. And these courts really exist. I challenge you to believe that they really exist. You know when the Lord called me I didn't know anything at all, I didn't know anything at all about God, and I didn't even understand that I had been reconciled to the Lord, I didn't understand anything. I had this powerful dream where I was on a line to see the judge, and there was this high desk, I don't know what you call it, what the judge sits behind, a desk, it was so high that it was up in the sky, I saw there was a judge sitting behind it, but I couldn't see his face, and there was a long line of people, long lines of people waiting to go before the judge, and when I got before the judge, he told me that I had been given another chance, I had no idea what this dream meant.

Since then I have had dreams concerning other people, there really are courts where the person's condition or their crimes are heard, and the judgments are rendered and then executed. Now what I don't read in the books of Kabbalah, that I'm in, and I'm still in the very basic books, so I don't know whether the Kabbalists know this or not, I don't know what the experienced Kabbalists know, but these courts exist in people, these courts exist in people.

We hold courts here when the Lord calls us, and those of us who have been here, you've been here for at least ten years, I've told you at the time that court is being held, I don't know whether you really believe it or not, because it's really hard to see, unless the Lord is giving you that revelation yourself, it's really hard to see if you're hearing it from me.

But when the anointing comes down, well the court that we hold here comes from above, we have the upper court here.

We will talk about what's going on, what the Lord has raised us up to talk about, lots of times people are in sin, we

forgive their sins, I really don't want to go into it on this message because the Lord has never led us record any courts that we have held, but justice does go forth, we've rescued people from different situations, we've saved some people from judgment because Christians who were ignorant and didn't know that they were calling down curses upon themselves, these courts exists in the minds of people, just as I tell you Malkhut exists in you, and Adonay, the name of God associated with Malkhut is Christ to you. We know that Christ is in you, we know that Christ Jesus is in you, and Christ Jesus is the perfectly balanced nine upper Sefirot.

So he may be in you, but not yet married to Christ in you, but he's in you, and as he's in you, any of these qualities could be manifesting through you. You have the power to overcome your carnal mind, and if you're using that power, and working it, the identity of Christ is coming forth in you. And what is the identity of Christ? It's the mind of God, it's the ability to think like God thinks. Because you cannot hold court with your carnal mind, because any judgment that comes forth of your carnal mind will destroy the person, if you condemn them they could get sick and die, it could take ten years, don't be deceived, I've seen this happen. As far as I know, I don't know anybody today that has enough power to see a judgment like that executed immediately, but I've seen it, and I'll put it on this message, I saw an incestuous situation with a man and his daughter, and you've all heard this, but I'm putting it on this message tonight, and I didn't want to pray against it, I had a word of knowledge in my heart that that man was going to die, and I couldn't hold it back, I just broke the curse, I rebuked the incest and I commanded him to let his daughter go, and two years later he died, and he was too young to die.

Did I kill him? No, all I did was break the curse, but you see some spirit of righteousness had risen up in me, court was held within me, I was the building that the court was held in, the mind of God manifested in me, and made a judgment

that he was going to set that girl free, I had no idea anyone would die. Well I had that fear, it was a fear that he would die, so it must have been a word of knowledge, I didn't kill anybody. And we've had some outstanding experiences in this ministry, looking at situations in people's lives, and analyzing them with the mind of God, and seeing what the Scriptural disposition of the case would be. Doesn't Paul say, you're going to judge angels? Brethren it's a very serious thing to be a Christian, you would never believe it when you look at the church today, but it's a very serious thing to be a Christian.

So we see the lower court consists of people who have used, who have received overcoming power of the Lord Jesus, and have used it to war against their carnal mind, a result of which is that the mind of Christ is appearing in them, and the mind of Christ is the judge. The Scripture says don't judge before the time, don't judge with your carnal mind, that would be a disaster, but when it's the mind of Christ manifesting in you, when the Lord Jesus calls the court to session, you judge, you cannot do it at your own will, the Lord Jesus is always the boss.

Now we see over here, there are three Sefirot that are not a part of either triangle, but please understand that these Sefirot, they're always feeding into one another. So Chesed which is above Netzach, is loving kindness, it's influencing Netzach. Gevurah, which is the raw power of God that will kill if it's not tempered by loving kindness and mercy, it's judgment will produce death. Gevurah is like influencing Hod, that means the power is here to stay in your carnal mind, and to judge out of your carnal mind. And Tiferet Yhvh, of course Yhvh is a focal point of the whole ten Sefirot, Jehovah is likened to the tree trunk, and all these other Sefirot are likened to branches. Tiferet Yhvh in this position here of Tiferet is directly under Keter, which is the glorified Jesus.

