

Christ-Centered Kabbalah

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TRANSCRIPT OF MESSAGE #554 - Part 1

THE MESSIAH OF KABBALAH

This Message Has Been Transcribed and Edited For Clarity, Continuity Of Thought, And Punctuation By The CCK Transcribing and Editing Team.

Praise the Lord. We're dealing with a writing today by a Kabbalist and we are going to respond to his comments on the Messiah of Kabbalah by comparing them or by comparing his perceptions of Messiah to the Messiah of the Doctrine of Christ. Now the writing begins with mentioning the name Shiloh. I remember for years I wondered what that word meant, until Shiloh come. That is a quote of Genesis 49:10; The staff shall not depart from Judah, nor the scepter from between his feet until Shiloh comes and the obedience of the people be his. That's a very interesting scripture. The Lord did tell me, eventually, that Shiloh referred to Messiah. But for years that term confused me and I never could relate the word, Shiloh to Messiah. It was just that the Lord gave me revelation on the word. Now the Kabbalist that we're studying with today gives us some insight and he says that the gematria, which means the numerical value of the letters of the word, Shiloh, has the same numerical value or the same gematria as the name Moses. According to the Kabbalists, Messiah will be an incarnation of Moses. Now I find that so interesting because Jesus said, if you can receive it, this is the Spirit of Elias, meaning the Spirit of Elijah. At one point I was preaching that Jesus was not talking about John. He was talking about Himself, that He had the Spirit of Elijah. Today, I believe both John and Jesus had the Spirit of Elijah. Jesus had the imparted spirit. He had the seed grafted to Him from birth, but John had the intense imputed anointing.

We might say, if we want to express it as a parable, that Jesus was the candle and John was the flame that lit the candle. It was the combining of the imparted anointing with the imputed anointing that caused Jesus to soar so far above His carnal mind, that He was able to seal off that carnal mind and become a perfect man. This sealing off, this dominion over Leviathan and the Fiery Serpent is expressed in the parable form as the parable of the marriage at Cana, which is the first miracle that Jesus did. You see, John the Baptist had an intense imputed anointing which could be likened to that which the Apostles had on the day of Pentecost. That intense anointing caused the Christ in Jesus to soar to a very high place. But if you've been studying with this ministry for any length of time, you know that ascension in Christ is not enough to bring you into perfection. That ascension and that power that comes with that ascension must be used to force your sin nature into the bottomless pit and your sin nature is the Fiery Serpent and Satan and Leviathan.

They have to go down into the pit and a seal has to be put on the pit so that they cannot get out. That ascended new nature in Christ has a job to do. So Jesus was born with the grafted seed. He had the root. John the Baptist lit His candle with an intense imputed anointing. Christ went soaring up in Jesus to the heights of supernatural power. He resisted Satan's temptation to use that power for His personal gain and after overcoming Satan in His mind to use the power for evil, the first miracle Jesus did was to put His sin nature in the bottomless pit and put a seal over it, thus becoming a perfect man. He was perfect because the only mind that He could live out of, the only mind that was putting thoughts into His consciousness, was the righteous mind of Christ. Because the only mind that Jesus was manifesting was the righteous mind of Christ, He was God in the flesh. Because it was the mind of God living through His flesh, He therefore received worship. Praise the Lord.

Now to get back to my original point, this teaching begins with the scripture of Genesis 49:10; The staff (which pretty much means leadership and rulership) shall not depart from Judah (so we know that Judah is the tribe that is anointed to lead) nor the scepter from between his feet. Of course, we don't really know who the "his" is. But I suspect that the "his" means Messiah. The staff shall not depart from Judah and of course, there is a spiritual Judah. I'm going to get past that because I'm not going to comment on that. The staff shall not depart from Judah, nor the scepter from between Messiah's feet. That expression, between your feet, is used of a woman who gives birth to a child. The Scripture will say, the one that came out from between her feet, referring to the son that is born. So the staff and the scepter (offhand I don't know the difference between the two words, but we know that there's authority that's coming out of Judah, which

I believe is spiritual Judah, in the context of this verse) and the scepter will not depart from the one that is born of that rod, of that staff. The staff shall not depart from Judah, nor the staff and the spirit shall not depart from Judah, nor the scepter which is authority in this plane of action, nor shall the scepter depart from the one that is born from between the feet of Messiah. Now listen brethren, if that phrase from between his feet means to give birth, who is the one that is born, who is the one that comes out from between the feet of Messiah? It's the second generation of Christ, which we are.

So what is this verse saying? The staff shall not depart from Judah or from Messiah, from the Messiah that comes out of Judah, nor shall the scepter or the authority depart from those who come forth from Messiah, which is the church. Alleluia! The church is spiritual Israel, both Jew and non-Jew, who have Christ grafted to them, to the degree that they become a manifestation of the thought, mind and being of Christ. So we see the two generations of Messiah in this verse, Genesis 49:10. The authority shall not depart from Judah (I'm amplifying now) or from the Messiah that comes forth from Judah. The staff shall not depart from the Messiah that comes forth from Judah. He shall never die. He shall have authority ad infinitum. The staff shall not depart from Judah, from the Messiah that comes forth from Judah. He will not die nor will the scepter, nor will the authority depart from the one that comes forth from the Messiah of Judah, the second generation of Christ, the Israel of God consisting of Jew and gentile, until Shiloh comes. Well, I haven't looked at this verse in the interlinear text, but I would be very surprised if after looking at it in the interlinear text, my interpretation was any different. Now remember, we just said that the word, Shiloh, means Messiah. So when I say the staff shall not depart from the Messiah of Judah, I'm just putting that word, Shiloh, in another place. The staff shall not depart from the Shiloh of Judah, nor the scepter from the next generation of Messiah. I would have to figure out what to do with that word, comes, and I don't think I would have any problem if I had time to do it, but I'm not going to hold up this tape to try to figure that out.

Oh okay, I see what to do with it. The staff or the authority shall not depart from the Messiah that comes from Judah. The authority will not depart from the Messiah that comes from Judah until the authority that comes forth from His offspring, from between His feet, appears. You see, when the second generation of Christ appears in power and in completion, our Father, the Lord Jesus Christ, is giving all judgment over to His son, Christ Jesus in the flesh, because all judgment is given over to the son and also all judgment is in the flesh. So this is such an interesting verse. Listen, we've been preaching on this, right here in this ministry, for the longest time. The church is stumbling, today,

over the fact that the next step in our maturation, after we're introduced to spirituality through the Holy Spirit, the next step is to go into an under discipleship to learn how to use that anointing to become Christ. We're all called to become manifestations of Christ in the earth. So you have to be taught how to be Christ. You do not become Christ because you receive the Holy Spirit. When the Holy Spirit comes upon you, you shall receive power to cast out demons and to heal the sick, so that you can be prepared to cast out demons out of yourself and to heal your own sickness (not only of body, but of mind and of spirit) so that you can be prepared to become a vessel fit for the Master's use, so that you can become Christ.

As you approach that place in your spiritual maturation, the plan of the Lord is to place you under a teacher who will disciple you, who will train you. Well, first of all, who will teach you what you have to do or just instruct you until Christ is grafted to you and then once Christ is grafted to you, you need to be under a teacher who will train that Christ mind in you in the way that He should go. That teacher is someone who is under the anointing of the Lord Jesus and Christ Jesus within themselves. But the church, today, doesn't seem to be aware of this principle and of the few people who it is presented to, the large majority balk at this concept of coming under discipline. When I say church, I don't want to say Pentecostal. When I say Charismatic, it sounds like Catholic. I don't mean the Catholic Church. I mean the church that is manifesting the gifts of the Spirit, whether they're Pentecostal or Charismatic or whatever name you want to give them. I'm talking about Christians who are moving in the gifts, who have received the beginnings of their spirituality. There's misinformation in the church today. They think that because they have the Holy Spirit and because they have a personal relationship with Jesus Christ, that everything they need will come directly from Jesus Christ and this is not true. We always have our personal relationship with the Lord Jesus, but when it comes to training up the Christ in us, that is given over to the son. See, the Holy Spirit is not the son.

The Holy Spirit is given to point you to Christ, who is the son. So once Christ is grafted to you, you have to be sitting under an older son, someone who also has Christ grafted to them, who has had more experience than you have, who the Lord has anointed to teach you what he has learned. This message in the church today is largely unheard of and when it is heard, it's largely rejected. Now look at the second phrase of this verse, Genesis 49:10; And the obedience of the people will be His. See, when Messiah comes, the people will become obedient. That means you have to learn to obey authority in the church and the church is filled with rebellion and disciples who think and frequently do think they have power over the pastor and frequently do because of the money that

they contribute and because most of the pastors today need their money and need their numbers to support their building. So the church is out of order. The children have the power over the parents. It is a big shock, frequently, to very well meaning Christians who love the Lord as much as they're able, to find out that in some ministries you have to come into submission to the authority in the ministry or you can't stay. You can't stay or you can't even get in. You cannot be challenging the son who is training up the sons. You cannot challenge the older son that's training up the younger sons. There's a way that you can deal with your complaints. The church is not a cult, but if you have a problem, you have to go through the Lord Jesus. You cannot directly confront the head of the ministry that's raised up in Christ. You can't do it.

