

THIS IS AN UNEDITED TRANSCRIPT OF:

CHRIST-CENTERED KABBALAH

MESSAGE #550 -Part 16

## **KABBALAH STUDY**

**(Lesson 6-3)**

**The Following Message Has Been Transcribed For Clarity,  
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Praise the Lord. We are going on continuing with Lesson 6. I just exalt you all that listen to every tape that comes forth from this ministry to bear with theory. This study is a study in theory. It is really important that we learn the theory so that we can appreciate the very interesting messages that the Lord brings forth which are based upon the theory. I know that these lessons, both in A Look At Kabbalah, message #531 and Kabbalah Study Lesson #550, sometimes they get very tedious. But if we didn't have these foundational lessons we could never understand or I could never bring forth the exciting messages that you and I enjoy. So let's hang in there and get back into the schoolroom this morning. We are picking up on the fourth paragraph of page 2 of lesson 6. To kick off I have drawing #1 on the board, just by way of review, because I know it's very easy to forget these details when we're not studying twice a week on theory. Across the top of drawing #1 I have the Tetragrammaton. This is called the general Tetragrammaton, YHVH. The Jews pronounce it Havaya. I've been saying Jehovah all the years that I'm teaching and I don't feel led of the Lord to change that, at least at this time. This is called the general Tetragrammaton. Can anyone tell us where in relation to Adam Kadmon, the general Tetragrammaton is located? Where is it located? In his ear, in his eye, in his feet, outside him, inside of him?

Want to try? We have somebody willing to take a chance.

COMMENT: I would say the mouth.

PASTOR VITALE: That's not correct. Anybody else?

COMMENT: I would say inside.

PASTOR VITALE: Yes, inside. The general Tetragrammaton is inside of Adam Kadmon. This is the principle. The Ayn Sof contracted within himself and formed an empty space and all of the light of the Ayn Sof was sucked out of that empty space except a residue of it. Then a thin stream of the light of the Ayn Sof entered into the empty space and began to sketch out what we know to be Adam Kadmon. Now as I said earlier, there was a residue of the light that was left in the empty space. That residue ultimately became or was formed into the twenty two Hebrew letters. The first word that the Hebrew letters spelled in the empty space was YHVH. It was the first word that the Hebrew letters spelled. Now remember these Hebrew letters are creative forces. They're not letters on the board. Now we're talking in metaphors. These Hebrew letters were powerful creative forces and they came together in such a manner that they produced the nature of the Ayn Sof in the midst of the empty space and that is represented by the name YHVH. So this is inside of Adam Kadmon.

Now remember Adam Kadmon is sketched inside the empty space by that thin stream of light that came in. This Tetragrammaton ultimately would come to the outside of Adam Kadmon because all of the worlds are built around Adam Kadmon. That's what we've been studying about for over a year now. Of course, this word, YHVH; the substance of YHVH is lights. That's what Kabbalah says, lights, spiritual light. So all of these lights that were inside of Adam Kadmon have been coming out. They've been emanating from his ears, his nose, his mouth, his eyes, and that's pretty much as far as we have gotten with our studies. I'm told also that the lights do come out from his scalp. They come out in the form of hair on his scalp and hair from his beard, but we have not studied that yet. There is a whole book written on the beard of Adam Kadmon. We have not even looked at that yet. We're dealing with the light that has emanated from the ears, nose and mouth of Adam Kadmon and the eyes of Adam Kadmon and we have touched on the light that has come out of his forehead. At least, we have touched on it to some degree, but not in this series. We've touched on it in the series the World of Points. In all of these series that we're doing, they're really overlapping. So any serious student that wants to study with this ministry, it would be in your best interest to simply listen or read the messages chronologically as they are preached. That is what would be in your best interest.

So here we have the general Tetragrammaton and the yod. The first letter of the general Tetragrammaton is Adam Kadmon and Keter because Adam Kadmon is Keter. Adam Kadmon is Keter. This is all that we have dealt with in this ministry so far, the yod of the general Tetragrammaton. We see that initially Adam Kadmon has only an AB and a SaG. MaH and BaN will come forth later.

So we see here the AB of Adam Kadmon. That's a yod and here is the SaG of Adam Kadmon, that's a hey. Now out of the SaG of Adam Kadmon comes another Tetragrammaton, YHWH. We're told that this is called the T'an'ta. The yod is called the ta'amim, which are the cantillations. The Hay of the SaG of Adam Kadmon is the nekudot, which are the vowels. The Vav of the SaG of Adam Kadmon is called the tagin and the H of the SaG of Adam Kadmon and the tagin of the crowns and the H of the SaG of the Adam Kadmon are the otiyot, which are the letters. Now the ta'amim, which is the yod of the SaG of Adam Kadmon, is broken down even further into another Tetragrammaton, YHWH. We see that the light of Adam Kadmon's ears, the light that eventually comes out of Adam Kadmon's ears, originates here in the Hey, which is the SaG of the yod of the SaG of the SaG of Adam Kadmon. Look, don't let yourself get crazy. Just understand it as much as you can. The light that eventually emanates out of Adam Kadmon's ears arises out of the SaG of the ta'amim of Adam Kadmon's SaG of the SaG of Adam Kadmon. The light of the ears that eventually comes out of Adam Kadmon's ears arises out of the SaG of the ta'amim of the SaG of Adam Kadmon.

Now remember, we're stretching your brain. We're stretching your brain. Remembering this stuff is not important. Doing the best you can to understand it is important. Okay, we're stretching your brain. Remember, one of the things that happens to us from studying Kabbalah is that we become more intelligent and our brain and our mind become more equipped to deal with abstract concepts. Spirituality is abstract. I've been telling you this for years, if you need facts, if you want to deal with facts. A choice to deal with facts, when it comes to the things of God, plants you in carnality. You cannot deal with facts and move in the Spirit because the move of the Spirit does not deal with facts. It deals with spiritual perceptions and our ability to distinguish between the perceptions that come from God and the perceptions that come from our carnal mind. It has nothing whatsoever to do with facts. So if you are all hung up on facts, you are not moving in the Spirit and you will not move in the Spirit until you let go of this (I'm sorry) this idolatry for facts. What is an idolatry for facts? It is an idolatry that clings to what the carnal mind perceives to be the truth. It's safety. It's safety. I cannot make a mistake. If I wait for the facts, I won't make a mistake and I won't be deceived.

Well that may be true in this world, but when we move in the Spirit, we're not moving in this world. We're moving in another world. See, Jesus said He was from another world. He said, if I was from this world, I would have a whole bunch of angels come down and set me free, but He didn't do that because He wasn't from this world and He had a mission that was not rooted in or generated from

this world. What did Jesus mean when He said that I could have all these angels come down and set me free? He said, if I was in my carnal mind, I would be seeking to save myself and I would call for the angels and say, set me free, kill all these people here and set me free. But He said, I'm not of the carnal mind, you see. See, most of us think that Jesus was saying, well I'm not from this physical world, I'm from heaven. He was saying, I am not of the carnal mind because the carnal mind seeks to protect itself, to defend itself and to save itself continuously. But to move in the Spirit, to be a spiritual being, we have to die to all that and cling to Jesus, not to the facts, but to the Spirit of Christ for our safety and our preservation and our deliverance. Listen to me, if we're clinging to a fact, we are in control. If I could see something, I could touch it, I could taste it, I could look at it, I could test it, I could evaluate it. That means "I", the "Big I" of the carnal mind, "I" know I am safe. Whoever lives like that, I do not condemn you. I'm trying to get you to migrate into the promised land. Whoever lives like that is in control of their own safety and their own deliverance. I tell you the truth.

When you die to that and your faith is no longer in facts, but in the Spirit of Christ, which you cannot see, which you cannot touch, which sometimes you can hear, but you have to worry (worry is not the right word) but you have to be concerned whether or not that's really the Spirit of Christ. When your faith is in the truth of the Spirit of Christ to save you, to deliver you, you're not looking at any facts because the Spirit of Christ is not of this world. So this is what Jesus was saying. He was saying, I'm not of this carnal mind. I'm not going to try to get out of here. I'm not going to tell you what you want to hear. I'm not going to lie to you. I'm not going to do anything. You want to kill me; kill me. My deliverance is from the mind of Christ. His deliverance was that Jesus Christ, the essence of who He was, existed from that physical body before that physical body died. His deliverance was spiritual and neither do I believe He had any pain on that cross. He was in an ascended state. He was above feeling pain. So He submitted to all the things of this world that any human being in their right mind would flee from. He submitted to it as an example of the deliverance of His God. It's the exact opposite of the deliverance of the carnal mind. So when you cling to a need for facts to believe something, you are clinging to your carnal mind, you are clinging to this world and you are clinging to death because life is in the Spirit.

The only reason you're doing this, the only reason you will not let go of your facts is because (now get ready, I'm here to help you, I'm not here to hurt you) you have no faith in Jesus Christ to do it for you. You do not believe that Jesus Christ will save you, protect you, and deliver you. You did not believe His word.

When He tells you in advance, even though He says I do nothing without telling my prophets first, you won't believe it until you see the fact. This is a rejection of the delivering power of Jesus Christ and a rejection of His life and a rejection of the way He does things and a rejection of His plan and His program for you, which is a rejection of Him. In other words it is an anti-christ spirit. So why am I telling you this? So that you can confess it and get rid of it because we are called to walk in the high realms of the Spirit. There are no facts in the high realms of the Spirit. In the high realms of the Spirit, you are weak and I am weak and He is strong and He leads us and we follow. There is a training period, which training will protect you through teaching and spiritual experiences and through the headship of a teacher for as long as you need it, from following after the wrong spirit, until you learn how to follow after the right spirit yourself. But so long as you cling to your facts, you remain on the earth and the Lord cannot raise you up because you are choosing to reject Him. Wow, where did that come from? You know that was a special word for you that I did not plan at all.

So I started to tell you the reason we go through these abstract studies, which are mind boggling to the person who is new to this. It was mind boggling to me. I did not want to do these studies. I thought that it was crazy. But I knew that Jesus was leading me into it. If you will just submit yourself to the teaching, do the best you can, pray before you listen to the message, do the best you can, it will increase your ability to think abstractedly. Just trying to understand through faith in Jesus Christ will increase your ability to reason, will increase your ability to see clearly, because our mind gets away from us. I tell you to do something in the singular, you make it in the plural. That's your mind getting away from you, you see. So this kind of study is teaching you to focus, to pull your mind in, to see in a straight line because all of this leads to the high level spirituality. That's the way we transfer from this world, which is the carnal mind, into the next world which is the world of Christ.

The world of Christ is present. It's been present for two thousand years and we get into it by the way we think and concentration and focus and the ability to think abstractedly which completely rejects facts is essential. I say completely rejects facts. It means not basing decisions on facts. We look at the facts, we look at them, we observe them, we consider them, but our decisions and our behavior cannot be based on the facts because the facts lie. But the Spirit of Christ is the Spirit of Truth and He does not lie. So we look at the facts and we take them before the throne of the Spirit of Truth. That's what we do in this ministry. It's an aspect of this ministry. We learn to reason, to deal with facts and to get the solution or the response that Christ would bring forth. But of course Satan is right in there in our carnal mind trying to solve our problems.

