

THIS IS AN UNEDITED TRANSCRIPT OF:

CHRIST-CENTERED KABBALAH

MESSAGE #550 -Part 6

KABBALAH STUDY

(Lesson 3-3)

**The Following Message Has Been Transcribed For Clarity,
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This is the third message on lesson 3. This message will be on the ten Sefirot, we're trying to understand the ten Sefirot, and as you look at drawing # 1, you could see that the Sefirot are spiritual transformers, sometimes they're called spiritual filters, okay, because the intensity of the light of the Ayn Sof which exists completely outside the empty space okay, is so strong that if that poured into the empty space, the whole empty space would be filled up with light that was equally intense on the inside and on the outside.

And then this empty space which is the womb of creation would cease to exist, because if you have a sea of water outside of a cup and you fill the cup with water, okay and the water is equal, and now, well a cup is a bad analogy okay, if you just have a thin plastic membrane and the intensity of the water is equal on the inside and on the outside, it will eventually bleed through that filter and you won't even have that filter anymore. Everybody understand what I just said? I'll say it again.

Well first of all let me tell you what's on the board, we have the sphere of creation on the board, it's called the empty space, the Hebrew word is Halal, and God's light is withdrawn from this empty space, as a result of the Tzimtzum, which is the contraction of the Ayn Sof, this empty space was filled with the light of God, well that's not even correct, I'm sorry I'm having a little trouble getting started tonight.

The Ayn Sof contracted himself in the midst of himself, the Ayn Sof is everywhere, there is nothing outside of the Ayn Sof, he is infinite.

So where would he put a creation, it had to be in the midst of himself. So he just contracted himself and an empty space appeared. So this empty space, this Halal, appears as a result of the TzimTzum, which is a contraction of the Ayn Sof, he literally pulls himself back around a center point, and that is why the field of creation is a sphere, because the Ayn Sof pulled himself back around a center point, you see, and he didn't pull himself back in the form of a square, he pulled himself back equally on all sides around that point, so we have a sphere. And can anybody tell us what the spiritual definition of a center point is? Because there is no time and space where the Ayn Sof is. There is no time and space where the Ayn Sof is. So how could he pull himself back around or contract himself around a center point, does anybody remember that? What does it mean when we say Jesus is our center, or Jesus has to be our center? What does that mean? Okay.

COMMENT: That Jesus is in the midst of us?

PASTOR VITALE: Where is he, where is Jesus? Well did you finish, you finished, okay, where is Jesus?

COMMENT: Our heart?

PASTOR VITALE: Is he in our physical heart?

COMMENT: No.

PASTOR VITALE: Okay so where is Jesus in the midst of us?

COMMENT: Spirit?

PASTOR VITALE: He's in the center of our spiritual being. Spiritually speaking for Jesus to be our center, it means he has to be the focal point of the most important thing of our mind. Jesus is not in any physical location, so the spiritual concept of center is desire. The spiritual concept of center is desire. Your center is that which you desire most in the world, because that which you desire most in the world, you build your life around. So it has to do with mind, mind and emotions, okay.

So the center of the Ayn Sof, around which he contracted himself was the Ayn Sof's desire to form a creation. That was his center, or that was it's center, the Ayn Sof is an it, it's desire or it's not desire, I think the correct word is will, it's the will of the Ayn Sof to form a creation, was the center or the focal point of everything that happened after that will appeared. Is everybody okay? Okay.

So we have this sphere of creation that is emptied out of the Ayn Sof's light, and after it's emptied out, an aspect of God's light and the Ayn Sof is God, the creator, an aspect of God's light beams back, well this is wrong, an aspect of God's light beams back into the empty space, that should be empty space, okay.

And as I tried to tell you when I first started this message, and I got a little tongue tied, the light, you see it doesn't say the light of the Ayn Sof beams back into the empty space, because this border here, this border that outlines the empty space is a porous border, so my analogy of cup was not a good analogy. It's a porous border, what does porous mean? Does anyone know what porous means?

COMMENT: It's, it come through, it can pour through.

PASTOR VITALE: Right the light can pass through it, it's a filter that is not a solid filter, the light can pass through it. So if the intensity of the light that pours into the empty space is equal to the intensity of the light outside, and the border of the empty space is porous, the light on the inside will bleed through to the light on the outside and the light on the outside will bleed through to the light on the inside, and there will be no distinction between the outside and the inside. Therefore in order to maintain the integrity of the sphere of creation, the light, well the Ayn Sof did not pour the full intensity of his light back into the empty space. He poured an aspect of his light into the empty space and he caused to be created a series of filters called Sefirot, so that the light of the Ayn Sof poured into the first Sefirot. And then from the first Sefirot, the Sefirot which is Keter, and then from Keter the light poured into Binah, and then from Binah the light poured into, I left out Chokhmah, the light went from Keter to Chokhmah to Binah, okay, and by the time the light got to the center of the empty space, which is where we are the world of action, okay, the light of the Ayn Sof that was inside the empty space, was greatly weakened compared to the light of the Ayn Sof which exists outside the field of creation.

Is everybody okay? The Sefirot are spiritual transformers, they're filters and the function of a filter is to transform. The Sefirot filter the energy of the Ayn Sof so that it gets weaker and weaker as it descends okay. And the Sefirot also transform the energy. Because when energy is weakened, it's a new form of energy, its' transformed. So the Sefirot are spiritual transformers that enable God's light to descend from outside of the creation to the center of the empty space without destroying the integrity of the empty space. These spiritual filters or transformers became the spiritual DNA upon which all creation is based, the ten Sefirot are the basic building blocks of every aspect of the creation.

