

Christ-Centered Kabbalah

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TRANSCRIPT OF MESSAGE #640 - Part 1

THE RED HEIFER

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PRAYER

Father in the name of Jesus, we just break all of the curses coming against this ministry and against this message, and of course the ftp site is for the believers, for the members of the ministry, so we rebuke all division and antagonism towards the members of this ministry and towards the personal aspect of the ministry in general.

We break the power of that energy, and we lose wisdom to the technicians and to the programmers that are working on the upgrade of our internet service provider, and we ask you Father to please honor these prayers and do whatever is necessary to release our ftp site, for the believers who would like to hear these messages or if they are hearing them on the telephone, to review them.

Aside from that, we do business through the ftp site, the transcribers have to download the messages and it is just one more irritation, so we thank you Lord for the victory in Jesus name, Amen.

Some of you may know that I am taking a course at a local synagogue. It is just very interesting to hear their take on it. For years now the ministry is 21 years old, and we have never, well we had one visiting minister which, the only reason I invited him was because he used mind control on me years ago and I did not realize what was happening.

The Lord has never sent visiting preachers here, because nobody that I have known has been able to preach on the level that the Lord has given me to preach on, but I have found

and apparently Xxxx has been touched by a particular Rabbi also, if the Rabbi is anointed, they have very deep insight into the Old Testament, and first of all, if anybody wonders, over the years some people have said, Sheila, why are you so in to the Old Testament? The answer is that you really cannot understand the New Testament unless you understand the Old Testament.

The more I study the Old Testament, I understand the New Testament, it just really enlightens me and it really enhances me. That is why I am focused to a large degree on the Old Testament, although we definitely do and have taught on the New Testament also. There is nothing new in the New Testament, the problem is that the connection between the Old Testament and the New Testament is not understood by most people and the biggest stumbling block, I am sorry but the more carnally minded you are the bigger the stumbling block, that the people that cannot reconcile the two, they cannot reconcile Jehovah the God of war and all of the strong punishment in the Old Testament with Jesus, the God of peace.

As I have been teaching you here for years, that if ever there is an apparent contradiction between two different aspects of the Scripture, the problem is there is a third reconciling factor, this information that you do not understand, that it does not necessarily mean one is wrong and the other is right, you need additional information to put them together. The additional information about the Old and the New Testament is that Jesus the God of peace or the grace that He brings, let me phrase it that way, the grace that Jesus brought was a conditional grace that was only for a specific time period, and most Christians, I can hear them screaming right now, No it is forever and ever.

The grace that Jesus brings is forever and ever when that grace finds place in you and internalizing itself in you and does its work in you. What is the work that grace is given to do, the work is to destroy your sin nature. Grace, another word for grace is amnesty, grace is amnesty.

You have all heard about amnesty on your taxes, what does that mean? If amnesty is granted on your taxes, does that mean you will not ever have to pay income taxes again. It means that if you have gotten in trouble, and you have not filed taxes for four or five years, there are penalties associated and interest on the money due, that has been rescinded, if you did not file your income taxes for five years and grace is granted to you, that means you do not have to pay the penalties and you do not have to pay the interest.

I am not even sure about the interest but at the very least, they are not going to put you in jail. Maybe that is not even true, maybe you still do have to pay the penalties, they are just not going to put you in jail. I am not sure of what the terms are, but when that period of amnesty is over, you have to start paying your taxes again.

Jesus came with a period of grace, He came with grace while He taught the Jews and whosoever will come, the Gentiles, whosoever will come, which we are finding out in another study, a lot of those, whosoever will turn out to be members of the natural Israel, but that is not our message today.

If the 2,000 years of grace for the instruction to go forth, that the blessings of the Old Testament that came to Israel under the law, have to be internalized in the individual, for those blessings to become permanent. The Lord is not going to bless Israel or the world indefinitely for doing rituals. The ultimate goal of grace is that we should not be destroyed because of sin, while God is teaching us what we have to do to be delivered from sin.

Of course we have a part in it, but basically He has to do the work, so we have, and I have told you previously, there are two aspects of grace, the first aspect of grace was the law, is the law that was delivered on Mount Sinai, because up until that time, there was no explanation or no way of escaping, no explanation of the sowing and reaping judgment or no means to escape from it.

The law was given to Israel, but the Lord gave it to Israel on behalf of the whole world, because even in Bible days Israel, the word was whosoever will, let them come, the converts in the land should be treated in fact as the Israelites, for whoever, whatever Gentile may have been born that may have recognized the God of the universe through Israel.

The second aspect, there is only grace, but it came in two stages, the second aspect of grace is the Lord Jesus Christ, who came with the message of the kingdom of God, the kingdom of God in you, Christ in you the hope of glory, which is the means of delivering mankind from its sin nature so that we can be released from the law of ordinances, the laws of rituals, doing and even the Scripture says to live under that law of ordinances is burdensome, nobody can keep the law completely, it is a great burden.

The law is a good thing because it saved us from the destruction of the sowing and reaping judgment, but now the second stage of grace delivers us from the law by fulfilling the law in us.

In other words, when the Lord Jesus Christ completes His work in us, we will no longer sin, and when we no longer sin, the law will no longer have its power, the sowing and reaping judgment will no longer have its power to destroy us. Jesus said, I did not come to take away the law, I came to fulfill it. That means that He will fix us, He is going to do a work in us, that will result in our perfection so that the sowing and reaping judgment has no power over us. When Jehovah gave the law to Israel through Moses, Israel received a measure of perfection. We are told that Job was a perfect man.

We know that no human being could be a perfect man. I have never forgotten this, but years ago, I told this to a friend of mine and I had no authority at the time, I was just a disciple, and she thought I was just another person, even though, I was not a teacher, at the time, I had a lot of wisdom, and I rarely spoke without knowledge, but she did not understand that, and got all upset with me, Job was perfect, Job was perfect, Job was perfect in his keeping of the law.

He was perfect in his obedience to the law. No one has been perfect except for Jesus Christ since the fall, but that is the goal, that is Jehovah's goal that we should be restored

to the perfection of the garden but even higher, because does anybody know what was lacking in the perfection of the garden?

We are talking about two different kinds of perfection, we are talking about the perfection of the law, what does that mean? The sowing and reaping judgment is annulled on your behalf, if you keep the law, that was the covenant between Jehovah and Israel. What was the perfection of the garden, that was, what was the perfection of Adam in the garden that was not perfect? The reason I am asking you that question is because I just said, we are being restored to the perfection that was available to Adam in the garden but even higher.

If there is something higher, if there is a perfection that is higher, then there must have been something lacking in the perfection of the garden. Did anybody not understand the question? What was lacking in the perfection of the garden, anybody? Somebody said the ability to wait to be completed.

I was really thinking in terms from God's perspective. When God gave the Law to Israel, He said, Israel, you are perfect before me, you keep these ritualistic commandments, and I will perceive you as perfect. Just to give you further idea of what I am saying. We are told that Abraham believed God, and it was accounted unto him as righteousness.

Abraham was considered righteous because he believed God, Israel was considered righteous because they kept the law, but it is God Himself that is saving us from the sowing and reaping judgment. What was lacking with Adam in the garden, I will tell you. I am talking about it from God's perspective, maybe I am not making the question clear. There are two degrees of immortality, Adam in the garden was immortal, just like the Highlander brethren, you could not kill him unless you cut his head off, but actually that truth applies to Adam in the garden to, because it was the female Adam who fell, and she died when the Serpent cut her head off, separated her from her true husband.

The imperfection of the immortality in the garden, was that there was a loop hole, there was a weakness where if you could find it, that immortal person could die, that immortal Adam was capable of death, it was an immortality that was not immortal, or that was not perfectly immortal, if you can hear what I am saying, an immortality that was not perfectly immortal.

Jesus the Christ, Jesus of Nazareth has been glorified and He has entered into an immortality that is perfect, as described in the Scripture by the phrase anybody. He can never die again.

Adam in the garden was immortal, but he died. Jesus the Christ, He is now immortal or we can say invincible, He is experiencing the second stage of immortality called invincibility from which state of being He can never die. We are told He is experiencing the only true immortality. What does that mean, the only true immortality? It is talking about perfect immortality or invincibility and immortality that has no loop holes that when someone enters into that immortality they can never die again. Lord please help me get back on my point. I was talking about Israel, I was talking about the law, I was talking

about why, I was talking about other preachers and why we might be interested in a Hebrew perspective or a Jewish perspective on the Scripture.

I started this whole introduction by saying in 21 years of ministry there has never been anyone that I could call to preach here that would preach on this level, and as our pursuit of the truth and our pursuit of God has unfolded, I found that the only preacher that would preach on the level that the Lord has put here at least today seemed to be coming from the Jewish community.