So if you want to be a part of the world to come, please try to submit to this difficult teaching with a cheerful heart knowing that it is building your ability to move on in God. Stretch! Let everybody get stretched. That's what we're doing. So back to this.

The light of Adam Kadmon's ears comes from the SaG of the ta'amim of the SaG of Adam Kadmon, which is Keter, which is the Yod of the general Tetragrammaton, which is inside of Adam Kadmon, which is inside the empty space. Got it? Do the best you can. Now the light of Adam Kadmon's eyes come from the nekudot of the SaG of Adam Kadmon. Now if you look at this drawing #1 you could see the light coming from the nekudot is closer to the whole of Adam Kadmon, which is part of the general sefirot than the light of the ears because the light of the ears is a subdivision beyond the division where the light of the eyes is, you see. We take the Yod of the general Tetragrammaton and we break it down into Y and H or AB and SaG and the SaG is broken down into Y H V H and the light of the eyes is that H, is that SaG of the SaG of Adam Kadmon. But the light of the ears is a further subdivision of the ta'amim, which is the Yod of the SaG of Adam Kadmon. So the light of the ears is weaker. That's what it means. The light of the ears is weaker than the light of the eyes. The light of the eyes is more powerful than the light of the ears. So we see the expression of this, that the light of the ears and also the light of the nose and the mouth are weaker than the light of the eyes, that is revealed to us through Adam Kadmon because this light of the ears, the nose and the mouth comes out from a lower place than the light of the eyes. The light of the eyes come from the eyes. The eyes are higher than the ears, the nose and the mouth. Of course the highest light comes out of the forehead, which is the highest place or the scalp of Adam Kadmon.

I don't know about that because I haven't studied it yet. Maybe there's light that comes out of the scalp which is higher than the light that comes out of the forehead. I don't know yet. Okay, now we're told that all SaGs or SaG wherever you find it, have something in common. SaG is SaG whether it's appearing up here in the highest level of the general Tetragrammaton or it's SaG all the way over here in the subdivision of the Ta'amim of the SaG of Adam Kadmon. It's as if to say there's a family called Smith and there's a Poppa Smith or let's say Great Grandpa Smith and then there's a Grandpa Smith and then there's a Father Smith. So the Great Grandpa would be John Smith. Grandpa would be John Smith Jr. and the father would be John Smith II and the son of John Smith II would be John Smith III, but they're all Smiths. Even though they're all completely separate individuals, they have something in common. They have the same family name, they have the same blood, which means basically the

same talents and all of the inherited qualities flow through all of these men. So SaG, wherever you find it, has similar qualities. What is the most major quality of SaG? Anybody? Is SaG male or female?

COMMENT: Female.

PASTOR VITALE: Yes, SaG is female. Amen. Which sefirah is represented by SaG? How do we know she's female?

COMMENT: Binah.

PASTOR VITALE: Yes, Binah. What is the partzuf associated with Binah?

COMMENT: Imma.

PASTOR VITALE: Yes, Imma (mother).

Imma is married to Abba (father) and what is the name of the children? What are the names of the children that they bring forth? What are the names of the children that they bring forth? What are the names of Imma and Abba's children?

COMMENT: MaH and BaN.

PASTOR VITALE: Yes, that's correct. MaH the son and BaN the daughter. Amen. That is true. Actually, to be more accurate, when we're talking about Abba and Imma, we're talking in the terms of partzufim. So BaN and MaH are not partzufim, they're sefirot. Can you tell us the name of the partzufim that Abba and Imma bring forth? What's the partzuf of MaH and the partzuf of BaN?

COMMENT: Ze'ir Anpin.

PASTOR VITALE: Ze'ir Anpin is the son and what's the name of the daughter?

COMMENT: Nukva.

PASTOR VITALE: Nukva, that's correct. See, you got it. You got it. You're doing great.

Okay, are there any questions or comments on this board? If not, what we're going to do now is I'm going to give you a drawing #2 and we're going to further divide. Well, I guess I didn't tell you this. When we break down Adam Kadmon into AB and SaG and then we break down the SaG into the ta'amim, the

nekudot, the tagin and the otiyot, the cantillations, vowels, crowns and letters, these cantillations, vowels, crowns and letters are collectively called the t'an'ta. TA stands for ta'amim. The N stands for nekudot, the T stands for tagin and the A stands for the otiyot. So we are going to further break this down even further. See, what we did over here on this drawing #1, we broke down the ta'amim of the SaG of Adam Kadmon and we said the H is the light of the ears, the V is the light of the nose, the H is the light of the mouth, but we didn't say anything about the Yod up here. We didn't say anything about the Yod. Now we're going to break down the Yod into its own Tetragrammaton, but I'll do that on another board because you're all confused enough. But we'll do the best we can, okay?

Drawing #2. I pretty much reproduced drawing #1, but I pushed it all the way to the left of the board. So here we have Adam Kadmon, who is the Yod of the general Tetragrammaton, which Tetragrammaton is inside of Adam Kadmon. This is Adam Kadmon's guts, his insides, and Adam Kadmon has just a Y and a H and the H of Adam Kadmon is SaG. So this is the SaG of Adam Kadmon which is subdivided into what we call t'an'ta, cantillations which are the ta'amim. Cantillations are the musical notes and nekudot are the vowels. We're talking about the letters now, the letters of the Hebrew alphabet. The tagin are the crowns on the top of the letters and we haven't learned anything about that yet. Wait until you see that. That's fun. (Laughter) The H of the subdivision of the SaG of Adam Kadmon of the otiyot, the letters. Now the nekudot of the SaG of Adam Kadmon is the light that comes out of Adam Kadmon's eyes. So we could see that's pretty close to the source. You see, the closer you are to the source, the more power you have. The farther away the light travels from its source, the weaker or the dimmer it gets. So we see that the light that comes out of the nekudot of the SaG of Adam Kadmon is a pretty powerful light. Then we're told that the cantillations, which the Hebrew word is ta'amim, which is the Yod that comes out of the SaG of Adam Kadmon, breaks down even further. This is called the ta'amim of the SaG of Adam Kadmon.

This ta'amim of the SaG of Adam Kadmon breaks down into a YHVH and we don't deal with the Yod at this level of the ta'amim of SaG. We go right to the Hey which is the SaG of the SaG of Adam Kadmon and that is the light of Adam Kadmon's ears and the Vav is the light of his nose. The Vav of the ta'amim of the SaG of Adam Kadmon is the light of Adam Kadmon's nose. The final Hey of the ta'amim of the SaG of Adam Kadmon is the place where the light eventually emanates out of Adam Kadmon's mouth. Now we have one more subdivision. We'll just say the Yod of the ta'amim of the SaG of Adam Kadmon is further subdivided. This is my third column over here. The Yod or the ta'amim of the SaG of Adam Kadmon is further subdivided. The Yod is the light of the

ears. Now please note, in the subdivision of the ta'amim, the Yod is the light of the ears, but in the ta'amim of SaG of Adam Kadmon, the Hey is the light of the ears. You don't have to memorize it. Just try and see the difference. Just try and follow me with the difference as I point it out. The Hey which is the SaG of the ta'amim is the light of the ears, but in the subdivision of the ta'amim the AB or the Yod is the light of the ears. See, light of the ears, Hey, light of the ears, Yod. Light of the ears is the Hey in the ta'amim of the SaG, but the light of the ears is the Yod in the subdivision of the ta'amim. I have three columns on this board. Each category of lights is further and further away from its source and what is its source? Its source is the general Tetragrammaton on the inside of Adam Kadmon.

These lights is as if I had another man inside of me and inside of me was another man and inside of me was another man and inside of me was another man. This outermost realm of me would be the farthest point away from that first man that's inside of me. So the light is getting further and further away. Therefore think of the light that comes out of the ears as a light of a certain intensity. So there needs to be a certain intensity of the light for it to press forward and flow out of the ears. When you're dealing with the ta'amim, the SaG of the ta'amim provides enough impetuous, enough power to push the light out of Adam Kadmon's ears. But by the time we get to the subdivision of the ta'amim, we need the power of the Yod or the power of the AB to get it. This is the path that it's going from the subdivision of the ta'amim. It has to go through the ta'amim of the SaG through the ta'amim of the SaG of the Tetragrammaton. So we see that from the subdivision of the ta'amim, more power is needed to emanate the light that can come out of the ears. So therefore the light of the ears is associated with the Yod. Is everybody okay? The light of the nose is associated with the SaG of the subdivision, but the light of the nose is associated with the Vav of the ta'amim of the SaG of Adam Kadmon. So we see that everything in the subdivision of the ta'amim of the SaG of Adam Kadmon, all of the lights of the ears, the nose, and the mouth are one level higher up because they need more power to push out of those orifices.

In the ta'amim of the SaG, the light of the mouth is pushed out. It has enough power to be pushed out by the second Hey which is BaN of the ta'amim of the SaG. But over here on the subdivision of the ta'amim, it takes the power of the Vav to push the light out of Adam Kadmon's mouth. So everything is moved up a notch on the subdivision of the ta'amim of SaG. But most surprisingly of all now is that the light that is associated with the final Hey of the subdivision of the ta'amim is the light of the eyes. Now this is a big surprise because we've been taught so far that the light of the eyes comes from all the way over here. Look

at how close this is. Look how close the nekudot of the SaG of Adam Kadmon is to its original source. It's right here in the first column. The nekudot of the SaG of Adam Kadmon, which is the light of the eyes, is powerful. It's really close to the Tetragrammaton. That light is more powerful than the light that comes out of the ears, the nose and the mouth. So now you're telling me, Sheila, that this light that is so much more powerful than the light of the ears, the nose and the mouth, that that light that comes out of the eyes is coming from all the way, this far away from the subdivision of the ta'amim of the SaG and all the way down here, the final letter which is BaN, which is female? Well, I shouldn't have said which is female because the light of the eyes is female. It comes out of the nekudot of the SaG.

So you're telling me, Sheila, that the light of the eyes comes out of the first column and the light of the eyes comes out of the third column. You're driving me crazy. How could that be? First you tell me that the light of the eyes is more powerful than the light of the ears, the nose and the mouth. Now you're telling me that the light of the eyes is weaker than the light of the ears, the nose and the mouth because this light of the eyes that's in the third column is under the subdivision of the ta'amim of the SaG of Adam Kadmon. All the light in this right column is weaker than the light in the middle column. The light in both the second and third columns is weaker than the light in the first column. So if I just look at the first and second column, I see that the light of the ears, nose and the mouth is weaker than the light of the eyes. I got it, but you just put a third column on the board and you're telling me the light of the eyes or the light of the ears, nose and mouth is now stronger than the light of the eyes. That doesn't make any sense. Now brethren, does anyone not understand the problem? Do you understand the problem? Okay, now brethren, this is what you are up against in spiritual studies. This is the crux of what you're up against. If you're thinking with your carnal mind, it doesn't make any sense. It's that same carnal mind that's looking for facts.

