

PART 2

CHRIST-CENTERED

KABBALAH

TRANSCRIPT OF

MESSAGE # 555 - Part 2

**THE SECRET
OF GEHENOM**

(The Evil Inclination)

Sheila R Vitale. Pastor, Teacher & Founder

CHRIST-CENTERED KABBALAH

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Definitions

**THERE IS NO MALE OR FEMALE IN
CHRIST JESUS (Gal. 3:28).**

**Accordingly, all textual references to
MALE and FEMALE point to spiritual
principles, and the words MAN and
MEN, as well as the pronouns, HE, HIS
and HIM, include, WOMAN, WOMEN,
SHE and HER.**

**CHRIST JESUS is the only spiritual
male. Accordingly, all powers and
principalities other than Christ Jesus are
identified as female IN RELATION TO
HIM.**

**The powers and principalities which have
incarnated this fallen world (2 Cor. 4:4)
are male IN RELATION TO FALLEN
MANKIND, and female IN RELATION
TO CHRIST JESUS.**

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CHRIST-CENTERED KABBALAH

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Message # 555 - Part 2

THE SECRET OF GEHENOM (The Evil Inclination)

Praise the Lord. I have the reference for you in the Soncino Zohar, which is a different Zohar than the one I am teaching from. If you would like to look for the translation of the verses that we are dealing with in the Soncino Zohar, it begins on page 71; And God said, let there be a firmament in the midst of the waters. That is page 71 of Volume 1 and this is the second edition. We are going to pick up with our message in the first ever unabridged English translation with commentary of the Zohar. We are picking up tonight on page 256 of Volume 1 and that is paragraph 50. Another dispute was

settled according to above. Now let me remind you that in Part 1 we were talking about the dispute that rose up between whom? Can anyone tell us? Where did the dispute originate? Let us give a spiritual answer. Was it between heaven and Hell? Where was the dispute? Was it between the sea and the earth? Does anybody know? Who was the dispute between?

COMMENT: It was between Moses and Korah or Gevurah and Yesod.

PASTOR VITALE: Well, use the words that were on Part 1. What are the words that I repeated over and over again? The dispute between ...? Does anybody else know? The dispute between the left side and the right side. That is what we are preaching on, the dispute between the left side and the right side. That dispute which arises in a spiritual plane manifested as a dispute between Korah and Moses, but we are talking about spiritual foundations.

The dispute between the left and the right side of the Sefirot manifests in every individual and between people and in every generation, so we are looking for the lowest common denominator. Therefore, it is not wrong to say between Moses and Korah, except that according to the way we are teaching here, the appropriate answer was the lowest common denominator, which is the dispute between the left side and the right side and that is the language of the Zohar.

Now as we move on to paragraph 50, it says another dispute, another dispute, was settled according to above, a dispute that rose and did not come down and was based on decency. We have two kinds of disputes and we did touch on this in Part 1. There is a dispute that ends in destruction. What is the destruction that that dispute ends in? The dispute that ends in destruction, what is the destruction? What is the evil fruit of this dispute? What comes into existence? What is the name of the message?

COMMENT: Evil.

PASTOR VITALE: Is that the name of the message? (Laughter) What came into existence?

COMMENT: Gehenom.

PASTOR VITALE: Yes, Hell came into existence. Hell comes into existence every time there is a dispute and that was what I was trying to tell you earlier. Every time there is a dispute, Hell comes into existence. To the one who is suppose to be yielding, which means you are not suppose to compromise on righteousness, but in

any other issue, you are suppose to be yielding and to the one who does not yield, Gehenom cleaves itself to. That is what the message is. Hell will cleave to you. What does that mean? You will be upset, you will be distressed, you will be nervous, you will have anxiety, because you have not yielded. Hell cleaves to you. That is the dispute that ends in the manifestation or the coming into existence of Gehenom. Then if you still do not yield, it cleaves to you and you cannot get rid of it even if you want to. That is called wormwood judgment according to the Doctrine of Christ.

Now we are told in paragraph 50 that there is another kind of dispute and I did touch on it in Part 1. There is a dispute of love. There is a dispute that ends with a positive ending to it. There is a dispute where both parties desire the truth, a dispute where both parties truly desire peace more than they desire that their own pride should be justified. Where the parties want truth and peace and to glorify God more than they want to be righteous in front of other men and in front of themselves; that is a dispute of love. The Zohar calls it a dispute of love. We are told another dispute was settled according to that which is above. In other words, that which is below is Gehenom. Gehenom ended the first dispute. Either one or both parties would not yield to righteousness and Hell came into existence and that ended the dispute. The both parties separated, nothing was resolved, there was no closure and Hell was manifesting. What does that mean? Just waiting to raise up the dispute again because Hell hath fury. Hell hath fury. It rises and falls, but it is always there just waiting to get risen up, waiting to get stimulated, waiting to get stirred up at the slightest opportunity. I want to tell you that one of the major manifestations of Hell is pride because if you have a problem with pride, it will keep you in Hell continuously. Every moment that you think you have finally found peace, something will offend you, something will hurt you. You will find the need to justify yourself for some reason and Hell, which is cleaving to you, will rise up and ruin your relationship, ruin your day, ruin your night out, ruin that moment. Hell is a thief.

Now we are addressing the dispute which is from above, the dispute that is controlled by heaven. Who is heaven? Can anyone tell us who heaven is? Or by love? I think the word in the Zohar is love. Well, I will say heaven. Can anyone tell us who heaven is? According to the Zohar, heaven is Ze'ir Anpin. Who is Ze'ir Anpin to the Christian church? Who is He? What is his name? What does the

Christian Church call Him?

COMMENT: Christ Jesus.