So we see that Messiah was in the flesh in the person of Jesus Christ and Messiah is coming again in the flesh of the second generation of sons. He will be a many membered Messiah. Now that's the Doctrine of Christ, that He will be a many membered Messiah. He will be a company of priests. The whole church is called to be a priest. The Scripture is very clear that we are a kingdom of priests. You do not become a priest by the laying on of hands. No one becomes a priest by the laying on of hands. You have to study to show yourself approved. You have to have experiences. You have to be trained. You have to submit to authority and it is not a process that happens overnight. As far as I know, what I'm going to call the Charismatic Church (as I've already explained it to you, I do not mean the Catholic Church. I mean, basically, the body of Christians that move in the gifts) are the most rebellious category of Christians that I think has ever existed. I think, by and large, you don't see this problem in the Baptist Church or in the Lutheran Church or in the Methodist Church. It's in the Charismatic Church, where the people have their personal relationship with Jesus and they think that they're at the top of the line. The truth is that we're all spiritual children that need to be raised up in righteousness. Praise the Lord.

Now of course, the Messiah of Kabbalah does not believe in a many membered Messiah. My understanding of the Messiah of Kabbalah is that He will be one man. Of course, we know that that is not wrong. There are two comings of Messiah. You know, it's so interesting, the church teaches that there are two comings of Christ, but Kabbalah teaches that there are two Messiahs. But if you stop to think about it, both doctrines are saying the same thing because according to Kabbalah, the Messiah that we're waiting for is Moses. It's the incarnation or the reincarnation of Moses. So Kabbalah is saying, Moses and whoever this new man will be (of course they don't believe it's Christ) will be the two Messiahs. What the church is saying is that Jesus is the first Messiah or the first coming and that the body of Christ, the second generation of sons, will

be the second Messiah. Actually, personally, I believe the term the second coming is more accurate than two Messiahs because it is the same Jesus who appeared in the man, Jesus of Nazareth, that will be appearing in His sons, in the second generation of sons. Even if we're looking at it from the Kabbalistic point of view, I think the term second coming is more accurate, even if you believe that Moses is the first Messiah and this unknown man is the second Messiah. As we'll find out as we go through this teaching, the author that we're reading clearly says that Moses and the Messiah to come share the same soul. They share the same soul. So how is that different from saying that the Messiah that's coming is an incarnation or a reincarnation of Moses?

But I did put a question to you, when I first started preaching, that I don't know the answer to. Sometimes when I preach, the Lord brings the answer as I'm preaching. My question is, coming from a Kabbalist point of view, where is Elijah in all this? I find this so interesting, that the Kabbalists talk about Messiah being an incarnation of Moses, because for years before the Lord directed me to Kabbalah, I wondered what is Moses doing on the Mount of Transfiguration? I had no problem with Elijah being there because Jesus clearly said, if you can receive it, this is the Spirit of Elias. So I had no problem at all with Elijah being there. At the time that I preached that, I had a revelation that it was the Angel Michael who was the Angel of the Lord, that incarnated in Moses and attempted to bring Moses into completion, but Moses was afraid. This comes out of the Scripture and it comes out of the Zohar, but I had the revelation before I read it in the Zohar, that Moses was afraid to look. He didn't go as far as completion because he was afraid to look into the depths of his own soul.

I'll tell you it's pretty frightening and it's very ugly to see what's in there. But the only comforting fact about this and this process that we all have to go through to enter into perfection is that the same ugliness that's inside of you is inside of me. Now that ugliness may be controlling one person more than it's controlling another person and that same ugliness and evil may be manifesting more through one person than through another person, but at our spiritual roots, this ugliness and this evil, which is called the mortal foundation of humanity, is common to all men and it is called the sin nature. If you are blessed enough to have the nature of God imparted to you, you now have two natures and there must be a warfare between the two natures and the new nature in Christ must prevail over the old nature which we call the Fiery Serpent, in order for you to enter into completion. In order for you to overcome your sin nature, you have to look at it. You have to face what it is and you have to admit that it's in you and that it has more power to influence you than you would like to believe. If you can't do that, you will never overcome it. You cannot defeat an enemy that you

are blind to. So at the time that I was dealing with Elijah and the Mount of Transfiguration (it was several years ago) I couldn't understand why Moses would be on the Mount of Transfiguration because I knew that Moses failed to enter into completion and I thought that he died because the Scripture says that Jehovah told Joshua, Moses is dead. So I didn't make a big deal out of it, but I could never understand it.

Now I find out that Moses didn't die, that Jehovah said to Joshua, Moses is dead, by way of explaining to Joshua that Moses had died to this world system. Moses had died to the World of Action. Moses was gone from the World of Action and would not be back and Joshua, you are in charge of the armies of Israel. But that word that Jehovah said, that Moses is dead, that did not mean that Moses ceased to exist. It merely meant that Moses was dead as far as Joshua was concerned. Now this I learned from the Zohar and it now makes sense to me. That's what Moses is doing on the Mount of Transfiguration. He was taken from this world before attaining completion, but he had enough righteousness manifesting through him that his personality went with him and his body disappeared. His body was never found. Just as we read, Enoch walked with God and Enoch was not. So I now have no problem believing that it was Michael who incarnated as Moses and even though Michael could not bring Moses to completion, he did manage to preserve his personality and then that Michael, wearing the garment of Moses' personality, incarnated as Elijah and then we know that Elijah went to heaven, whatever that means. He ascended. Elijah ascended and took his body with him. So both Moses and Elijah left this World of Action, taking their body with them. You see, it was Michael and then he threw the garment of Moses over him and then he threw the garment of Elijah over that. So whoever the latest personality is, that's the name that the being takes. That's the name that the Angel takes.

So it was the Spirit of Elias that incarnated in Jesus and John the Baptist and ultimately came together in one fully complete grafted rooted manifestation in the man, Jesus of Nazareth. It's the same Angel and He now has three garments on. Moses and Elijah on top of that and Jesus on top of that. You see, Kabbalah teaches that Enoch walked with God and Enoch was not and that what happened to Enoch was that he became an angel. We may even get to it in this message. Apparently I'm not going by the words that are written here. That's what this Kabbalist writes. You want to know something, when I first heard that, that Enoch became an angel, I said, that doesn't sound right to me, that Enoch was a man and he became an angel. I just give God all the glory that He helps me to be humble every day, that when I hear something that I don't believe, I just put it on the shelf because maybe it's something I don't

understand. I will tell the Lord, it doesn't sound right to me, but I let it go. You know what thought came to me recently, if I want to think that Enoch walked with God and he became an angel, isn't that what happened to Jesus? Wasn't Jesus in the flesh and doesn't He now live in heaven? Has He not become an angel? If Christ Jesus is living on the inside of us, is He not our angel? If you asked me that, I would say so. Sheila, Christ Jesus is on the inside of you. Would you say He's your angel? I would say, definitely, He's my angel.

As a matter of fact, I've preached for years that I do have a problem understanding this concept of angels. I'm waiting. One day the Lord will explain it to me, to my satisfaction. But the one concept of angels that I have agreed to over the years, is that there is a many membered angel in the earth and His name is Christ Jesus and that's the only angel that there is. I preached that for years. Christ Jesus is the only angel. Now we're studying Kabbalah and they name all these angels. Well, I'm waiting for the Lord to explain it to me because I don't believe I have the true understanding of who these angels are and I am not ready to go out in that deep water and mess up and risk worshipping angels. Of course, Christ Jesus today, we know is Michael. How do you know Christ Jesus is Michael, Sheila? Well, Michael is named in the New Testament, in the book of Revelation; And Michael fought and his angels and the dragon fought and their angels. Now I know that the spiritual warfare of the new covenant, of the New Testament, is Christ Jesus. I therefore draw the conclusion that Michael is Christ Jesus in another form. I just can't get into all this division of angels. I just can't see it. I was going to say I'm inclined to believe that Christ Jesus is the collective name of all the angels, but I'm not going to get into that. As soon as I hear from the Lord, in a way that satisfies me concerning these angels, I'll talk to you about it.

So back to my point, is not Jesus as angel today? Was He not a man in the flesh, born of a woman, who today is an angel? Yes, He is. So why should I be so offended to hear that Enoch who walked with God and was not (which means He was taken from this world) why should I be so offended to hear that He went to heaven and became an angel? I'm going to put this in my own words so that I don't confuse you too much. This Kabbalist would say that Enoch incarnated Moses. Listen, let me repeat to you what I believe from the Doctrine of Christ. Michael incarnated Moses. Then Michael clothed in the garment of Moses, incarnated Elijah. Then Michael enclothed with Moses and Elijah's personality, incarnated Jesus. Today Michael is appearing with three garments on and we call him by the name of his outermost garment, which is Jesus. Well maybe, the one that I call Michael, started out with Enoch. Maybe it was Enoch or maybe it was the Angel Michael with Enoch's personality on him, that manifested or

incarnated in Moses. It really could be. The first time I read that, I was so offended. It sounded so wrong to me, but the bottom line is this. There is one angel, I believe, assigned by the highest power of the Living God, to incarnate or to have a series of incarnations in men with the ultimate purpose of bringing forth a perfect man who will lead humanity to salvation.