I am not about to invite preachers here because they would not come, but we can look at some of their writings and their commentaries and their revelation on the Old Testament is just so rich, so rich, it is like eating a good meal, and apparently Xxxx is having that experience also.

I am not in any way forgetting about the New Testament, again I said this earlier, I am telling you that to fully understand the New Testament, you really need to have a revelation of the Old Testament.

You may think you understand the New Testament and maybe you do because we understand on multiple levels and we can think we understand everything and then we learn something new and go back and look at that same Scripture, since we learned something new and the Scripture means something completely different to us.

What I am telling you is since I am doing, the Lord has led me to an in depth study of the Old Testament, the New Testament has become alive to me in an additional way, it has not taken anything away from the New Testament but has enhanced the New Testament, has given me deeper understanding where Paul is coming from.

Some of you may know the Scripture in the New Testament that says, Let God be true and every man a liar, and I just recently found that very principle, not the exact same words, but that very principle in a commentary written by a Rabbi, and I am not, brethren, we are just dealing with translations, I am never putting anybody down, I am just sharing my experience with you, the first time I heard that Scripture, I did not know what it meant.

The first time I heard that Scripture was from a woman who was in the deliverance church that I went to, and apparently she was trying to unload some burden that was on her, and she was just saying, Let God be true and every man a liar, let God be true and every man a liar.

I recognized that it was her way of laying hold of a Scripture and using to say, You cannot defeat me Satan, you cannot defeat me Satan, but I still did not know what it meant.

I recently felt, well then eventually the Lord explained to me what it meant, that any mind that has a disagreement with the truth of God is a liar, and it is the carnal mind that is a liar. We in this ministry know that our big challenge is to distinguish the carnal mind from the Christ mind, that is the big challenge. Any mind that disagrees with the truth, and that is not the truth as we understand it, but God knows whether we have His truth or not, is all there, that there should be no controversy.

Another way to explain this or a way to implement it, is to say to you, it is not wise to get into an argument with someone in their carnal mind, because they will run you ragged and strip you of all of your energy and you will just be a wet rag, a limp rag and then they will somehow overtake you in the argument because the carnal mind keeps saying, I do not understand it, and you do your best to explain it, and they say, I do not understand it, this does not make sense to me, and then you do your best to explain it, you who are in truth and that witchcraft coming out of that carnal mind because the carnal mind is all witchcraft keeps telling you no, but it does not make sense, and they drain you as you try to make explanations to honestly and sincerely explain the word of God to people, this witchcraft will become a spiritual vampire and drain you of your energy and eventually somehow make you look like a fool, in the argument.

Jesus said, Do not cast your pearls before swine, that is what He is talking about. Back to this Scripture, this puzzling Scripture or this Scripture that is difficult to understand, Let God be true and every man a liar, I found it explained in a Jewish parable which was very interesting. The Jewish parable used the account of Korah.

You might remember that Korah challenged Moses and the judgment in an ungodly manner, challenged Moses for the headship of the Israelites in the wilderness and the judgment upon him was that the earth underneath and he and all that pertained to him fell down under the ground alive. Personally, I do not know what happened in the natural, and I go through this all of the time with you brethren, I do not know what happened to him in the natural, and his whole company, but I do believe that spiritually when Israel stood before Jehovah on Mount Sinai, and Jehovah made a covenant with Israel, what Jehovah did when the Hebrew children said, I do, I will keep this covenant, I will enter into this covenant with you, Jehovah raised Abel above Cain in those people.

Jehovah gave the Israelites a Christ mind, He gave them the ability to distinguish between good and evil, between the carnal mind and the Christ mind. Therefore you read in the Jewish writings, which the first time I read this offended me that Israel was perfect before they sinned with the golden calf. The first time I heard this I said, Well nobody is perfect... In the days of my youth brethren, today I do my best if I hear something that does not sound right to me, I do my best to say, Lord if it is true, tell me, I cannot receive it, but if it is true, please tell me about it. That is much better than rising up in pride and rebuking what may be greater than you are able to understand at the moment.

Today I understand that Israel was made perfect on Mount Sinai in the keeping of the law. The sign of the covenant, see this is really interesting, the sign of the covenant that Jehovah made with Israel on Mount Sinai, was spiritual circumcision, he cut Cain off of Abel and raised Abel up above Cain in these people.

The sign of the covenant with Abraham was physical circumcision, the sign of the covenant between Jehovah and Israel, was spiritual circumcision, and thus the Jewish literature says, I do not think it is anywhere in the King James, that Israel was made perfect at Mount Sinai, and that is the perfection, that is the perfection that Abel rides above Cain, that is the perfection that we have the ability to think with the mind of Christ.

Then once we have the ability to think with the mind of Christ, we also have the ability to repent, we have access to God, and we have also the ability, I am not saying we should go under the law today, I am talking about Israel, the ability to keep, the ability to do whatever God requires to stay on top of our enemies in this world.

Brethren, if Christ is in you, you have enemies in this world. I will tell you, I have been struggling for years with this.

My enemies are spiritual brethren, but they manifest through people, but the more mature I get in Christ, the more severe the manifestations of my enemies and my spiritual enemies are poised to take me out if they can, and the way our spiritual enemies take us out, or try to take us out brethren, is by looking for our weaknesses and then tempting us to sin. Our enemies do not go after Christ in us to knock Christ out, they go after our fallen nature and do whatever they can to trick us or tempt us to come out from under the protection of Christ. When they succeed, if we are tricked, Cain goes back on top of Abel.

Our only hope at that point, is repentance and sometimes that repentance has to come forth without understanding because once you fall, if Christ falls down under Cain, then you do not understand when the white throne judgment comes to you and says, Look, this is what you did wrong, this is what you did wrong, repent. You cannot see that you did anything wrong, because your carnal mind cannot comprehend it. Once you are in that condition, your only hope is to repent without understanding, because if you are demanding understanding or if you believe you cannot repent without understanding, you are in serious spiritual trouble.

Brethren, that is a sign, write yourself a note everybody, that is a sign that you are in serious spiritual trouble if you cannot understand the explanation of someone that you know to be an elder or that you see has wisdom in Christ, if you really cannot understand what they are saying, and you say, I cannot repent until I understand, you are in trouble, you better get on your face and repent, because Christ in you is buried so deeply that you cannot even have a godly response. Israel was made perfect through spiritual circumcision, from which perfection, from which state of perfection they fell when they committed the sin of the golden calf.

They were not perfect for very long. I tell you brethren that I have had a similar experience, it never ceases to amaze me, I will have a victory in a certain area that I am struggling with, and as soon as I attain the victory, I sabotage myself, in my area, what I am talking about is basically my weight, or my diet because in the last few years my legs have been swelling if I do not stay on the right diet, my legs swell, and it has happened both with my weight, and with my swollen legs, all of the swelling goes down and in perfect shape, boom I go out and eat, something loaded with salt that my legs swell up again.

I had attained my weight, the weight that I wanted to, as soon as I saw the weight on the scale, boom, I lost control, I cannot even say I lost control, I just went out and gained the weight back, it is irrational, it does not make any sense at all, but it a replaying, it is a manifestation of the spiritual mechanism that manifested itself as the sin of the golden calf.

Israel was delivered from Egypt, and in almost no time they were out there making idols, the excuse was that Moses disappeared, but that was just an excuse, the reality is, that the idolatry was in their heart, and they were missing it. I am trying to follow the thread that the Lord gave me, because all of this is an introduction to what I hope to teach you today. We talked about perfection, we have talked about immortality, we have talked about the reason for studying the Old Testament, and we have talked about the benefits of considering some of the Old Testament teachings.

I did not finish the parable on how that God is true and every man a liar. Let me just tell you, it is a Jewish parable, that two people were walking along and they saw the cracks in the ground, just to remind you in case I lost somebody here, the Scripture says that the ground and Korah and all pertaining to him fell down live under the ground.

I believe without a doubt that Christ in them went back down under Cain, because they rebelled. You do not only rebel against the person of God, if it really is a person of God and you rebel you are really rebelling against God, all sin is against God. Somebody said to me the other day, they were just really upset at preachers that say, Touch not God's anointed and terrible things are going to happen to you if you touch God's anointed. Brethren, there is a truth in that, there is a truth in that, sometimes terrible things happen to you if you touch God's anointed. Maybe some preachers use that as a club and frighten you, to frighten you out of an ungodly motive, and that would be wrong and that would be sin, for a preacher or anyone in authority to threaten you out of an ungodly motive to beat you in submission or whatever else they might be wanting to do, but we must not discount this, I believe the reality that if you touch God's anointed, you are endangering yourself. What does that mean to touch God's anointed? It means to have an ungodly motive towards them.