The center of the empty space is by definition the farthest point from the surrounding field of the essence of the Ayn Sof. The Ayn Sof completely surrounds the field of creation, and the center of the empty space is the farthest point from the Ayn Sof, that's the center you see. This is not the center, the center is the farthest point from the Ayn Sof that's out here. So a circle by definition has a center point which is equal distance from the circumference of the center. Is anybody not following me? Okay.

These Sefirot are the major Kabbalistic symbol that's used throughout all Jewish literature, and that's why we study the Sefirot, it's a major Kabbalistic symbol. As I've told you in the past. God primordial light contained within it many varying aspects that were all woven together, they were all woven together and as creation proceeded forth, these aspects unraveled. Remember me teaching you that? These aspects unraveled, but in the Ayn Sof, all these attributes are so completely merged together and woven together, that they're not even recognized as attributes, see. They're all completely merged together as one, the Ayn Sof is one simple light, I know we had this on another message.

When the void was created, each of these aspects of God's ultimate light would now have the opportunity to manifest their unique attribute. Remember I put that on the board recently that the light of the Ayn Sof unraveled as it descended. But the absolute unity of the light of the Ayn Sof is never lost or compromised, okay, but what that means, even though the Sefirot appeared and the simple light of the Ayn Sof unraveled, okay and that's why we have the Sefirot warring against each other okay. The absolute unity of the light is never compromised because the ten Sefirot form one whole. Okay.

Now, God's light can be compared to a black light, and the color black contains in it all colors and possibilities of colors, although these are not clearly seen, when you look at the black light you can't see the colors, okay, but when the black light breaks down, when the black light passes through a series of filters the various shades can be individually identified. Now I had a problem with this at the beginning, I couldn't understand why God's light would be black light and not white light, but I now understand, I now understand that black signifies passivity, and the light of the Ayn Sof, the simple light of the Ayn Sof, is passive, it just is, it's not active, you see.

So from that point of view, the Ayn Sof itself is feminine, okay now this is a very interesting teaching that's coming forth here, and we're told, in the studies that I'm studying here, that we're all studying here is that before the fall, the female side was higher in authority and power than the male.

And I find that so interesting, and why would that be, because the Ayn Sof is female, female by nature is passive, male by nature is action and strength and force, and the Ayn Sof is perfect peace. One simple undifferentiated light, perfect peace, and that is the nature of the most powerful almighty, female. If you're looking at it from that point of view, the Ayn Sof, is sexless, but because of its passivity, it identifies more with the female than with the male, okay. And its darkness is associated with the passivity, why? Because darkness is associated with concealment, passivity is associated with that which is concealed, not obvious, hidden.

All of these attributes, all of these Sefirot that came out of the Ayn Sof, they were hidden within the Ayn Sof, they were not, technically the Ayn Sof has no attributes, it is totally unknowable with no attributes, but when we take an aspect of the light of the Ayn Sof and it starts to unravel, we see all these attributes and all these different colors. So all of this was hidden and concealed in the Ayn Sof, when you looked at the Ayn Sof, all you saw was simple undifferentiated light.

So we see that the Ayn Sof has female qualities, and I can't even say that, God help me, the Ayn Sof has no qualities, okay it is so unknowable, we cannot say it has qualities or attributes, this is very hard to preach about something that you cannot even comprehend. But the Ayn Sof is passive, and the Ayn Sof is hidden and concealed, we don't know anything about it. These are female qualities, and the light that comes into the sphere of creation, is illuminated, it goes through the filters of the Sefirot, the simple light of the Ayn Sof that comes into the empty space, passes through the filters of the ten Sefirot, and out of that black light comes forth color revealed, that which is revealed is male.

So we see that the female principle is the more powerful principle than the male, and to me this answers the question as to why so many more women are in church, and why so many more women are following after the deep things of God. And a lot of people say, well Jesus picked twelve apostles, why didn't he pick a woman? The only answer that I have for you is that 2,000 years ago, women would have never been accepted, they would have never been accepted at all, or that it wasn't the time, but now that it's the time for the average Christian to start standing up in power through Christ Jesus, more women are manifesting Christ than men.

So we have never had an explanation for what's happening, and here's our explanation. But in the fall, the sexual roles were reversed in the fall, and the man was given the authority.

But women, I think you know women are very powerful, they're just in past generations they have just been trained to be submissive so that the society could survive, you know. But men are physically frequently physically stronger than women, but women are, many, we're talking about generalities here, they're spiritually more powerful than men, and I think that's the truth. Praise the Lord. So here we have some answers to our question.

Okay so the light of the Ayn Sof is black and when it passes through the filters of the Sefirot, it breaks down into all these shades, they're different from one another yet they are still united and one in their essence in the same way that a family is united in one. There's a mother and father and three or four children, and you're united and you're one family, but everybody has their individuality. I think that's so interesting that the light of the Ayn Sof is black. I'm at the point now, which I was not at when we first started studying Kabbalah, that when I hear something that initially sounds so way out to me, I'm much more ready to listen and give it a chance, then I was at the beginning, because this is a very high word, you know, it's just very high, you have to really listen to it before you reject it.