For years I've called it a spiritual lifetime. There is an angel that has incarnated multiple times, which I call a spiritual lifetime. Each time he incarnates, he takes on the garment, he takes on that personality that he had experiences through, as an additional garment, which he brings to the next incarnation. That angel ultimately manifested in the man, Jesus of Nazareth, and ultimately preserved that man's personality and that's why He's known to us as Jesus. Listen, oh God, help me to reach these Jewish people, Lord. Listen, Mr. Kabbalist, you have no problem telling me or writing in your writings, that the highest level of Kabbalists does not learn from another Kabbalist. The highest level of Kabbalists learns directly from Elijah. You have written those words. The highest level of Kabbalists learns directly from the spiritual man, Elijah. But why can you not believe that Elijah took on another personality and is the angel that teaches whoever has faith in Jesus Christ today. Why do you say the worship of Jesus is idolatry? Well, the thought just came into my mind that I have read nowhere that the Jew worships Elijah. They would call it worshiping angels. They don't worship Elijah.

See, I'm asking the Lord to prepare us to minister to Kabbalists who really know the Scripture. So I guess that's what this message is all about. So if I were talking to a Kabbalist now, that's what he would say to me, we don't worship Elijah. He teaches us. Angels teach us, but we don't worship them. That is forbidden. So the issue is, that Kabbalah teaches that Enoch became an angel. It does not teach that Enoch became God. Now listen, as I preach, I work through revelation in my mind. In a message like this, I'm working through revelation in my mind. I am waiting for the Lord to teach me so that I could share it with you how we can minister to these Kabbalists and convince them that Jesus Christ is the next to the ultimate outcome of the purpose of the Ayn Sof. The ultimate outcome of the Ayn Sof is that we, the second generation of sons, should appear in his image on a perfected earth. So I still don't know how, if I had a Kabbalist right here, I still would not know what words to tell him that would, hopefully, make him believe that it is not idolatry to worship Jesus Christ. See, I've got the argument that Jesus is an angel now, but how do we get to God? Okay, the Lord will tell us eventually. So let's go on with this message. Does anybody not understand anything that I just said? Are there any questions about what I just said? We're going to look at these notes then.

So we now know that the word, Shiloh, has the same numerical value as Moses and that the Kabbalists believe that Moses was the first Messiah. We have just discussed this and I've given you my opinion about that. I would say Moses was the first appearance of Messiah or the first coming of Messiah. If we want to adopt that as a part of our doctrine, we would have to say then that there are three comings, not two comings. Isn't that interesting? Moses and Jesus and the second generation of sons that we're waiting for. Now that's interesting because neither Kabbalah nor the church preaches about three comings. Very interesting. Well, for the Jew that does not believe that Jesus is Messiah, the second generation of sons will be the second coming for them. We, the Christians, who did not experience Moses as Messiah or do not receive Moses as Messiah, the second generation of sons will be the second coming for us. So it's all how you look at it. So we have a relationship between Moses and the Messiah. Why? Because both their names have the same numerical value. Our Kabbalist here says, one was our first redeemer and the other will be our last redeemer. The question is whether this relationship goes any further. So we're looking at the relationship between Moses and Messiah. I'm trying to scan this as I comment on it.

We're dealing now with a scripture where this Kabbalist is talking about David. Shiloh is numerically equal to the name Moses, for it is he who is Messiah Ben David. Now that's talking about King David. They're calling David Messiah. Now regarding Messiah Ben David, it is written; my servant shall be enlightened. He shall be extolled and exalted and be elevated immensely. He shall be extolled more than Abraham, exalted more than Isaac, elevated more than Jacob and immensely more than Moses. Now who is saying this? This is quoting the Zohar. This is saying that Messiah will be much higher than Moses. Now I suggest to you what this is talking about is what I have just laid out for you, that the angel that incarnated Moses and acquired his personality will do greater things in the man, Jesus, and then he will acquire Jesus' personality. Did not Jesus say, you will do greater works than I have done? Every manifestation or every incarnation of the angel, is that angel clothed with one more personality. What is the significance of being clothed with a personality? It's not just a dress. The significance is that this angel who is experiencing this spiritual lifetime, this angel who is destined to ultimately appear on the earth as a many membered perfect man in the image of the Ayn Sof, when he acquires a personality, he also acquires all of the experiences and knowledge and wisdom. Let me say, he brings with him all of the wisdom and skills and experiences and talents that he has developed while living as that personality.

So this is an angel who does not stay the same, this angel that's experiencing this spiritual lifetime. As a result of each incarnation, he is maturing. This angel is maturing. So this is how Messiah will be greatly more exalted and extolled than Moses because the Messiah of the Jew, we see, is going to be the second generation of sons, since they have not accepted Jesus of Nazareth. So the Messiah that we're waiting for today, is going to be the accumulation of very possibly Enoch, Moses, Elijah, Jesus of Nazareth, plus all the experiences that the second generation son is having himself. Of course, he will be greatly more extolled and exalted than Moses was. The manifestation of Messiah that we're waiting for today will have many more experiences and will be much more mature than Moses was. The ministry of Messiah that is incubating today, that we will very shortly see appearing in the earth, will be a combination of the ministries of Moses and Elijah and Jesus. You will see elements of those ministries. What, for example, would you say was the overriding characteristic of Moses ministry? What would you say? What was he known for? What was the greatest thing that he did?

COMMENT: Delivering the Israelites.

PASTOR VITALE: Okay, he was a great leader and he led the people out of bondage.

Well brethren, I have no problem believing that the church and the Jews need to be led out of spiritual bondage today. They need to be led out of the mind of this world. So we see that Messiah, who is going to be a company of men who will be manifesting in the earth very shortly, will be leading the church. Well certainly the church and the Jews will be leading them out of mental and spiritual bondage. What's another way to say that? Messiah will be leading His people out of their carnal mind and teaching them how to live out of their Christ mind. So already we see the manifestation of the ministry of Moses in the new order church today. Then there is Elijah. What would you say Elijah was known for? What aspect of Elijah's ministry would you find most noteworthy?

COMMENT: I guess I'd say supernatural power.

PASTOR VITALE: That's what I would say, supernatural miracle working power. See, now Moses did miracle working power, but it was just to get the people away from Pharaoh and then he became a teacher. Moses taught the people. He was a mediator. We don't see Elijah dealing with the masses, but we see him as an intercessor between God and the people.

We see Elijah manifesting supernatural power that Moses didn't manifest. We see Elijah manifesting a higher level of supernatural power. Elijah traveled in the spirit. We're told that he would disappear. We don't have any such testimony about Moses. Elijah would appear and disappear and he was a very mystical fellow. Moses was a man of the people. Also, another characteristic of Moses' ministry was the very heavy burden that he bore because of the carnal minds of the people that attacked him continuously. I don't see that concerning Elijah. Elijah seemed to me to be a man of full power. Another characteristic of Elijah was that he had one disciple. Elijah was a highly spiritual supernatural prophet and he had one disciple that he was training up to be just like him. I don't see that with Moses. Moses was a leader of the people, but I don't see that he had anybody on his level. Now we're told that he gave his anointing to 70 to help him, but there's no indication, at all, that those 70 were on his level. So we see the principle of discipleship that I mentioned at the beginning of this message with Elijah, but we do not see that with Moses. Look at the progression. Moses brought the people out of Egypt. He rebuked them for their sins and gave them the law. Moses gave them the law. But Elijah has a disciple that he's training to be a supernatural being; two completely different generations.

Then we look at Jesus. What do we see in Jesus? I see a combination of Moses and Elijah's ministry in Jesus. I see Jesus ministering to the people. I see him teaching the people. Moses taught the people. I see Jesus teaching the people. I see Jesus doing outstanding supernatural miracles. I see Jesus disappearing in the midst of the Jews that wanted to kill Him. That's something that Elijah would do. I also see something new. I see something unique about Jesus's ministry. I see Him casting out demons and healing the sick. So I see three elements in Jesus' ministry. Now if I wanted to add Enoch into this scenario, I don't really know enough about Enoch, other than that he was totally sold out to God. Moses was totally sold out to God and he became a leader of the people. He didn't want the job, but that's what God made him. He made him a leader of the people. If you can follow what I'm saying, I'm building. Well, Enoch was sold out to God. Moses was sold out to God and became a leader of the people. Jesus was sold out to God and became a leader of the people. Moses gave the people the natural law. Jesus gave the people the spiritual law. Both Moses and Jesus showed the people their sins and naturally, both Moses and Jesus died for the people. Moses laid down his life for the people. Just ministering to them is very very difficult to do, if you can hear what I'm saying. Jesus physically gave up His life in this earth for a higher life to help the people.

But where does Elijah fit into this? I don't see Elijah doing any of that. I see Elijah in a completely different line. I see the meeting of Elijah and Moses in the

man, Jesus, as the meeting of two different aspects of the ultimate Messiah. I see Elijah as a supernatural man, not as an average man that was sold out to God, but just a supernatural being and I don't even believe Elijah was born of a woman. There's no record of Elijah being born of a woman in the Scripture. So Elijah was a totally different supernatural element that was added to everything that Moses was. The two were mixed together in the man Jesus; Enoch, Moses, Jesus plus Elijah being added in. What I also see in Jesus and Elijah is that they both had conflicts with authority. Well Moses had a conflict with Pharaoh, but it wasn't the same thing. Both Elijah and Jesus were sought after by those in authority. Ahab wanted to imprison or kill Elijah because of his influence and because of Elijah's activities. The pharisees wanted to crucify Jesus because of what He was teaching the people. But that's not true of Moses. Moses was the one who went to Pharaoh and challenged Pharaoh. Can you see that it's not the same thing? Pharaoh was not there looking for Moses telling him to go away. Moses went to Pharaoh and challenged him, so that's a totally different issue with authority than Elijah and Jesus had. Elijah and Jesus were pursued by the authorities who disapproved of what they were doing.