You can have a legitimate perception that something is wrong, if your heart is right and you see that your pastor is in sin, or if you think that they are making a mistake, but you have to be really careful about that, but you always have the right to go before God, if you just go with the right spirit and say, Lord, I think my pastor is making a mistake, if this is a critical spirit, please forgive me and help me to see it so I can repent, but you all, you are not supposed to be robots.

If there is really something wrong in the ministry, you, and it is the heart of God, and you think your conscience is clear, you can definitely talk to the Lord about it, or perhaps an elder in the church, if you think something is really wrong in the church, or if you have assistant pastors you know, or whatever, the whole issue is your motive, your motive.

If your motive is that you are rebelling against the teaching or the word that God is bringing down through that elder, or if you are jealous because you would really like to be the pastor, if you have a bad motive, you are in danger of judgment. That is the truth, and the higher the anointing on the elder, the heavier the judgment could be. That is the truth, are we not supposed to tell you this because another preacher out that is using that truth in an ungodly manner and threatening you and everybody is walking around in fear? Brethren, there is different kinds of fear.

You should have a fear of sinning against not only God's anointed, you should have a fear of sinning against your natural parents, you should have a fear of sinning against your employers. Brethren, rebellion is rebellion is rebellion is rebellion, whether it is against your mother, your father, your pastor, your pastor, your employer, the principal of your school, your teacher, rebellion is rebellion is rebellion is rebellion.

You are not judged so much because of what you do to that other person, but because of the rebellion in your heart you see, you are judged because of the sin in your heart. Then you are also judged, the sowing and reaping judgment depending on the damage that you do. If your rebellion against your pastor brings down a ministry, there will be an accounting for that, but of course it could not happen unless the pastor was weak, but you still brought down the ministry.

God brought Nebuchadnezzar to destroy Judah, and then He punished Nebuchadnezzar, you see. Are we preachers not supposed to tell you this because you have a, you do not want to be afraid? That is all wrong thinking, so if you are hearing this preached in an ungodly manner from an ungodly person who happens to have a church or be a preacher, then you have to go before God and ask Him if that person had a wrong motive, or if you have an ungodly fear.

Brethren, if you are coming against an elder, and again, preacher, parent, boss, teacher, anybody, okay that has authority, policemen, you know you resist arrest, what happens to you when you resist arrest? What happens to you? You get arrested, it gets worse. If the police officer comes over and you will not get out of your car, or, they can arrest you. If the police officer says, Give me your insurance card and your driver's license and you say, No, he will arrest you. Rebellion is the rebellion is rebellion is rebellion, it is a sin against God. You get judged for the sin in your heart, and then if you do damage with your rebellion, if you succeed in breaking up a family okay, or if you succeed in bringing down a ministry, you will reap what you sow on the natural level, so you will be judged on two levels.

Anyone that has an ungodly fear, if you hear this kind of a teaching, and you're shaking in your boots, you should, I am so afraid, I am afraid to look at you, or I am afraid to say one word wrong to you, you have wrong thinking in your mind. You have to be before God and say, Lord give me a pure heart, is that not what David prayed, Give me a pure heart Lord, help me to not criticize but if I see something wrong, help me to deal with it in a godly manner, help me to have a godly fear of authority. A godly fear of authority, is simply respect. That is all that it is, respect. If you think you do something wrong, you apologize, but that is not just, that is with all of us back and forth if you do something wrong, you should apologize. To be walking around in fear, there is something wrong in your heart, and you need to get before God. That kind of fear does not do you any good.

To be walking around in fear of saying one wrong word, if you are going to be destroyed or go to hell or get in a car accident if your heart is wrong against your pastor, what positive effect does that kind of fear have? No positive effect, it has a negative effect, the negative effect would put a distance between you and that authority, you would be afraid to be honest with them.

The Scripture talks about a godly fear, honor, respect, give due to those who deserve your due, honor your mother and father, honor your teachers, honor your employer. I do not care what you think about your employer, he is paying you. You do not like him, you think he is a jerk, you think he is stupid, you could, I heard someone tell me for years, Oh, that guy is just stupid, he is just the boss because someone gave him the money to go into business. I heard that for years, and then that someone gave, that person complained, he took money to go into business and he lost every dime. It may look easy to you, but that is the owner of the business, that is the boss, whether someone put him in business or not, whether you could do a better job or not, it does not matter. He is the boss and he pays you, and if that business did not exist, you would not have a job, so you respect that man.

You should not have any ungodly criticism against him, it is not just pastor, it is across the board you know.

My point was, I do not know what happened in the natural, did a crack in the ground really open, and did Korah and his family really physically do underneath the ground? If they did, that teaching could support this concept of hell, you know, of people living under the ground being tormented with fires and burning, and all of that, and at the present moment brethren, I reject that teaching, I believe that this world is hell, and that there are different degrees of hell on this planet that we are blessed in this room right now, we are blessed. We are sitting here still a free country, we hope it remains a free country, air conditioning in the heat and all kinds of electronic devices and food to eat and cars to get here, and I am not saying nobody has problems in their life, but we are greatly blessed, but it could be right next door, you know, just hypothetically, right next door, there could be somebody who was kidnaped and is a sex slave and is changed in the basement of the house next door. That is hell. There is such a thing as Satanic ritual abuse, people being kidnaped and ritually tortured for Satanic sacrifices. They are in a different degree of hell than I am in.

Hellish experiences take place on this planet, and if I am wrong, the Lord will correct me, if He corrects me, I will tell you, but I do not believe that we die and go to another place where you are, well I certainly do not believe that you burn forever, every sin will have its just recompense. I do not think it is another place, I think it is here, that experiences that mankind, that fallen Adam, is having experiences, actually is experiencing evil in this world of action, that is my understanding, that it is in this world of action, that we learn to reject the profane and choose the sacred, to choose God over the things of this world, that is my opinion.

In this parable, and actually this parable comes out of the Zohar, which is a Jewish commentary that I read and I enjoy very much, these two men were walking along and they saw cracks in the ground, and one man said to another man, those are the cracks of where Korah went under the ground. Of course the Scripture says, the ground closed over them, but even the fact of there being cracks in the ground, after all of these years where Korah went under the ground, I have to see this as a parable.

The man took a piece of wool, he wet it, put on the end of a stick, and held that wool over the crack, and it became singed, suggesting that, that is burning, that they are burning underneath the ground.

The Scripture says that the ground opened and they went underneath the ground, but this is a parable, this is a highly spiritual book, and it is called the Zohar, and it presents a lot of spiritual truths, but a lot of those truths are in parable form, so what is the suggestion, he held the piece of wool over the crack that Korah fell into and it burnt. It is suggesting that there is great heat under the ground, and if that is the crack that Korah and his family went into, that means that they are down there alive in this burning place, and maybe that is even where this concept of hell got started from.

I have a personal opinion that the Catholic church, well I think it is a fact that they have the largest selection of Kabbalistic books in the world, I read that somewhere, this is the Vatican, I read that somewhere, that they have the largest selection of Kabbalistic books there. I have seen a lot of symbolism in the Catholic Church that comes right out of the Zohar. Maybe this is where this concept of hell even got started, I do not know.

The principle, I am going round and round, the reason I started on this parable was to give you a Jewish understanding of that Scripture, not a Jewish understanding, but the Scripture, Let God be true and every man a liar, arose out of this Jewish belief, because this book was written at least fifteen hundred years ago, and then one man says to the other man, if you listen very carefully, so now we see there are cracks in the ground and it is burning down there, and this is the place where Korah and his family went to, and if you listen very carefully you hear Korah saying, Korah was wrong and Moses was right, Korah was wrong and Moses was right, and that is what they are saying all day long, Korah was wrong and Moses was right.

Remember the reason for the whole conflict was that Korah said to Moses, Who do you think you are, that you have more authority than the rest of us Israelites? The result was that Korah and his family fell into this pit, and they are down there burning saying day and night, Moses was right and Korah was wrong. I read that, and I said, Wow, that is the foundation of the New Testament Scripture saying, Let God be true and every man a liar, but it is easier to understand, for me anyway, it is easier to understand with the parable. For every wrong thought that we have about God, and wherever God is manifesting Himself, we will be proven wrong. We can be proven wrong easily by saying, Lord I think that, that teacher or that pastor or my parent, you know, maybe it is not about doctrine, maybe it is about raising your teenagers you know, maybe it is for a teenager saying, My parent will not let me, wants me home by 11:00 p.m. and I think that is really wrong, I am thirteen years old and I should be allowed to do whatever I want to do, which is the way it is going in this country, that we can find out that we are wrong in one of two ways, we can believe the word of the godly person, whether it be a preacher or our parents, or our employer, or whatever, and we can just say, Okay, I am going to do it your way, and I accept the fact that your way is right and I am going to do it your way, I am going accept it on faith believing that somehow when I grow up, or someday I will understand this, or we can continue to rebel and find out the truth through painful experiences.