It's that same carnal mind that's looking for proof that is going to stop you from going forward in spiritual studies because the two don't mix. They're as different as day and night and God wants you to let go of that aspect of your pride that is afraid to let go. I remember when I learned to ride a bike. My father went out with me and he held the seat as I was pedaling away. I was saying, don't let go Dad, don't let go, Dad, I'm going to fall. He let go a couple of times and I crashed the bike. But one day I got my balance and he let go and I rode my bike. We've got to let go of this idolatry for facts. This is how the Lord will catapult us from our carnal mind into this Christ mind and the method of thinking that manifests out of the Christ mind. You have to let go and trust God. You'll probably fall a

couple of times. You'll make a mistake, you'll mess up. That's what I'm here for, to straighten you out if you let me. My only weapon is my mouth to talk to you. You have to let me help you. That's means that you have to admit that you made a mistake or that you didn't know something. This is what Kabbalah is all about. We'll see later on in this message (hopefully we'll get to it today) that the teacher that I've taken these notes from gives a parable and I believe he got it from some other book because everybody that teaches Kabbalah today is studying with a teacher of Kabbalah. It goes all the way back mostly to Isaac Luria today.

So we're all working with other teachers, see? There is a parable and as a matter of fact, as soon as I finish this board, I'm going to jump ahead in these notes and go to that parable which perfectly demonstrates this kind of spiritual reasoning. Both of these are true. The nekudot of the SaG of Adam Kadmon is the light of the eyes, stronger than the light of the ears, nose and mouth, but also there is an aspect of the nekudot which is the vowels of the letters. There is an aspect of this light of the eyes which is associated with SaG that emanates all the way from here in the third column from the second Hey. You see, the light of the eyes in the first column, that's the SaG of the SaG, the first Hey of the SaG. But all the way over here in the third column, it's the BaN of the ta'amim of the SaG. So we see that it is true that the light of the eyes is both stronger than the light of the ears, the nose and the mouth and it is also weaker than the light of the ears, the nose and the mouth. It makes no sense to the carnal mind. Both are true because there is an aspect of the light that comes out of the eyes that arises out of the nekudot of the SaG of Adam Kadmon and there is also an aspect of the light that comes from the lower female. You see, SaG is the higher female and BaN is the lower female.

So we're being told that the light that comes out of the eyes comes from the female and part of that light or obviously the majority of the light comes from the higher female, sometimes called the higher SaG or the higher mother, which is a name for Binah. It comes from the SaG of the SaG of Adam Kadmon. But also the light of the eyes comes from the SaG of the SaG and is stronger than the light of the ears, the nose and the mouth, which arises out of the ta'amim or the cantillations of the SaG of Adam Kadmon. But there is also an aspect of light that comes out of the eyes of Adam Kadmon which is the second Hey, the lower mother or the BaN of the ta'amim of the SaG of Adam Kadmon. So there is an aspect of light that comes out of the eyes that is stronger than the light of the ears, the nose and the mouth and there is an aspect of light that emanates out of the eyes of Adam Kadmon that is weaker than the light of the ears, the nose and the mouth. Both are true. So if you're on a TV show and you're going

to win the million dollar question and the question is, is the light of the eyes stronger or weaker than the light of the ears, nose and mouth of Adam Kadmon, there is no single answer because both answers are true. Is the light of the eyes weaker or stronger than the light of the ears, nose and mouth of Adam Kadmon? Is it weaker or is it stronger?

Is the light that comes out of the eyes weaker or stronger than the light that comes out of the ears?

COMMENT: Stronger.

COMMENT: I guess it depends on where you're coming from. (Laughter)

PASTOR VITALE: The answer is both are true. It is stronger and weaker. You see, if you look at it with your carnal mind it makes you crazy. It's like saying is this water hot or cold. It's both. Well how can water be hot and cold? In this world water cannot be hot and cold. In this world one thing cannot be both weaker and stronger than something else. But in the spirit, it is possible. With God all things are possible, you see. The answer is both are true. So I'm going to give you a multiple choice question. Is the light of the eyes weaker or stronger than the light of the ears? Yes, no or both are true? I just gave you another option. Is the light of the eyes stronger or weaker than the light of the ears? Yes, no or both are true or it's both stronger or weaker.

COMMENT: Both are true.

COMMENT: Both are true.

PASTOR VITALE: Okay, both are true. Amen. You're Kabbalists today. Okay, so we're going to stop for a minute and take a picture of this board and I'm going to jump ahead in these notes to the parable in the notes.

Looking at the antidote on page 3 of our notes. I'll start with the third paragraph on page 3 and the writer of the notes is saying that he recently received the following antidote. He gives a good example of Talmudic logic. This is the logic of the people who study the Talmud, which is basically talking about Jewish thought. The Talmudic logic is a logic that is necessary to understand in order to grasp the Torah of the Kabbalah. That means the Sod level of the Torah. Now the Torah is what we would call the Bible. The Torah of the Kabbalah is the Sod or the mysteries, the understanding of the Sod level of the Torah. This antidote is designed to demonstrate to us that everything is not as clear as it seems to be. So this is definitely a lesson on facts from a spiritual point of view.

You may think what you see is completely factual, but nothing is as clear as you think it is. This whole world is a lie and everything that we see with our eyes or hear with our ears or taste with our mouth is a lie. The only truth is the Spirit of Truth and He's inside of us and we are being challenged to go inward for our truth and not outward with what we see, hear and taste for our truth.

So here's the antidote. A young man asked a Rabbi, what is Talmud? This is what the Rabbi answered. Consider two men who climb inside a chimney, said the Rabbi. One comes out clean and the other comes out dirty. Which man washes himself? I'm not sure admitted the young man. The clean one washes, said the Rabbi, because he sees the dirty man and thinks he must be dirty also, whereas the dirty man sees the clean one and thinks that he, too, must be clean. (Sheila is now speaking) It's true. We judge ourselves by other people. That is true. I have to give you a little antidote of my own right here. You know I spent five weeks in Nigeria. I've been there several times, but this only happened to me the first time that I was in Nigeria.

I spent five weeks living in a household with a Nigerian family whose whole community was black. There were no other white people in this area. I think in the whole five weeks I briefly saw one time what we would call a mulatto. But in Nigeria they call them white. It was in a store where we had to go to make a long distance phone call. Now I lived with this family and I celebrated with them when they had a party for their son who graduated Law School. But towards the end of the five weeks, I looked in the mirror one day and I was shocked to see that I was white. I was completely shocked to see a white face after five weeks of not seeing any white faces, even though that white face was mine. Now it didn't happen the second time and the third time that I went back to Nigeria, but that was my first experience. So I'm just making the point that we look at others and we do see ourselves in light of the other people that we associate with, you see. That's why the Scripture says that we have to be very careful who we associate with because if we associate with overt sinners, we will see ourselves the same way and it's just a matter of time and we'll be doing the same thing.

Okay, let's go on. The Rabbi then says another two men climb inside of a chimney. One comes out clean and the other comes out dirty. Which one washes? The clean one answered the young man. You just told me so. No said the Rabbi, the dirty one washes. Each man looks at himself. The clean one sees that he is clean and the dirty one sees that he is dirty and the dirty one washes. (Sheila now speaking) So what happened here? The Rabbi changed his position. First he said the two men that climbed into the chimney looked at each other and made their decision based on what the other man looked like. The second time the Rabbi says, no, each of these two men made a decision

based on what they saw within themselves. So what's happening? We're applying this parable to two different kinds of men. The first men were the kind of men who judged themselves by the people around them. The second kind of men or the men in the second paragraph were men who judged themselves by looking into their own hearts. The Rabbi continues: Now the question comes the third time. Two men climb into a chimney. One comes out clean and one comes out dirty. Which one washes? I guess it could be either one said the young man. They both washed, replied the Rabbi. It is impossible that a man should climb into a chimney and come out clean. Now the young man says, now wait a minute. You have just given me three contradictory answers to the same question. That is impossible. No, says the Rabbi, that is Talmud. There are three possible answers. (End of parable)

We could look outside of ourselves to determine whether we are clean or dirty. We can look inside of ourselves to see whether we are clean or dirty, both of which are a form of denial. Well, to look at the other person is a form of denial or we can say, you have to wash. You don't have to look at yourself to know that you're dirty, you see. That's what the third paragraph of the parable meant. You shouldn't have to look at yourself or at another man to know that you're dirty. You should simply know that if you climb into a chimney, you have got to be dirty, you see. This is talking about us today. See, a large part of the church is in deception thinking that they're without sin. Do you need to be told that you're in sin? Do you have to look at another man to know that you, too, are in sin? Paul says, if you recognize sin in another man, it's because you do the same thing. So do you have to look at another man to know that you do the sin or do you have to have the spiritual vision to see the operation of Satan within yourself to know that you are a sinner? Or do you just have to know that because you get sick and you're going to die if the Lord doesn't intervene, that you've got to be a sinner, because a righteous man doesn't die. How could you possibly climb into the chimney of this world and be clean? It's impossible.

So what he's saying really and I'm taking this much further than what's here in this lesson, there is no justification for not knowing that you and me and everyone in this world is "filthy." You don't have the excuse, well I can't really see my sins. I'm trying and trying and trying, Sheila. I've been listening to you for years and I just can't see Satan in my own mind. That's okay, but are you aging or are you sick? Do you have any disease whatsoever in the last year? Do you expect to die if the Lord doesn't intervene? The answer is you're dirty. The answer is yes, you're "dirty." See, that kind of an attitude will break your pride and eventually you will see Satan in yourself. Or do you have to look at another man? I have had people say to me, well, what you're saying about me

can't be true because so and so down the street is much worse than I am. He's much worse than I am, so therefore I must be clean. We don't compare ourselves to other fallen men. We compare ourselves to the Lord Jesus Christ and compared to Him, we are "filthy." What is the ultimate acid test? He's alive and we're going to die if we don't enter into the world to come. So you see, not having spiritual sight and not being a great Kabbalah student is no excuse for not understanding and knowing that everyone that exists down here in this chimney is "filthy." Praise the Lord.

So we see what is being said here, that even though there are three different responses, there is only one truth underlying all three responses. You see, there's only one truth and that is some of the work that we do in this ministry. We seek the truth. We look at the facts, we consider them, we look for a word of knowledge if the Lord will come forth with a Word of Knowledge and we seek the foundational truth. Brethren, we are called to sit in judgment of people. Now don't misunderstand what I'm saying. We're called to help people reconcile. We're called to sit in judgment of disputes between people. So you listen to the one side and the person seems to have a valid argument and you listen to the other side and that person has a valid argument too. What do you do? In Christ, we are charged to seek the one basic foundational truth that will resolve the problem. How did that manifest with Solomon and the two women who wanted the child? Let me just put this on the tape or transcript for someone who's not familiar with that story.

King Solomon was sitting in judgement. He was a judge. He had a court. That's all that it means. Two women came in and told the story that there had been two babies. They each had a baby and now one of those babies were dead. The two women had made an agreement to do something ungodly with the one child. I think they boiled the child and didn't they eat it, if I'm not mistaken? Yes, and this was during the famine. One woman said to another, let us boil your child and eat it tonight and tomorrow we'll boil and eat my child. The first woman said okay and they boiled and consumed the child and then the next day the woman who initiated this grotesque pact (if this happened in the natural) refused to turn over her child to be boiled and eaten. So what would Solomon do with this situation? Wasn't the question, who did this baby belong to? Solomon said, my judgment is that we'll just cut the child in half and give half to each of you. I think the question there was who was the true mother of this child.