So I think everybody that is called to be a second generation son, as your ministry matures, you can expect to experience elements, not necessarily all, but elements of the ministry of all these great men because that is our heritage. You see, when Christ is grafted to you, you have a genetic inheritance, just like you can physically inherit your parent's looks, your parent's temperament, your parent's personality and your parent's talents. When Christ is grafted to you, you start to develop in Christ. You know Christ can be grafted to you and you may never develop in Him. When that Christ starts to live through you and starts to change you because He's living through you, you can expect to find elements of Moses' ministry in you and of Jesus' ministry in you. You can find yourself possibly as being a leader of men, as being a teacher of men, certainly showing people the law and the right way and you can find yourself having a conflict with authority. Now it doesn't have to be the government in this country. At least, at this time, we have freedom of religion and I hope it stays this way. It could be the authority in the church that's trying to stop you from doing what you're doing. Jesus only had a problem with the pharisees. He didn't have a problem with the secular government at the time. As a matter of fact, it was Elijah that had a problem with Ahab. He didn't have a problem with the secular government either. He had a problem with the Jewish civil government, with the king. Moses was the only one that had a problem with a foreign ruler and the problem that Moses had was the problem that he stirred up himself because the Lord stirred up that problem.

Okay, so we're reading this passage from the Zohar here. It says this is the explanation. What explanation? The explanation of why Messiah is going to be more exalted than Moses. Messiah Ben David; oh, let me explain to you why they're calling David Messiah. Do you remember when Jesus came into Jerusalem? They were saying this is the son of David. Remember they put down palm leaves and they said this is the son of David, because Messiah is suppose to be the son of David. So when the Zohar says Messiah Ben David, the word Ben, in Hebrew, means son of. So they're talking about the Messiah that's coming, who will be the son of David, not that Messiah is David, but that Messiah must come from the lineage of David. So this is the explanation. Messiah Ben David; that means Messiah, the son of David. See, they're saying the son of David because they don't know what the name of Messiah is going to be. We know it's Jesus, but they don't know that. Messiah, the son of David, will merit the neshamah of the neshamah, that which not even Moses merited to receive. Can anyone tell us what the neshamah is?

COMMENT: Soul.

PASTOR VITALE: Neshamah is one of the five levels of soul. Let me see if I can't put this on the board for you and show you what the neshamah of the neshamah would be.

Drawing #1. I am attempting to explain to you the concept of the neshamah of the neshamah. Now we're dealing with a message written by a rabbi who was quoting Rabbi Chayyim Vital. On this very message, earlier, I said that we were quoting the Zohar, but I was mistaken. The rabbi that wrote the writing that I'm commenting on was quoting Rabbi Chayyim Vital who lived in the 16th century and was the student of Isaac Luria. Rabbi Chayyim Vital is pretty much considered an authority by the Kabbalists today. So we're talking about the neshamah of the neshamah and what he is saying is that the difference between Moses and Messiah who is to come is that Moses manifested out of his neshamah, but the Messiah who is to come, is manifesting out of the neshamah of the neshamah. So let's try and figure out what this means. I see your eyes crossing. It's really not that much of a mystery.

Drawing #1. Kabbalah relates the levels of soul to the Ten Sefirot. So first of all, in the lower left hand corner of the board, let me review for you the five levels of soul; nefesh, which refers to the carnal mind or the animal nature. Ruach, according to Kabbalah now, refers to the personality. I think the Doctrine of Christ would say the human spirit or some such thing. The neshamah refers to the mind of God, which we would say is the mind of Christ. The chayyah refers to the life of God. Chayyah is specifically directed towards developing the moral

integrity of God. This is not a law. This is the ability to live the moral life of God. See, we cannot live a moral life without Christ Jesus living through us. It is impossible. I heard a very well known commentator on TV recently. He was taking the position that there is a way that you can be saved other than through Jesus Christ. This man, who is a very well meaning Catholic, is a definite benefit to society. Although he is not a theologian, he claims that the Catholic doctrine says that if you can live the life of Christ in this life, you will be saved. You don't have to have a Savior. Well, that is true, but what is the problem with that statement? It is true that anyone who can live the life of Christ in this life is saved, but this is a specious statement.

It's true, but what's the catch?

COMMENT: It's only life here, not eternal life.

PASTOR VITALE: Well no, that's not true. If you could live the life of Jesus Christ on this earth, you have eternal life. What's the catch? Want to try again?

COMMENT: It's impossible. (Laughter)

PASTOR VITALE: Right, it's absolutely impossible, you see. The very most that you could do is the good works and the very best that you could be is what would be called a hero down here in this world. But you're still fallen, you see. So it's a specious argument. It sounds great, but it's flawed, and it's not true. So chayyah is the ability that arises out of the neshamah, which is the mind of God, to lead the moral life of Christ Jesus. You can't do it with your carnal mind. It's absolutely impossible. The fifth level of soul is called the yechidah, which is the unity of God. To the best of my understanding, this is referring to what happens to our person when our personality or our soul or whatever you want to call it, the ruach, is fully joined to the Glorified Jesus Christ. We become one. Yechidah means the unity of God, which is the ultimate goal of the act of creation that the created beings should be one with the Creator. This is the ultimate goal of the creation, that we should all be one. Of course, the Jews are told to proclaim the unity of God three times a day. It's required of those who are under the law to say; Hear oh Israel, the Lord your God is one God and His Name is one. I and my name am one. That's what the Lord says.

In other words, the unlimited invisible Creator, the Ayn Sof, is the same as Adam Kadmon, is the same as Jehovah, is the same as Tiferet (who is Jehovah) is the same as Jesus Christ. They are the same. They're the same God (to make it understandable for you) wearing a different hat. The explanation is, I am Sheila Vitale and I am a preacher of the Gospel of God. I am also a mother and

a grandmother and a family woman. I am also the secretary in this ministry. I am also the administrator assistant in this ministry. I also am the most computer literate person (you might say the computer resource person) in this ministry. I wear all of these hats, you see. So if someone calls up on the telephone and says may I speak to the computer resource person at Living Epistles Ministries, I'll get on the phone. If someone calls up and says I'd like to speak to the preacher, I'll get on the phone.

Well actually, this one God behaves in only one way. He is a unity. We have the problem, you see. We need to perceive Him in different ways because of our finite mind. Our finite mind is not capable of grasping the Ayn Sof in His entirety. So all division is truly an illusion that exists to accommodate our finite mind. Anyone who has an ascended mind would be able to perceive Sheila Vitale in all of these roles in one thought. I don't believe that I could do it. But this is the concept of spiritual unity. It is a mind that can deal with multiple principles at the same time. I can't do it. I can't do it yet. So we're the problem. God is not the problem. See, we're the problem. So that's what the yechidah is. It's as high as you can get. Of course, we know that when we are fully married to the Lord Jesus Christ, we will be as He is. We will never be greater than Him, but we will be as He is in this world or as He was in the days of His flesh. He will always have the preeminence. He is the head and we are the body. We have every reason to hope for completion and ultimately perfection, in Him, through union with Him. That's yechidah.

Now we're going to relate the five levels of soul to the Ten Sefirot. This is now the upper left hand corner of the board. I have a listing here, but we're going to start at the bottom. I have Keter with some words written next to it, Chokhmah with words written next to it and Binah with words written next to it. Then I have Chesed, Gevurah, Tiferet, Netzach, Hod and Yesod. I'm calling them collectively MaH. Is everybody with me? Okay, that's Ze'ir Anpin or MaH. Underneath that we have Malkhut. So we're going to start with Malkhut. Malkhut is the nefesh level of soul and Malkhut relates to itself and remember we are Malkhut. Mankind (humanity) is Malkhut. We are the nefesh level of soul. The way I saw it expressed in Kabbalah is that Malkhut is nefesh to itself. So that's why I wrote it that way. As far as Malkhut is concerned, she is the lowest level of soul, nefesh, animal nature. Malkhut is in relationship to MaH who is above her and we know that MaH is Ze'ir Anpin, who is her husband. MaH is the male to Malkhut, the female.

The higher sefirot which we call MaH, the sefirot Chesed thru Yesod, can be called MaH. It is male in relationship to female and we're told that this MaH is on the nefesh level of soul to itself, but to the sefirot that's underneath it,

Malkhut, it is the ruach level of soul. Mah is the ruach level of soul to Malkhut. In other words, this is the thought that the Lord is giving me in my mind as an example for you. The Scripture says that Sarah called Abraham, Lord. She called him Lord. So that doesn't mean that women are suppose to grovel under men. That means that the person that is higher than you on the chain of authority is to be treated as a higher level of God. Is that so wrong? I could see that. I don't have a problem with that. So the sixth sefirot, MaH, that's above Malkhut, is nefesh level to itself, but is the next level of soul, ruach, to the Malkhut underneath it. Just like the Sargent has authority over the Private. Then the Lieutenant has authority over the Sargent and the Captain has authority over the Lieutenant. That's what this is saying. So the next level up is Binah. This is on the level of Malkhut now. All of these Ten Sefirot exist within Malkhut.