It is not just about doctrine, it is about every aspect of life. If we go the wrong way, we will eventually have enough painful experiences until we come to the conclusion that, Wow, that person that tried to help me when I was a rebellious teenager, you know, what they told me was really right, I really wish I would have listened to them. Here twenty years later, I am experiencing the results of my choice, you see. All of this was an introduction to what I would like to talk to you about today, and that is about a teaching that I have come in contact with, are there any questions or comments?

COMMENT: I might have missed this but you had, you asked what was lacking in the garden...

PASTOR VITALE: I did not answer the question.

COMMENT: I might have missed it but I was wondering if you could just...

PASTOR VITALE: Yeah, what was lacking in the garden was that Adam had an imperfect immortality, an imperfect immortality, and the imperfection in the immortality in the garden was that if you found his weakness, he could die. The example I gave was the highlander, who was immortal unless you cut his head off, then I said, actually that is a spiritual truth, because the female Adam in the garden died when the Serpent cut her head off, separated her from the male Adam.

We go on to, what we are hoping for in the near future is a perfect immortality which is also called invincibility which Jesus has already experienced, as the Scripture tells us, He can never what? Does anybody remember, he can never what? Die again, He can never die again, He can never die again.

That is Jesus of Nazareth, that is not talking about God, Jesus of Nazareth can never, well actually it is talking about Adam, He can never die again. There are two stages of immortality, imperfect immortality and perfect immortality, and there are stages of, there are basically two stages of salvation, imperfect salvation, what does that mean? You are saved which means, for the purposes of this message, under the protection of the Lord, protection against what?

Protection against the demons out there? No, protection against God's own law, the sowing and reaping judgment, because the demons are God's law.

I found actually a Scripture that says, I do not know if the exact word is demons, but that is the suggestion, the wicked, it says the wicked is God's sword. When I show this to, when I first started this ministry, when the Lord first raised up this ministry and I was still hoping to have a relationship with the pastor of the church taught me at least at the time a lot of what I knew, he heard me say that and he was just absolutely flipping out fighting with me saying, No, the word of God is God's sword. The Scripture says both, the Scripture says the word is the sword, but it also says the wicked is the sword of the Lord. How could that be? To different judgments. The wicked is the sword of the Lord, that is the sowing and reaping judgment. The word of God is a two edged sword. One edge is the white throne judgment, I will tell you the truth and you repent, and the other edge, becomes the wicked, it becomes a destroyer to you, it becomes the wicked one to you,

because it punishes you according to the way of the demons, or with the demons or principalities of this world. Satan is the one that punishes you. That is the two edged sword. Anyway, did I answer your question? Any other questions here? Okay.

The teaching that I ran into or that I was exposed to this last week is a teaching about the red heifer, and I do not know about you all but I knew, I did not know anything about the red heifer, I did know that a red heifer meaning bull, I did know that a red heifer is required according to some of the Old Testament statutes and I had heard that for years there was no red heifer anywhere in the world, this is a red bull, most bulls are brown, brown and black right?

There were no red bulls anywhere. I also read several years ago, maybe even as much as ten years ago, that in Israel the cow, the cattle ranchers, whatever they call themselves in Israel had actually produced a red heifer, after all of these years of the red heifer being extinct, they had produced a red bull, and this was the sign to the Israelites that believed this, that the temple would be restored and temple worship would be restored. There is a group of Orthodox Jews in Israel waiting for the defeat of the Arabs who now possess the location of where the temple was. I believe there some Islamic temple, the dome of the rock, that is in the same place where Solomon's temple was. There are Jews who are looking forward the rebuilding of that temple, the rebuilding of ritualistic sacrifice, and the return to the law, but I do not know whether that will happen or not, but if it does happen, it will not have the same power that it had prior to Jesus Christ, because the Lord has moved forward to his plan, and his plan for what? For the salvation of Israel and the reconciliation of the whole world.

Even if there are groups that succeed in rebuilding the temple, I do not believe it would have the same degree of power because the Lord wants to move them on. The Lord is working, He does not slumber, He does not sleep, He is working day and night through the people that He is moving through, to convince His people Israel, that this is the next stage of grace. He has already convinced Israel according to the recent teaching here, Israel is largely the church, is incarnated as the church. It is the Jews, it is the Jews that have to be convinced to move on.

For that reason, I do not particularly think that the temple will be rebuilt, maybe the Lord is even using the Islamic temple on the dome of the rock to stop the temple from being rebuilt, because He is trying in every way to tell the Jewish people that we have moved up to the next experience and you have to let go of the old and move on to the new, but we have these people that are so feverishly faithful to God in their present understanding, that they just will not let go.

We have that in the church, we have people that will not let go of their doctrine, because they are afraid to go on, and we have it with the Jews, that they do not comprehend or they just do not believe or understand that it is time to move up, and that moving up includes a fulfillment of the law, which when the law is fulfilled in your mind, and in your heart, you do not have to keep the natural law, but this will be dealt with, both the Jews and the Christians, when Messiah appears, with His powerful mind, with His mind that is ascended into a higher spiritual world, He will be able to give the spiritual witness that

both the Jews and the Christians need to go forward. It will be another coming out of Egypt, just as God sent Moses to tell the Hebrew children, it is time to come out, God sent Moses with power, He sent Moses and Aaron with power to deal with Pharaoh.

Again, I am not going to dispute with anybody about what happened in the natural, but I am telling you that God sent Moses equipped with power to deal with Pharaoh in the minds of the Israelites who did not want to believe, because even Moses said to the Lord, ***They are not going to believe me, why will they follow me, one man coming to tell them, the Lord wants you to leave Egypt, they are not going to believe me.***

When God sent Moses, and He sent him with power, they followed him. If the Christians do not understand this deeper message, and not only the deeper message, the Christians and the Jews, the same thing, they have to receive a revelation, or a revelation has to go forth that the law is fulfilled internally, and that God wants to bring them into His image and that this is the procedure to do it.

Nobody is going to convince either group, either of these groups, and that is why I preach here that we should really not, we should resist anything in our own heart that is a desire to evangelize, because I believe with all of my heart, and I am the leader here, that once you come up to this level of teaching, that we are not to be out evangelizing because nobody receives our evangelism anyway, and that we should be focusing on building the Christ in us.

Only if God sends somebody to us, then you ask the Lord, ***Lord what do you want me to tell them?*** Even then, you know if God sends somebody to me, I have to say, ***Lord what do you want me to say to them?*** With all of the knowledge that I have here, it will not do that person any good if what I say to them is not what they need to hear. When I see somebody in front of me and I think it is an opportunity for ministry, that God has brought this ministry to me, I always say, What do you want me to tell them.

Usually it is just one sentence or one little thing, I spend the whole afternoon with them to get that one sentence to them. I do not know why I started telling you that, but basically the message for today is, if ever this happens to me, and you see that there is a point that I did not complete because that is what happens to me, I go round and round to make my point and I give you so many explanations that sometimes I forget the initial point that I was trying to make. If ever you see me doing that, that I did not finish something that I tried to say, please just raise your hand, or in your mind, ask the Lord, you know, tell the Lord that you do not think I made my point.

Right now, I think that I have completed my introduction, and I would like to share with you a teaching on the red heifer today. I already started that, I already told you about the red heifer in Israel, and that is where I was coming from. The only teacher that I know of, and certainly my knowledge of Bible teachers is not exhaustive, but the only teacher that I ever knew to do a message on the red heifer was Preston Eby actually, and at the time that I saw that he had done a teaching on the red heifer, he had discontinued the message, so I do not know what he said about it. I think it is pretty obvious to some of us

that a red cow would have, as soon as we see red, it should have something to do with Jesus. I do believe that it is a type a fore type of the work of Jesus Christ.

What I would hope to do this morning, is to go over the Jewish teaching, and the Jewish teaching alone, the symbolism of the Jewish teaching alone is very interesting, and then hopefully relate it to Jesus also. Praise the Lord. We are looking into this command of Moses, to obtain a red heifer, heifer meaning bull, and we will read the Scriptures from the book of Numbers, which indicate what Moses says should be done with it, and as I told you we are taking this teaching from, it is a general, actually it is from a Torah text book, Torah meaning the first five books of the Moses, so I am not saying that, I am not giving credit to any particular Rabbi, it is a school book, and this is the title of it, this is the title of the chapter, ***The Red Heifer, Understanding The Limits Of Understanding***. We see the wisdom of the Rabbis are suggesting that this ritual associated with the red heifer is to teach God's people that in order to commune with Him or to get the best that we can or the most that we can, out of our relationship with the Lord, we have to go beyond the limits of our own understanding.