So those of us who are down here in the land, in the earth of our personality, we have to get pass the lower

heavens, and then we can ascend into Jehovah once we, as we submit our mind to this judgment, and from Jehovah we have a step up, we have a leg up, and of course to us in the New Testament is Christ Jesus, okay, the only mediator between God and man, and through him we have access to the glorified Jesus Christ, that has the power to answer any prayer that a man could possibly devise. The power is here, I'm telling you he will do it, but once we can get to Christ Jesus, okay, we have access to the Lord Jesus, at least he'll hear our case.

This sounds a lot like the doctrine of Christ, where we use to say, well you have to get to heart center, to the left side of the heart center, you have to get to the airport. Remember that teaching from the doctrine of Christ? That there is no way that you are going to get a hand up from the glorified Jesus if you're not in the airport. You have to fight Satan and Leviathan to the point that you ascend to the airport. So it's basically, it's the same principle, and we also said in the doctrine of Christ, that Christ Jesus is in the left side of the heart center. So it's really saying the same thing, from two different points of view.

Now this upper heavens, and the upper court, once we ascend there through Christ Jesus the mediator, which is Jehovah in Kabbalah, we no longer have a tarnished view of the Lord. See, we see him as he is, and that's an outstanding experience. We are in the process of seeing the Lord as he is, I don't think I know what he's like, but I have some idea. I know that he's mercy, I know that's he's mercy, and he's not the mercy of the carnal mind, that makes somebody weak. I know that he has true compassion and mercy, but he's righteous, and he's just, and he hates sin, you see. The compassion of the carnal mind justifies sin and the person stays in death. I know that the Lord Jesus Christ has mercy that is beyond anything I could have ever imagined even a year ago, and I really believe with all my heart, I read the Scripture but I don't think I ever, I believed it in an act of faith, but now I know that there is always a way of escape if we just

humble ourselves and tell the Lord that we're willing to do anything that he tells us to do and mean it, there is always a way of escape.

He wants us to put our carnal mind behind us and let him be the boss, and he's willing to give us everything, eternal life. He's willing to give us our heart's desire, he doesn't want us to struggle in any area.

Our problem is our sin nature, that's what our problem is. We have to do it his way, we have to follow his rules, and his rules are the complete opposite of the rules of this world. So we can't even change if we want to, that's why it's taking so long, he has to change us. Our job is to ask him to help us to humble ourselves, and we really can't even do that, our pride is our biggest problem, we can't even do that until we're willing to recognize the manifestation of pride within us. We have to be taught what thoughts and what attitudes are pride because we don't think that there's anything wrong with what we're doing.

Brethren if you have any sickness in your body at all, you're not fully touching the Lord Jesus, and he's not holding anything back from you, you have not yet learned what you need to know to get up there. We study to show ourselves approved. We can only learn at a particular pace, I wish I could just take in everything that I'm reading, I'm remembering just a fraction of it.

So all that we could do is study to show ourselves approved, asking to reveal our sins and to help us and to do good to other people, and take it a day at a time, is all that we could do.

So, I don't think we read this second Scripture here, did we do II Cor. 3:18?

II Cor. 3:18, "But we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the spirit of the Lord."

So we see that in order to be changed into the image of the Lord, it is necessary to see him face to face. And to see him face to face we have to start down here in Malkhut, when Christ is grafted to us, we have to start with the exposure of our carnal minds, so that the mind of Christ can appear in us, so that our prayers can ascend to the Lord, so that we can see him face to face, so that we can at least get an idea, you know, of how we're different from him, and everything that's different from the Lord has to change.