We, humanity, are Malkhut, and we have these ten sefirot within us. So this is talking about us. This is talking about our soul. We have a soul inside of us and inside of us there are ten sefirot and at least two levels of soul. Every human baby is born with a nefesh. Kabbalah tells us that during the first few months of life, as the baby is suckling, the ruach comes into the baby. So if that's what Kabbalah says, during the first few months of life or the first year as the baby is suckling the ruach comes in, what that says to me is either that the child is getting the ruach emotionally from the mother or just developing itself through the loving kindness or the relationship that it has with the mother because every baby isn't loved. So we see that the baby gets the flesh and blood from the mother's body when it's still in utero and then after the baby is born (and that is the nefesh, the flesh and blood) then after the baby is born, in the first few months or the first year of life, the baby receives the ruach from the mother. The emotional nurturing develops the personality in the baby. I'm saying every human baby has that. I'm not talking about autistic children. That's another story and I'm not getting into that right now.

Now as soon as we get to the next level of soul, the neshamah (everybody doesn't have that) that's the mind of God and that's not the Holy Spirit. That is the seed of Christ. Neshamah is the seed of Christ. Even the natural Jew is not born with a neshamah. To acquire the neshamah, you have to study. You have to do what we're doing here. You do not acquire Christ with the laying on of hands. You have to submit to a ministry like this and study and correct your faults and sell out to God to develop the mind of God in you. After the mind of God, then you start to develop the morality of God. Obviously you cannot develop the morality of God unless you first have the mind of God. So even every Jew doesn't have the neshamah and every Christian doesn't have Christ. This is added to you and it truly is based upon works. Oh Sheila, we're saved

by grace, not by works. We receive the Holy Spirit, the free gift. Actually, the free gift is the Spirit of Truth, but the mind of Christ is grafted to us if we follow after the Holy Spirit who is suppose to be pointing us to Christ. The end of following after the Holy Spirit is suppose to result in the development of Christ in you and, frequently, what that following after the Holy Spirit will develop is an imputed Christ in you. The free gift is really the Spirit of Truth. It's really not the Holy Spirit. That's an issue that I preached years ago and I had forgotten and the Lord just reminded me.

The Spirit of Truth is the Spirit that's in the imputed Christ. The imputed Christ, remember, is the branch of the tree. So we have a lot of people in the church today that have a lot of branches, but if they don't get the root of the tree grafted to them, those branches will not endure. So there are many Christians today who have received the Spirit of Truth which is the free gift and that's the branch. But to get the root, you have to study to show yourself approved and you have to deal with your sin nature and you have to come into submission to authority because you're receiving the mind of God now. The next step up is the morality of God. Do you remember when Paul spoke harshly? I think it was when the High Priest had slapped him and Paul called him a whited wall. He called him a phony. He called this priest of God a phony and then he was told how dare you speak to the High Priest that way. Paul, the highest apostle of God, apologized. He said, I'm sorry, I didn't know you were the High Priest and the man had just slapped him incorrectly. That is the chayyah, you see. You respect authority even when they're wrong and you believe God to defend you. This has to do with secular police, secular authority, it has to do with authority in the church and it has to do, if you're a woman, with your husband at home.

God requires you, if you want this neshamah and this chayyah developed in you, you are required to live according to the moral integrity of Jesus Christ, which means you never speak back to or raise your head up against authority and if you do it and it's called to your attention, you're suppose to repent if you want to keep this mind of God, you see. Paul repented and eventually he was delivered. Do you know that his life was in danger when he apologized to the High Priest? They wanted to kill him and the Lord miraculously delivered him from that situation. So if we want the higher levels of the soul of God, we have to live according to His lifestyle if we want to get it. Once we get it, if we don't live according to His lifestyle, we'll lose it because you can't be walking around with this high level of soul and living out of your own morality because the chayyah of God will wither and die. It's not a punishment. If you don't live out of it, it's going to wither and die. So this is what we're talking about here. These five levels of soul are a combined statement of the carnal mind that you're born

with and the mind of God that every human being has the hope to attain to in Christ. According to Kabbalah though, only the Jew has this hope to attain to this. From what I understand, the most well meaning Kabbalist do not understand that when Messiah comes, whether they believe it's Jesus or not, when Messiah comes, that the whole world, all of humanity that Elohim made a covenant with through Noah and His sons, will have the opportunity to acquire the full five level soul.

My understanding from what I read, at least the Rabbis that I'm studying with, is that the Jew will always be higher than the Gentile, just as Jesus says He will always have the preeminence. But we know that through Christ being grafted to you, all things are possible. Now in order to enter into a spiritual office that Christ has to develop in you, to the extent of the office you desire, if the Lord doesn't agree with you that you'll hold that office, Christ in you will never develop to that point. You cannot expect to be acknowledged in a particular office just because Christ is grafted to you. That office has to come alive in you. So I think everybody is with me. We'll go on. So this ten sefirot that I have here, it's talking about levels of soul within the individual. We all are Malkhut and within Malkhut, Malkhut has her own ten sefirot and there is a Keter, a Chokhmah and a Binah within us, within Malkhut. Does anybody not understand what I'm saying? We're not talking about the Keter, Chokhmah and Binah of Atzilut, which is the World of Emanation. No, we're talking about down here in the World of Action. We have our own ten sefirot and the MaH is the ruach level of soul or you might say the MaH is God to Malkhut. The Binah is the nefesh to itself because this is the Binah of Malkhut. So Binah is nefesh to itself, but it's ruach to MaH and it's neshamah to Malkhut. So the Binah that's in the mind of the human being, the Binah of the ten sefirot of Malkhut is the mind of God to the man that we're talking about. Are you following me?

Then we go to Chokhmah and Chokhmah is nefesh to itself because this is the Chokhmah of Malkhut and all of Malkhut is nefesh. So Chokhmah is nefesh to itself, but it's ruach to Binah who's underneath him and it's neshamah to MaH who's underneath him and this Chokhmah is chayyah to Malkhut. So if you are a mortal man and you are walking, truly walking, in the integrity and the morality that is descending in you from your higher self, which is the Chokhmah of Malkhut, then that's what you've got. I said it the wrong way. If you are truly walking in the integrity of Christ, you know that Chokhmah of your Malkhut is developed in you, has come into existence in you and everybody doesn't have that. See, every human being has the Malkhut, the basic carnal mind, and the MaH or the son. You can call it either way or the male ruach level of soul. Everybody gets this high. Everybody does not develop Binah. Everybody does

not develop Chokhmah and everybody that develops Binah does not develop Chokhmah and everybody that develops Chokhmah does not develop Keter of Malkhut. You have to really chase after God and then He has to grant it to you. It's not automatic. You can chase after Him all your life. It's not automatic. But if you do all that He tells you to do, you have reason to believe He's going to give it to you. But He's not obligated to do anything, if He has His reasons. But He's righteous, you see, so you have every reason to hope for it.

Now the Keter of Malkhut is nefesh to itself. It's the ruach level of soul to Chokhmah who's underneath Keter. It's the neshamah, that's the mind of God level of soul to Binah of Malkhut and the Keter is the chayyah level of soul to MaH of Malkhut and the Keter, if he develops in you, is the yechidah level of soul to Malkhut. So what are we saying? If Keter ever develops in you, what has happened to you, is that you have ascended to the highest place that you can in Malkhut. I believe that the only way you can ascend to this high place is through union with that which is above you. What's above you? We're talking about Malkhut now. Do you want to try? All of these ten sefirot are in Malkhut. We're talking about the ten sefirot in Malkhut. The Keter is as high as you can go in Malkhut. What's above Malkhut? Want to try?

COMMENT: Yesod.

PASTOR VITALE: Yes, Yesod is above Malkhut. See, Yesod has it's own ten sefirot also. This is the ten sefirot, all that are in Malkhut. This is Malkhut of Malkhut. This is MaH of Malkhut. This is Binah of Malkhut. This is Chokhmah of Malkhut. This is Keter of Malkhut. It's just like saying SaG of SaG or AB of SaG. Is everybody okay? Now we're going over to the right side of the board. Now what I have just shown you is Kabbalistic doctrine on the left side of the board.

On the right side of the board, we're moving into the Doctrine of Christ. I think, eventually, the Lord is going to have to give me a name for this weaving together of the Doctrine of Christ and Kabbalah. I just don't have it yet, so I'm just calling it the Doctrine of Christ. But the first couple of lines are still Kabbalah. Mortal humanity is Malkhut. Kabbalah teaches that. Binah is neshamah to Malkhut. Well, that's Kabbalah. Binah is SaG. That's pretty standard Kabbalah also. Everybody with me that Binah is SaG? The SaG of the SaG, if Binah is SaG and Binah is neshamah, so we could say neshamah is SaG. Can everybody see that? Binah is neshamah to Malkhut, the mind of God in a man, if Christ is developed in you. If you have the mind of Christ, you are existing whenever you live out of that mind, on the level of Binah of Malkhut. So we're told that Binah is SaG. So I'm going to change the word Binah for SaG, the SaG of the SaG.