PASTOR VITALE: Yes, Christ Jesus. Ze'ir Anpin is the son and Christ Jesus. The dispute that comes from above is a dispute for righteousness' sake. It is a dispute to cover your sins. It is a dispute to put Hell down in the pit and seal it down there forever. We see that the motive that raises up the dispute is very important. It is pride that raises up the dispute from below and it is righteousness that raises up the dispute from above. The fruit of the dispute from below is Hell to everyone concerned, but the fruit of the dispute that comes from above is peace and joy and truth and life because that dispute which comes from above destroys the sin that rose up the dispute.

Another dispute was settled according to above, a dispute that rose and did not come down and was based on decency, was that dispute which arose between Shami and Hilo. Now I felt that I wanted to do a little research about that. Let's just read what this says here and then I will try to give you some insight into Shammai and Hillel. Shammai was an aspect of the left on high. Who's the left on high?

COMMENT: Binah.

PASTOR VITALE: Yes, that is correct. Binah is the left on high. She's the judgment that comes from the highest plane and her judgment is mixed with mercy, but also with wisdom. Her judgment is mixed with wisdom. She explains it to you and what you are doing wrong and she tries to help you to agree with her so that she doesn't have to just bomb you into smithereens. She comes to you with wisdom asking for your cooperation.

Let us reason together saith the Lord. I do not want to bomb you. I do not want to see Satan have legal ground to give you the sowing and reaping judgment. I do not want to see you hurt. Come, let us reason together. Come, let us face the spirit of truth. Multitudes, multitudes in the valley of decision. Will you face the truth or will you hold on to the lie so that your pride can be perpetuated? If you face the truth, your sin will be removed from you and you will draw closer to me saith the Lord. If you hold on to your pride, Hell will descend upon you because Hell is the judgment of sowing and reaping. It will not please me saith the Lord, but I will not interfere with righteous judgment, whether it be the judgment with wisdom or the judgment without wisdom because no sin shall go without a

response saith the Lord. Surely your sin will find you out and every sin will have a just recompense and that is the law, saith the Lord, and I will not break it. The only question is, will that recompense come with wisdom and mercy or with harshness and destruction? The choice is yours, saith the Lord, the choice is yours. Multitudes, multitudes in the valley of decision. Come, let us reason together. Be reasonable, saith the Lord. Reject the lie and believe the truth that we might fellowship, for how can two walk together, saith the Lord, if they are not in agreement? I will not yield to your lie, saith the Lord. You must yield to my truth.

Shammai was the aspect of the left on high. Binah is judgement with wisdom, while Hillel was the aspect of the supernal right. The supernal right; my guess would be that would be Chokmah (wisdom.) I am not asking you because I am not sure myself, but I would expect it would be wisdom. The Holy One, blessed be He, intervened between them and approved of them. The dispute that rose and did not come down, but was based on decency, was between Binah (understanding) and wisdom. Isn't that interesting? The Holy One, blessed be He, intervened between them and approved of them. This means that the differences and arguments between Shammai and Hillel reached them from the central column of above, which is the secret of the Holy One, blessed be He. This was a dispute for the sake or the name of heaven. The heavens and Ze'ir Anpin reconciled the dispute to establish both of them and because of this their illuminations continued to exist. Let us try and understand what's going on here. I looked up these two names in the King James Translation and I did find them. I did find the name Hillel. Hillel was a judge of Israel. That name can be found in Judges Chapter 12 verses 13 and 15. There is no information about him other than that he was the son of so and so and he was a judge. There are two Shammiais. The first one can be found in 1 Chronicles 2:28 and also verse 32 and 44 thru 45. Then it is also in 1 Chronicles 4:17. I think they are two different Shammiais.

Again, all that we have is that they were the son of genealogy. I suspect that this Shammai and Hillel were not the names found in the King James. I scanned in the Zohar to look for these names and this is what I found. Well basically, let me tell you this first. What I found was that Shammai and Hillel had a dispute over the law. They had two different opinions on the law. Just like we

have different opinions on doctrine, these two men were great Hebrew scholars that had a difference of opinion over the law. As I have told you many times, when two people that are in the Spirit of Christ, have a difference of opinion over doctrine, what they are suppose to do is talk it through. Your pride is suppose to be put down and completely paralyzed. In a dispute over doctrine, what is the only way to bind up your pride? What attitude manifesting in you will put your pride in the bottomless pit? Does anybody know? A desire for what?

COMMENT: Truth.

PASTOR VITALE: Yes, the desire for truth is the highest pursuit. You cannot lie to yourself, you see. If your true "true" desire is for truth, then you will yield to every reasonable statement from your opponent. You will consider everything they are saying. You will taste it and you will chew on it and you will say, maybe this is true. If it is true, I will yield to it because the truth is more important than my pride or that I look good in front of men.

See, when you have this attitude, truth will cleave unto you and we are suppose to be able to talk to fellow Christians and talk to Hindus, talk to Buddhists. We are suppose to be able to talk to anybody that can hold a reasonable conversation on spiritual philosophy and we are suppose to listen to what they say and understand what they say and have a true creative response to what they say. When you have two men doing this, this dispute will result in spiritual truth and growth for both parties and this is the dispute which is from above. It is a dispute that arises out of the pursuit of truth. The dispute from below arises out of the pursuit of pride and self justification and selfishness and self gain. We cannot live that way; we die, you see. Hillel and Shammai had a dispute over the law and we are told that the Lord honored them both because maybe they were both right. I tell you all the time, two people can both be right. See, in this hour, nobody's doctrine is perfect. If two people are having a conversation and the spirit of truth is the prize for both parties, the end of this dispute can be a revelation that is different than both parties had when they first entered into the dispute because both will learn from the other and grow and come out with a whole new product or a whole new idea. See, when the spirit of truth is what is driving you, only good can come out of it.