So we see Elohim Sabbat is the sowing and reaping judgment, anything that has to do with Elohim has to do with harsh judgment, Jehovah Sabbat is the kind white throne judgment, and the Lord gave me that revelation when we first started doing Kabbalah, but we now see that there are Scriptures that talk about Jehovah Elohim Tzav'aot. In other words the two judgments braid together, the two judgments braid together and you may read in the King James, it's hard because we don't read Hebrew but, if it's ever pointed out to you, there are Scriptures where it says, Jehovah Elohim Tzav'aot is both judgments manifesting as the lower court, they braid together. You see, the judgment alone, when we talk about the sowing and reaping judgment, or the white throne judgment, the judgment alone is the enforcement of the judgment, it's the execution of the judgment, but when the two judgments braid together, they become a court that actually hears the case, decides whether or not the person is guilty, because if you're holding court under the auspices of the Lord Jesus, the word of knowledge is there and the motive of the person is revealed.

It is a real court, and a judgment is rendered, depending on their motive and their intent, and the judgment is executed. So we see in the lower court we have overcoming

power, we have the mind of Christ appearing and we also have Yesod, and we see that Jehovah although I know that Jehovah is not within the triangle, this is how I felt led to draw it, Jehovah is influencing this lower triangle, and this would be the braiding together over here.

You see, in order to say that the name of God associated with Netzach is Jehovah Tzab'aot, it has to mean that the influence of Jehovah is coming down. In order to say that Hod is associated with the name of God Elohim Tzab'aot, it means that the influence of Gevurah is coming down because Gevurah is the attribute associated with Elohim.

I drew this triangle to show you the lower court, but the other Sefirot are definitely influencing. And once again, these names, Jehovah and Elohim Tzab'aot, they're names of war, and the war is against the enemies of God which is Satan and Leviathan, the carnal mind of man, and in some places it said that they're wearing, that Jehovah and Elohim are wearing the garments of vengeance, vengeance against who? God is not taking vengeance against people, the enemy of God is Satan and Leviathan.

Now if you are a person who are manifesting Satan and Leviathan, you will feel the brunt of the judgment, but it is not the Lord's intention to destroy you, it is the Lord's intention to liberate you. But if you're completely captured by the enemy, you will partake of the enemy's judgment. Therefore says the Lord, "separate from the enemy in your mind, come out from among them and I will receive you. Agree with the mind of Christ, and although you will still feel the judgment it will not be nearly as severe."

These courts are real. Are there any questions or comments about what I said tonight? These courts are real. Do you have a question?

COMMENT: When you started doing those three things, like first of all I thought of the three fold cord, Daniel popped into my mind as he prayed twenty one days, and I kept on thinking, seven, three times, is twenty one days for him to get up and then Michael came down, it made me think of that.

PASTOR VITALE: Okay, Michael is the angel associated with Yesod. We learned that on a recent message, The Archangel And The Household Of God, Michael is associated with Yesod.

So, much to my surprise, I just read in this book gates of light that Daniel is not a prophet, at least according to this Rabbi Gikatilla, he says that Daniel was not a prophet. So Daniel had to wait for Michael, which is a personification of Yesod to come down and join with him, because angels or spirits speak to us by joining themselves to our mind. So wouldn't it be interesting if the prince of Persia, see, would have been Daniel's carnal mind right over here where Hod is, you see.

And if I'm not mistaken, those Scriptures in Daniel say, when Daniel prayed, he confessed his sins, he confessed his sins and repented. So we now know that if it took twenty one days for Michael, the personification of Yesod to respond to Daniel's prayer, it means that it really took twenty one days for Daniel to overcome his carnal mind, because the prince of Persia was Daniel's carnal mind. That's what it means, it took twenty one days of fasting and praying for Daniel to push his carnal mind down, and for the Christ mind to appear. And then the Christ mind appeared, but spoke to Daniel through Michael who was the personification of Yesod.

I just want to make sure that I made it clear to you, that this name Jehovah Tzab'aot, it's associated with Netzach, and it really is a mixing or merging or co-mingling of the Sefirot Tiferet, which is Jehovah, with Netzach. It is Jehovah manifesting as this court, it's Jehovah manifesting in the form

of judgment, of vengeance, the vengeance of God against the carnal mind. And once again, I'm just hoping you understand what I'm saying, that there is a continuous mixing and merging and melding of the emanations of the various Sefirot. Well if no one else has any questions or comments, I would like to just comment on a couple of points of information that I came across as I studied the chapters.

The point of information that I came across as I studied the chapter in the Gates of Light, on Jehovah Tzab'aot and Elohim Tzab'aot, in one of those things was associated with I Cor. 13:13.

I Cor. 13:13, "And now abideth faith, hope, and charity, these three, but the greatest of these is charity."