Also, just like it is with color, there's a differentiation between if you have a green color and a blue color, you now have a distinction between the two. There's no distinction in the Ayn Sof. It is all one homogeneous simple light. So once the light passes through the Sefirot we now have distinctions, we have different colors, we also have demarcated borders or boundaries and definition.

The Ayn Sof is all one. Now this is unlike God's ultimate essence because there is no such thing as a border or a boundary in the Ayn Sof, he is infinite, it is infinite. So we see inside that which is happening inside of the sphere or the field of creation, is radically different to the point of being opposite of what exist in the Ayn Sof. So here within the void, within the sphere of creation, there is demarcation, there are boundaries and borders and there is separation. And this is the chosen manner through which God is able to manifest himself through the creation which he creates. So by bringing forth a creation that's exactly opposite of himself, it has borders and boundaries and colors. So isn't that interesting when Gen.1 says and darkness covered the face of the deep, it's not talking about evil, it's talking about the undifferentiated light of the Ayn Sof, isn't that interesting? Isn't that interesting?

The ultimate light of God's essence therefore, it has to go through a phase of filters and the purpose for this passage of the light of the Ayn Sof, to pass through these filters, is to diffuse the light, and it's to spread it out, to bounce it

all over the place, and to allow it to manifest all of varying hues. So the Sefirot are filters like a prism that you would put white through to get the rainbow.

Okay, these boundaries and demarcations of the light are called Sefirot. The boundaries themselves are called the Sefirot. The Sefirot, you might think of them as empty spheres filled with the light of the Ayn Sof.

You know once again this is so interesting because everything that I read about in these studies I can apply to us here. Remember everything that happens, happens on multiple planes of consciousness. Brethren is this not the exact definition that I have recently given you of Jesus in his present condition?

When we talk about explaining Jesus to the Jew, I have told you that, well let me tell you this first, the Jew says that to believe that Jesus is God is idolatry because it's worship of a man, and I told you that the answer that the Lord gave me to this, is that Jesus was so completely emptied out of his humanity, that all that he became was a shell, you know, a partzuf, an image that contained the fullness of the power of God, so that we could relate to him as a man, because we don't know how to relate to God, and that is exactly what this is saying here. The Sefirot is just the boundary, just the border that is completely filled with God, and that's what we are, that's what we're intended to be, but right now we're all filled up with our self and is not that an expression in the world? That you're all filled up with your self, there's no room for God in there.

We have to be emptied out, cleaned out, what we are are spiritually high manifestations of skins, we are the skin that the light of the Ayn Sof, fills up, because it wants to be revealed, and we're not suppose to be thinking with the mind of the flesh, or with the emotions of the flesh. Everything that we are is suppose to be under the control of the light that is living in us, or that wants to live in us, we're designed to be fully filled up with the light of God and be merely the image that reveals that light, and that's what happened to Jesus.

Therefore to worship Jesus is not idolatry, because all that he was was a skin, and a personality, an image by which the Ayn Sof could reveal himself and communicate with fallen men and women. And here it is right in Kabbalah, you know, even if I had a Jew in front of me right now who wouldn't believe this, at least I could show it to him from Kabbalah. And the whole issue is that you have to be able to relate this deep high spiritual study to human beings. All of this talk

about the light and the Sefirot and oh it's so high and difficult to understand, and it's all about us! We're the Sefirot.

Do you remember what I taught you that each Sefirot has ten Sefirot under it, and each of those Sefirot has ten Sefirot under, and each of those has ten under it, at infinitum, remember that? We are the Sefirot down here in the world of action. The Sefirot have subdivided and subdivided and subdivided and subdivided, and we are it, we are the Sefirot, and we've thrown the light out and filled ourselves up with dirt. We found that out from the doctrine of Christ. We're filled up with dirt, spiritual filth. Isn't that interesting? I think that's so interesting.

Now I could be mistaken, but I don't believe that any Kabbalist would believe that, you know that we are the Sefirot, that are filled up with dirt instead of light, I could be mistaken, but from the little bit that I've read so far it doesn't sound that way because the teaching is that man is here to restore the fallen sparks to God. We're here doing God's work, how could we be filled up with dirt? But we are, we're skins filled up with dirt instead of light and life. It's as if you had a big balloon, and instead of having air in that balloon, it's filled up with filthy urine or filthy feces filled water, that's what we are.

Okay, the ultimate light of God's essence therefore goes through a phase of filters and the purpose of these filters is to diffuse the light and allow it to manifest all of its varying hues. Oh that just sounds so high, you know, but what it's saying to us is that we are suppose to go through a phase, we're suppose to go through many phases that will result in all of God's light shining through us in many different ways, you see, therefore to say or think that you cannot do something, is the sin of pride and an insult to God because he can do everything, if he could just get your brain out of the way.

See we are the porous barriers that I told you about when we discussed drawing # 1, we are the porous boundaries that distinguish between the light that's inside of us and the light that's outside of us. And when the Scripture in Genesis says "and let there be a firmament between the heaven and the earth", that's this body, see. Praise the Lord, I think I read somewhere that the Kabbalists say that who knows, we'll never know unless God tells us what the most mature Kabbalists believe, I hear that their teachings aren't even written down, not only are they not in Hebrew, that they're just delivered by word of mouth. So who knows maybe they have this revelation, but I haven't read it in the books yet.