Instead of the neshamah of the neshamah, I'm saying the SaG of the SaG. It's the same thing. The neshamah of the neshamah is the same thing as saying the Binah of the Binah or the SaG of the SaG. See, Binah is neshamah to Malkhut. This is a diagram of Moses. What we're told is that Moses manifested his Messiahship out of a mind that operated on the level of Binah. Moses ruled in his office out of Binah. Then we're told that the Messiah that is to come is Moses in another incarnation, but this new incarnation is not living or ruling out of Binah. He's ruling out of the Binah of the Binah and Binah is SaG. He's ruling out of the SaG of the SaG. Are you following me at all on this? Do you want to take a break?

So here I'm saying the SaG of the SaG is the same thing as saying the neshamah of a man's neshamah. This neshamah right here. Binah is the man's neshamah. Now I could take this Binah and write out another ten sefirot under Binah because that goes on ad infinitum. Every sefirot has another ten sefirot underneath it. So the neshamah of Moses' neshamah would be the neshamah of Moses' Binah. It's the same thing as saying the SaG of the SaG. So over here, now I'm picking up with the Doctrine of Christ. I'm drawing some conclusions. I'm relating this to the teaching that we've had on the SaG of the SaG. The SaG of the SaG is the nekudot of the SaG, the vowels of the SaG and the SaG of the SaG is the light of Adam Kadmon's eyes down on this level of Malkhut. So what we're being told is that Moses ruled in his ministry out of the level of SaG, the general SaG. But the Messiah to come, the son of David, will rule out of the SaG of the SaG. Now what does this mean? I see I'm going to have to go into this a little more deeply because you're all looking at me.

Okay, what I need to do is to take a picture of this because I'm going to have to erase this left side of the board and write something else for you. I'll write it out for you so that you can see it.

COMMENT: Are you saying that all of these ten sefirot are in us like a ten fold and as we go up each level, that's how we get to the 100 fold to Keter?

PASTOR VITALE: Well, I hadn't thought of that, but it sounds really good to me that Keter of Malkhut is the 100 fold that Jesus was talking about. Well, that makes sense. What's coming to my mind right now is a teaching that came forth not too long ago, that Binah is 100. The Lord did give us a teaching that Binah is 100. Okay, I've got the answer. Binah is 100. How do I say this, Lord? I know what you just told me, but how do I say this? Listen, Kabbalah teaches that there are 50 gates of Binah and that Moses only ascended to the 49th gate. Now based on other things that I've read in Kabbalah, I would venture to say that based on spiritual principles that I've seen in Kabbalah, that the 50th gate is

greater than the whole first 49 gates put together. It's just like the principle of the jubilee. That last jubilee is the whole of everything that's come before it plus. So Moses never attained to that 50th gate. Now Binah is 100. Binah is also, you may recall, alef.

Remember our teaching from the series A Look At Kabbalah, Binah is alef and what is alef? Alef is the first Hebrew letter. Alef is the number one. So Binah is 100 and Binah is 1. What does the number one signify? What does the letter alef signify? It signifies the unity of God. Binah represents to us Keter, Chokhmah and Binah, which are never separated. They're never separated. So to go to the 50th gate or the 50th level of Binah would mean to ascend to the Chokhmah and the Keter that are resident in Binah. The highest aspect of Binah would be the Keter and the Chokhmah because we never go directly to Keter and Chokhmah. Is anybody not following me? Do you need me to say this again?

So then Binah is the 100 fold, but my guess would be that the 50th gate of Binah is the 100 fold. So Jesus said, some will have 30 fold and some will have 60 fold and some will have 100 fold. So Malkhut must be 30 fold and MaH must be 60 fold and Binah is the 100 fold. Isn't that interesting? If the Lord changes that, I'll have to let you know. Although I just said nobody has Malkhut alone, everybody has the ruach level of soul according to Kabbalah. (End of Tape 1)

Tape 2

So I would say the level of Malchut is the 30 fold. That's the level that every human being attains to, the level of MaH. The 60 fold, I would say, is some level of Mah. If you attain to some level of Binah, you could say you've attained the 100 fold, but the 100 fold has three stages, or three gates, to it, which are Binah, Chokhmah and Keter. I have no heard any specific mention of the 48th gate of Binah, but I believe that Binah of Binah is the 48th gate, Chokhmah is the 49th gate [which Moses attained to, and Keter is the 50th gate of Binah. Isn't that interesting? So here we have what Jesus was talking about. You have to remember, Jesus was talking to the Jews. Every Jewish male had some teaching in Kabbalah. They start them at three years old. He was talking the language of the Kabbalist to the Jew. So we now have a revelation of what the 100 fold is. That is really very exciting. Thank you for that. Okay, so we are going to take a picture of this and then we're going to erase the left side and I'm going to put something else on the board for you.

This is drawing #2. I've drawn Keter, Chokhmah and Binah of Malkhut and I show you that Binah is the neshamah of Malkhut. Now Binah has underneath

her, her own ten sefirot; Keter, Chokhmah, Binah and the Binah that is under the Binah of Malkhut is the neshamah of the neshamah of Malkhut. It's the same exact thing that we did concerning the World of Emanation. We're just doing it on a lower level, the Binah of the Binah or the SaG of the SaG. Do you understand it now? It's the same principle as the SaG of the SaG of the general sefirot of Adam Kadmon. But it's happening down on the level of Malkhut in the World of Action of humanity because everything that happens above happens down here also. Back to the right side of the board now, which is the same right side of the board that we had with drawing #1. Mortal humanity is Malkhut. Binah is the neshamah to Malkhut. Binah is SaG. The SaG of SaG is the neshamah of a man's neshamah. Why are we talking about that? Because we're reading an article by Rabbi Chayyim Vital, who says that the difference between Messiah Moses and Messiah, the son of David, is that Messiah, the son of David, is the neshamah of Moses' neshamah. All that it means is that he went up higher. Now what's the difference? Let's examine the difference between the Binah, which is neshamah of a man and the Binah of the Binah. Can anybody see the difference there? Relating this to all that we have studied concerning Adam Kadmon, what is the most significant difference between the Binah which is SaG and the SaG of the SaG?

Let me help you. It's the SaG of the SaG that rises up and couples with AB or with Abba and produces the light of Adam Kadmon's eyes which is the World of Points. See, the SaG alone or Binah alone, you might say, is not active until we break her down into her own sefirot and she starts to reproduce. See, the Binah alone or the neshamah of Malkhut alone is like a fertile woman who's not engaged in sleeping with her husband. But when this woman starts to enter into a sexual relationship with her husband, there's even an expression in the world that her husband opens her up to himself. Now we see Binah stretched out into her own ten sefirot and that Binah of Binah is the fertile aspect of Binah that rises up and becomes the World of Points down here in the World of Action. Now why is this significant? Because we want the World of Points born in us. The World of Points is the beginning of our spiritual manhood. We don't want to stop with the World of Points. Now the World of Points, you may recall, is the female, BaN, and we want the son to come after her so that the son can marry her. The World of Points is the daughter and she's the male organ. Then after her the son has to be born, which is the reproductive gland. Now this is happening in us. We're talking about the construction of Christ in a fallen man. That's what we're talking about, the construction of Christ in a fallen man.

So let me say it to you another way. Rabbi Chayyim Vital says, Messiah Moses ascended to the neshamah level of soul. He had an imputed anointing. But

Messiah, the son of David, he's going to be the neshamah of the neshamah. Messiah, the son of David, he is going to be born from the forehead of Adam Kadmon and become the male organ of the spiritual man that will make that individual a supernatural man. I can take it even further, in order for Christ Jesus or Messiah to be fully born in us. See, I haven't read anything yet (and that doesn't mean it's not out there) that would indicate that the Kabbalist know that Messiah is to be born in every human being. Christ Jesus wants to be born in every human being of humanity. So Moses ascended to the level of neshamah soul. He had the mind of Christ and I believe that he had a very high anointing, but it was imputed. The son was not born in Moses. Do you hear me? The son was not born in him. He had a very high anointing. He worked miracles. He wrote the five books of Moses. He had the most glorious awesome ministry, but it was imputed. The Christ child was not born in him. Do you understand what I'm saying? Now Messiah is the son of David, who was really Moses in another incarnation, Rabbi Chayyim Vital says and the Doctrine of Christ says that too. Messiah, the son of David, who was Moses in another incarnation, he's going to go higher than having the neshamah soul. He's going to have the neshamah of the neshamah.

Well what does that mean? The neshamah of the neshamah is the aspect of Binah that married AB and is born out of the eyes of Adam Kadmon and is born as the daughter, the male organ that when the son marries her, becomes the whole reproductive organ of Adam Kadmon down here in the World of Action, which whole reproductive organ has the spiritual authority to penetrate the spiritual ovary of the mortal man and impregnate that mortal man with the son of God and we shall be saved when we bear the Christ child. We're not just going to be the Christ child. The very male organ that is going to impregnate us with the Christ child had to be inside of us before we get pregnant. See, all of mortal humanity is spiritually female. Spiritually speaking, what is the name of our spiritual ovary? What is the common name that the Doctrine of Christ uses that is the spiritual ovary of every human being born of a woman?