I'd like to comment on that because I've been hearing that Scripture quoted in the church for twenty three years, and I now believe that I never understood what it said. That King James translation says to me that there are three separate qualities or three separate attributes of God, faith, then there's hope, and then there's charity, and that charity which we know is Agape love, is the best of the three of them. But I am convinced that that is not the intention of the Spirit of God, because this is now my understanding, and I mentioned this to you earlier. The person who does not have Christ grafted to them has hope that Christ will be grafted to them.

If you're a married woman and you're not pregnant, you hope for a child, your hope is that you will conceive that child. So hope comes from the personality that may have the Holy Spirit or the personality may have an imputed Christ.

But most of the time the personality will not be able to say, "Well I have an imputed Christ, or I have the Holy Spirit", hope comes for healing. I know when I came to the Lord, I was dying, and I had the hope that I would receive a miracle because I should have been dead, even years ago, years before

the time that I came to the Lord, so my hope was that I would be healed. I didn't understand that in order to be healed, I had to have Christ grafted to me. So you see, anyone that has hope in God, see, whatever it is you're hoping for, if you have hope in God, and I've been preaching this for years, the answer is the same for everybody, it doesn't matter what your problem is, you need to have Christ grafted to you, you need to either mature into Christ Jesus or Christ in you has to have a relationship with Christ Jesus in another man, you have to make contact with Christ Jesus, so that your petition can reach the glorified Jesus Christ who has the power to grant you anything that your heart's desire, if he decides to do it.

So the person that has hope whether they know it or not, whatever your hoping for, what you're really hoping for is that Christ will be grafted to you. And so, that word hope is associated with Malkhut. Now for the New Testament what would we say? The word "hope" is associated with the personality that doesn't yet have Christ grafted to them. You may have the Holy Spirit, you may even have an imputed Christ, but whether you know it or not, Christ is not yet grafted to you, that means you're still hoping for whatever you're hoping for, even though you cannot even identify it as Christ being grafted to you. Once Christ is grafted to you, you now receive faith, because the only faith that has any value at all is the faith of the son of God, and the faith of the son of God is associated with Yesod, the male foundation.

Yesod is the Sefirot that manifests the power of Christ Jesus to Malkhut. Now let me take that slowly. Christ Jesus to us is up here with the Sefirot Tiferet associated with the name of God Jehovah, that's where Christ Jesus is, but remember there is a middle line, Malkhut at the bottom, Yesod on top, then Jehovah, and then Keter, see. So Christ Jesus who is in Tiferet, which is associated with Jehovah the name of God. Jehovah pours down his emanations on to Yesod. Remember I told you, all the Sefirot are interconnected through channels, and all of the emanations and ever flow and glory of God

eventually filter down to Yesod, which can be likened to the sperm in a human male, and then he gives everything he has to his beloved the personality, the personality.

But of course Yesod really connects with Adonay, which is Christ. So if you don't have Christ grafted to you, there is now no way that you can get the emanations that come from any of the nine Sefirot, if you don't have Christ grafted to you. Malkhut is an attribute of God associated with Adonay the name of God, Christ to us.

If that is not grafted to you, there is nothing for Yesod, the male foundation to give himself to, and if he should give his glory, the glory that he contains, if he should give it to you, if you're a personality without, that Christ is not grafted to, you would have nothing to hold on to it, you see, that is the condition of the Holy Spirit, the Holy Spirit is likened to water. See the Lord can pour out the Holy Spirit, pour it out, I have been caught up very high with the Holy Spirit for the purposes of praying healing for somebody, and then that anointing, it just flows down over me and it disappears.

At the time anyway, it was not contained in me, and the reason I couldn't contain it, was that I did not have the spiritual organ that would contain it. Christ wasn't grafted at the time. I didn't have the cup in me.

The power flowed over me, I did the job I was called to do, and I cried when that anointing evaporated on me, I cried because I was caught up very high to save my pastor's life, and it was wonderful, but there was no spiritual organ in me to contain that glory, and actually it was so powerful, it lasted for two weeks, and then it just evaporated, it left me.

So we have to have Christ grafted to us, Christ is our spiritual womb that Yesod, the male foundation enters into, and the foundation contains all of the ever flow from the eight Sefirot above him. So we see the personality has hope when

Christ is grafted, Christ is likened to Adonai, we now have the face of the son of God, and the male foundation comes down and joins with Christ in us, and what do we have in that union, does anybody remember?