Okay let's go on. These boundaries and demarcations of the light are called Sefirot, and that comes from the root word Sefar, which means to count. Numbers are the primordial form of demarcation, and separation. Remember

demarcation and separation talking about boundaries, talking about Sefirot, talking about humans, we are the boundaries that contain an aspect of God's light, or are suppose to contain an aspect of God's light. See everything that's inside of us is also outside of us. That's interesting you had that word of knowledge earlier and I've said it so many times, inside and outside, spiritually speaking what's inside of us is also outside out of us, and what separates from this spiritual life that's inside of us and the spiritual world that's outside of us, is the this body. We are the Sefirot, we are the demarcations, we are the boundaries.

Okay and then we're told a Kabbalist principle, what is one is not two, nor is it three. In other words, one is one and two is two and if there are ten Sefirot there are not eleven Sefirot. That's what this means, but I don't know how to apply it right now, so we'll go on. Yet the relationship in unity between the numbers can never be broken. So what he's saying is if this is the first Sefirot it's not the second Sefirot, if it's the third Sefirot, it's not the fourth, each Sefirot is distinct in and of itself, and yet there all part of the whole and the unity that relationship between the whole can never be broken. But the fourth Sefirot is different the sixth Sefirot, each one has it's own qualities and it's own functions, but the relationship is unbreakable, and the unity of them is unbreakable.

The word Safar is related to the word mispar, which means number and to the sefer which means book. God created the universe with three sefarim, with sefer, sapor and sippur. Let me go over what that means. The word Sefirot comes from the root safar which to count. The word safar is related to the word mispar which means number. So to count to number, and the word sefer which means book, to count and to number the book. So God created his universe with to count, to number, and the book.

These are the differentiation of God's light within their vessels, the Sefirot, and I guess we are the living epistles so each Sefirot is a book, that's interesting, especially since the New Testament says count the number of the beast, to count and to number. Well in view of this revelation, what would that mean? Count the number of the beast? What that would mean to me is, if count and number has to do with demarcation, count the number of the beast would say, show me the boundary or show me the Sefirot that is the beast, show me the human being that's the beast. Isn't that interesting? And then show me this book, show me this human being, show me this living epistle or this epistle, show me this book that is the beast, show me this human being that is the beast. Isn't that interesting? Is anybody not following me? Okay.

Remember that God is one and his name is one. The Sefirot are only the tools of God. They have no life or holiness of their own other than what God gives them.

And the Sefirot I believe are also the angels. We had a message showing that each Sefirot had a personification which made it an angel, remember that message? So we're told angels have no holiness of their own, only what God gives them, and is that not true of man? We have no righteousness of our own, only what God gives us. Now if God gives us righteousness, we're righteous, but we cannot acquire it by ourselves. We have to have it added to us. Okay, the Sefirot therefore manifest to us how God chooses to act in his own universe. You see we cannot see the Ayn Sof, he is beyond our comprehension, but we can see the Sefirot, and the Sefirot if we study them can give us insight, as to the ways and the behavior of God, you see. We cannot see him in his simple undifferentiated state, but when he breaks himself down, we can see the attributes that are concealed in the darkness of the light of God. Okay, any questions before we go on here?

The first Sefirah: the first aspect of the light to manifest within the void is the expression of God's desire to create the universe. Okay now as I've told you before, the first light that came into the empty space formed the circular Sefirot, I don't think I'm going to draw that again, there are so many drawings on that, but I will read you this. The first aspect of light entered the void like a laser beam and quickly formed a sphere surrounding the outer most parameter of the void. This first aspect of creation is the first of ten filters that God uses to channel his divine light from his ultimate essence to the lowest of all lower worlds. It is the primordial essence of all things yet to come.

Okay the first Sefirot, the first expression of God into the realm of creation is called, what is it called anybody? What is the first Sefirot?

COMMENT: Keter?

PASTOR VITALE: Yes, Keter, which means, what does it mean?

COMMENT: Crown.

PASTOR VITALE: Yes, it means crown, does anybody have any idea why it means crown? Why does it mean crown? Okay.

COMMENT: He's the head, the head?

PASTOR VITALE: Well that's pretty close, when you put the ten Sefirot on the board, configured as a human, Keter is at the top and Keter underneath Keter all the way down is Malkhut. So Keter crowns Malkhut. You're all looking at me, do I need to put this on the board?

COMMENT: I was also going to say that he would be crown because it's the highest amount of light.

PASTOR VITALE: Well that may be true, okay, all I know is what I read in the books, okay that may be true. So Keter he is the, I guess I have to put this on the board. You can see from drawing # 2, Keter is the crown that Malkhut is destined to wear, Malkhut is called kingdom because Malkhut is the Sefirot that is physical, well I don't know if physical is the right word but visible, Malkhut is the visible Sefirot, eventually this world will not be physical, it will be a spiritually visible world, it won't be solid like it is now. And malkhut is called kingdom because she manifests the entire nine Sefirot above her in a visible form.

So she is the kingdom that is being built to be occupied by God, which is the Ayn Sof, the creator. Malkhut is the kingdom, she is the chamaeleon, she is the Sefirot, she is the border or the demarcation that is in the visible world which is designed to contain the fully balanced nine Sefirot above her. And when the nine Sefirot above her are in fully balanced order, Malkhut is directly under Keter.