I found this so interesting because I have been telling you all this for years, but in different words, I have been telling you that there is something that you hear me teach or something that you read that it just seems so wrong to you, the way to go is to stand neutral and ask the Lord if it is true to help you to understand, because if we judge something that is new to us, something that we have never heard before, if we judge by our present understanding, we will never come to a right conclusion.

How can you ever learn something new if you judge that new thing by your present understanding? It does not make sense to you right now, but if the Lord opens it to you, you will learn and you will grow, and your consciousness will expand, but that will never happen if you judge it by your present knowledge and say, No it does not fit in to my knowledge it must be wrong. You will never grow, you will be going round and round in the wilderness for the rest of your life.

Is that not interesting, and who would have ever thought that his ritual of the red heifer, and it has to do with slaying and burning its ashes, that, that would have to do with understanding the limits of understanding. This is the wisdom of the Rabbis. Just in case I think I did not make it clear, let me say it again. Understanding the limits of human understanding, we have to go beyond the limits of the understanding of our carnal mind, this is my interpretation of what is being said here.

If we want to grow in God and to acquire the mind of God and to strive. You know it is not only an acquisition of knowledge, the mind of Christ equips us to think like God would think, so we become a creative thinker, it is not just for taking in knowledge, it is for problem solving, it is for living life on a high spiritual level because of the way we see things and the way we respond to what we see when we see and respond with the mind of Christ, the whole world changes for us.

The Lord encourages us to go beyond the limits of our own human understanding and the only way that we can do that is to be willing to lay down our own understanding, to

say, ***Lord, I do not understand it, it does not make sense to me, but if you want me to understand this or if there is anything that you want me to do, all I ask is that you convince me that it is you, and I will do it and I will believe it.***

Brethren, it has been my experience that every time I have ever said to the Lord, ***That does not make any sense to me, that is just really crazy you know, if you tell me that it is true, I will embrace it, but it just makes no sense to me.*** The Lord has never come back and said, Okay, believe it even though it does not make sense to you. He has always given me the explanation, you see.

We see that from the teaching of the Rabbis, they will tell you and part of this lesson is, that some things that God tells you, that you are supposed to do without understanding. Personally I think all understanding is in the doctrine of Christ, but we know that there is a lot of ritual and a lot of laws in the Old Testament that make no sense, and the teaching here says that those laws are called statutes, that is what a statute is, as opposed to a commandment, etc., etc. a statute is a law that you just do it without explanation. We are told in this book, Israel is told in the book, and now remember, I am giving you the understanding for the Jewish people, I am not saying that we are to follow this here, okay, we are going to look at the Jewish, what the Rabbis teach and then we are going to comment on it, with what the Lord gives us here and what we already know about the doctrine of Christ.

The understanding of the Rabbis anyway is that sometimes or lot of the times Israel is challenged by the Gentiles and they say, ***Why do you do that, why do you do that? Why do you go to church every Sunday, why are you in church for four hours, why do you go three times a week?*** We use to go three times a week. When I was a disciple, we were in church a minimum of three times a week, and actually four times, twice on Sunday, two services on Sunday, a Friday and a Wednesday, and it used to be that way on Long Island, it is just not that way anymore, you lived in church, so, ***Why do you do that?*** If the believer is not strong in their spirit, they can be put on the defensive and be made to feel that they have to defend themselves, and that is never a good position to be in.

You should never have to defend what you believe in, or what you are doing for the Lord, you should never let yourself be put in that position.

The teaching of the Rabbis here is that we have statutes or Israel has statutes under the law, Israel has statutes saying you do it, and if anyone challenges you and says, Why do you do it. The answer is because God said I should do it. It is more or less of a defense for the young believer who does not have an answer for a Pharisee so to speak who would come to challenge them not to ask a question with a godly motive to really understand, ***Well why are you doing it, maybe I will do it too?***

The first time I ever heard about tongues, someone that I was working with came to me in the restaurant where I was working, I was a waitress at the time, and I did not even know that she was trying to evangelize me, I was very naive about the church, and she started telling me about the church and how these women speak in tongues, and said,

Well why do that they do that? That was an honest question, and she told communion with God. Sometimes people come to you to challenge you and say, ***Why do you cast out demons, why do you do that?*** The answer is, ***God told me to do it.***

When the Lord first started up this ministry, I actually had someone when I was dying, some of you know that I was dying in 1990, I almost died several times, but I was in the hospital three months, in 1990, and some quote Job's friends, unquote, came to see me and said, ***Well what makes you think God put you in the ministry, look at what happened to you, He put you in the ministry and look at what happened to you. What makes you think He put you in the ministry?*** That kind of thing, the answer is, ***God told me***, period, you do not defend it. You do not start saying, ***Well this is what happened and that was my experience, and God this and God that, and the truth is that God came to me and asked me to do this.***

That may sound like pride to you, but it is the truth. I never wanted a ministry, never, people who knew me back then, the thought of having a ministry was the farthest thing from my mind, aside from the fact that I was chronically ill, and did not think I could do it when He asked me to do it. If that sounds like pride to you, I could see the face of someone right now who gave me this Mona Lisa like smile when I said that, that God asked me to do this, like, ***What, who are you kidding?*** Well the Scripture says that God asked Israel if they would be His people.

Jehovah, in thunder and lightning on the top of Mount Sinai said to Israel, ***Will you marry me, will you enter into a covenant with me? If you do I will be your God and I will be your protector and this is what I require of you, will you do it?*** The Scripture says the men of Israel said, ***Yes.*** God is incredible, well the word that comes to my mind is gentlemen, but not in the way it is used in the church, I have heard it used in the church, ***God is a gentlemen, the Holy Spirit is a gentlemen, and would never force you to do anything.*** Yes God will force you to do things. Once you make your covenant with Him, He will press you to do things, yes He will, yes He will.

Let us go on with this, if it all possible I would like to finish it today, but those are my famous last words. We are told that the ritual of the red heifer is to teach us that there are limits to understanding, and to commune with God on a high level, we have to go beyond our own understanding.

We are also told in this lesson that Moses, the Scripture tells us that Moses was the most humble man, or the meekest man that ever existed. I always knew in my heart that what that meant was that Moses was meek before God, not that he was weak concerning his lead of Israel, but that he was humble before God. The teaching here goes beyond saying Moses was humble, and I found the Old Testament way to express my encouragement to you to stand neutral.

I think it is not only the Old Testament way, you know there are many different schools of philosophy, it may be generally known in the various schools of philosophy, I am sorry but the word skipped my mind, I think it is nullified, well we will get to it when we come to it, because at the moment, the word has skipped my mind. The word that I use is, let us

go on, the Lord will give me the word. I believe the word. I think it is nullified. Let us go on, we will talk about it further.

This is what the Rabbis say about Moses, that whatever the right word is brethren, he completely stood neutral, he gave up his own opinions and that is the real essence of the meaning of the saying that Moses was so meek before God.

The reason Moses was able to write the Torah, he wrote the five books of Moses, the reason he was so great in his relationship with God, was that he was able to put all of his own opinions aside, and open himself to God and say, **Teach me whatever you want to teach me, help me to understand whatever you want me to understand.** That is the only way we go forward, and that is how I got the message that I have.

That is how the doctrine of Christ was delivered to me. The Lord challenged me, brethren I really take no personal credit for it, however I am, this is the way I was born, the doctrine of Christ has been added to me, I have learned that. All that I teach you, I have learned, but the person that I am who, I was just born this way, I find easy to repent, some of you find it so hard to repent.

I find it easy to repent, and I find it easy to say to the Lord, **Okay, I do not know anything, teach me.** I really mean that, a lot of people say that and they do not mean it. I was born this way, I take no credit for it at all, that is how He made me.

What is important to you is that it is these two qualities that have resulted in the person that we see sitting here. All of the knowledge that I have and the wisdom that I have, and everything else that God gives me, that is where arising from, my ability to set myself aside, and say, **Lord what I think does not matter.**

At this point in my life, I was not always this way, but what I want does not matter, because I am convinced at this point, that I do not know what is best for me. I am also convinced that nobody can know what is best for themselves, because we do not know what our life will be like tomorrow, or the next year. We do not know what is coming down the pike. We do not know what is coming down the pike, so how can we make a decision on what is best for ourselves. I really do not know what is best for me. I rebelled against that for many years, even today it bothers me that I do not have more power to make decisions, to make major decisions for my life, but that is just my carnal mind. The Christ in me struggles with my carnal mind and says to me what I just said to you.