Additional revelation, additional understanding, spiritual maturity, benefits everybody for the whole household of God. This is

what the church has to arise into because the church is very immature today. This immaturity is also in the sons of God. We must ascend above personal protection and personal self gain and personal justification if we want to move into the ministry that we are called to. You see, you cannot be judging righteous judgment when your primary motive is you. The Lord will not let you do it. You have to be a righteous judge. We're called to be righteous judges and there is nothing higher than the truth. The only way you could pursue the truth is through the mind of Christ.

I did find a couple of paragraphs in the Zohar that I thought you would find interesting. I think I have to take back what I said earlier. I do believe the Hillel and Shammai spoken about in the Zohar are the Hillel and Shammai that we find in the book of Judges and in I Chronicles. I am sorry that I did not write down the portion of the Zohar that we are about to deal with. If there is a Part 3, I will have the citation for you at that time. I know that it was Volume 3 of the Soncino Zohar and that is the only Zohar that I have on disk. This passage tells us that Shammai and Hillel were not in a dispute. They were in agreement and the two of them challenged another person who was doing the Aramaic Translation of the Pentateuch. That is a part of the Scripture. They were rebuking him for his translation. They raised up a dispute for righteousness' sake. You might say they were defending the Word of God. This is their explanation. Let me just give you this in advance so you could follow this. Their explanation was that there are different grades of understanding. Now I do not know if it says four grades right here, but we know from other studies that there are four grades of understanding of the Scripture. The parable understanding, like the King James Translation, is free to anyone in the world. It is translated into all kinds of languages and there is no secret about it. It is open for everyone. There are mysteries in the Scripture that are just for the initiated. What does it mean to be initiated? It means that you are a disciple. That is what it means to be initiated, that you are being initiated into the mysteries of God. This is not for everyone.

According to the language of the Zohar, it is not for the uncircumcised. Now I do not really know what the Zohar believes here. I can just tell you what I read, that Shammai and Hillel demanded that this man, Onkelos, the reputed translator of the Chaldeaic version of the Pentateuch be circumcised. Chaldeaic is the adjective of the noun Chaldea and Chaldea was, I believe, an

area in Israel. I know my dictionary is the Hebrew Chaldea Lexicon. The language of Chaldea is very close to that of Hebrew. This man's name sounds Greek to me; Onkelos, the reputed translator of the Chaldeaic version of the Pentateuch. This man was translating the Hebrew word into another language and Hillel and Shammai opposed him and said you have no right to be doing that unless you are circumcised. Now they may very well have wanted him to be physically circumcised, but we know that there is a spiritual circumcision of the heart. This account in the Zohar is about the righteous dispute that was started between Hillel and Shammai and this gentleman, Onkelos, who it sounds to me, was translating the Scripture into Greek and he was an uncircumcised man, according to Shammai and Hillel. Maybe the man was a Christian who had the Holy Spirit. I do not know. According to the Zohar, he was uncircumcised and Shammai and Hillel started a controversy with him, demanding that he be circumcised before he did this work. The Zohar tells us that the Lord honored Shammai and Hillel.

I would just like to read this passage to you because it definitely applies to us. In this hour there are very few Christians that are being initiated; very few. All that I could tell you is for the first five years of my ministry, I prayed frequently to meet other people in my position and the Lord has not brought anyone to me. We're now thirteen and a half years in this ministry and the only people that I know that are being initiated are the people that study under me. I have not met another leader teaching a true doctrine under the true Spirit of Christ. This is the new move of God. It has to start somewhere. It will not always be like this. Maybe there are other pockets of initiates that the Lord chose not to introduce me to. That is a possibility also. There are very few Christians being initiated into the mysteries today and you cannot go on into the mysteries with your carnal mind. That is what Jesus was talking about in the parable of the young man at the wedding feast without a proper garment. The Lord will let you stay until a certain point and then you will be cast out. If you are sitting in these meetings listening to this philosophy, to this Holy Word, with your carnal mind and you are not moving forward, working with me to defeat that carnal mind and raise up Christ, the day will come (I will not do it) the Lord Jesus will cast you out. You have got to renounce your carnal mind if you want to go on. We know that the circumcision that we are reading about now is the circumcision of the heart. Your carnal mind must be cut off of

your heart so that Christ Jesus can stand up and rule from your heart center.

Now here is the controversy. These are two characters that are having a conversation in the Zohar. Rabbi Elazar once said to his father, we have learned that it is forbidden to teach the Torah to a heathen. Brethren, if you answered an altar call and even if you have the Holy Spirit, you are a heathen. Do you hear me? You are a heathen. You have to have the mind of Christ and be living out of the mind of Christ to not be a heathen because the carnal mind is guilty of every evil work. The carnal mind is unclean. That means your sins have to at least be confessed. You cannot be walking around saying you are innocent. You will hurt yourself. You are damaging yourself in everything that God wants to do with you and through you, by maintaining your innocence. All that you are doing is advertising or wearing a big sign saying I am not circumcised. We have learned that it is forbidden to teach the Torah to a heathen. Now this is not talking about the surface language. This is talking about the mysteries. It is forbidden to teach the mysteries to the uninitiated or to the uncircumcised. If you are not circumcised, you are a heathen.

The companions in Babylon have well connected this rule. Who are the companions in Babylon? That is Israel. It is talking about the Israelites in Babylon. It is talking about the Israelites that are in their carnal mind. The companions in Babylon have well connected this rule with the text, He has not dealt so with any nation. What does that mean, He has not dealt so with any nation? He hasn't given the mysteries to the other nations, just to Israel. Now we are talking about spiritual Israel here. In the preceding verse, why after seeing, He showeth His word unto Jacob, does it add His statutes and His judgments to Israel? God shows His word to Jacob, but He shows His statutes and His judgments to Israel. You see, He doesn't give anything to the heathen. It doesn't say it here, but I am telling you, He gives the surface of the word to the heathen and He gives the word to Jacob and His statutes and His judgments or His law to Israel.