They both wanted the child because the one woman who consumed her child was childless. So who did this remaining child belong to? I believe that was the issue. Who did the remaining child belong to? So King Solomon solved the problem by going way down deep into the human psyche and coming forth with

the one spiritual truth and that is that neither one of them wanted the second baby to die. You know, I think I mixed up two parables together. I'm sorry. That was another parable where a baby died in the night and the question was who did this baby belong to. So in this parable King Solomon came forth with the one truth, that the true mother of the child would fight to save its life, rather than have it cut in half. You see, this is what we're called to do. This is the Wisdom of God. See, we have in this country (I believe) the best judicial system in the world and it is severely flawed compared to God's justice. It's the best in the world of men, but God's court is "perfect" you see. When you start to see with God's mind, even the best justice system in the world is very discouraging.

You know, we all prayed in this ministry for a New York City police officer who is claiming that he was convicted wrongfully and it surely appears that that is the case. He had a miracle. His conviction was overturned and he now has a new trial. So I saw on an interview show last night the attorney for the person who was abused and the attorney for the man who was (I believe) falsely convicted. He was not the man who did it. The attorney for the man who was abused stood on TV and just clearly said that his worse concern was that this new trial would produce the same verdict because it's the same evidence and that this conviction was overturned on some technicality, not because of different evidence. Then I heard the lawyer for the convicted man, who I believe is innocent, say there is new evidence. I've read this in the newspapers. The man who did the deed confessed and there were two men involved in the abomination. The second man named the man who confessed, but they still convicted the guy who said he didn't do it. The lawyer for the abused man is lying on national TV because he won't admit that maybe he made a mistake and he prosecuted an innocent man.

Also, I read in the paper, although I don't understand it, that this lawyer who won the case that put this innocent policeman in jail had a conflict of interests.

There were two reasons that the conviction was overturned. You are suppose to recuse yourself if you are a judge or a lawyer and you have a personal interest in a case. You're suppose to recuse yourself. You're suppose to step down. You're not suppose to act as a judge or a lawyer in such a case. I may not have it exactly right, but I believe he's the lawyer for the Policemen's Association. Now I don't understand why that would be a conflict of interest, but I know that it had to do with millions of dollars, so he had no right to prosecute the case. Oh, the Lord just told me what the conflict of interest is. This man was the lawyer for some Policeman's Organization. They retained him with a lot of money and he goes and represents the man who was abused by the policeman.

Listen, the lawyer that represented the man who was abused by the policemen, prosecuted the policeman while under retainer to represent policemen.

So what probably happened here was the lawyer was so concerned that he would be accused of going easy on the policeman, because he represents the Police Organization, that he railroaded the guy. Listen, a man's life is on the line. He's innocent. You should be rejoicing that he's out of jail, but you're standing up there on TV lying and saying there's no new evidence. Two jurors that convicted this police officer have both signed affidavits swearing that if they had been allowed to hear that the man who did it confessed, that they would never have convicted the man they convicted. But for some reason the judge didn't allow the information. Then we're told the convicted cop's wife says that the judge sitting on the bench was a very old sickly man who just died. This man is in jail for three years and the judge died about a year ago. The judge was sleeping on the bench. She said he was falling asleep on the bench. Why aren't you rejoicing that an innocent man is free? Something is really wrong here, you see. This man will get free despite the wickedness in the hearts of men. But God's court is higher than this, you see. God's court is a court of truth.

What goes on in our judicial system, unfortunately, is a desire for power and a desire to win. What do you mean to win? How about the truth? That's what we're called to. You cannot do it out of your carnal mind. You could only do it out of the Christ mind. So to be a justice in God's court, you have to die to your carnal mind. This is what you're called to, great things, to bring great relief to the suffering of the world, but not for your own gratification or edification or glory, you see. Praise the Lord.

So when I hear these things, it just makes me very sad. It used to make me angry and I used to become indignant until I found out that those were all manifestations and expressions of pride. It rarely happens anymore that I become angry or indignant. I just get very sad. But then I'm encouraged to know that the Lord Jesus is bringing His justice to the earth. It's coming, you see, His Law and His Spirit. His Law is His Spirit. His Law is going to prevail over all the earth. See, people don't even know what it means that Jesus Christ is our Savior. They don't even know what it means because it hasn't appeared in the world yet, so they're just like children and I'm not insulting anybody. Children don't understand and they make up their mind filled with fantasies. My daughter heard the words "prayer closet." She used to think you had to lock yourself in a closet to pray. This is what the church is doing. They do not yet have an understanding of the reality of what Jesus Christ has done for us and their carnal mind just makes up these fantasies about it's going to happen after you die and you're going to have a mansion. No, life will go on in the earth on a

much higher level. It will be a life based on truth and righteousness and eternal life that rises out of it. That's what this is all about, brethren. God help us.

Okay, we're back on page 2. Are there any questions or comments before I go on? I would like to point out to you, just to confuse you a little more, that because the light of the eyes, which we know to be the light of SaG and we know that it's the light of SaG that is both weaker and stronger than the light of the ears, that this light of the eyes also has an aspect of it that arises out of AB. How is that?

Because the ta'amim of the SaG is AB. The ta'amim is AB. All of this is AB and we see here the ta'amim or the cantillations comes from the Yod of the SaG, which is the AB of the SaG. Is everybody okay with that? So everything that comes out of the cantillations is ta'amim. That means the whole middle column and the whole right column comes out of ta'amim which is AB. Do I need to say it again? Want me to say it again? So what are you saying, Sheila? I'm saying that the light of the eyes that's appearing down here with the second Hey, which is the BaN of the subdivision of the ta'amim of the SaG of Adam Kadmon, the light of the eyes is coming out of the AB of the SaG of Adam Kadmon and therefore there's an aspect of the light of the eyes that comes out of AB as well as SaG. We also know that Binah is associated with SaG and Chokhmah is associated with AB. So the question is, does the light of the eyes come from SaG or from AB or from both?

Does the light of the eyes come from SaG or from AB or from both?

COMMENT: It comes from both.

COMMENT: From both.

COMMENT: From both.

PASTOR VITALE: Okay, you've just become a Kabbalah student. All three answers are correct. The light of the eyes is weaker than the light of the ears. The light of the eyes is stronger than the light of the ears and the light of the eyes is also from AB as well as from SaG. All three statements are true. See, now whether you remember all this or not, your mind has been put through an exercise today that has stretched your mind and stretched your ability to reason in this way. It's good if you can understand it, but if you don't understand it, don't worry about it. I think you're all doing great. Okay, are there any questions or comments? If not we will go out to dinner and feed our bodies as well as our minds. Amen.

We're picking up with the last paragraph on page 2 of our notes. I pretty much covered this with drawing #2, but I'll just read to you what our notes say. Therefore in essence, the light of the eyes of Adam Kadmon is the light of SaG because the light of the eyes is the nekudot of SaG. I already took that off the board, but it is also BaN because it is the final Hey of the ta'amim. The light of the eyes also has an aspect relating it to Chokhmah and I explained all that before we went out to dinner. We must always remember that spiritual reality is never so concrete and unmovable as is physical reality. See, physical reality is concrete. This chair is a chair. There is no way that it's going to be anything other than a chair. It's concrete, it's immovable. But spiritual reality is movable, it's variable and it's changeable. So our teacher that we're learning from says, we must always remember that spiritual reality is never so concrete and unmovable as is physical reality. Overlapping realities such as this...such as what? That the light of the eyes is both SaG and BaN. Overlapping realities such as this are the rule throughout the spiritual realms and in the physical realms as well; overlapping realities. You see, this chair is a chair. It can't be anything other than a chair. It's a chair, you see. But the light of the eyes is both SaG and BaN, overlapping realities. Is everybody okay with that?

Let's go on. This is the fluid nature of spirituality. I just love reading things like this because so much of what we're hearing in Kabbalah came forth by revelation for me as the Lord anointed me to bring forth the Doctrine of Christ. That is the exact word that I used and I used it because that's the word that the Lord gave me. So you see we have the same teacher. The teachers of Kabbalah and the teachers of the Doctrine of Christ is the same. Well Sheila, Kabbalah is an antichrist message. How can you say that? I can say that because the human vessel that received the teaching of Kabbalah somehow had a short circuit. I believe it was most likely the spiritual man, Elijah, that brought forth the teaching of Kabbalah, but if it wasn't Elijah, it was some high level aspect of the Lord that instructed the rabbis who wrote it down. The short circuit was in the human mind of the rabbi that wrote it down and it may or may not even have been. The short circuit may be in the people who are reading the writings of the rabbi, hundreds if not a thousand years later. We don't know where the fault lies, but we do know that the fault does not lie with the spiritual Beings sent by God to teach the truth of the kingdom of God. The fault lies in the imperfect mind of man that received the perfect instruction. Therefore (at least up until a year ago) the present day Kabbalah as it's preached today, is an antichrist message. It has wonderful spiritual principles. It has wonderful revelation in the Scripture, but its foundation is antichrist because it preaches salvation by works and it denies the need for a mediator. So it is a mixture.

Kabbalah is a mixture until probably less than a year ago when the Lord started to weave the Doctrine of Christ together with the Doctrine of Kabbalah. Actually another name for the Doctrine of Christ is the mystery of iniquity because the Doctrine of Christ reveals the mystery of the carnal mind in man. So Kabbalah talks about the mystery of iniquity, but the mystery of iniquity is not revealed through Kabbalah or at least an accurate understanding of it. An accurate understanding of its relationship to the parts of Kabbalah that are accurate is not revealed in Kabbalah. How do I know this? Because Kabbalah has been in print for approximately fifteen hundred years and it has been around longer than that and it has not produced an immortal nation. It produced one immortal man and the teachers of Kabbalah crucified that man. Two thousand years ago Kabbalah produced Messiah and the great sages that were present in existence at that time turned Him over to the secular authority to crucify Him. Since then there has been no fruit. In two thousand years there has been no fruit, fifteen hundred of which the message has been in print. There has been no fruit, so something is wrong. I guess something had to be right with the message two thousand years ago because it produced Jesus Christ. So that's how I can say Kabbalah, as it is taught and has been taught for the last fifteen hundred years in print, is an antichrist message with great value, but you have to be able to divide the right word of truth.

You have to be able to divide the right word of truth. You have to be able to divide the antichrist part of it and the part of it that's valid, which nobody has been able to do until this present time. Christ Jesus is moving today to preach Christ Centered Kabbalah, the weaving together of the mystery of iniquity with the Doctrine of Kabbalah, which union will produce immortality. It will produce immortality in the man who is utterly sold out to Jesus Christ and willing to die to this natural life. Let me say it this way. This weaving together of the mystery of iniquity and the Doctrine of Kabbalah is capable of producing immortality. There are other criteria that must be met in the man, but ultimately the promise is for the whole of humanity. But it's going to start out with just a few, but it will increase to just a nation. This nation will be a spiritual nation called spiritual Israel, which means immortality will spread first to a nation that is not defined by physical genetics. It's the generation of Christ and then it will spread to the whole world because all of humanity belongs to the Lord. My feelings is this could take several thousand years. I could be wrong, but that's my feeling right now. It's taken two thousand years since Jesus was crucified for the first saviors to come forth and they haven't come forth yet. I believe with all my heart they will come forth very soon.