Sheila, you do not know what is coming down the pike. Maybe at some time in the future, I will mature to the point that the Lord will let me see my own future, and maybe if I could see my own future, then I would have a chance at making a right decision, but as long as I cannot see my own future, how could I possibly make a right decision, so I just sit here and do the best I can to be content with what I have. I do not succeed a hundred percent of the time, but this understanding just really, really helps me.

We are told that the lesson of the red heifer is a quintessential paradox, a paradox brethren is something that makes no sense. The illogical effects of the red heifer provide a perfect example of God's transcendent laws. Transcendent means the laws that come

from a place higher than the human mind. God's laws come from a place higher than the human mind, and the human mind will never understand them.

Although we are not under that kind of a law here in the New Testament, sometimes the Lord tells us things that do not make any sense to us. The most obvious thing to me right now is at one point, there were complaints here, ***Sheila why do you not teach more out of the New Testament?***

That was years ago when the Lord was bringing forth the doctrine of Christ and I did not even know He was bringing forth the doctrine of Christ, I did not even know what I was doing. I was just going day by day, studying what He was telling me to study. One person said I was in Judaism, and I said, ***I am sorry, this is what the Lord has given me to teach, how can I even teach something else if there is no anointing on it?*** Today I understand that the more I understand of the Old Testament, the better I understand the New Testament, and it is very exciting for me to see what Paul and the other New Testament writers were saying as I study the Old Testament, I see where they were coming from, it is very exciting to me.

Let us just go on here. This lesson is to explore the limits of human understanding, through a study of the laws of the red heifer, whose ashes paradoxically, that means making no sense, purified the impure. It purifies the impure, the ashes of the red heifer, it is the forgiveness of sins, it purifies the pure, while causing the purifier to become impure, and what this means is that according to the law of the red heifer, the priest that did the ritual became impure.

Here we see Jesus taking on our sins, a perfect example of Jesus taking on our sins. According to the law of Moses, the priest that slaughters and burns the red heifer, and then we will get to it, there is a ritual they do with the ashes, that priest becomes impure and needs to be cleansed.

The ashes of the red heifer are used to bring purity to others. We see a perfect example which, of the forgiveness of sins, which is fulfilled in Christ Jesus. Also the second principle here or another way of looking at the principles learned here, is that a thing, anything, a person or anything can be transformed, talking about transformation, brethren, when I talk to you about a new nature, or the nature of Christ arising in you, we are talking about a transformation. When I explain to you the reason for you being willing to hear your motives, your ungodly motives exposed, it is for the purpose of transformation brethren. It is for the purpose of transforming our fallen nature into the nature of the glorified Jesus Christ into a perfect nature which will not be hurt by the sowing and reaping judgment because of its perfection.

We see that we are having a similar experience if not the same experience in a different form that Israel was offered through the covenant that it made with Jehovah on Mount Sinai. A thing can be transformed only through something that is higher than itself. Brethren, we can only be transformed by something higher than ourselves.

If we are trying to be transformed by someone like ourselves, we will only be transformed into the same thing. This is the one of the reasons anyway, that the Lord has raised up teachers and leaders in the church. He will take somebody who He brings to a certain place of spiritual development and make them a leader over people who have not yet attained to that place.

What good do you get from a leader that you are equal to, how will you be transformed, what will you be transformed into, if there is any exchange at all, if the two of you are alike, you are just going to be the same, you are going to get more of the same. Here we see at its core, how wrong it is and how fallacious, what wrong thinking it is for anyone under a leader to say, I am as good as you and everybody is equal before God.

This is what Korah did, and it is interesting, it does not look like we will get to it today, and I do not even know if the Lord would want me to, but the Jewish teaching here, is to associate the concept of the red heifer with Korah, with the account of Korah, and here we already see the connection. Korah said to Moses and Aaron, who are you to make yourselves better than us, we all hear from God? That means there is no opportunity for transformation. If you are equal to your leader, there is no opportunity for transformation, and if you find yourself in that position that your leader has nothing to teach you, you should seek the Lord about going to another church, because we are all supposed to be growing, all of the time.

To be in a fellowship thinking you are self-superior to the teacher, can only bring you grief, and at the very, very least no growth at all. Even if you are in a fellowship and you do know some things more than you teacher, there has to be something that, that teacher can teach you, whether it just be experience or a natural knowledge in the Scripture. We do have people in churches that think they are superior to the preacher, I have seen that over the years.

Why are you in this church? God did not give me a church. Maybe if God gave that person a church, maybe they just have something just a little bit that you do not have, that they run the church and you are just a member here? The church is filled with pride brethren. Is there anybody here that has known somebody like that? I have known people like that, they know more than the preacher, they know everything, have you ever met anyone in the church like that?

No, I am the only who has? Yeah, right, it is there, it is in the church, and they sit there and they criticize again, your parents, your boss, your teacher, do not criticize them if you have not walked in those shoes, unless it is a legitimate godly concern over something that you think that is morally wrong there. That you can consider and pray about, or speak to an elder about it, and say, I am genuinely concerned. You will never learn from that person if you think that you are smarter than they are.

This brethren is the message of the red heifer. A thing can be transformed only through something that is higher than itself. We have to get out from under our own understanding and learn something. Brethren, there are a lot of people that they are not really interesting in learning, they just want to show you how much they know. You cannot teach somebody

that is just waiting for you to stop talking so that they can tell you how much they know. Quoting the Scripture now, this is from the book of Numbers. This is the statute of the Torah, which the Lord commanded, the Jewish people say Hashem, they do not pronounce the word Jehovah, and in the King James we say the Lord anyway, but the word is Jehovah. I am going to read you right out of the book, Hashem means Jehovah or it means the Lord. This is the statute of the Torah, which Hashem commanded saying, Speak to the children of Israel and have them to take for you a perfectly red unblemished cow upon which no yoke was laid, a perfectly red unblemished cow upon which no yoke was laid.

What is being, in this book they are quoting the Scripture, and they are quoting a commentary, just like we bring forth the spiritual understanding of the Scripture, there are people, one of the most well-known commentators of the Old Testament is someone called Rashi, and he has commented on every line of the Scripture, and this man, this commentary is referred to a lot.

He has a lot of insight into the Scripture. As I have told you many times the Scripture as we read it is an abbreviation, it is a complete abbreviation, and it needs to be filled through the spirit of revelation that builds out the sentences and the verses that we read. This is what this Rashi has done, and there are other commentators that have been witnessed to by the Jewish community over the years that these teachings, and these opinions and revelations have come down from God. This is where the book is coming from.

This is Rashi now, he says, This is the statute of the Torah, because, now remember a statute is something that you do not have to understand it, you just do it, the statute of the red heifer makes no sense at all to your brain. This is the statute of the Torah because Satan and the nations of the world taunt Israel saying, What is this commandment and what is its reason? Therefore the Torah referred to it as a statute. I have decreed it and you are not permitted to challenge it.

That could be something like go to church. Why is it that you go to church? Why do you do this? Because I am told to do it. It is the right thing to do. Let us go on. This is a discourse, this is from the commentary now and it is referring to King Solomon. The commentary on this red heifer claims that Solomon could not understand it. King Solomon said concerning the red heifer. This is from one of their works now that gives revelation, it is not from the King James translation. All of this I tested with wisdom. King Solomon tried to use all of the wisdom that he had, to understand this ritual of the red heifer, I thought I could be wise, but it was beyond me.

We see that the understanding of why this ritual is a commandment was even beyond the wisdom of King Solomon, but what is really interesting, I will just tell you without reading it, that the teaching goes on to say that Moses understood it. Solomon, the wisest man that ever lived up until Jesus Christ, could not understand this, but Moses understood it, and the difference between Moses and Solomon is that Solomon had intellectual wisdom, now we are not talking about a word of wisdom which is a gift, we are not talking about the wisdom that comes from a high spiritual place, this is the wisdom of man, the Jewish teachers are saying that Solomon had the wisdom, he was a very wise man through

human wisdom. Moses was spiritual. Solomon had more wisdom than Moses, but what Moses had he got from beyond wisdom.

I believe the word is nullified, he nullified his own desires, his own understanding and his own self, that is me suggesting that you stand neutral, give up your opinions, and Moses spoke face to face with God, and he got his information or his understanding from a place that is higher than human wisdom. This teaching, it only goes so far. A question that I would ask here, is would it not be true then if somebody is getting their teaching or their understanding from a place that is higher than human wisdom, would that not make them wiser than the man that is the wisest man in the world? Brethren, this is the exact thing that happened with Jesus Christ.