COMMENT: The Sabbath Day?

PASTOR VITALE: Yes, the Sabbath day, and in the Sabbath Day, great miracles and blessings come forth and Kabbalah tells us that new souls are born, and what that means practically to me is that new souls in Christ come forth, you see, everybody doesn't have a Neshamah, an intellectual soul, a soul that has the ability to understand Kabbalah. Everybody here, we are blessed out of our socks. Do you realize that we've been promoted, that we have been granted the privilege of studying Kabbalah? Do you know, I don't know what is going on today in the Jewish community, but in the past, first of all you have to be a man to study Kabbalah, women were not even allowed, were not even considered, and I've read that you have to be forty years old. Now the Jewish community, they put their children in Yeshiva at three years old. That means you had to be studying the Scriptures for 37 years before you would be granted the privilege of studying Kabbalah, and I suspect they didn't take everybody.

Do you realize how honored we are? Incredibly honored, and not only that, but the Lord has enlarged our coasts, he has given us the ability to understand what little bit we are understanding, it's growing every time we pursue it. This is a great honor.

So we see that we have hope is the personality, faith is Christ, and when Yesod, the male foundation associated with the name of El Chay, comes down and joins with Christ, it produces the love of God, the Sabbath Day, the love of God, which expresses itself in miracles and the formation of the higher levels of soul.

So the Scripture is not saying, we have faith over here, and hope over here, and charity over here, and charity is the best, what it is saying is the union of the previous two is the best. Charity, Agape love is produced through the union of faith and hope. Charity is not something separate that you can say, I choose charity because it's better than faith. Charity includes faith and hope, it's the union of the previous elements, charity is the whole.

You have hope, you have faith and the male foundation joins with you and you receive the love of God, which is the Sabbath Day, and all of the good things that come forth with it, you cannot receive the male foundation unless you have faith and hope. Can you see what I'm saying, it's completely, it's very subtle, but the impression that you get from the King James, it's just completely wrong.

I've even heard people say, "Well don't pray for faith or you know, pray for charity because that is the best. Do you understand what I'm saying? Charity includes faith and hope.

So what Paul is saying, he's saying it's good that you have hope, and it's good that you have hope and it's good that Christ is grafted to you, it's good that you have faith, but don't stop there, okay, don't stop there, do whatever you have to do to have Yesod the male foundation come down and join with you, because charity is your ultimate goal, don't stop with hope. All you people out there in the church that don't have Christ grafted to them, all you people who are content with what you have and Christ is not grafted to you, don't stop there, get the faith of the son of God, do whatever you have to do to have Christ grafted to you, and all you people that have Christ grafted to you, don't stop there.

See, it's a progressive experience with God, it's not three separate experiences, go higher, go higher, don't stop there, do what you have to do to have Yesod join with you that you may be the Sabbath Day, that you may be a source of

blessing to God's people, a source of miracles, a source of instruction, a source of new life. And it's impossible to have charity and not have faith and hope. Complete the experience Paul is saying, don't stop until you complete the experience.

Any questions or comments on this little exhortation here. One other thing I would like to mention, and that is as I study this chapter on Jehovah and Elohim Tzab'aot, there was a paragraph on the Hebrew word Cana, and Rabbi Gikatilla says the Hebrew word Cana means "jealousy", and I've always been fascinated with the account in the book of Numbers, about the jealous husband, if you think your wife has been unfaithful, you take her to the priest, and you prepare something for her to drink, and I don't think this ever happened in the natural, she drinks it and if her belly swells up, you know that she was adulterous, and it has to do with jealousy, the word jealousy is used.

And also there's a phrase called the image of jealousy which is the carnal mind, the image of jealousy, and all I could think about was the marriage of Cana in the New Testament. The marriage of Cana and what it said to me, it was the marriage of jealousy, see.

The mind of Christ is joining with the carnal mind, the mind of Christ is joining with the carnal mind and in that union the destructive elements of the carnal mind will be destroyed. But the root of the carnal mind, the spirit of the mind is marrying the Christ mind.