So it's taken at least two thousand years for the first crop. I just had an interesting thought pop into my mind. I always wondered why Paul and the other apostles didn't go into the mortality. Of course we know that Paul says in the Scripture that he was born out of season. But what just popped into my mind and I believe the Lord said it to me, the first fruits on any tree you pinch it off to make the whole tree blossom with much more strength. Don't you pinch off the first fruits to make the whole tree blossom? So Jesus was cut off, Paul was cut off, and the other apostles were cut off and now the fruit is coming forth as Jesus said, doing greater works. Those greater works are the grafting of the life of Christ to all of humanity. Jesus knew that His ministry (at least at the moment, two thousand years ago) would not deliver all of humanity. But the beginning of the deliverance of the whole human race is at hand and that's the greater works. So isn't this exciting? The mystery of iniquity is being woven together with Kabbalah at this time in history and we have the privilege of being a part of it. Oh, I know how I started talking about that. I'm reading in our notes that this writer is talking about the fluid nature of spirituality. I remember the day and where I was sitting when I was preaching in this meeting and I was telling everybody that the word of God is not rigid and that it is fluid. That's the word the Lord gave me.

We were brought up in a church that said if you change one word of the King James Translation, you go to hell. If you change the initial original intention, the motive behind the words, there is death and destruction in that. The truth is that the message in the church today is one large perversion of the truth of God's intention in the Scripture and that's why Christians today get sick and die. If you were to do a graph on cancer and other major diseases in the church as compared to the rest of the world, I assure you that you would see no difference. The church is no healthier than the world and sometimes the world is healthier than the church. Something is wrong in the church and what's wrong is that the word of God has been corrupted and perverted. Paul clearly said, the believers cannot perceive the body of Christ and therefore they are sick and die. The body of Christ is Christ Jesus, the mind of Christ in you. They cannot perceive Christ within themselves. Have I not told you and do I not tell you over and over again that one of the major thrusts of this ministry is that you should learn to distinguish between the mind of Christ and the carnal mind within yourself. It is no easy thing to do. It is very difficult to distinguish between the righteousness of Christ and the goodness of your carnal mind. So because you and the whole church cannot tell the difference between Christ and your carnal mind, you're sick and you're dying.

Well don't you include yourself in that, Sheila? Well, I still have my sicknesses and I'm still dying, but I could sit here before you and I could tell you that I should have been dead twenty years ago. I certainly should have been dead eleven years ago for sure. I should have died. But I did discern the body of Christ within me and I'm not dying today. I still have not entered into eternal life, but the process of death is being reversed in me and I have this hope of Christ in me carrying me all the way into eternal life. This very Savior in the midst of me that saved me from sure death eleven years ago, which was the third time that I almost died, now has me in a place where I am healthier every day, and I am doing things physically that I could not do ten or twenty years ago. I had swollen legs. My legs aren't swollen anymore. My immune system had me down with viruses continuously. Now it's just once in a while like everybody else. I'm getting older physically, chronologically, but healthier every day. So the death process is being reversed in me. Therefore I can sit before you saying it is proven that I can distinguish between my Christ mind and my carnal mind. If you have that testimony then you could say the same thing, but do you have that testimony? Are you physically healthier and stronger and better than you were ten years ago? I don't think that's true of anybody here. That's your proof, you see.

So that's the message. The word of God is fluid. The spiritual root of the word is immovable. The actual spirit that brings forth the word is immovable, but the human words of language that express the spiritual principle or the language that expresses the immovable motivating root of the word is fluid. All that means is that the spiritual principles that the Lord gives us, can be expressed in many ways without corrupting the intention of God's word. You may need to hear it one way and you may need to hear it another way and someone of a different age group may need to hear it another way. The word is fluid. The word of God is fluid. The language of the word is fluid. The intention of the word is immovable, you see. Praise the Lord. God help us.

This is the fluid nature of spirituality. It is the underlying reason for Talmudic logic and study. It is the underlying rationale. The fluid nature of spirituality is the underlying rationale of Talmudic logic and study. I must digress for a moment to discuss this. One of the sorrowful mistakes made by all too many people is to look at life and all that is within it with a simple black and white attitude. Hello black and white attitude Miss. In other words, far too many people are looking for absolute truths and attempt to make relative truths absolute. Do you understand that? That's the same exhortation that came forth by the spirit earlier, saying if you're focused on facts it's idolatry. Focusing on facts and demanding facts is looking for absolute truth. That binds you to the carnal plane,

you see. But even worse than that, if you take a spiritual truth which is a relative truth, it can be applied to many situations. A relative truth means that it's fluid. It's not even just the language. If you take this truth and apply it to situation A and it sounds one way and you take this same truth and you apply it to situation B, it could sound like a completely different revelation. But if you have the mind of God, you could see it's the same underlying spiritual truth just applied to a different situation, therefore it sounds differently. But the foundation is always the same, the righteousness of God and the call to repentance to fallen mankind. That is unchangeable. (End of tape 1)

## Tape 2

So here we have an excellent example of what the church and what those of us here in this ministry are going through. We take a human being, a person who has been serving God for their entire life. They've spent between twenty and forty years doing good works, driving people to church, taking people to the hospital, tithing faithfully, giving free will offerings, attending church regularly, doing everything that a human being could possibly do to honor God and they're having one hard time believing that they're an active sinner. Active sin, not sin that's under the blood, but a person who sins every second of every minute of every day of your life because our foundation is sin. We are incarnated, we are born from a foundation of sin. We have inherited that which Adam fell into. So our eyes tell us I'm not a sinner. I'm a fine good upstanding upright person and that's what our eyes would tell us. But everything is relative. What does that mean? If you compare this Godly person to a bank robber or a murderer or a serial killer or a rapist, well this church goer is very very righteous and holy. But if you compare this Godly person to Jesus Christ, this Godly person falls short of perfection and we're told that if you sin in one point of the law, you are guilty of the whole law.

So what good does it do you to live a righteous life? I've had people ask me that question and the answer is simple. The good of living a righteous life is that you will reap what you sow in this life and your children will reap what you sow and your grandchildren and your great grandchildren and your great great grandchildren will reap what you sow. Would you rather not be a Godly upstanding church goer than a serial killer or a rapist? Would you rather not that your son follows in your footsteps rather than he should be in jail for his whole life? So that is the benefit of living a Godly life. But everybody is a sinner because all of humanity lives for a season and dies. So what we do controls the quality of life while we're here. But fallen humanity is without the power to scan the wall which separates us from eternal life. Based on that reality that nobody in the earth has the power of their own to enter into eternal life, based on that

reality, we are as serious a sinner as the serial killer locked up in solitary confinement, from that point of view of eternal life. This is what we mean when we say everything is relative. That church goer's righteousness is relative. That church goer's righteousness is at its height compared to the killer in solitary confinement, but you compare that same righteousness to the One who has attained to immortality and that righteousness is what? What does the Scripture say it is?

COMMENT: Filthy rags.

PASTOR VITALE: Yes, filthy rags, filthy rags.

Okay, now this is Talmudic logic. So it's worthwhile to be a good person in this world because being a good person and doing the best you can to live under God's commandments in this world affects the quality of life in this world for both you and your descendants. But concerning eternal life, your righteousness in this world is virtually useless. This is what we mean when we say everything is relative. This is what relativity is. We take a finite point, this believer's righteousness, and you compare it to one possibility and get a result and then you compare it to another possibility and get the exact opposite result. So therefore we say this believer's righteousness is relative. Let me put this on the board for you.

Drawing #3. The board is divided into four sections. The widest section shows us our faithful believer with a Bible in one hand and a tambourine in the other hand going to church and her mind is filled with thoughts of tithing, free will offerings, and feeding the poor. She is a righteous believer, but righteousness is relative. This means we have to compare her righteousness to someone else's righteousness to determine the quality of her righteousness. So we compare her righteousness to the far left to the serial killer in jail. This is a very righteous woman. She is a saint who is sowing safety and blessings for her children with her lifestyle. Then we compare this woman with the second section from the left, the adulterous woman. This church going woman is a righteous saint whose behavior is giving her children the best opportunity in this life. But we then compare this righteous woman on the far right to Jesus, the King of kings, the only One in whom lies true immortality, the only true ascended Master (if you will) and compared to Jesus, this good woman is an unrighteous sinner who will eventually die unless Christ is formed in her and swallows up her sin nature which is both good and evil. So this is relative righteousness. Any questions about this?

Along these lines, spiritual principles are relative. You see, what we're really saying is the woman is in fact a righteousness woman in the situation on the far left of the board. She is also a righteous woman in the second section from the second left of the board, but in the situation of comparison to Jesus on the far right, she is not righteous. Therefore her righteousness is relative. We can do this with any spiritual principle. We have to compare that principle or say what would happen when we compare this spiritual principle to this circumstance and what happens when we compare this spiritual principle to that circumstance. This is relative righteousness. But the only unshakable truth and the only unshakable righteousness is that which is in Jesus Christ. There is nothing that you can compare Jesus Christ to that would take away His righteousness. See, even murder could be justified if someone is attacking you and you're fighting for your life. It's self defense. There is no penalty for murder if it's self defense. Murder is a heinous crime, but there is a circumstance under which it is acceptable and without penalty. So we see that the definition of murder is relative. It's really not murder if it's self defense. It's really not considered murder anymore because murder is the illegal taking of life. The reality of Jesus Christ, His righteousness and His truth are unshakable and immovable. There is nothing you can compare them to that will diminish His righteousness and His truth.

There is nothing you can compare His righteousness and His truth to that will diminish His righteousness, that will enable us to say Jesus Christ is not righteous in this circumstance. That circumstance does not exist. There is no situation to which you could apply His truth where we could say Jesus Christ is the lie. He's the only thing that is unshakable. But what we see with these eyes, the facts that we see with these eyes are relative. When you look at facts with spiritual eyes, the facts change. How do you look at facts with spiritual eyes? You look at motives. You look at the spiritual truth underlying what was said. You look at the spiritual truth underlying what happened or what was done, so spiritual principles are relative. They change concerning the circumstances, but there are absolute truths and absolute moral truths in this world which are being changed in this country. See, it is an absolute truth that fornication leads to destruction. It is an absolute truth that homosexuality leads to destruction. It is an absolute truth that abortion leads to destruction. There is no circumstances that you could place these truths in that will change these truths other than a lie, which doesn't really change them. But we're talking about spiritual principles tonight. They are fluid. I shouldn't be saying spiritual principles. I'm sorry. Spirituality is fluid. It could be the same underlying foundational truth that will manifest itself one way in one person and another way in another person. So spirituality is fluid.

How the spiritual principle is expressed is fluid and our mind has to be able to flow with it because if you're looking at two things that I wrote that appear to contradict one another and your mind is shutting down because you see a contradiction, you should know you're in your carnal mind. So what do you do if you see two different things that I've written that appear to contradict one another which is possible because sometimes I correct myself and sometimes I just make a mistake. Sometimes the Lord teaches me, you see. What are you suppose to do? How do you handle it if you find two things that I say that contradict each other?