For a long time I taught, that Moses was the wisest man in the world until Jesus came along, but I still think that Moses was the wisest man that ever lived, and Jesus who is an incarnation of Moses, received Moses and Elijah, Jesus on the Mount of Transfiguration, that in Christ Jesus we have the ability to go beyond human understanding. It is another level of understanding. Moses was the wisest man that ever lived let us say in this world of action. In Christ Jesus we have access to ascended wisdom, the wisdom of the world to come. It is wisdom, but a different level of wisdom, the wisdom of the world to come. We cannot really say, my carnal mind says, Well does that not make Moses wiser than Solomon?

No, you cannot compare apples and oranges. Solomon was the wisest man that ever lived in this world, human wisdom. Christ Jesus is the wisdom of the world to come. You do not compare the wisdom of the world to come to the wisdom of this world. It is like saying, Which of the animal kingdom is the smartest animal, I think they say, Chimpanzees or some form of the monkey family are the smartest animals around. Do you compare Chimpanzees, aside from Darwin and whatever is going on with evolutionist. How do you compare the smartest Chimpanzee that ever existed to a human being, we are two different species, you see. Everybody okay with all of this? Okay.

We see that Solomon says he could not figure it out, could not understand what this is all about with the red heifer. Solomon said, ***All this I understood, but the matter of the red heifer I invested and questioned and look for evidence***, like you are always looking for evidence and I have been telling you there is not always that kind of evidence that you are looking for, when you are going to start using the mind of Christ, when you are going to start fulfilling Isaiah 11, that Christ Jesus does not judge anything by the hearing the eyesight, or the reasoning of this world, He only judges by the ascended wisdom of the world to come.

This is what Solomon said, ***All this I understand but the matter of the red heifer, I invested, I questioned, I sought out, I looked for evidence, but I concluded, I thought I was wise, but it was beyond me. I thought I could understand this with the wisdom of this world, but it is beyond me.***

We go on the next section, it talks about the red heifer being an atonement, or a type of an atonement for the sin of the golden calf. Here already we see a strong witness that the

red heifer, aside from it being red typifies Christ Jesus the sacrifice, the whole concept of Jesus being our sacrifice for sins. Apparently according to the Jewish teaching, as I told you earlier, Israel was made perfect through its covenant through accepting its covenant with Jehovah out Mount Sinai and fell from that perfection at the sin or when the sin of the golden calf was committed.

According to the Jewish teaching and it makes sense to me, is that Israel, all of Israel is still under the blemish of that sin. We can say, those of us that are spiritual Israel, we can say we are still under the curse of Adam, in Adam all die, we are still under that curse of death, and here the Jewish teachers are saying all of Israel was made perfect, but now they are all under the blemish of the sin of the golden calf.

My personal feeling about that is that yes Israel was made perfect in the way that I explained it to you, that Abel was raised up above Cain, and they received the mind of Christ, they received a mechanism to avoid being judged by the sowing and reaping judgment which is unto destruction, but they were not perfectly, they were not perfected perfectly, because they were still, I do not know, unless I am mistaken, unless I am mistaken, this is an interesting question, if Israel did not commit the sin of the golden calf, would they have been restored to immortality.

I do not know, I wonder what the Rabbis would say about that, that is a good question to ask. Is everybody following me? This is the question in my mind. If Adam all died, we all sinned and we all died in Adam and we are under the curse of death, why is that the Rabbis do not, they are not dealing with that, they are not dealing with that, they are saying the reason for the current condition of Israel is because the sin of the golden calf. Why are they not going back to the fall of the garden, why are they saying, we are in this problem now because of the sin of the golden calf?

To say that, for the Rabbis to say that the blemish that needs to be corrected to get us out of whatever our present troubles are, if that blemish is the sin of the golden calf, they must believe that Israel was really restored to the condition that Adam was in before the fall on mount Sinai, which is the an imperfect immortality. Is anybody not following me?

I am drawing a conclusion brethren, let me repeat it to you again, get your brains ready. In Adam all died, Adam fell out, Adam was in an imperfect immortality in the garden, and Adam died to that immortality and became mortal.

The Rabbis teachings are that when Jehovah made His covenant with Israel at Mount Sinai, and the men of Israel said, a men will enter into this covenant with you that from that, and after that fell under the sin of the golden calf, now the Rabbis no longer are dealing with the sins of the fall of Adam in the garden, they are now dealing with the sins of the fall of Israel concerning the golden calf. Let me put this on the board for you. We have not had an exercise in logic in a long time.

I am going to read what I have on the board, we are doing an exercise in logic today in a few years, this is a really difficult one, but let us see if you can get it. I have three if statements which should lead you to a conclusion, so it is if, if, if, and then what is your

conclusion. The first if statement is, 1) And if Adam in the garden was in a state of imperfect immortality and fell into death, 2) And if Israel was in a state of imperfect immortality at Mount Sinai and fell into death, and 3) And if the Rabbis today deal with only the sin of the golden calf and not with Adam's sin in the garden, then what is your conclusion?

COMMENT: That they are only dealing with the consequences of sin in the natural not of the very core of who we are, the nature of who we are.

PASTOR VITALE: I do not think, that is not wrong, but I do not think that the depth, no I do not think that is the depth of what we are trying to get at? Does anybody else have an idea of what this means?

COMMENT: There is a contradiction there because I cannot explain it (chuckle), but I think there is a contradiction, because imperfect immortality, it said that about Adam, then perfection is immortality at Mount Sinai is death, something is missing there, something...

PASTOR VITALE: Anybody else have an idea of what the conclusion, what would the logical conclusion be there?

COMMENT: Because they are only looking at their own righteousness rather, self-righteousness?

PASTOR VITALE: No, no.

COMMENT: I cannot hear the answers.

PASTOR VITALE: Yeah, Xxxx just said, that they are only looking at their own righteousness.

COMMENT: And what did Xxxx say?

PASTOR VITALE: Xxxx really did not say anything. (Everyone laughing). Xxxx said she just sees a contradiction there. I will read it again, 1) If Adam in the garden was in a state of imperfect immortality and fell into death, 2) And if Israel was raised up to a state of imperfect immortality at Mount Sinai, and fell into death, 3) And if the Rabbis today deal only with the sin of the golden calf and not with Adam's sin in the garden, what is suggested between the first if and the second if, what is the conclusion, you want to try?

COMMENT: I will take a crack at it.

PASTOR VITALE: Okay, Xxxx, go.

COMMENT: I would say if they do not deal with the original sin of Adam that they have no hope of overcoming death, that they will die also.

PASTOR VITALE: Okay, that is not it, do you want to try, good try, good try.

COMMENT: At the time of when they go to Mount Sinai, they received the fulfillment, the brains, and then with the golden calf, then they have fallen again so at the time that Israel was in a state of imperfect immortality when they got to Mount Sinai, they were perfected and received the full, the brains, everything, but then the sin of the calf made them die.

PASTOR VITALE: You are hot on the trail, but you did not explain it too well. Maybe I did not make it clear to you, I will give you all one more chance. What I am looking for here is the conclusion that the Rabbis are drawing, okay, the Rabbis are reading the Scripture and saying, Adam in the garden was in a state of imperfect immortality and fell into death, and we are told that Israel was made perfect through a covenant with Jehovah and they fell into death, but we are only going to deal with the death that happened in Israel and they have reason for saying that, the Rabbis are saying, because Israel was raised up to a state of imperfect immortality at Mount Sinai, we no longer have to deal with the sin in the garden, we only have to deal with the sin at Mount Sinai, and I am asking you all, can you figure out why the Rabbis would draw that conclusion? That is what I am asking you for, why would the Rabbis draw that conclusion. Xxxx wants to try again.

COMMENT: I think they are both in a state of immortality...

PASTOR VITALE: Okay, you are hot on the trail.

COMMENT: Now they are saying that it is perfect immortality.

PASTOR VITALE: No, the question here, you are hot on the trail, let me give it to you again, why do you think, Xxxx just said, something about imperfect immortality, but she did not get it. The Rabbis are saying, Well I am looking at this, Adam fell into imperfect death in the garden, and then they were raised up again at Mount Sinai, and they fell into imperfect death again, what was the relationship between the imperfect death in the garden or what was the difference between the imperfect immortality in the garden and the imperfect immortality in Mount Sinai, what was the relationship between these two imperfect states of immortality.

COMMENT: They were the same.

PASTOR VITALE: Alright, Xxxx go Xxxx, okay, go Xxxx. The Rabbis are saying that Israel was raised up, if the Rabbis can say the third if, if the Rabbis can say today we deal only with the sin of the golden calf and not with Adam's sin in the garden, the Rabbis are saying, these two conditions are equal, these two conditions are equal, that Israel was raised up to a state of immortality, Israel was raised up to the same state that Adam was in before the fall. I am not dealing with whether or not this is true, we are dealing with the Rabbis logic. Is everybody okay? We want to know what the Rabbis are thinking and then you can agree or disagree, but let us understand what they are saying. This is what the Rabbis are saying, Xxxx looks confused, I will say it again.