You see, of the other, if the left column or the right column are not fully balanced, Malkhut is not under Keter, and she does not receive her crown and therefore she's not manifesting the essence of God. She's manifesting the other guy. So the crown that Jesus promised us is that Keter which is the glorified Jesus Christ, will be directly above us, and that we will be a reflection of him. See the fact that Malkhut is crowned means that she the chamaeleon is a full manifestation of Keter, who today is the glorified Jesus Christ. So this is the crown, that the Lord Jesus has promised us, that we will be a boundary, a demarcation, we will be a Sefirot that will be an accurate representation of his glorified self, that's the crown. And of course in that is eternal life, and all of our needs completely met, in that crown is perfect peace, you see, and in that crown is deliverance from all torment and pain and suffering, when we line up with the Lord Jesus Christ perfectly, okay which is his work in us to do that, we will enter into eternal life right here on the earth and be delivered from all hell. Nothing will be able to hurt us.

Jesus said nothing could hurt him, nothing could even kill him, he just gave it up himself. This was Jesus' condition. Jesus was the kingdom. He was the

kingdom, in the days of his flesh, Jesus was the kingdom, and what that meant was the glorified man Elijah was directly above him, and someday I'll get the understanding here of the true spiritual concept of the Zodiac, because I know that there's some spiritual reality to it, I've just seen a little glimpse of it, and I see right here, because when I look at drawing # 2, and I talk to you about that, I hear in my head, and I don't know much about astrology, but I hear in my head, you know the planets lining up, there is an occult astrology, you know which is, but there is also a truth to a spiritual astrology. I know that the Lord has told me this several months ago, there is a spiritual astrology, and I have read in the Kabbalah books that I'm studying that these Sefirot move continuously just like the stars of the physical Zodiac or the physical space out there.

These Sefirot move continuously and so their positions are continuously changing and I know already that the Lord has shown to me that it is an aligning up of these Sefirot that certain spiritual events come to pass. I know that there's so much that I don't know, and I'm very curious about this, I'm sure the Lord will teach me in due season when he gets around to teaching me about it. But that's what came into mind, as I looked at drawing # 2. We Malkhut, we have to line up completely under the glorified Jesus Christ, and we know, those of us here anyway, know that what this means is that to line up completely, well what does it mean to line up completely under Jesus Christ? What does that mean, let's go around the room, what does that mean to you?

COMMENT: To be in submission, to be in order.

PASTOR VITALE: Okay, what does it mean to you?

COMMENT: I believe that we have to have confessed all our sins and repented and live completely for him, and have all our desires his.

PASTOR VITALE: Okay, what does it mean to you?

COMMENT: I believe that we will line up with his nature.

PASTOR VITALE: Yes, that's a good way to put it. But Jesus put it the best he said, you're all right, but Jesus put it the best, he said, Everything that I say, I only say what the father tells me to say, you see. And not only verbally but every thought that Jesus has came from the unconscious part of the spiritual man, or came from the spiritual man Elijah which was the unconscious part of his Christ mind, it's not only what we say, every single thought to be completely lined up with God, in every thought, word, and deed, and we all know that in order for that to happen, our carnal mind, Satan and Leviathan has to be put down in the

bottomless pit with that stone rolled over, just like we read about in Revelation, I think it's chapter 20. And angel appeared with a great chain in his hand, and laid hold of that wicked Dragon and Satan and the devil, and bound them up and put a seal on them, and put them in the bottomless pit and put a seal over it, you see. Because the very best that we can hope for before that happens is that we have two sets of thoughts, which is that's certainly where I am.

I have the thoughts of God very much so, and I'm telling you the other thoughts that come into my mind sometimes I just have to laugh at them, I mean they're just Satan's thoughts that come into my mind. First you get upset, you don't want Satan's thoughts in your mind, you know, you're tempted to go into denial, then when you overcome denial because I won't leave you alone, every time you're in denial that you just want to get rid of them you know, and then finally you come to a place of acceptance that you can't get rid of them, that you have to live with them but follow after their instructions. And every time one of Satan's thoughts comes into your mind, you have to attack it and not do what it says. It's interesting I have thoughts come into my mind and I talk to the Lord about them you know, every thought is not obviously evil, I say now Lord look at that thought, where did that come from, I really don't think that that's me. This is how I talk to the Lord, and there was an incident that happened last week where I gave up the chairmanship of a meeting and an organization that I belonged to, and I couldn't believe the distress that was in the spirit because it wasn't in my mind.

So I had to say, Lord I really don't think this distress in the spirit is coming from me because I don't think it's any big deal. So we have a whole world going on, many worlds going on inside of us. It means to see confront and to deal with the worlds in our mind and the thoughts and the beings that speak in our mind, not to be afraid but to face them fearlessly armed with a knowledge of what's right in Christ Jesus, and our relationship with Jesus Christ, and say I am Christ I am not you, you see. The thought that just came into my mind, I am not, that is not me you see, therefore I will not obey you but I will put you in the lake of fire. The enemy is within us, see. Okay let's go on, any questions on this drawing over here, any question on how why Keter is called crown? If ever you see the expression in Kabbalah where it says "and God crowned it", what it means is that God joined Keter to it, because the crown and the kingdom are inseparable. The crown of the kingdom sits on the king's head, right on the king's head, okay.