He replied, Elazar, God has given this holy celestial portion to Israel and not to the nations, not to the uncircumcised. Israel, themselves, are in two grades corresponding to the two grades of the Torah, the disclosed and the undisclosed. The church is in two grades, the carnal and the spiritual, those who have the Holy Spirit and those who have Christ and are living out of Him. In this hour the

Lord is winking at some of the Christians who have Christ, but are not living out of Him. He is still working with you. Brethren, I am not in the threatening business, but I am telling you that you must yield to the word and the spirit of the Lord or you will be one of the virgins that does not have oil because the oil is Christ Jesus and if you are living out of your carnal mind, you do not have oil and the door will be closed upon you. I tell you this because the Lord wants you to have oil. I am not threatening you. I am saying, please get oil. Please submit to the Lord and let Christ arise in you.

There are two grades of the Torah in Israel, the disclosed and the undisclosed, the surface and the mysteries. To all who have been circumcised and stamped with the holy impress or the holy mark, we impart those things in the Torah which are on the surface. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah, which are on the surface. The letters and the plain contents; the letters and the plain contents and the precepts and no more. This is indicated in the words, He telleth His words to Jacob. Jacob gets the plain contents, the surface literal meaning. If the Israelite (talking about any individual Israelite - that is us here) rises to a higher grade, then He tells His statutes and His judgments to Israel. If you are sitting here and you do not want the statutes and the judgments and all you want is the word, the day will come that you will have the desire of your true heart. You will backslide out of here and have only the word. I am not trying to scare you. I am just telling you the truth. You cannot go on with the mysteries and not accept the exposure of your sin nature and the laws and rules of proper behavior. The mysteries go along with being a highly disciplined person who wars with his sin nature continuously and you cannot do that unless that sin nature has been exposed to you. By saying that you will not face the truth about your sin nature and you will not yield to the laws and the rules, whether your conscious mind understands it or not, what you are saying is, I do not want to go on. I want to stay right where I am with the Word only and you will close the door on yourself. The Lord is not closing the door on you. The Lord is not locking you out. You are not being prepared and when everyone else goes up, you will not go because you will not have any oil, because the oil is Christ, who is buried under your carnal mind.

The Lord, He telleth His words to Jacob. That is the carnal man. If, but if, "but if" the Israelite rises to a higher grade and there

is no promise that you will rise to a higher grade. Let us go on to perfection "if" the Lord permit. There is no promise that you have to go on. There is no such promise. It is a privilege that you have to earn by obeying the rules and warring against your sin nature. If an Israelite rises to a higher grade, then he has His statutes and His judgments to Israel. These are the allegories; an allegory is a parable. These are the allegories of the Torah and the hidden paths, "the hidden paths, the hidden paths" of the Torah and the secrets of the Torah, which should only be revealed to those of a higher degree, "a higher degree" a higher degree; an older student. Does that mean I am better than everyone that is not of a higher degree? No! We are all equal before God, but everybody is not qualified to be initiated into the mysteries. There are prerequisites to be initiated into the mysteries. There are things you have to do. There are things required of you and you cannot go on without permission.

These are the allegories. What are the allegories? We're talking about the mysteries here. These statutes and judgments that are given to Israel, the spiritual Jacob, these are the allegories of the Torah and the hidden paths of the Torah and the secrets of the Torah, which should only be revealed to those of a higher degree. The higher you are, the more responsibility you have and the higher you are, the more required you are to set an example for the younger brethren. To impart even a little letter to one who is not circumcised is like destroying the world and repudiating the Holy Name of the Holy One, blessed be He. Well, this is the Sefirotic way of saying that to give these mysteries to someone in their carnal mind, destroys the world because the carnal mind will use them for evil, even if the person doesn't intend that, simply by misunderstanding the intention of the mystery, which is the Scripture. When your carnal mind thinks the error, she thinks destruction into the world. Hence, it is written, this is the law which Moses set before the children of Israel and not before other peoples. Other people can do these things, but you, Israel, cannot. That is what the Lord said to Israel. Other nations can do these things. Other nations can eat unclean food, but you cannot. Therefore, the Law was given to the people by Moses.

Peace be upon the fathers of the world, Hillel and Shammai, who thus dealt with Onkelos, who is the reputed author of the Aramaic version of the Pentateuch, and refused to impart to him any knowledge of the Torah until he was circumcised. Now my guess is

that this Onkelos was a Christian who translated the Pentateuch and probably translated it on the surface and these two judges of Israel, Hillel and Shammai, refused to give him any help or understanding in the Word believing they were doing a righteous thing. This is just another way of saying Hillel and Shammai wanted to put this man under the law and he was not under the law. See now, the very first thing taught to children, the alef bet, which we would say the A B C, the very first thing taught to children transcends the comprehension and the mind of man. You see, the spiritual things of God are beyond your human comprehension. Therefore, when a spiritual word is given to you, for you to respond by saying I do not see it that way, it is the height of pride, which is sin.

Your human mind cannot understand the things of God. It is incapable of understanding the things of God. We see that even when the A B C's are taught to children, this transcends the comprehension of the mind of man and even of the higher and highest angels because the Holy Name is concealed in the letters. You see, you teach the children A B C, but the truth of the A B C's of the alef bet is that the Holy Name, the Tetragrammaton, YHWH, is concealed in these letters and it completely alludes them. They think they are just learning how to read bedtime stories. These letters, these Hebrew letters, contain the very nature and power of God. They are talking about even giving children a surface knowledge, just a surface knowledge. The people who go on to a deeper knowledge cannot be like the people of the world. You are shooting yourself in the foot. You are locking the door on yourself. The Lord is not locking you out. He wants you in, but you cannot be in without a wedding garment, you see. You cannot stay. Satan will force you out.