So I have a message on the marriage at Cana, and at the time that the Lord gave me that message, I saw it as the putting of Leviathan under the Christ mind, that was my revelation, and that was several years ago. So to me this is a witness that that is really what happened at the marriage of Cana, it had absolute nothing to do with the parable, I don't think the parable ever manifested that Jesus went to a physical wedding, it never made any sense to me, that his first miracle

was the marriage of Cana, that he changed physical water into physical wine, I never could receive that. Now if the Scripture told me or if somebody told me that at some point in his ministry Jesus turned water to wine, I would say, well I don't think he did anything in the natural but maybe ok, but to say this was his first miracle, that he changed water to wine, that the Scripture should make a point of it, when he grew out withered arms and he healed the blind and he raised the dead, and why would his first miracle be to change water to wine, that just makes no sense, I'm sorry that just makes no sense at all.

And then one day, the Lord let me look into the Interlinear Text, and as I tell you all the time, the Greek is very difficult to work with, much, much more difficult than the Hebrew.

I cannot do with the Greek what I can do with the Hebrew, but I did get out of it, that that marriage was the putting, was the putting of the spiritual woman under his authority, that he put Leviathan under him. And now I see that the word for jealousy is Cana, spelled Cane in the Gates of Light. So I am now convinced I have my witness to what was in my heart the whole time, that the marriage of Cana is the marriage of jealousy, okay, and the jealous one is Satan and Leviathan and the carnal mind, and they were remarried to their husband.

I've told you, let me put it to you another way, there was the tree of life and when the tree of life was whole, the partial tree was within the tree of life, remember that? Okay, and then the partial tree separated from the tree of life and went out to form its own base, we're told in the book of Zechariah, and the tree of life can live without the partial tree, okay, but the partial tree couldn't live without its husband, and therefore humanity died. Are you all following me, do you remember me telling you this in the doctrine of Christ? And what the Lord is telling me right now is that this is just another

way of saying something that we've studied in "A Look At Kabbalah", you may recall that in one message, I talked about the first two letters of the Tetragrammaton, the YH could exist by itself and when the YH exists by itself the vowel "A" is put in and we talk about Yah, the name of God Yah, but the second two letters of the Tetragrammaton, when they are separated from the first two letters, the second two letters go into destruction. It's the same principle, the partial tree is evil, it dies to righteousness when it separates from the righteous part of the tree.

So the marriage at Cana, the marriage of jealousy, it was the fusion of the tree of life with the rebellious partial tree, that had parted from the tree of life and this fusion or this reunion took place in the man Jesus, and Lord willing will take place in every one of us, Lord willing very soon, and that was the marriage at Cana. Do you want to say something?

COMMENT: I was just thinking of a few Scriptures that say our God is a jealous God, and when you said that Leviathan is jealousy. Now Leviathan is the object of jealousy, she's the image of jealousy that the Lord wants her back, she's his, that whole creation, the Lord wants the creation to be whole, Satan and Leviathan are the image of jealousy. In other words in their separation from the whole tree of life, that's what causes the jealousy, the separation. Going back to the book of Numbers, if a man thinks his wife committed adultery, he does a ritual, it has to do with jealousy, he is jealous because he thinks his wife committed adultery, and the image of jealousy is the belly, it's the expression or the visible sign of the reason for the jealousy. I'm really having a good time in this Kabbalah.

COMMENT: But it is true that God is jealous of us, we belong to him and he wants us back, isn't that, is that another way of looking at it?

PASTOR VITALE: It's just another way of looking at it. He's jealous of us, he wouldn't be jealous of us if we wouldn't have departed from him, see. Is there any jealousy if a man has a wife and she's home all the time, and filling his fantasies, shopping, cooking, cleaning, giving him back massages, and totally fulfilling his fantasy, is he jealous of her? No, she's home all the time. But if she goes out, some men are very jealous if his wife goes to the supermarket, they get jealous.

I've seen men get jealous that their wives want to get a job, they don't even want them out in an office, but when she's home just taking care of them, they're not jealous. Well there has to be something that makes them jealous.

If she's completely devoted to them, if she's completely devoted to them, there's no reason to be jealous. So the jealousy manifests upon separation, or upon departure, and the image or the expression of that jealousy is the wife apart from the man. Any comments or questions? Praise the Lord.