Okay, let's go on. It is called crown because like the crown upon a head that is above the entire body, and is its glory, so to Keter is above all the rest of creation. The first expression of God also has other names that better describe

its meaning and function. Keter is also called the Ra'avah Ila'ah, the supernal will of the divine, the supernal will of the divine. You see Keter is really especially the highest aspects of Keter are really the full intensity of the light of the Ayn Sof, at that highest place. Keter that has its own ten Sefirot within it, the highest Sefirot of Keter flow right into the Ayn Sof, you see. So the highest levels of Keter are the light of the Ayn Sof that have just entered into the border of the boundary or the demarcation called Keter. And then as that light passes into Keter, the light gets filtered weaker and weaker and weaker, but that highest place where Keter meets the Ayn Sof, Keter is the Ayn Sof at that point. Is everybody okay?

Okay, and of course the, I don't even know if this is the right word or not, when we talk about the Ayn Sof we're talking about the will of the Ayn Sof because it is the will of the Ayn Sof that has brought forth this creation. For it is the will more than anything else that defines existence. We are the will of God, we exist because God wills us to exist. That's the only reason that we exist, and somebody here had a word of knowledge tonight, what was your word of knowledge about the remembrance, do you remember that what you said to everybody? You are the remembrance.

COMMENT: The word was you are perpetual remembrance before me.

PASTOR VITALE: Now what that means is that God remembers us. If God forgot us, we would cease to exist. We exist in the mind of God, if that's, I just when I try to talk about the Ayn Sof, I just get so confused because I don't have the right words, so if some senior Kabbalist is listening to me, and I'm using the wrong word I'm sorry, the Ayn Sof doesn't have a mind. I don't know how to talk about him, okay, but at least metaphorically speaking, we exist in the mind of God, and when he forgets about us, we cease to exist, it's just like saying when you close your eyes, I just close my eyes you all cease to exist, when God forgets about us, we would cease to exist.

So for the Lord to say you are perpetual remembrance unto me, is a promise that you will be remembered in perpetuity, that means I'll never close my eyes on you, I'll never forget you and you'll never cease to exist. Now that's a promise of eternal life. So God may very well have given it to the whole group tonight, but it also may have been for the person who brought it forth, I don't know, but I'll take it, if the Lord wants to give it to me.

Okay, for it is the will more than anything else that defines existence, will is the force of life, the will, that is the Keter can also be called "Ani" meaning "I", for prior to one being conscious of existence, one already exist. Isn't that

interesting, we exist before we are conscious of existence. That's a tough one you see, that means I existed before my earliest memory. And we're told that when the Keter first comes forth, he is unaware of himself. Just like when a newborn baby comes forth, he's unaware of himself. Did you ever see a newborn baby looking at its foot? He doesn't know it belongs to him. For prior to one being conscious of existence one already exist.

Existence pre-exists the awareness of one's existence, thus Keter is I before the I can say I am. To say I am means that you are aware of your own existence. Keter is the I before it can say I am. Keter is the newborn baby. Keter is also known as Adam Kadmon, actually this is the term most often used to describe Keter, and that's Adam Kadmon. Adam Kadmon means primordial man. This does not mean that Keter is in the form of a physical man, rather Adam Kadmon is considered the primordial pattern of the universe. AK, or Adam Kadmon contains within him all the lower worlds. These lower worlds will emanate from AK just as Adam Kadmon himself emanated from God's ultimate essence.

I don't really think I have to put that on the board for you, we have so many drawings of it, that Adam Kadmon brought forth the four worlds within himself. Is everybody okay with that, are you okay with that? Okay. In Adam Kadmon all things exists in their potential form. All things exist in potential form. That is such a powerful statement. Do you hear this? Everything exists in potential form, it's as if to say everyone of the eggs of a woman's ovary is potential human being. They don't all, all of our eggs do not become actualized, they do not all become human beings but there is incredible potential for life and I guess in a man too, although the man's sperm is produced, is I think daily or whatever, the man's sperm he's not born with his sperm. But we are born with eggs. We have a potential to bring forth life, a great potential to bring forth life. We have a potential to affect our world, we don't always fulfill our potential, but in Adam Kadmon, is all of the potential of the creation, and that's why Jesus Christ, Jesus of Nazareth was a manifestation of Adam Kadmon, he came to seek what was lost.

Adam Kadmon is being, is the overseer of the whole creation. Now that's not to say that Jesus of Nazareth, this is such a fine line, I want to say this in case there are any Jews reading this transcript, it's not to say that Adam Kadmon left heaven and became Jesus of Nazareth. Adam Kadmon is on a very high spiritual plane, he never comes down from where he is, Adam Kadmon is connected to the Ayn Sof, and he never comes down from his exalted place, but he does send forth an aspect of himself. He sends forth, just as if we would send forth our hand, he sends forth an aspect of himself, Adam Kadmon is so great, he couldn't appear in one human being, but he sends forth an aspect of

himself, which is an ambassador, a representation of his whole self, just Adam Kadmon is a representation of the Ayn Sof, which is infinite.

So the measure of Adam Kadmon that was in the man Jesus was enough to fully subdue the sin nature of the man Jesus, and actualize the man Jesus of Nazareth full potential. And what was Jesus of Nazareth full potential, and what is your full potential and my full potential? Our full potential is to be fully possessed, so completely possessed by the spirit of God or the light of God, that we become sinless, that our sin nature is totally repressed or put down in the bottomless pit and we become so without guilt that we cannot die. Jesus of Nazareth attained to his ultimate potential. He was completely emptied out of every offensive thing, and so filled with the glory of God that he could call himself God. That means there was no thought, not on any unconscious or other level, other than that of God that ever entered into his mind, once he stood up, he wasn't born that way. He had to overcome his carnal mind that he was born with, that he inherited from his mother.