A thousand and four hundred and five worlds are suspended from the point of the alef. See, what it is saying is there is all this mystical knowledge associated with the alef bet and a small child begins to learn to read by learning the alef bet. They have no idea what they are touching. They have no idea what they are dealing with. They are looking at it in such a simplistic way. A thousand and four hundred and five worlds are suspended from the point of the alef and seventy-two holy names traced in their full spelling, which uphold heaven and earth. Upper and lower beings and the throne of the king are suspended along the stroke of the alef, while the mystery of wisdom and the hidden paths and deep rivers and the ten words all issue from the lower point of the alef. I do not even know what all of

this means. I have not gotten up to that yet in my studies.

In one letter, alef, there is all of these spiritual mysteries and the small child just takes the letter alef and thinks they have acquired all the knowledge there is by saying I know how to write the letter A or the letter alef and I know how to read it and I know how to recognize it and that is all there is to the letter alef. That is a child. An adult knows there is so much more. From this point, alef begins to extend into bet and there is no end to the wisdom that is here inscribed. Bet is wisdom. It is not just a letter B that the child writes. The child has no idea what it is playing with. Well, what is this saying? It is saying that this Kabbalah, this Zohar, we have no idea what we are playing with. Brethren, listen to me, this is the power of creation. In these letters, in this Zohar, in this Word, is the power of life and death. It is the power of creation. It is the power to give life. It is not just a book, it is not just a philosophy, it is not just because you like the revelation and it makes you feel good. We're talking about spiritual power in this Word and you can only go so far with it with your carnal mind and you will be locked out. It is not the Lord's will, but you cannot take your carnal mind into this holy place. You cannot! It would kill you, probably. You cannot do it!!!

Therefore; why therefore? Because the power of creation is in this Word. Therefore, the Torah is the support of all and the link that binds all in faith and he who is circumcised is attached to that link and he who is not circumcised is not. What is the link? What is the name of the link? Look, I am reading right out of the Zohar, but they are talking about the body of Christ. Listen! The Torah is the support of all and the Torah is the Word. Who is the Word? Jesus is the Word. Therefore, the Torah is the support of all and the link that binds all in faith. It is talking about the body of Christ. He who is circumcised is attached to that link. Why? Because you could only be attached to the body of Christ through Christ in yourself and if your carnal mind is covering over Christ in you, you cannot be a part of the body of Christ. This is not a law locking you out. This is like saying you cannot hold on if you do not have a hand. Therefore the uncircumcised of heart and mind cannot be a part of the body of Christ and eternal life is in the body of Christ. Jesus said, I am the vine and you are the branches and for eternal life, you must abide in me. Outside of me there is no life. You can read this Word and study this Word and maybe you can even talk about this Word, but if you are walking around in your carnal mind, you are a phoney because

the Word has not produced life in you. This Word is suppose to produce life in you. That means that this Word will start a dispute with every person, with every uncircumcised person, that is seeking to understand this Word.

For this reason the Lord will not let me preach if there is unconfessed sin in somebody's heart in this meeting. I will stop the preaching and have a dispute with you because you cannot come into this meeting unclean. I want to tell you that I had this message prepared before I had any idea whatsoever that sin was going to be revealed here. I did not have the slightest understanding or inkling of it until the words came out of my mouth and this was the message for today. If you think this is me and not God, you really have to reevaluate yourself, if you cannot believe that this is God speaking through me and that the Lord did this and that it was the Lord who started the controversy with you and that it was the Lord who had this message all planned for you.

No stranger shall eat of the holy thing. Of such it is written of the one who is not circumcised. It is written, no stranger shall eat of the holy thing. This is a Holy Word. No stranger shall eat of it and your carnal mind is the stranger. For an unclean spirit comes from his side and mingles itself with the holiness. Do you hear this? This is no law. This is no punishment. It is dangerous for you to expose yourself to this word when you are uncircumcised or if you are in sin. We had people here who were warned, do not pursue this if you are not going to tithe or if you are not giving your full tithe. It is dangerous for you to pursue this message if you are not giving your full tithe on the gross. This is not me wanting your money. This is for your own safety and health and your own preservation in this walk. It is not my word, it is the word of the Lord. If you think you are doing less than you are suppose to do and you are getting away with it, you are mistaken, because you are not. This isn't just money. If you are not giving all you should give and you think you are getting away with it, you are not. If you have not truly repented over something that I have pointed out to you, you are not fooling anybody. The Lord knows and I usually know. Just because I do not say anything, it doesn't mean I do not know. The Lord wants you to go through, but your sin will surely find you out and lock you out of this walk at some point; at some point.

It is written of the uncircumcised person, no stranger shall eat of the holy thing for an unclean spirit comes from his side; from the

side of the uncircumcised stranger, from the side of the man in his carnal mind. An unclean spirit comes from his side. Who's the unclean spirit? Who's the unclean spirit that comes from the side of the uncircumcised man? It is Satan. Satan is the spirit of the carnal mind. See, if your carnal mind is not circumcised, if your carnal mind is up and running and active, Satan is present in your thoughts. Satan is present in your decisions. Satan is present in your reasoning and she will mingle herself with the holiness. Who is the holiness? Christ Jesus is the Holiness. You have a mixture. You have the mind of Christ in you and you also have the spirit of Satan and a mixture is antichrist, brethren, and a mixture is death.