COMMENT: I believe we're suppose to pray and ask God to reveal to you if it's wrong. Whatever it is, right or wrong, He'll speak through you and we'll learn through it even though we're wrong. He'll let us see what you're saying.

PASTOR VITALE: Why are you wrong?

COMMENT: If we could be wrong and pray it, God is going to bring the truth out. PASTOR VITALE: That's close. Okay, can anybody else make that clearer? You want to try?

COMMENT: Go with the latest revelation.

PASTOR VITALE: Well, that's close, but the ideal thing to do is to say to the Lord, help me to understand this.

Now the explanation might mean the Lord saying, go with the latest revelation. But maybe you didn't understand something that you read, you see. So your first guess was that I made a mistake. That's pride, you see. Your first guess is suppose to be, if I read two things that I don't understand because now I'm studying with other teachers in Kabbalah, I say Lord, explain this to me. It appears to me that this man is contradicting himself, but it's got to be me because he's the teacher and I'm the student in this particular lesson. It must be that I cannot understand something or that I'm lacking some information. I wouldn't even think for a second to pray, God, tell him that he's wrong. It's high pride, yes, high pride. See, you have to think right away that you don't understand. Surely you're not understanding. You're lacking some information that's stopping you from understanding. Your carnal mind is in the way. But it's the carnal mind and it's pride that says, oh I'm okay and it's got to be the teacher that made a mistake. So there are different explanations. You know, I've been going through this for years. You could take any one scripture and it cannot apply to everybody. Take a scripture that does not apply to everyone. I'm sorry, but I can't think of an example for you, but the same scripture does not

necessarily apply to men, to women, to children and to a thousand years ago and to now. I shouldn't even say to a thousand years ago and to now. I'm sorry. That same scripture may not be applying to infants or to adults or to men or to women. It depends on the scripture.

You have to see the whole chapter, to know what it's talking about. Is it talking to little children. Is it talking to adults? Is it talking to married women? Is he speaking to single women? Is he speaking to young men? The scripture says let us go on to perfection. Is he talking to the Christian that just came into the church? No! Is Kabbalah for the Christian who just came into the church? Is the Doctrine of Christ for the Christian who just came into the church? No! So everything that God offers us is not for everybody in the church. If you have someone who's been in the church since they were born and they're eighteen years old and then you have someone who came to the church when they were twenty five and they've been in the church for eighteen years as an adult, learning as an adult, as compared to someone who spent eighteen years as an infant and a child growing up, do you think they have the same knowledge? They both spent eighteen years in the church. They don't have the same knowledge because your physical maturity is a factor. Every single scripture in its context does not apply to every single person in the church. So if you read something that a writer has written, maybe in the one place, it's referring to a certain category of people and in another place it's the same truth applying to somebody else. So you have to assume that you are the one that doesn't understand and humbly go before the Lord and ask for an explanation. Now it's possible that the teacher made a mistake, but your very first thought should be that you are the one that doesn't understand.

So does anybody not understand what relative spirituality is or what relativity is? Now the Scripture says don't eat with the people that don't acknowledge Jesus Christ. Now I personally don't think that means physical food. I think what it means is don't get into any doctrinal discussions with them because you'll get hurt. But God puts me in doctrinal discussions with people who don't honor Jesus Christ because I've been trained for it. Am I special? I'm special only to the extent that I have spent years in training. The Lord has trained me for years and He has equipped me to do this. So that prohibition is not for me. Relative spirituality, it's true for you, but it's not true for me. It's true for you at this time. It's not true for you at this time. Maybe some day you will be equipped to speak to people who don't have faith in Jesus Christ and to walk away from the conversation having taken a victory for the Lord and not having your spiritual head bashed in. So this is relativity and we're applying relativity to spirituality tonight.

So one sorrowful mistake that all too many people make is to look at life with a simple black and white attitude. I've been telling you for a long time, spirituality is not black and white. We look at the facts as we perceive them because the only true facts are what Jesus says is the facts. Because when somebody tells you something you could misunderstand them, they could be lying to you, they could be bending the truth, they could be blind to their own truth. I've heard this in this ministry a lot. I will come forth with a word of knowledge and someone will come back at me and say, oh but the person told me otherwise. Yes, but Jesus told me what I'm saying and either the person didn't know their own heart or they were being dishonest with you. So I don't care what their mouth said. I heard from the Spirit. That is being spiritual, you see. If you will take what people say to you as the absolute truth, you are binding yourself to this carnal world and at that moment you are not equipped to judge righteous judgment because righteous judgment arises out of the Spirit of Jesus Christ which looks at the motives and the intents of men's hearts. It does not judge men by the words that they speak or by the deeds that they do or by the tears that come out of their eyes. I have to tell you (this ministry is thirteen years old) and I have sat in these services on at least two occasions going all the way back and I'm not telling you whether it's this group or the last group because I don't want you to know who it is.

But I have watched people in this meetings cry like their heart was breaking and my heart was as hard towards them as could possibly be and I said to the Lord, what in the world is wrong with me that I have no compassion on this person at all? Sitting right in the meeting, I asked the Lord. I got an immediate answer, crocodile tears. The tears were a manipulation. They were a lie. Now I believe that if I had told that to the person who was crying, they would have been horrified because they thought their tears were honest. But their tears were dishonest. They were not crying for the person they said they were crying for, they were crying for themselves. This is righteous judgment and more often than not the Spirit of Truth will tell you the exact opposite of what the person is telling you. Now if you are determined to believe the words of men and what you see with your eyes, you are not qualified to minister in the courts of the Lord Jesus. So I'm not here to threaten you. I'm here to raise your consciousness so that you, hopefully, will willingly give up what the Lord calls idolatry for the perceptions of the senses of the fallen man. You prefer to believe what your human senses tell you rather than what the Spirit of Christ tells you. The Lord says it's the worship of foreign gods. Praise the Lord.

In case you don't realize it, let me point it out to you, that this exhortation that I'm giving to you right now, which is coming right out of the notes of lesson 6,

came forth by the Spirit this morning before I ever looked at this paragraph that was coming next. Does anyone not understand what I'm talking about? Do you remember an exhortation came forth this morning about not believing facts, about having idolatry for facts? That came forth out of the Spirit. I didn't know where it came from and I had no idea that this paragraph that I'm reading from now was in this message. So the Lord was teaching from this message before I even saw the words. Do you know what I'm talking about? Do you know what I'm talking about? Okay, so you have two witnesses today that this is the Lord's truth and it's the message for today. So too many people are looking for absolute truths and attempt to make relative truths absolute.

You see, it's bad enough that you're looking for absolute truths so that you could have confidence which the Lord now tells us is idolatry, but even worse than that, in my opinion, the church is taking a relative truth and saying you cannot move with it. They take a truth that is fluid that is expressed one way to one person and expressed another way to another person and the church today says, oh no, this relative truth is absolute. I read in that word of God that if you're a woman, you have to have long hair and if you don't, you're unrighteous. They're not willing to see a spiritual truth behind that scripture. To me, that's at least as bad, if not worse, because it's taking something that's holy (anything that's spiritual in Christ is holy) it's taking something that's holy and destroying it. It's taking a holy word and destroying it. When you take the Spirit and you bring it down into the flesh, you kill it. This is a crime of violence and abuse against one of the holiest of God's creation, the truth. Now I just said the same thing before I read it and I had not read that sentence ahead, so the Spirit is speaking out of me in witness to this word. To look for absolute truths and attempt to make relative truths absolute is a crime of violence and abuse against one of the holiest of God's creation, the truth.

Far too many people think that a thing has to be either this or that. Most are unable to comprehend that many things in life are this and that and probably a third thing as well. Contradictory definitions and applications are sometimes the norm. The universe and the laws of nature are not confused by the apparent contradictions. Now listen to this. Only we, of limited intelligence, are confused. The way I was expressing this years ago when I was still teaching the Doctrine of Christ, is that if it appears to be a contradiction, we're lacking a piece of information. We have to be lacking a piece of information and we must ask the Lord to supply that additional information that will reconcile these two expressions of the same truth or these two statements that appear to be contradictory. We need a code to unlock them. We need a code to make them both right. We need that piece of information to reconcile the two. Apparent

contradictions cease to exist when a thing is viewed in the right way and at the right time. That's what I just said. It's like the Spirit of Christ is preaching right along side the writer of these words. I use the phrase we need the truth that will reconcile the two and the writer of this lesson says, apparent contradictions cease to exist when a thing is looked at the right way from the right point of view and at the right time because timing is a factor also. Yet in order to acquire a proper understanding of a matter, sometimes great intellectual effort is required.

This is hard work what we do here, looking at whatever facts we have, discussing it, waiting for the Spirit to move, thinking, reasoning, going over it in your mind. This is what a son does. It never stops. Being a son of God is an intellectual job. Okay, now the next thing in these notes is the antidote that we spoke about, that we went over before we went out to dinner. So we're going to jump down towards the bottom of the page, the third paragraph from the bottom, and go on. So the writer of these notes says, this antidote about the men in the chimney is amusing. The areas in life that people fight and die over because they are not able to make a synthesis of opposites are not amusing. Now we've had that right here in this ministry, you think one thing and I think something else. There is a way for both of them to be right. It's right for you, it's not right for me, it's not right for me at this moment. I'm right, but it's not right for you at this moment. See, we have to synthesis. He uses the word synthesis, I use the word reconcile. We have to reconcile these truths. You see, I was telling somebody not too long ago, that I really have not had enough time to be alone with the Lord and I need at least five hours a day, at least five hours a day every day, to study. That would be my ideal. One of the people who was present completely misunderstood me and thought I was saying the Lord was telling me I need to study five hours a day and what a terrible burden that would be. She looked at me and said, really, do you think the Lord is really telling you to study five hours a day? I'm saying, Lord, I need at least five hours a day.

So from her point of view, that would be a serious burden to study five hours a day, but to me being with the Lord is my life line. I need it. So right now, for me, it's a God given gift and for her it would be a burden. Spending five hours a day with the Lord would be a great grace to me, that I'm asking the Lord to arrange for me, and other people are horrified. The average person in the church would be horrified to think that the Lord was requiring them to spend five hours a day with Him. Relative, the amount of time we spend with the Lord is relative. What's good for me is not good for you and what's good for you is not good for me. Don't try to put your vision on somebody else, you see, and don't be counseling people in that way. It's very good for me to not be married. It would be a disaster for me to marry. I don't have enough time with the Lord now. How would I ever

ever have time for a husband? Maybe marriage is right for you. Maybe it's right for you now. I'm not telling you to be single. Don't you tell me to get married. You don't know what's right for me. The righteousness of marriage is relative.

Now you see, I read in an article by this same teacher, this same rabbi, that he says it's not absolute that women have to marry, but it's highly advisable, but men must marry. It is the law that Hebrew men marry and women should marry. He goes on to explain what a Godly husband will give to his wife. I am receiving all of those things from my spiritual husband, Christ Jesus. So I believe this Godly rabbi in this world has misunderstood his own scripture. The marriage that is commanded and required is the marriage to the Lord. It's the marriage to the spiritual man. But maybe that's not right for you at this time in your life. It is right for me. Marriage to the spiritual man, Christ Jesus, is right for me. Marriage to a physical man, at this time for me, would be backsliding. But maybe marriage to a physical man for you, at this time, is right or maybe it's not. That is a personal decision that everyone should get their nose out of everyone else's business. Let's go on.