So Jesus Christ our pattern our example fulfilled his ultimate potential that every single one of us have, he completely died to his sin nature, and completely came alive to the nature of God, that is our potential, that is your potential. That's what potential means, it doesn't have to come to pass, but if all of the conditions are right, can come to pass. So in Adam Kadmon all things exist in their potential form, waiting to become manifest. Now brethren this is Christ Jesus in you, and in me. Those of us who are pregnant with Christ Jesus, he is our hope of glorification, Christ in you the hope of glory. Christ in you is our potential, if that seed grows up and overtakes all the dirt in us, we will attain, and this is what Paul was talking about when he said I have not yet attained. Paul did great things in the name of Jesus Christ but when Paul said, I have not attained what he was saying is, my sin nature has not been completely repressed. That's what he was saying. He was, the potential, the manifestation of God that lived through him was awesome, he had miracles, but his sin nature was not completely covered, he did not attain to that.

Okay, so in Adam Kadmon, all things exist in their potential form waiting to become manifest, yet Keter which is Adam Kadmon, the supernal I, not I am but I is unaware of itself and therefore is in need of revelation. This then leads to the manifestation of the second Sefirot, which is Chokhmah. So we're told that Keter, Adam Kadmon doesn't even know who or what he is, and I see this happening, I see everything we study here, is see happening on this plane. Whoever we are when we're born, okay, whatever we were before, I do believe there is a truth to reincarnation, not the truth, not reincarnation as it's preached by Hinduism or Buddhism, but that kernel, that kernel of that seed which is Cain

and Abel, that immortal side of us that does reincarnate, when that immortal seed opens its eyes as a newborn baby in this world, it does not know who it is.

We all have an immortal seed in us, the personality does not reincarnate but that immortal seed reincarnates, and we know that immortal seed to be Cain and Abel. I don't know what kind of consciousness it has on the other side of the veil, I don't know, when it does incarnate, the Kabbalah calls it the spark of light, the spark of the Ayn Sof's light. When it opens its eyes, as a newborn infant, just fresh out of the womb, it has no idea who it is, it loses all memory, whatever it may existance it may have on other side of the veil, which I don't have any information about at all.

So the second Sefirah is Chokhmah, which comes forth so that Keter can become aware of itself, and Keter is not a he, either Keter is an it also. Keter the divine will the I of creation, however, in order that the I be realized and actualized, it must be aware of itself. The I must translate from simply being I and become I am. This I am level of self recognition is the second Sefirah, Chokhmah meaning wisdom. And we have learned that in other studies, that the name of God, I am is associated with Chokhmah. So we see that Keter appearing as Chokhmah realizes or is aware of its existence. Although Chokhmah means wisdom, it can also be called intuition. For Chokhmah is the initial grasp of awareness, the beginning of consciousness and recognition. Chokhmah is like the proverbial light bulb that lights up over one's head revealing a brilliant idea. The idea pops up fully developed for its source is Keter. Now that's important, when Keter thinks it brings forth a thought that is fully developed, a whole thought, and that means in that thought are the seeds for every solution to every problem that will come forth out of that thought, and comes off completely whole, from A to Z, from beginning to end.

Keter's faculty for recognition is Chokhmah. Chokhmah reveals inner subjective knowledge that which is known because it is inner truth, not because of an external lesson, not because of something you've learned from me, not because of something that you read, it is just a knowing. And brethren this has to do with being spiritual, we have talked about this. It's just an inner knowledge. People who aren't spiritual get very upset, and they say, "How do you know that, what are talking bout?" Some of you here have said things like that to me. It is a manifestation of Chokhmah, especially when that inner knowledge proves to be correct, see.

And then once you start getting confidence in yourself that Chokhmah is appearing through you, you believe it before it's proven, you know when you

get to that place in your spiritual maturity, that you know what you know what you know.

And I know a lot of things about a lot of people, and I can't be telling people because they get all upset and they fight with me and tell me that's it's not true.

So I'm learning to keep quiet, but I know what I know what I know what I know, and I know that I could look at somebody's face and know what's going on. I don't go around looking to read people, but if a face comes in front of me, I know that God's telling me look at that face, I know what I see in it. That's comes from Chokhmah, Adam Kadmon's wisdom, and of course Adam Kadmon to us is the Lord Jesus, that's the wisdom of the Lord Jesus.

It's something that is an inner truth, nobody told me, didn't learn it from a lesson, got it from God. Chokhmah is the realm of the purely spiritual, that which manifests the essence of God. And I'm telling you, you give that kind of knowledge to people who aren't spiritual and they flip out, they flip out. One of my favorite examples goes back to when I was visiting another country, and there was a bit of controversy going on there, and this preacher I told my host that this preacher wanted to speak to me, and convince me of his doctrine, and my hostess, she couldn't believe it, she didn't know me very well in those days, and sure enough the man called and invited me and my companion out to dinner, and he preached to me through the whole meal, do you remember that? He didn't even eat.

When we saw my hostess she said, How did it go? And I said, he preached to me through the whole meal. And her whole jaw fell open, the whole issue, his whole motive for inviting us out to dinner was to convince me of his doctrine, and I knew it, and not only did I know it, I knew he was going to call and invite me for that reason, it was an inner knowledge that came from the wisdom of the Lord Jesus Christ. I don't go around poking into people's private lives. This knowledge manifests in me at the will of the Lord Jesus, I don't have any power to call it down, it's what he tells me, and he usually tells me things that have to do with his kingdom, and with the assignment that he has given me. I need to know what's going on, I need to know when there's trouble coming, I need to know where people's motives are, why?