Blessed be the merciful one who has separated Israel from them and their uncleanness. Blessed is the merciful one who has separated us from our carnal minds and the uncleanness of our carnal mind. Praise the Lord. Any questions on this exhortation which was like just an add in to this message? We see that Hillel and Shammai raised up an honorable dispute, a dispute that came from above, a dispute that arose out of wisdom, saying you shouldn't do that unless you do this. Of course, I do not agree. If this man, Onkelos, was a Greek Christian, I do not agree that he should not have translated the Pentateuch. We are coming from a point of view of the Jew. They thought they were doing the right thing, a dispute for a right motive. We see that Shammai was the aspect on the left. That was Binah (understanding) while Hillel was the aspect of the supernal right; that is Chokhmah (wisdom) and the holy one, blessed be He, intervened between them and approved of them. That means there was no controversy. It means that wisdom and understanding were in agreement. Binah on the left and Chokhmah on the right were in agreement when they opposed the translation of the Scripture by an uncircumcised man. Praise the Lord. This means that the difference and the arguments between Shammai and Hillel reached them from the central column of above, which is the secret of the holy one, blessed be He.

Who is the central column? Can anybody tell us?

COMMENT: Tiferet and Yesod.

PASTOR VITALE: Well, you 've got the right positions, but we say Ze'ir Anpin. Ze'ir Anpin is the central column. Ze'ir Anpin is the Partsuf. Tiferet is the Sefirot. Ze'ir Anpin is the Partsuf and Yesod is his male organ. Ze'ir Anpin is the central column. We see that this means that the differences and arguments were between Shammai

and Hillel, but the central column reconciled them so that they could go as one man to the uncircumcised. See, if you are truly in Christ, if the two people that have a dispute are truly in Christ, there will be a spirit of reconciliation that comes from the Lord Jesus. If you walk out of here looking like the issue is resolved, but it is not resolved, you are walking out of here with a lie in your heart and a lie in your mind and an offense unto God. Because every dispute between two believers in Christ must have a resolution that will satisfy both parties. If you walk out of here without a resolution, it means you are not in Christ. I tell you the truth. Your pride, your pride is revealed.

We also see that the central column from above, which is Ze'ir Anpin, is the secret of the Holy One, blessed be He. We see that the Holy One is Ze'ir Anpin, also called Adam. Now it talks about the central column from above. Is there a central column from below? If there is, who is it? Who is the central column from below?

COMMENT: Malkhut.

PASTOR VITALE: Yes, Malkhut is the central column from below. She is the physical expression of everything that exists in the higher planes where Ze'ir Anpin is. You see, in this world, if you look at a piece of earth or if you look outside my house, the roots of the trees and the plants are underneath the earth, but not so in the spiritual plane. See, we are the spiritual plants growing in the earth in the physical world, but our roots are not in this ground that is underneath our feet. Our roots are in the world above. We're growing upside down. Things are backwards from the spiritual world to the physical world. Our roots are above. Nothing happens in this world that does not come from above. No word is spoken, no thought comes forth, no action happens, you do not forget anything, unless it is ordered from above. Paul says, this is the stage where the thoughts from higher beings that are above are acted out.

Nothing happens here that is not initiated above. Everything, every good thing, every accident, every disease, every bad thing, is the fruit of something that has taken place on a higher plane of consciousness. Now you may have heard that if a father or a husband is not right with God, his whole family pays the price. His wife and his children are under the same judgment that that man is under and so it is with spiritual things. This creation is the offspring of the serpent. She is in every one of us and lives through every one of us. She originates or generates the thoughts that first arise in the unconscious part of our mind and the serpent is under a judgment of

death. Therefore, we, who are the expressions of the serpent are under a judgment of death, but, praise the Lord, we have a way of escape. We can run into the Holy City and hide behind the High Priest, the Lord Jesus. In order to get into the Holy City, you have to admit you did something wrong. Why would you run into the Holy City if you do not think you did anything wrong? Brethren, that is the definition of a fool. I do not mean to hurt your feelings. I am telling you the scriptural truth. It says in the book of Proverbs, a fool sees judgment and destruction coming and just keeps on walking down the road. He doesn't even run and hide. Foolishness is pride; it is a curse.

This was a dispute for the sake or for the name of heaven and the heavens and Ze'ir Anpin reconciled this dispute to establish both. He reconciled this dispute to establish both of them. He added something. Both were right. All you need is that little piece of understanding. They were both men of God. Because of this, their illuminations continued to exist. This dispute is like the work of creation. Their illuminations continued to exist. Those words are an amplification. I have an amplified Zohar here which means that the modern day translator added them. I believe the man is dead, but he lived within the last hundred years. This work was done within the last hundred years in Hebrew and it is just been translated. He added these words; but their illuminations continued to exist. I do not know whether he means their work continued to exist or their spirit continues to exist. I am not sure what he means. This dispute is like the work of creation. The work of creation, brethren, that is creative power. We're talking about power; power, power, power. The work of creation is power.

This dispute is like the work of creation. Remember, the work of creation is the battling of the left side against the right side and the ultimate reconciling of the two in the center column. See, that dispute must be resolved in peace. If a dispute is not resolved in peace, the Lord is not satisfied. It must be dissolved in peace and righteousness. This dispute is like the work of creation. It is similar to what the central column achieved for the sake of establishing the work of creation. What does that mean? It is similar to what the central column achieved for the sake of establishing the work of creation. What did the central column achieve? The central column reconciled the left and the right in a balanced central peace, not a false peace. The only true peace is the peace that completes the left

side. The left side, the aggressive side, must lay down with the lamb. The lion must lay down with the lamb in peace and that is the work of the central column.