One more thing I would like to put on this message. Rabbi Gikatilla the author of the Gates of Light says that the Hebrew prophets, Isaiah, Jeremiah, that they prophesied through the lower court or the lower heaven, that they got their word, the word from the Lord, he says all prophecy comes from Jehovah. Jehovah was in the center, he's the trunk of the tree, he's in the place of Tiferet, all prophecy comes from Jehovah. Oh I should put that point on too, because some Scriptures talk about an angel talking to people, so I want to clarify that also. He says all prophecy comes from Jehovah and the prophets, for the prophets, this prophecy has to pass through the lower court, and what that says to me is that it has to pass through their carnal mind.

I've really been talking about that for years, that to be very careful when prophecy comes down from the Lord,

because it passes through your carnal mind, and you have to be very careful not to interpret it unless you're sure you are interpreting the prophecy with the mind of Christ, because the carnal mind has the tendency to either interpret the prophecy or to latch its own opinion on to the end of the prophecy. You have to be very careful, but Moses we're told, Moses did not receive prophecy through the lower heavens, Moses spoke to the Lord face to face. So Moses apparently his carnal mind was so overcome, and the mind of Christ was up continuously, and Moses saw the Lord face to face and the Lord spoke plainly to him, it didn't need to be interpreted.

Now this condition that Moses was in is available to us in Christ Jesus, okay, because the Lord speaks to me face to face, you know. Okay. This would be more to me the gift of prophecy, if you're getting the prophecy. What happened the Hebrew prophets, they got the prophecy as a parable, and we're told in one of the books of Peter's that even the prophets didn't know what the prophecies were all about. They have no understanding, you see. The sign that you're getting the word directly from the Lord, and it's not passing through your carnal mind, is that you're understand what the prophecy is.

Now remember I've told you that my world is turned upside down, most of the time I default to the mind of Christ. I default to Christ Jesus most of the time.

I can't tell you for sure, but in my educated opinion, the only time that my carnal mind is on top is if I'm under some kind of an attack, if I let myself get angry at somebody, or I've let myself get upset, which I resist with all my strength, because I know that it pushes the carnal mind down under me, but if I'm just walking along having a normal day, Christ Jesus is up in me all the time, see.

Now the Gates of Light says, the reason why the prophets are always saying, Thus saith the Lord, and that is what we here today in the church floor, with the gift of

prophecy, Thus saith the Lord, okay, they're saying that because the prophecy is coming through their carnal mind, I would say it another way, I would say, they say, "Thus saith the Lord" because they are channeling, because they don't understand what they're saying, they're just an open channel for the word of the Lord you see.

Now according to Rabbi Gikatilla, Moses, who was higher than the prophets that are in the Old Testament, Moses never said "Thus saith the Lord", because the Lord had complete access to him, just spoke through him at will, and that Moses had an understanding of what he was saying. Okay, and I've been telling you this for years, from the doctrine of Christ, that I don't say, "Thus saith the Lord", and that it's a very great challenge and a very difficult thing to hear prophecy from someone who is in Christ most of the time, because I never say, Thus saith the Lord. And you are challenged to be having a conversation with me, and you're challenged to recognize when the Lord rises up and speaks to you through me in a conversational tone. And I found out that most of you can't do it, so that's why I've taken to saying to you, "Did you know that was the Lord that just said that to you?" I'll say that to you, "Did you know that the Lord just rose up in me and said that to you?" because most of you can't tell, see.

So what am I telling you, that we in Christ Jesus have the opportunity to have a Moses experience, actually a greater than Moses experience. We are not restricted like the Hebrew prophets were. See the Spirit of counsel we're told comes out of Binah/understanding. I'm manifesting a lot of the glorified Jesus Christ. I have the spirit of counsel, I don't say "Thus saith the Lord", I understand the counsel that the Lord is giving you, and the benefit of that is that I can say it in a way that you understand, or I can recognize that maybe you don't understand it, and I can see it in another way, the person that is channeling the Lord, that's saying the words without any understanding, that's it, whatever comes out comes out.

So in Christ Jesus we have the opportunity to have our world turned upside down so that we default to Christ Jesus, and the head of the body is appearing in us, that's what it means to default to Christ Jesus, he's the head of the body and there will be a man company, a bridegroom company that will minister to the bride church. The mind of God, the mind of the Lord Jesus, from Keter, Wisdom, and from the thoughts of God, the wisdom of God and the understanding of God, that they all minister this glory through a knowledge and understanding of what they're saying to God's people to meet them on their own level.