So that Christ Jesus in me can accomplish his purposes in the earth. The Lord doesn't tell me things so that I can go out and get you, or hurt you, that's not what this is all about although that counterfeit of this knowledge is in the earth, does anybody know what it's called? A spirit that arises out of witchcraft that tells you things about people so that you can use it to hurt them? What is the

name of that form of witchcraft? It's called divination brethren, it's called divination. Okay. I'm going to finish up Chokhmah and we'll call it quits for tonight. The primordial Chokhmah gave form to the latent power lying dormant within Adam Kadmon.

Adam Kadmon has within him the seeds of everything that has come forth and will come forth in this creation, but they are all dormant, that means they're not manifesting, they're not active. Therefore the I Keter became the I am in Chokhmah. So these dormant seeds, they did not take on consciousness in Keter. You see, just like when God changed Abraham's name, Abraham became spiritual, and the Lord changed his name from Abram to Abraham, you see. When Keter becomes conscious, his name changes from Keter to Chokhmah, that's all it means. The two are inseparable, Keter and Chokhmah are inseparable, because it's just like saying, Sheila is a spiritual teacher of Christian based spiritual philosophy, and Sheila is a mother, we're inseparable, but it's two different aspects of myself, but we're inseparable.

So Keter and Chokhmah, the unconscious and the conscious part of Adam Kadmon are inseparable. Keter and Chokhmah are united as are the soul and spirit within the body, that's interesting because the New Testament talks about the separation of the soul from the spirit.

The original light that entered the void from God's ultimate essence only penetrated to the level of this Chokhmah. That original light that entered into the empty space, went no further than Chokhmah. So Keter and Chokhmah are the original light of the Ayn Sof, but every Sefirot that manifested after that came forth from Chokhmah itself.

Now I know I had this on another message for you, it's the same principle as me saying, the doctrine of Christ was given to me by God, and I completely digested it, and gave it to you, you did not get it directly from God. You got it from the Chokhmah, the wisdom that was in me. So everything that came forth in the empty space after Chokhmah did not come directly from the Ayn Sof, it came from Chokhmah. Is everybody okay with that? Okay.

After this the light of the Keter cloaked with the light of the Chokhmah took the place of the original descending light and continued to descend into the very middle of the void. Now please note that the light of the Keter was cloaked with the light of the Chokhmah, and what that means is that the Keter was inside of the Chokhmah. Remember all of the Sefirot are inside one another, like the layers of an onion, that's what this means. The light of the Keter was cloaked with the light of the Chokhmah, and this combination now took the place of the

original descending light, of the original light from the Ayn Sof and continued to descend into the very middle of the void.

Yet once Chokhmah had received an influx of awareness from Keter, the brilliance of that revelation still needed to be properly digested comprehended and understood. How many times does God talk to you and you don't know what he's saying? Especially in the Pentecostal church where so many people hear from God, so many people hear from God and they don't know what it means. And then they use their carnal mind to interpret what God's saying and it's a disaster.

What does that mean? It means that you don't have any understanding, but you have the word of knowledge, which is a form of wisdom, because the Holy Spirit is of the glorified Jesus Christ. So you're receiving a kernel of wisdom from God, but you have no understanding, and that could be deadly. So this is what happened, it's happening down here in the world of action, and this is what is happening in the high realm of the spirit. The most brilliant ideas need to be worked out and given form. And brethren this is why we can take one Scripture and preach a whole message on it, because the whole Bible is just an abbreviation of this spiritual truth.

The spiritual truth of the universe is infinite. I don't think we could ever stop learning, if we live forever we'll probably be learning forever. Most brilliant ideas need to be worked out and given form, and that is exactly what happened with the doctrine of Christ. It worked up into a whole doctrine, and this is what happened with Kabbalah. Although this teaching from God worked up into a whole set of spiritual works called Kabbalah, this takes us to the third of the Sefirot, Binah, meaning understanding, where the I am can understand what it is and thus say, I am whatever it is that I am.

Now brethren, you know my testimony, I went through this, as Christ Jesus was built in me, I had the hardest time believing who I was. At the time I still had a secular job, at the time that the Lord started bringing forth the doctrine of Christ, I still had a secular job, this ministry produced no income for me whatsoever, I was being persecuted and hated and told, called all kinds of names on every side, I could not believe that I was the apostle of God that was bringing forth the doctrine of Christ which I now know is the key that will unlock the power of the Kabbalah unto eternal life. And today I believe that. Sometimes it's a little hard, but at least I believe it today, even when things get hard. So apparently understanding has appeared in me, at least in this area, so we see the presence of Binah. Binah is integrally connected with Chokhmah and Keter, but the original light from God's absolute essence, did not directly descend here. So

what does that mean? Binah too is inseparable from Chokhmah and Keter, but Chokhmah and Keter contain the original light of the Ayn Sof, and even though Binah is inseparable from them, the light that is in Binah comes from Chokhmah, it does not come directly from the Ayn Sof. Praise the Lord is everybody okay? I think that's the end, I'm going to turn the page on these notes here. Okay, I thought we were going to all ten Sefirot tonight, but not so, okay, God willing I'll see you here on Sunday, Goodnight.

01/11/02rs