Korah denied the establishing of the work of creation. Korah denied that the spirit of reconciliation was present. He would not yield to Moses and he denied that the dispute was towards the heavens. You see, when you fight with me over a spiritual issue, you are denying that I am the mouthpiece of Christ Jesus to you. You should be afraid to fight with me. I am the physical representation of the Lord to you. You should have fear of fighting with me. Only Leviathan, who is fearless, would argue with me. It is nothing less than foolishness. We see Korah denied that Moses had the spirit of reconciliation and the word of the Lord. He denied that Moses was the representative of the Lord to him. He denied that Moses was the reconciling column and Korah wanted to deny the principles of the Torah, which is Ze'ir Anpin or which is Christ Jesus. He wanted to deny the principle of the Torah which says peace; yield, yield to the authority, yield. Korah would not do this. Assuredly, this dispute and denial was the result of the efforts of Gehenom. Gehenom was already in Korah and raised up a dispute and denial of Moses' authority, of Moses' ability to bring reconciliation and peace through submission to the authority. This happened because Hell was present, was already present in Korah. What that means is that pride was risen up in him; pride and rebellion. Gehenom's power of judgment cleaved to Korah and he to it. Korah was in agreement with the pride and rebellion within himself. Thus, Korah fell into Gehenom. Wake up, wake up; you are in danger.

Verse 51. The secret appears in the Book of Adam. When darkness was aroused to take control, when Gehenom was aroused to take control, when pride was aroused to take control. We now see the word of the hour here is that when pride rises up, it is for the purpose of taking control, taking control of the authority. When darkness was aroused to take control, it emerged in all its might and created Gehenom and Gehenom cleaved to it in its dispute. Pride rose up and Hell cleaved to pride. As the anger and the might of the Gevurah were calmed down; I believe they are the manifestations of harsh judgment. As the anger and the might of the Gevurah were calmed down, the dispute was aroused in a different manner as a dispute of love; as the disturbing influences were calmed down. Listen, I do not know how it could say this about Korah. As the anger

and the might of the Gevurah were calmed down, the dispute was aroused in a different manner as a dispute of love. I do not understand this. The secret appears in the Book of Adam.

I cannot see how this is talking about Korah. It may be speaking in general. What it is saying in the language that we are familiar with is, that what might start up as a dispute, when the anger of your dispute is calmed down because the authority is speaking with the Spirit of Christ, the nature of the dispute changes from the sowing and reaping judgment to the white throne judgment. That is what it is saying in the language that we are familiar with. The dispute that will not be resolved is a dispute from below and it cleaves the party to Hell. It cleaves the rebellious party to Hell.

If the Spirit of Christ comes in through the authority and calms down the anger of pride, it is possible that the dispute will be ended in love. That is the grace of God to send someone who represents the middle column to you because every authority does not represent the middle column. Every authority in the church world today is not matured to that point. There are two kinds of disputes, one at the beginning and one at the end. This is the path of righteousness which is hard in the beginning because it is full of suffering, but it ends in peace. This is the path of righteousness. It is full of suffering at the beginning. Looking at your sins, facing your sins, admitting your sins, struggling with your sins, is hard and painful. If you are truly pursuing righteousness and truth, the end of it is peace because the only true peace, brethren, is through the weaving together of your left and right side. That is the only true peace and you will never experience peace on the outside if you do not have peace on the inside. The only way you are going to have peace on the inside is by Christ rising up from underneath your carnal mind and covering it and taking full authority over it. That is the only true peace.

Korah, being the left side, was the beginning of the dispute between the right and the left, which was full of anger and fierceness. Each wanted to diminish the illumination of his neighbor. I believe we went over this in Part 1. Moses was in error, but not as much error as Korah because Moses did have the authority, but this is the reason Moses did not enter into the promised land because he was not the middle column with Korah. He rose up; well, I do not know about Korah, but when he hit the rock, with the people in general, Moses failed to minister the white throne judgment and the reconciliation and the peace of God in the face of all of these people attacking him with their carnal mind. He failed to do it and that is why

he did not enter into the promised land. He rose up on the right side. It became a personal issue for him. Moses wanted to win for his own pride. From this dispute between the left and the right, Gehenom emerged and Korah cleaved to Gehenom. Do you know what that is saying? It is saying that Gehenom did not have to cleave to Korah. If Moses had taken the victory, probably Korah would have been saved. It is a tremendous responsibility to have authority over people and minister righteous judgment to them. You really do have the power to save their lives. You, who are in authority, if you lose it because you are just human and you are not in perfection yourself, if you lose it, they lose it. Therefore, it behooves all of the disciples and all of the congregation to not only pray for your pastors and for all of those in authority; the President of the nation, the police and everyone in authority. It behooves us to pray for them because if they go down, we lose our cover. To dispute with them and fight with them is totally unacceptable to God. To dispute and fight with any legitimate authority is the sin of pride and rebellion.

Shammai was also the aspect of the left, but at the end of the dispute between the right and the left, when anger was forgotten and the dispute of love was set in motion so as to receive approval from the heavens which is the column which settles the dispute. What is this saying? It says the dispute between Moses and Korah was ended with Korah descending down to Hell and having Hell cleave onto him. I do not know that Korah died physically. Maybe he did, maybe he did not. I wouldn't argue with you, but he definitely died spiritually. The earth that opened up that he fell into was his carnal mind. Korah's Christ mind fell down under his carnal mind and he died spiritually. That was the end of the dispute. Korah was put out of the congregation. With Shammai and Hillel, the dispute was solved through the spirit of reconciliation and the pursuit of the truth and the two of them yielding to truth and righteousness and that is the dispute of love.