COMMENT: Abel.

PASTOR VITALE: I would say the whole Fiery Serpent. Abel is only one part of it. The Fiery Serpent is the seed that has the potential to be born as the Christ child and that seed is a two fold seed. Abel is the male nucleus and Cain surrounds Abel, but it's one seed. So the answer is Cain and Abel or the Fiery Serpent. We won't go into those differences on this message.

All of mortal humanity, we are the seeds of Adam Kadmon's ovary. Our salvation depends on the fact that we bear the Christ child. So how do we get

pregnant with the Christ child? The male organ of the Lord Jesus Christ has to be born in us to fertilize us. The way the male organ is born in us is that the procedure that the Lord has raised up is that He sends His Holy Spirit. We pursue after the Lord Jesus Christ because we love Him. We acquire an intense imputed anointing through the Holy Spirit. The Christ seed is grafted to us and matures into Christ Jesus, which is the whole male organ, and when that whole male organ is within us, He will impregnate us and we will become rooted and grounded to that and come forth as the second generation of sons. I may not have had every detail exactly right there, but I've given you the principle. So we are the female organ. We are the ovary. The male organ has to appear in us before we can bear the child. This is what Rabbi Chayyim Vital is saying. Whether or not he understands it this way, I don't know. But this is what his revelation says to me, that Messiah Moses will ascend to the level of neshamah, that level of soul, but the Messiah Ben David, the Messiah, the son of David, who is Moses in another incarnation, will ascend even higher because Moses will have an anointing that was given to him, but Messiah, the son of David, will have an anointing that will be born in him. That which is given to you, you can lose, but that which is born in you will possess you and make you his own and you can never lose Him.

So what does that tell us? That all of Israel, all of the great men of Israel, they had an intense imputed anointing. Jesus was the first one that came forth with the imparted anointing. Now I don't know what it means concerning Enoch, who was taken, or Moses who was taken. I'm thinking that they still had an intense imputed anointing. I could be wrong. I'm not going to make that point right now on this message. We'll see what happens. Very frequently, let me remind you, this whole revelation, this whole message is revelation. I never heard this before. I'm preaching by revelation and what usually happens is over the next couple of messages, because there will be other parts to this message, the Lord will clarify, either clarify or expand any points that I did not make particularly clear tonight. We'll go into it in detail as He reveals it to me. That's the way it goes. So, do you understand the concept of the neshamah of the neshamah? What we're really talking about is the imputed anointing versus the imparted anointing. Messiah Moses had the imputed anointing and Messiah, son of David, will have the imparted anointing. Praise the Lord.

I think that I have to believe that a man that has an intense imputed anointing can be taken, can be preserved, can have his personality preserved if the Lord decides to do that. I'm saying that you have to be rooted and grounded in the anointing, that the child had to be born in you for your personality to be preserved. This is true for the masses, you see. Let me try and explain this to

you. The Lord, Jehovah, He can do whatever He wants. He can take a man that has served Him faithfully like Enoch or Moses, that has an intense imputed anointing and He can preserve their personality, if He wants to, one man at a time. But the plan of God is not to save the whole world that way. The plan of God is to save the whole world by giving the world the imparted anointing that the Christ child should be born in them, that they shouldn't need to have their personality preserved by a special dispensation of Jehovah that says I'm preserving this man's personality. It's going to be done by having the Christ child born in all the individuals, mass production. Do you understand what I'm saying? So I'm not saying that it's impossible to have your personality preserved with an imputed anointing. It's not impossible because God can do anything that He wants. But the plan for the salvation of all of humanity is to be saved with the imparted anointing through the birth of the Christ child.

But until that plan was put into play, until Messiah, son of David, was crucified and rose from the dead and ascended and poured out of His Spirit upon all flesh (which is the provision for the Christ child to be born and rooted and grounded in you) before that provision came into existence, Jehovah could cause anyone's personality to be preserved that He so chose. One man at a time, special dispensation, you see. But the provision for all of humanity is that the seed of Christ should be grafted to us and that we should give birth to the Christ child. No special dispensation. Now it's across the board for everybody because the provision is in place. Once the Lord implements His plan, it is the provision to save the masses. That's what salvation is, to preserve the personality. Once that provision has been implemented, it's in play. It's now a possibility. I can't speak for God, but I would be very surprised if anybody's personality was preserved by any method that was used in the past. Special dispensation, I'm going to save your personality. No, now you have to go through the plan. You have to go through the plan as far as it's been implemented. You have to go as far as you could go. It's the same thing as with revelation. The Lord Jesus has chosen to pour out this revelation, the Doctrine of Christ and now the Doctrine of Christ being woven together with Kabbalah, is coming forth from Living Epistles Ministries. Does that make me great? No! I am the vessel that the Lord is doing it through. If you want this message today, you have to come here.

Now maybe it will change five years from now. I don't know. But today, if you want this message, you have to come to Living Epistles Ministries. You can get the word on the web site. If you can't understand it and you want something from me personally, you have to come in right standing with me. You have to come in a right attitude to me. I'm the only one in the world, right now, that is teaching this message. The Lord is not going to give it to you if you can't get

along with me. This is the only place you can get it at this time. You have to get along with me. I don't have to get along with you, if you're out of order. I have to be righteous. It's the same principle now that the plan to impart the imparted anointing is possible. It's in play, it's being implemented. Do not expect God to preserve your personality through a special dispensation without the imparted anointing because you have to take the plan as far as it's rolled out. Now if for any reason there is somebody in the world today that the Lord wants to jump, He will. In other words this plan to have the imparted anointing grafted to you is in play, but nobody as far as I know, is standing in completion yet. Well maybe the Lord wakes up tomorrow (He doesn't sleep) but maybe tomorrow the Lord says I can't wait. Now I really don't think this is going to happen, this is just an example. The Lord say, well I've decided to take somebody else and I'm going to jump them into completion right now. I'm going to jump the plan. I'm going to jump everybody that's been laboring for years according to the plan because I've decided there's a need for it.

Well, He could do that if He wants to, but it's not likely, you see. If the Lord decides that the earth is in crisis and it's time that Messiah has to stand up

(the many membered messiah has to stand up to save the world) I don't think He's going to jump somebody who hasn't been laboring faithfully. He's going to jump the people that have been laboring faithfully. He's going to jump them up. He's going to implement His plan to fruition. It's the same principle as saying, now that Messiah is manifested, there is no way the Jew is going to ascend another way. I don't care if you're the most faithful Jew in the world. Right now we know a very anointed Jewish rabbi. I recognize the Spirit of Christ on him. He knows what he has, but he doesn't know it's the Spirit of Christ. There is no way that any Jew is going to ascend into the 100 fold by the same method that the Jew did ascend, because there were prophets that did ascend into the 100 fold before Jesus was born. This is the predicament of the Jew today. They cannot get in the same way the prophets of old got in because the new plan or the next level of the plan has been implemented. It is functioning and available in the earth. It is called the Lord Jesus Christ and Christ in you, the son of the Lord Jesus Christ, the only hope of your glorification. The old ways will not work for the Jew. Either they are going to come through Christ or they're not going to ascend. Now there are Jews who have an anointing. They have an anointing. They have revelation. Maybe they even work miracles. I don't know. But they're not going into completion by jumping over Jesus Christ because you have to follow the plan as far as its been laid out. That's the story. You can't have it your way.

Now the problem that the Jew has faced is that the revelation of the doctrine or the philosophy in the church has been so far adrift from the truth that they just simply don't believe that Jesus Christ was Messiah. As far as they're concerned, they're defending what God has given the Jew to defend. But very soon, very soon, the Doctrine of Christ is going to come to the attention of some very faithful Jews and some of them will submit. Those who truly have the Spirit of Christ or the anointing, whatever they would call it, when the truth hits them full in the face and it will have to be a spiritual experience. It will have to be more than a word. It will have to be the anointing. It has to be God talking to them. They'll receive it. It's this doctrine. This is the stumbling block. Jews that have been studying Kabbalah all of their life can't believe this doctrine in the church. It's totally adrift of the truth and they know it. They've been studying Kabbalah all of their life and they can't believe this doctrine in the church. It's totally adrift of the truth and they know it. See, what they're waiting for is what's coming forth here, the new dimension of the knowledge that's already there, a new dimension of the already existing Kabbalistic Doctrine. They're not looking for a rapture and they're not looking for a doctrine that says you're going to go to hell if you don't believe like I believe. That is simply not the God of the Bible and they know it. This is the truth of their predicament.

Okay, so let's follow through here. We're talking about the World of Points being born in the individual. To say that Messiah, the son of David, will manifest the neshamah of the neshamah is simply saying the Messiah, son of David, is going to have the whole male organ appear in him, fertilize him and that that individual will give birth to the manchild and that manchild will mature and preserve the soul of that individual. This is exactly what happened to Jesus of Nazareth. I think that's very exciting. The neshamah of a man's neshamah is Binah of Binah, which is the baptism with the Holy Spirit. I see that when I wrote this up I did it a different way. The last fifteen or twenty minutes that I've been speaking has been purely revelation. Let's work it together with what I had on the board. The neshamah of a man's neshamah is Binah of Binah, which is the baptism of the Holy Spirit. Of course, I'm taking this from another message called Kabbalah and the Emergence of the Holy Spirit. So now this is the baptism with the Holy Spirit. Now remember, the people in the church today are not baptized with the Holy Spirit. The apostles were baptized with the Holy Spirit and they spoke in tongues and people who spoke foreign languages understood them. So if that's not your experience, if you speak in tongues and there's nobody around that recognizes the language that you're speaking, you do not have the sign of the baptism with the Holy Spirit. Oh, I hear them all screaming.