So we're higher than the prophets, we're even higher than Moses, Jesus is higher than Moses. Why? Because Moses and Elijah are a part of Jesus just like faith and hope is appearing in charity. We saw the mount of transfiguration and all of the qualities of Moses and Elijah were present in Jesus, and in Christ Jesus we have everything that Jesus was. Now that doesn't mean that we're Jesus, we have the potential to grow up into everything that he was. We have the potential to know everything that he knew, but we have to grow up into the fullness of the stature of the Lord Jesus Christ. You don't have it because you answered an altar call.

Okay, this is what the Gates of Light says about angels delivering messages to individuals, Rabbi Gikatilla, the author of Gates of Light, says that this is a misunderstanding that it's not true. He did quote a couple of Scriptures where it says, the angel called to so and so and said, okay that is the way it comes forth in the Scripture, and he says, don't be misled, he says, Jehovah, Christ Jesus to us is the only source of prophecies, and angels do not prophesy. He says, if you look at the Scripture carefully, what it's saying is the angel called, and then he said, okay, and he is a cognomen, I think "he" is the cognomen for Keter, and "you" is the cognomen for Jehovah, I may have that backwards, but the angel calls and then the speech gave the message. That's what he said, the angel called

to the man to get his attention. The angel called to get the person's attention, and then the speech spoke.

Now that sounds way out, what do you mean the speech spoke? Does anyone remember anything, learning anything about speech, from "A Look At Kabbalah"? Do you remember, yes, it's Rachel that is the speech, I may have it backwards it may be Leah. In accordance with our studies in the Tree Of Life, Rachel is the speech, Leah is the voice and Rachel is the speech, and speech does not necessarily have to be verbal, speech is a form of thought, which is sometimes is expressed vocally, but not always. So the Gates of Light says that the angel called to the person to get their attention, and then the speech came forth, which is Leah, and you may remember that Leah is a root that comes out of Sag 63, the name of God Sag, which is who?

COMMENT: Binah.

PASTOR VITALE: Yes, Sag is the name of God that arises out of Binah. So what does that say? The angel called their attention, Leah the speech spoke, and Leah arises out of Binah, which is Jehovah. The name of God associated with Binah is Jehovah, okay. And the author of the Gates of Light is saying, all prophecy comes from Jehovah, who is appearing to us today as Christ Jesus, no angel gives prophecy, the messenger calls to the person and Jehovah gives the prophecy.

But another point that he made, another point that he made is that angels do speak to people but not give forth prophecy. Let me make that distinction, prophecy comes from Jehovah Christ Jesus, but angels do call, and he quoted a Scripture where the angel called to the woman, the woman that was crying out that eventually conceived Samson, okay.

An angel did speak to her, but angels don't speak to prophets, prophets bring forth the word of God directly from Jehovah Christ Jesus, but an angel will speak to a person. And

on this basis, he said that Daniel was not a prophet, because it was an angel that came to Daniel that's his point of view. Do you understand what I said? In the book of Daniel, it was Michael and Gabriel that dealt with Daniel, and on that basis, it is Rabbi Gikatilla's opinion that Daniel was not a prophet, because the word of God to the prophet comes directly from Jehovah, no mediator. So that's his opinion, there may be another scholar that says otherwise. I don't have any problem with it, and it's okay with me, unless he tells me he has another idea. Interesting isn't it? That's just good to know, and that's just so exciting when he talked about the speech and I knew it was Rachel. Let me say it again, Rachel is a root that comes out of the Tevunah, which is the Malkhut of Binah, and the name of God associated with Binah is Jehovah. And Rabbi Gikatilla says, if you are a true prophet, the word of the Lord comes directly from Jehovah or to us it would be Christ Jesus.

If an angel is speaking to you, it's not a prophecy and you are not a prophet. Okay, did you get it, do you want me to say it again? Okay. Praise the Lord. Okay, God bless you goodnight.

COMMENT: So he believes in angels?

PASTOR VITALE: So I think most of the Kabbalistic writers believe in angels, do you want to finish your conversation with me?

COMMENT: What is his definition of an angel?

PASTOR VITALE: I haven't read any definition of an angel from the author of the Gates of Light, but we did do a message called The Archangels and the Household of God, and according to that teaching the archangels are the personification of the Sefirot, there are ten archangels.

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
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~ The Compleat Kabbalah ~

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