This is the secret of the verse; let there be a firmament in the midst of the waters and let it divide. This is the first dispute aroused by anger and force in which each wanted to overcome and annul his neighbor. The Holy One, which is Ze'ir Anpin or Adam or Christ Jesus; He wished to nullify the dispute and Gehenom was aroused until the anger and aggressiveness cooled down. Gehenom was aroused until the anger and aggressiveness cooled down. What does it say about the anger of a king in the Scripture? Does anybody know? Soft words cool the anger or calm the anger of the king. You wouldn't want someone in authority to be angry. Noah was an

authority over Ham and got angry at Ham and cast him and his descendants down to Hell. There is power in an authority, even when that authority is out of order and angry. There is power in that authority and it is just plain foolishness to stir up the wrath of the king. Anyone in authority, a husband over a family, a pastor over a congregation; they are all kings to whoever is under them. Only foolishness stirs them up and fights with them. The Scripture calls that a woman who tears down her own house.

This is paragraph 53 page 258. This is the secret of the verse; Let there be a firmament in the midst of the waters and let it divide. This is the first dispute, the first division, aroused by anger and force in which each one wanted to overcome and annul his neighbor. The Holy One, blessed be He, wished to nullify the dispute. This dispute is talking about the separation of the light of the Ayn Sof. You may remember me teaching you that the light of the Ayn Sof is perfectly woven together. This is the perfect peace, the only true peace that comes from the complete weaving together of the left and the right and the fruit of that complete weaving together is complete nullification of the anger of both sides. The Ayn Sof desired to have a visible creation. See, the Ayn Sof is invisible. We do not even know what He is made of. He is only called light. His essence is only called light once it enters into the empty space. We do not even know anything about the Ayn Sof. We cannot see Him. He is totally beyond our comprehension. We know that He is perfect peace. In order to make a visible creation, this essence of the Ayn Sof had to descend and as that essence, which becomes light inside of the empty space descends, it becomes more and more tangible. It becomes more and more solid and it becomes more and more visible. As the light of the Ayn Sof descends, it becomes more and more visible, but it also becomes more and more separated. The completely woven together left and right side not only produces perfect peace, it produces, at least on high, an invisible essence.

The descent of the light of the Ayn Sof produces two effects, at least the two that we see now. The light becomes more and more visible and ultimately comes to the point that it could take a form and the light also unravels and left and right are revealed. See, in the Ayn Sof, left and right are not revealed. There is only one; the Ayn Sof is indivisible. He is a unity. This violence or this anger of the first dispute; this is the first dispute aroused by anger and force in which each wanted to overcome and annul his neighbor. This is what happened as the light of the Ayn Sof descended. The left and the right separated and both desired to dominate and therefore a dispute

aroused. Brethren, we are talking about the foundation of the nature of fallen man. This is where all the anger and the rage of fallen man comes from. The dispute between the left and the right side within each of us and throughout the whole world is manifesting. That is why we need a Savior. We need a central column who will reconcile our left and our right side and produce perfect peace in the midst of us. What we see outside of us is an expression of what's inside of us. All the wars and the fighting and the arguments, it comes from a disputing left and right side in the midst of us. It is in the midst of all people, some a little more and some a little less. This is the first dispute aroused by anger and force in which each one wanted to overcome and annul his neighbor.

Now the Holy One, blessed be He; that is Ze'ir Anpin, who we know as Christ Jesus. The Holy One, blessed be He; now of course, He wasn't Christ Jesus at this time of creation. He was Adam. We would say either Ze'ir Anpin or Adam. The Holy One, blessed be He, wished to nullify the dispute. What does it mean, He wanted to nullify the dispute? He wanted to reconcile the dispute, but He wanted to stop it through a simulation or integration of the left and right side in the middle position. You see, if the right side subdues the left side or if the left side subdues the right side, it is not a permanent peace because it is just a matter of time until the defeated side rises up and starts another war. There has to be an integration of the two sides in a central position for there to be true peace. The Holy One, Ze'ir Anpin or Adam, wished to nullify the dispute, nullify it by assimilating the two sides as one balanced central position. Therefore, Gehenom was aroused until the anger and aggressiveness cooled down. Well, why was the anger and aggressiveness cooled down? Because it was Ze'ir Anpin's intention to reconcile the two. Ze'ir Anpin must have caused the anger and the aggression of the left side to calm down. You see, for those of us who are in authority, it is our position to be the middle column. We are to be Christ Jesus to all warring factors, which means there is no right side that is warring. There is only the left side that is at war. If the minister who is truly a manifestation of Christ Jesus in this hour, ministers the wisdom of Chokhmah and the understanding of Binah, ultimately that anger and aggressiveness will cool down unless the person is reprobate, you see.

Now with Korah, I think Moses did manifest the middle column, but Korah was reprobate. He would not back down. After Ze'ir Anpin cools down the anger, then it is written; Elohim made the firmament and divided. This division is the dispute carried with love

and friendship which supports the world. I am going to try and explain this and then we are going to have to quit here. I am not going to another tape. This division, as I just explained to you, which is inevitable, as the light of the Ayn Sof descends into the lower planes where it can be seen and ultimately become apparent or visible in forms or be formed into forms; this division is the dispute carried with love and friendship which supports the world. This division from integration to left and right, is the dispute, but when it is carried with love and friendship, when the person on the right manifests Christ Jesus and has a motive of true love and friendship towards the left, not a desire to beat the left into submission and win for its own pride sake, this supports the world. Now that is not talking about the physical earth. It is talking about the world that is the person that is manifesting the left side because they are killing themselves, you see. To be a manifestation of the left side and be the one that raises up a dispute and a controversy, you are committing spiritual suicide. When the person who manifests the right side or who represents the right side does not seek to beat the left side into submission, but manifests the love and friendship of Chesed, this world, this rebellious world, is supported. It doesn't die. We will pick up here, Lord willing, on Part 3. I am sorry to end it here, but it is just a little too late to go on. God bless you all. Goodnight.

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