Listen, all of you charismatic Christians that would have no problem saying to a Baptist, you do not have the Holy Spirit unless you speak in tongues, I say to you, you are not baptized in the Holy Spirit unless your tongues are recognized as a foreign language. What you have is a measure of the Holy Spirit. You have received a measure of the Holy Spirit, an immature measure of the Holy Spirit, which is designed to point you to Christ, which is talking about the imputed Christ. That small measure of the Holy Spirit is suppose to grow in you into a fountain of Living Waters which is the baptism with the Holy Spirit, which is still the female, so you still need the seed of Christ grafted to you which is the reproductive gland. When you get the whole male organ, the whole genitalia of Christ Jesus in you, that whole genitalia is going to join with Abel of your mortal foundation and a mature Christ Jesus is going to be born. The Christ child will be born in you and mature into a mature expression of Christ Jesus, the spiritual man, who will then join with the Lord Jesus Christ and you will receive 100 fold.

Moses attained to 49 of the 50 gates of Binah. Where did you hear that, Sheila? I took that out of Kabbalah. What is this 49 and 50 gates? What are you talking about? What is Kabbalah talking about? To the best of my knowledge, it's simply talking about levels of ascension. Look, there are levels of the Holy Spirit. I've heard people tell me there's one Holy Spirit and everyone that has the Holy Spirit is the same. That is not true. Some people have all of the gifts of the Spirit. Some people have one of the gifts of the Spirit. I've heard people speak fluently in the most beautiful tongues I've ever heard, really the tongues of angels. Then I know people that just have one little phrase "ica toma" and they just say their one phrase over and over again. That's all they have. There's definitely different levels of the Holy Spirit. There's different levels of Christ. Listen, everybody in this room has Christ, but you're not all standing up here teaching by revelation like I am because there's different levels in Christ. Some of you do teach, but not on this level. This is basically the principle of 50 gates in Binah, different levels. Here I quote a scripture for you, Acts 10:39; How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all who were oppressed of the devil, for God was with Him. What a wonderful message.

I may have an opportunity to speak to a Kabbalist in January and I hope that I have the opportunity to ask him this question that's really been bothering me. When he writes, what seems to be one of the foremost tantamount points of his concern about spiritual power is the ability to manifest a golem. I would like to know why he makes that a top priority. I know what I think, but I'd like to know if I'm right or not. It's not just him, but Kabbalah seems to put a great emphasis on ascending in power so that you could create a golem. I think they're saying

this because the golem is suppose to defend Israel. But that's not my understanding of the Scripture. Christ Jesus defends Israel. So Jesus of Nazareth didn't go around making any golem. He went around healing everyone that was oppressed of the devil in preparation for them to become pregnant with and give birth to the Christ child so that this mighty man of God would be born in them and you don't need any golem when you have the 100 fold. Jesus didn't make any golem. He made sons of God. Jesus was anointed, not baptized with the Holy Spirit, which means that He, Jesus, had the Spirit of Christ, which is the Holy Spirit that is born of wisdom. We have a message on that. It's called Kabbalah & The Emergence Of The Holy Spirit. It teaches the difference between the Holy Spirit and the Spirit of Christ and it's exactly what I have taught here. The Holy Spirit is given. The Spirit of Christ is born of the coupling of SaG and AB. It's the light that comes out of the eyes, the first coupling.

The Holy Spirit is given. The Spirit of Christ is born. The Spirit of Christ comes forth from a union. So Jesus was anointed, not baptized with the Holy Spirit, which means that He had the Spirit of Christ, the Holy Spirit that is born of wisdom, which is the 50th gate of Binah. Jesus had the neshamah of the neshamah. He had the 50th gate of Binah. He had the full 100 fold and power, which is Keter. Now I told you earlier that Binah is 100 and the full 50 gates of Binah includes Chokmah and Keter. So we're told that Jesus had it all. He went as high as He could go in the flesh. He went as high as a man could go in the flesh. He had the 100 fold. Then the Lord just gave me revelation on this scripture in Mark 11:10. Hosanna means save us now. The King James says, hosanna in the highest. I've always wondered what that meant. I've heard various interpretations and it never satisfied me, but this satisfies me, Keter, meaning the highest. Keter is within this man Jesus. Now we shall be saved. The people that shouted hosanna in the highest when Jesus walked into Jerusalem were saying Keter is in that man. That man has ascended into Keter. Now, surely, we will be saved. Alleluia. Isn't that marvelous? What a day we're living in. What a wonderful marvelous day and we have the privilege of hearing this doctrine and bringing it forth for whoever is after us. There are not many who can understand it now, but the day will come that there will be many. They will be clamoring for these messages.

See, after Christ is grafted to them and the mind of Christ is developed in them, they will be clamoring for this message. This is the food. We're already in a famine. The famine is already out there. The people are starving. They just don't know it. But soon they're going to know it, you see. When Christ is grafted to them, they're going to get very hungry for the word. They're going to be clamoring for this word, clamoring for it. But now we're functioning, at least in

this aspect of the ministry, as Joseph. We're storing up the corn. Many many will be fed. Praise the Lord. Any questions or comments?

COMMENT: When you were saying the Holy Spirit is given, I felt that the Holy Spirit is on the outside and the Spirit of Christ is on the inside.

PASTOR VITALE: That's true. Amen.

COMMENT: I've got two scenarios flashing around in my head. One is like the woof and the warp that we learned in the Doctrine of Christ. It's like needles with threads going all the way down and all the way up being interwoven in all different levels. The other one is like a bride with a hope chest, but the hope chest is inside her and she's taking out of it all the old and the new things and it has all different colors and threads and what nots and I'm getting the thought of Jacob's ladder (whatever that adds to it) and Joseph's coat of many colors.

PASTOR VITALE: Well, what that means to me is a symbolic expression of what is happening here. The Kabbalah is being woven together with the Doctrine of Christ.

As I've told you on other messages, the Doctrine of Christ is the key that is unlocking the power of Kabbalah, the power to ascend into completion. Now of course I could be wrong because my reading is limited, but according to what I've read, I've been told that there are rabbis in Israel today that have power, but I would be very surprised if there is any rabbi that's in completion. I don't think it's possible and I haven't heard that claim, just that the power is resident in Israel. Well, when you say to me the power is resident in Israel, what that means is that there's power in prayer. There's imputed power. You do not have to be a perfect man to have spiritual power. You don't have to be carrying the Christ child to have spiritual power. There are men who don't even live anymore like John Lake and Smith Wigglesworth who manifested a great deal more power than the sons are manifesting today. But they had a gift and they died. You see, all the power that they manifested didn't keep them alive. They died. But there's a company of people in the earth today in whom the true imparted anointing is being developed. If we just live long enough for it to mature in us, we will enter into eternal life, which opportunity Smith Wigglesworth and John Lake never had because they had a branch without a root. They had a tree with no roots. So those of us who are giving it everything that we have to pursue the Lord in this program, which is the program for the young sons, have this hope. I think we're very young. I think I'm about 13 and you're all younger than me.

I don't know how long it's going to take to get us up the rest of the way. It could take a day, a month or another ten years. I don't know. But the young sons that are doing all that we know how to co-operate with Christ Jesus that He should fully mature and be fully born again in us, we have not yet attained to the level of power that was poured out as a gift for God's purposes on particular men to bless the body of Christ. But they died. In the hour that that level of anointing that we saw in Smith Wigglesworth manifests in the sons, it will be at our completion and with that anointing will come eternal life. This is the season. We have every reason to hope for it if our bodies just hold out and I believe they will. I believe they will for all of us. We're not all the same age, but I believe our bodies will hold out. But we're going to see it. I'm not prophesying to you. That's just my personal opinion. I know it's a little early, but I'm feeling very tired.

COMMENT: Just a quick afterthought concerning that hope chest, the scripture that came to me is Christ in us, the hope of glory. It was a hope chest. I also thought afterwards about the torso of Ze'ir Anpin, when I thought of his chest.

PASTOR VITALE: Okay, praise the Lord. So we have a great honor here.

You know, years and years ago when I was still living in the other house, when the ministry was only about a year or two old. One day I was sitting at my desk where I studied at my computer in the other house and I was aware that this intense anointing poured down right on my head and I didn't know what it meant. It was a very strange feeling that I don't know how to describe to you. I knew it was a strong presence of God. The only word that came forth was that a great honor was being bestowed upon me and this is the honor, the privilege of bringing forth this glorious word. So if you're hearing this message or you're reading this transcript and it blesses you and you witness to that, please pray for me because Satan is not my friend and I could use all the prayers I could get. I'm a little tired tonight, so we're going to stop early. We will make this a Part 1 and we'll continue on with this another day. God bless you.

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