Everything in God's creation has its proper time and place. When, however, we are not wise enough to know what belongs where, we with all best intentions mess up the order of creation and put things in improper places. Listen to this. We are not wise enough to know what belongs where if we are not wise enough to figure out what's going on and know what belongs where, we, with the best of intentions, mess up the order of what's going on and put things in improper places. So it behooves us to get a revelation of what's going on. These improperly placed thoughts, feelings and actions displace others and this leads to all of creation being out of alignment. Improperly placed thoughts, now isn't that the issue that we had this morning before I started preaching? With the best of intentions, you can have the best of intentions, but if you put things in their improper place or if your thoughts are not accurate, it messes up the whole plan. So your good intentions, I could say to you, from this point of view are "filthy rags." You have to go along and line up with the plan. Yet, we must pay attention and learn and if we do not do our job, then God, Himself, has to intervene and restore order. So you see, if you're not doing your job here, I have to intervene and restore order and if I'm not doing my job, God has to intervene with me and restore order. If nobody hears the authority over them, eventually the sowing and reaping judgment will fall and it will be destruction.

The Lord will talk to us. He'll talk to us in the night season. He'll talk to us in the day. He'll talk to us in visions. He'll talk to us in dreams. He'll talk to us through other people. He'll talk to us through authorities in the ministry. He'll talk to us through our family and through our friends and if we don't hear, then we're open

to the sowing and reaping judgment. So one of the greatest graces that can come upon any of us is having a pastor who will put it to you in a manner that you cannot deny. That's the last stop before a sowing and reaping judgment falls. What would a sowing and reaping judgment be in this ministry? An argument, a confrontation, hard feelings, separation; that's never of God. But he says here prophesy teaches us that future realignment is quickly coming upon us. Of course he's talking about the condition of the world and what he's saying in this sentence is that the future realignment that's coming is coming through judgment. For this reason, students of Torah begin Talmudic studies very young and stay with it all their lives. For what reason? Because the study of the Scripture and the study of Kabbalah keeps us in alignment with the purposes and the mind of God. I believe that no matter what kind of judgment falls on this nation and judgment is coming. I believe the Lord has told me that we will survive, but the judgment is going to be very strong. This nation is very ungodly today, very very ungodly in our courts and in our government.

We have a good president now, but even he needs help. You know he's doing the best he can, but there's wickedness in the Congress and people themselves are very wicked. Christians are raising their voices all over the land, but they're mocked and they're disdained. Corrective judgment must come. Now I believe and I must believe; I must believe it, that so long as I can hear the mind of Christ, so long as I can discern the body of Christ and distinguish between the words of the carnal mind and the words of my Christ mind, that I will be preserved, whatever form this judgment takes. Of course, judgment is falling already. It hasn't touched us here on Long Island, but there are people who have lost their homes with floods and earthquakes. There are severe judgments on the nation already with mudslides, judgments, tornadoes and hail falling in other parts of the country. I must believe that I will hear the word of the Lord and do what I must do to preserve my life and the life of those I'm responsible for. Because if this isn't true, then what is this all about? He's my Savior, you see, and you all have a Savior too, but the question is, do you hear Him when He talks to you and when you hear Him, do you do what He tells you? We have a lot of backslidden Christians that are devastated because they believe the Lord failed them and the truth is the Lord warned them and they didn't obey. They didn't recognize it as the voice of the Lord. They didn't think it was necessary to do what He told them. They thought they had a choice and I was one of those people in the past.

You all know my testimony. The Lord told me to drink water. I said, Lord, I don't like water and a few months later I wound up in the hospital emergency room at 4:00 A.M. in the morning with a kidney stone. When the Lord tells me to do

something now, I do the best I can to recognize it and to jump without wasting any time because our salvation is in obedience. First you have to get the seed grafted to you. The Holy Spirit won't cut it, you see. Then you have to be able to tell the difference between the two voices and then you have to be delivered enough to not rebel against what He tells you to do because your mind just doesn't feel like doing it, which I have done myself. I have known and experienced knowing that I heard from the Lord and I just didn't feel like doing it. After it was all over I would say, Lord, I have no excuse. I don't even know what to say to you. I heard you tell me not to do that and I just did it anyway. It's rebellion in my mind and I paid the price.

So if you think or anyone hearing this tape or reading this transcript thinks that you are going to develop the kind of obedience that is necessary to save your life in a crisis overnight, you are mistaken. You had better start cultivating obedience to your inner voice and to the correct inner voice or in the time of crisis you will never hear Him. You will never hear Him in the time of crisis. His voice is very soft. If you are panic stricken, you will never hear Him. I have been cultivating this ability for years and I have not perfected it. Many will be hurt. You mean to tell me in all those states with the mudslides and the tornadoes and the earthquakes and the floods that there were no Christians that were hurt? They're in the middle west in the Bible belt. They're all Christians. We're in hell, brethren and hell is exploding. There is no rapture and our only hope is Christ in you and Christ in me, the hope of glory, and that we will hear His voice. So if you can't hear His voice today, you had better confess it and repent and ask Him to help you get ready. Praise the Lord.

He goes on to say, indeed, the deepest secrets of the Kabbalah are to be found in no other source than in the holy Talmud. If the nations of the world only knew of the spiritual value and the inherent holiness of the Talmud, they would all be studying it as do we Jews. Indeed, when the Messiah comes, and the truth is restored to mankind, countless throngs of people will indeed come forward to learn this holy writ. You see, studying the word is the food that Christ in us eats and He grows into Christ Jesus, the mature man. This word is His food. We have to feed Him. Rabbi Haim Vital relates that his rabbi, the Ari (that's Isaac Luria) when studying Talmud, often would sweat profusely, making great intellectual strains in order to understand certain sections correctly. When Rabbi Haim asked him why he made such an effort, the Ari responded and said, that such effort was necessary for the rectification of the worlds. You see, as we study the Bible and Kabbalah, we affect the whole world. I think I discussed this with you once before.

The thoughts of the people of humanity make the world outside of us what it is. The world outside of us is the image of what is in the collective minds of the people. So when you have more and more people studying the Bible and Kabbalah, there is a war going on as to what the world outside of the people will look like. It's a war that goes on in the spirit and people may not even know it. So many people are honoring God and studying the Scripture and Kabbalah and so many people out there are in pornography. This is a war going on in the spirit and guess what, except for a few people, the profane are winning because the church is just dying on the vine. The reason they're dying on the vine is because they have perverted and corrupted the truth of the word of God. There's some fable that they believe and some fairy story that they're going to be raptured and taken away from all of this.

A lack of understanding is like a veil over the mind which clouds sound judgment and clear reason. Do you hear that? We have to understand and we have to pursue God until we get a revelation of the truth. If we stop seeking the truth because some person has said to us such and such, we'll never reach the truth. If you stop seeking the truth because some human being said to you, this is the way it is and you stop right there and say, oh she told me that's the way it is and I won't investigate any further. You will live your whole life in a lie because people do not see things clearly. They don't know their own motives. They don't know their own heart. You know, I remember a couple of years ago when we were teaching on Moses and Jethro and the Lord gave me the revelation that it could not possibly have been the Lord telling Jethro to tell Moses to anoint seventy people to take the burden of judging the congregation off of him. Jethro was a high priest of Midian and Moses yielded to a secular authority that was his father-in-law. The Lord never told him to do that. I believe at the time I saw a parallel version of what happened in the book of Deuteronomy where Moses was saying to the people, yes, and the Lord God told me to take seventy and He would put the same anointing that was on me upon them. I think, and I just don't have the time to dig out those Moses' tapes, but I think I didn't know what to make of it at the time.

But I'm reading through the Scripture and trying to read as much as I can, a paragraph here, a chapter there, and I'm in the book of Deuteronomy today and the answer came to me. The answer came to me. The whole book of Deuteronomy is Moses and also let me tell you this first. I often wondered why do we have a book of Deuteronomy because Deuteronomy means to retell, to tell again. Why is it being told twice? Well, in Deuteronomy it is Moses telling what happened. In the prior books, in Exodus and Leviticus and Numbers, the book says, and the Lord said to Moses and the Lord said to Moses. But in the

book of Deuteronomy, Moses said, this is my memory of what happened. Does everybody understand me? The Lord revealed to me today that when Moses said to the people, yes and the Lord told me to take seventy men, that was Moses still believing that God spoke to him through Jethro. But there is nothing, nothing in the earlier book that says God spoke to Jethro and made Jethro the mediator between God and Moses. Moses, himself, was the mediator, the God appointed mediator between God and the Hebrew people. Do you believe that God raised up a Midianite high priest to give a message to Moses? No! But Moses believed it and therefore when Moses retold the story of what happened to him in the book of Deuteronomy, Moses gave his beliefs, his opinion. Yes, God told me to choose seventy men because Moses believed that God put Jethro as a high priest over him, but it was a lie in Moses' mind.

You see I, as a student of the word, could not accept that. I knew it was wrong. God would never put a man between Him and His own high priest, least of all a Midianite high priest. Now all these years later, since I preached that, the Lord gives me the revelation that Moses believed it and that's why it appears that way in the book of Deuteronomy. Does anyone not understand what I just said? So to take any man's word for anything is foolishness. Why is it foolishness? Because you're listening to your carnal mind. I'm talking about Moses, who was considered to be the first Messiah of the Jews. He was brilliant. He wrote the first five books of the Bible. He was a great man. He led the Jews out of Egypt. He parted the Red Sea by the power of God and he was deceived by his Midianite father-in-law and was deceived to the point that he actually wrote it up in the book of Deuteronomy as a fact of what God said. Don't believe the words of men, brethren. Because if you do, and I don't mean to insult you, you've got to come out of this. You've got to come out of this, you've got to come out of this. It makes you a scriptural fool. It's likened to the scripture that says, if you lean on Egypt, Egypt will be a thorn that will pierce through your hand. If you lean on the flesh, you will be defeated and deceived every time. People don't know their own motives.

People repeat events to you that they saw happen or that they heard from somebody else. Did you ever play the game "telephone?" Do you know what happens to a sentence by the time it gets to the tenth person? By the time it gets to the third person it's completely twisted. You have to hear what the Spirit says to the church. So there's a lack of understanding and I'm giving you understanding tonight. I'm not chastising you, I'm giving you information, that if you're a wise person, you will act upon, because a lack of understanding is like a veil over your mind which clouds sound judgment and clear reasoning. So if you don't have this understanding that you cannot believe what people say, just

stand neutral. This kind of an attitude does not have to make you hard and bitter that you don't believe people. Just stand neutral. Listen to what they say and stand neutral. You don't have to go around and say you're a liar, you're a liar and I don't believe you. You don't do that. You just listen to what they have to say and think about it and run it past the Lord and say, Lord, what do you think? Is that the truth or should I pursue it further? That's understanding, you see.

So there is no greater spiritual blemish than this. Than what? Than to have a lack of understanding because it clouds sound judgment and clear reason. This is a spiritual blemish. We call it carnality in the church. It's a spiritual blemish. What does that mean? It hinders the Spirit from coming forth. In order to rectify the spiritual worlds, we must first rectify our human minds. That's what we're doing in this ministry. We're trying to get our minds straightened out, limited as they may be. We must try to rectify our human minds, limited as they may be and compel our thoughts to comprehend the incomprehensible, to believe the unbelievable. Only in this way will the conscious mind ever be able to comprehend the invisible spiritual universe around us. All of this training for your mind that I'm putting you through here is to enable you to comprehend, to recognize and to move in the spiritual universe that surrounds us and that is inside of us. I'm trying to equip you to see the spiritual world which is the world to come. See, the world to come is not coming at any given time. It's here now. But we're outside of it. We have to enter into it. The world to come, the world that is coming upon our whole physical world is already present in the Spirit. For those who have understanding and a right relationship with Jesus Christ, we can enter in today. Today is the day of salvation, now, this minute, if you can just overcome your carnal mind. It's here. It's inside of you. It's Christ in you. It's the world to come.

This is a fundamental lesson that leads one to spiritual maturity. This underlies all Torah teachings, be it Kabbalistic or Talmudic. Indeed Talmudic study is a necessary prerequisite (and this is talking about the Bible) is a necessary prerequisite for Kabbalah study simply for the students to acquire the ability of viewing reality in the realms of the relative instead of the absolute. Okay, does everyone understand the difference between relative and absolute? Absolute means unchangeable. Fornication leads to death. This is an absolute law. It is unchangeable. Relative means that, at least, it appears to be changeable on the surface depending on the circumstances. So we see that to be spiritual, we have to come out of a rigid mind. I have been struggling with your minds for years to try to break down these rigid walls and you're all coming along fine.

I feel to put an example on this tape. This kind of example I normally would never put on a tape. We do lots of work off the tape here. There's many

elements to this ministry and there's all kinds of exercises and experiences that we have that we don't record. But I feel to put this one on the tape tonight. It's going to be shocking, but we're going to work this through. I'm going to tell you a story and I'm going to go around and ask all of you what your spiritual understanding of it is. There was a family one day, a very good practicing Roman Catholic family, who believed it was a great honor to have one of their sons become a priest. They chose which son it would be and they pressured him since he was a little boy to become a priest. He grew up and he became a priest, but he didn't like being a priest. He was very unhappy being a priest. His whole family, his mother, his father and his younger brother would come to visit him. I think he was a Brother. You have to forgive me, I don't have a Catholic background. I think he was in a monastery. They would go to visit him frequently and the family would come out filled with joy that their son was a priest. He would never say anything. He wouldn't say a word, but inside of him, he never wanted to be a priest. One day there was a terrible car accident and his mother and his father and his younger brother not only died, but they died a terrible death. The car was wrecked and it was in the middle of the night. It was freezing cold out and they just laid there. They may have been alive after the car wreck, but by the time they were discovered they were all dead. It was a tragic ending.

Shortly thereafter this young man left the monastery. He left the priesthood or the brotherhood, whatever you call it. He came out and married an ex-nun and lived happily ever after. Comments. Get spiritual now. Ask the Lord to help you to be spiritual. Comments anybody? Do you need some time? Should we shut the tape off and let people think? Now remember there are no accidents and there are no coincidences in this world. Everything that happens in this world of action, which Paul called a stage, first happens or originates in the higher plains of consciousness. So what do you think the story is here?

COMMENTS: I think it was witchcraft that his mother and family decided that he would be the priest or brother or whatever he was. But I think they were killed because of his mind.

PASTOR VITALE: Okay, I'd like everybody to make some comment. Are you ready to make a comment? Okay.

COMMENT: I believe that the family probably wanted the glory also of having a son as a priest and it's also controlling a person's mind and life and purely ungodly. As a result they did die and he was free to do what he wanted to do. So he decided what his life was going to be.

PASTOR VITALE: How did he decide what his life was going to be? He didn't decide. He did what they told him to do.

COMMENT: Oh, I'm talking about after their death. He then performed what he desired to do.

PASTOR VITALE: What would you say?

COMMENT: I would just say that the witchcraft control of his parent's mind was broken over him at their death and he was free to come out of the priesthood, not free to come into Christ, but free to make his own decision.

PASTOR VITALE: What do you think about the comment that it was his mind that killed his parents? What do you think about that? Get ready. I'm coming back to you.

COMMENT: I think a real resentment could be there to promote that.

PASTOR VITALE: Okay, and what do you have to say about that?

COMMENT: I thought it might be a judgment on them for doing what they did.

PASTOR VITALE: What do you think about the comment that it was his mind that did that to his parents?

COMMENT: It's a possibility. I think it's a possibility.

PASTOR VITALE: This is my reaction. This really happened. Someone really told me this story. My reaction without hesitation was he killed his parents. If he were to hear this story, he would probably be in utter shock. It came out of his subconscious mind. He was not strong enough to oppose them when they lived and for however many years it went on of resentment and prayer, possibly psychic prayer day and night, get me out of here, get me out of here, get me out of here, resulted in this accident. If you can hear it, hear it.

Whoever is listening to this tape or reading this transcript, if you have the guts to believe it, believe it because it's true. Well you say, maybe the Lord just answered his prayer and got him out of there. No, Jesus doesn't work like that. What do you think Jesus would say to a prayer to a man in that condition who's praying and praying and praying, get me out of here, get me out of here, get me out of here? What do you think Jesus' reaction would be to a prayer like that? I'm going around the room for anybody who is ready first.

COMMENT: What comes to me is that he should pray and repent and have it out with his parents.

PASTOR VITALE: That would be what Jesus would tell him. Anybody else? What do you think Jesus' reaction would be?

COMMENT: I think Jesus would answer his prayer.

PASTOR VITALE: How do you think Jesus would answer his prayer and get him out?

COMMENT: I think Jesus would tell him to speak the truth and tell his parents that he does not like the choice they made for him and that it was not something that the Lord brought him into.

PASTOR VITALE: Okay, two of you had the right answer. You have to ask yourself why you don't know that that's what you're suppose to do; confront truth and honesty and say this isn't for me and I'm coming out. That's what Jesus would have told him to do.

Maybe Jesus did tell him to do it but he couldn't find the strength to do it and he kept all of this resentment and bitterness, all in his subconscious mind. He would have never consciously hurt his parents, but he killed them as sure as I sit here. This is how the Scripture can say we are all murderers, we are all homosexuals, we are all liars and thieves, because all of these activities go on in the unconscious and subconscious part of our mind. I am not talking about potential.

These activities go on in our mind on a regular basis until Christ Jesus stands up and starts to deal with them and we are guilty. But once Christ Jesus stands up and looks inside this pit that's inside of all of us and recognizes Satan and Leviathan in the midst of us and starts to bring them into submission, when that happens, this is the covering of our sins. This is the beginning of the forgiveness of sins. At this stage of where we are now, we cannot stop Satan from generating wicked thoughts in our mind. But we can catch them in the subconscious part of our mind before they do much damage and we can stop them from coming forth into the conscious part and we can stop ourselves from acting them out. If we make this effort, if we engage in this ongoing warfare, our sins are covered, which means we will not reap anything that the sowing of these thoughts would normally call forth. There is no such thing as an accident. Every bad thing that happens to anybody arises out of something that took place either in one person's mind or a collective mind. It could be a collective

mind and this is all witchcraft coming out of people's minds and it could be going on for years, you see. In this country, at least from what I've seen, at least from my experience which is the Caucasian population, it could take years to make somebody sick or to cause them to die prematurely; years of resentment towards that person. If the person that you are resenting is strong enough, you may fail, but these are all curses that would go on their children then.

But I know that in third world nations and probably right here in this country and other communities that I'm not familiar with, that people have verbal fights and one party dies the next day if the person's mind is strong enough. It's real, brethren. This is why being angry is such a serious offense. It is to be resisted at all costs. Anger goes forth as a curse. It's true. Now there are intellectuals in our society that would say this is superstition, but I'm telling you it's true because I know personally that it's true. Of course the more spiritual you are, the more true it is for you and the more spiritual you are, the more open you are because you walk around ascended on this higher plane of consciousness where all of this is going on. But of course there is another aspect to it. The person that gets hurt has to be open to the affliction. See, there has to be something in you or in me to receive this negativity that it comes in and makes me sick or causes trouble in my life. What opens us is sin. Well how could that be sin, Sheila? I'm just minding my own business and this curse is coming in and you're saying I'm open to it because of sin. Yes. What kind of sin, Sheila? The sin that Christ Jesus is not in you standing guard at the door of your mind. Well how could that be sin, Sheila? Well, because your carnal mind is so strong that you're not letting Christ Jesus stand up or you're blocking Him from looking into your heart because your deeds are evil. How do you like that?

What do you think it means to have a Savior in the midst of you? He's suppose to be saving you every second of every minute of every day from every curse, from every resentment and from every affliction. He's your Savior. He's your guardian. How come you got hurt? Oh, it's Jesus' fault; He failed me. No! You have Him down in the bottomless pit where Satan is suppose to be and you only call Him up when you want a miracle from Him. But this is what you don't know, you see. Let me tell you a secret. If you let Him out, you'll get a miracle from Him every second of every minute of every day, miracles that you don't even know that you need. Because He'll tell you the truth about people's intentions towards you. He'll warn you about things that you're doing that will bring danger into your life. He'll warn you about trouble that your children are headed for a year before it happens so that maybe you can divert them from it through prayer. But what good is a Savior if you don't obey Him or if you have Him locked up and chained up? Oh Sheila, how could I chain up God? Well you

see, the Savior in the midst of us is Christ Jesus, Jr. He's the offspring of the Glorified Jesus Christ. He's a young boy and at this stage of His development, He's no match for the witchcraft of our carnal mind.

So if we want the blessings of the Savior in the midst of us, which is the gift of the Glorified Jesus Christ to us, we must resist our own carnal mind and let Christ Jesus out of the pit and let Him be the God in the midst of us. That's what we have to do. We have to die to this carnal mind. You have to die to your own ideas and you have to die to everything that you want for your life, believing that if you give Him your whole life, He'll do good by you. But it's one thing to say it and it's something else to do it. Yes, Christ in you is a young boy. Either He's a seed, either you don't have Him at all and you just have the Holy Spirit, or He's grafted to you and He's just a seed or the seed is prospering and He's a young boy and "we" are the female witch. That's what we are. That's what the carnal mind is, "the witch." But we, the personality, have the power to choose between Christ and our carnal mind. But you're not going to make your right choice until you believe this story that I'm telling you, that you've got two minds and one is God as a young boy and the other is a mature witch that's trying to kill the God in the midst of you. You'll never get the benefit if you don't believe the truth. So I'm preaching my heart out to you because that's the truth that the Lord saved my life to tell you about. Praise the Lord. Are there any questions or comments on any of this?

The next paragraph of these notes is a whole new direction, which I will not go into tonight. Okay, we're going to call it quits for tonight. God bless you all.

10/19/02mjs