This is what the Rabbis are saying, Adam in the garden was in a state of imperfect immortality and he died. Here is the key, the Rabbis are saying that Israel at Mount Sinai was restored to the same condition that Adam was in, in the garden, before he sinned.

Then at the sin of the golden calf, Israel in Mount Sinai fell. Therefore they are saying the sin of the golden calf equals the sin of Adam with the snake. Adam committed adultery with the snake, the sin of the golden calf was adultery against Jehovah also. Therefore they are saying there is nothing new under the sun, that spiritual sin that occurred in the garden called the fall, just happened all over again, same sin, same sin, but it happened in this world. The fall, the original fall, the initial fall when Adam fell happened in a higher world. The sin of the golden calf which was the same sin happened in this world and since it is easier for us to understand a sin that happened in this world because we are a part of this world, let us deal with the sin of the, not only that, the Lord just corrected me on that, not only that, but now this is the sin. Brethren, look, let me give you a parable.

If somebody robs a bank, I hope this is a good parable, somebody robs a bank and takes a millions dollars, and runs away with it, and then another thief finds them and steals the million dollars and runs away with it, and the goal of law enforcement was to recover the million dollars, not punish them but to recover the million dollars. Would you go after the thief that stole the initial million dollars from the bank, he does not have it anymore. That thief does not have it anymore. Another thief stole the million dollars from the first thief, so why bother with the first thief, let us go after the second thief that has the million dollars.

This is the Rabbis reasoning now. Adam died in the garden, Israel died with the sin of the golden calf, why should we be dealing with Adam's sin in the garden when the sin of the golden calf was just a repetition of the same, okay, why would we go back to the first version of it, let us deal with the most recent aspect of the sin. You looked very confused Xxxx, does anybody understand this at all? You have a question? You do not understand, so let us see what I am going to write on this board to finish up this picture. Our conclusion for this illustration, our conclusion is, #1, Adam's fall in the garden, Adam's fall is equal to the sin of the golden calf.

COMMENT: Is it that they think they can solve it through the law?

PASTOR VITALE: I do not know but let me finish what I am writing on the board, and I will see if the Lord gives me an answer for that, okay Xxxx, just hold on. Adam's fall is equal to the sin of the golden calf, I think Xxxx has a point, let me just finish what I am doing here. Adam's fall is equal to the sin of the golden calf. #2, rectification of the sin of the golden calf is equal to resurrection of the dead. Let us just take a look at what I just wrote here now.

The Rabbis conclusion, we have three ifs, Adam was in the garden imperfect immortality, he died, Israel at Mount Sinai, imperfect immortality, he died, then the Rabbis conclude, Adam's fall is equal to the sin of the golden calf, why? They both resulted in death, both result in death, so they are same sin, they both result in death. The second conclusion of the Rabbis is, that since Adam's fall is equal to the sin of the golden calf, rectification of the sin of the golden calf is equal to the resurrected of the dead Adam.

Both sins equal death, and resurrection in either case, rectification in either case, the solution to the sin, rectification is the solution to the sin. The solution to the sin of Adam in the garden, what was the result of Adam's sin? He died. What is the rectification of that

sin? How do we solve the sin of death? Resurrection. If you are dead and I want to heal the problem, I raise you from the dead. The solution to the fall in the garden, is resurrection. The solution, and you see, the solution to the death that resulted, the spiritual death that resulted from the sin of the golden calf is the resurrection of Israel. The logic is, it does not matter what the sin is, the solution, the resolution of the sin that produces death is resurrection. It does not matter if you die because you commit adultery, or you die because you rob a bank, you are both dead, and the solution for both of you is resurrection. I have been preaching here for years, it does not matter what your problem is brethren, it does not matter, you all have the same solution, get Christ grafted to you, do everything that you can do to promote the growth in maturation of Christ in you, and whatever problem you have in this world will be solved. I have been preaching that for years.

We are talking about a universal solution to death, we are talking about a universal solution to death is what? Resurrection. It does not matter why you died, Adam died because he committed adultery with the snake, Israel died because they built a golden calf, it does not matter, they are both dead, and the antidote to death is resurrection. Good show, good team.

Following what Xxxx had to say, it is probably true that Xxxx thinks, I do believe it is true, that the Rabbis today think that resurrection can be accomplished through the law but that really, although that is true Xxxx, I do not think it has anything to do with the point that I am trying to make here.

Let me just write at the bottom here, I will say, Adam's fall is equal to the sin of the golden calf, they both result in death. Rectification of the sin of the golden calf, is equal to the resurrection of the dead, and I will just say here, rectification of Adam's fall, of Adam's adultery is resurrection of the dead. Then I will put a final conclusion here, conclusion, the sin does not matter, it does matter what sin you committed you are dead, you are dead, right? Right? The acting out of the sin does not matter, is not significant, only the result of the sin is significant. The antidote for death is what? Resurrection.

We see that Adam's fall occurred in Beriah, and the sin of the golden calf took place in Asiyah, it does not matter, same sin, same solution, the resurrection of the dead Christ. What is interesting however though, is when we look at it from that point of view. We see that Adam's death in Beriah, how do I say this Lord. Let me say it this way. In order for resurrection to take place in this world, in Asiyah, it first has to take place in Beriah because the Christ is being resurrected in the spiritual plane, and manifested through Israel in this material world.

There is no resurrection of the dead in the material world, without it first taking place in the spiritual world. It is just like saying, we have an inside, let me make this really simple for you, it may not be completely accurate, but simple. Human beings have an inside and we have an outside. The inside needs to be resurrected and the outside needs to be resurrected, the body as the outside. Now remember our bodies are the skins that Jehovah provided Adam in the garden, and that is not what we call the skin, but our whole three dimensional body including all of the organs inside of us are the three dimensional

skins for the spiritual being called Adam. Before our outside, and now the skin is our outside, and our inside is our inner man.

Before the outside, before the outer man can be resurrected from the dead, the inner man must first be resurrected from the dead. Adam has to be raised or resurrected in Beriah before can be resurrected in Asiyah. It is true, what Xxx said that the Rabbis think that doing the commandments or the Mitzvah will bring resurrection. I honestly do not know if they have a revelation of an inner man or not, and I think that they do not, simply because Paul made such an issue of teaching about the inner man, which leads me to believe that the Rabbis do not have a revelation of the inner man, they just think it is the individual. The whole individual. I am not sure, I should not get into talking about what I am not sure about. They do believe in the soul and the resurrection of the soul. I cannot speak for their teaching at this point. This was exciting, this was a real exercise for your brain. Is everybody okay with this? This has just turned into a CCK message, so we need a different number.

COMMENT: About what you were talking last week on what happens in the spirit has to play out in the physical, is this an example of that, the fall, and it produced the physical realm that it played out in.

PASTOR VITALE: Exactly, exactly. Also another conclusion we can draw here except there is no room here left on the board is that Israel is equal to Adam, and that is just another way of me saying, we are the descendants of the fallen Adam. How can I come to that conclusion, if Israel suffered the same judgment as Adam, they both suffer the judgment of death, then we can say Adam equals Israel or Israel equals Adam, they both suffered the same judgment, they both committed the same sin, they both suffered the same judgment, they are one in the same.

Brethren, what just happened here is very exciting because I can assure you that the students of the rabbis that were the recipients of this lesson never ever experienced anything like this exercise in logic, they just simply believe the Rabbis telling them that the golden calf, the sin of the golden calf, I do not even think that it mentioned Adam's fall, it just, the lesson just simply talks about the sin of the golden calf. It is never even brought up, the question is never even brought up, why are we no longer dealing with the sin in the garden.

Actually the question in this lesson as far as the Rabbis are concerned and the Jewish students is, how does the sin of the golden calf relate to the sacrifice of the red heifer? Because according to what just brought forth here, we see in principle the teaching is saying that the sacrifice of the red heifer is the solution to the sin of the golden calf. We just discovered that the sin of the golden calf, can only be rectified by resurrection.

What does the red heifer, what does burning a red heifer have to do with resurrection? We see that the red heifer is the type of Messiah.

I am even reluctant to say Jesus Christ here, because I should not be reluctant to say it, but we have to go into another whole explanation here how it is not the slaughter of the

red heifer that erases the sin of Israel, okay, it is not the slaughter of the red heifer. According to Moses and according to the understanding of the Scripture which I am going to yield to the wisdom of the Rabbis since I know nothing at all about these rituals of the law of Moses and all of these sacrifices, I have no knowledge at all, so I am going to yield to the authority unless the Lord tells me otherwise, that the law of the red heifer which involves slaughtering the red heifer and burning it, is the solution or the type of, the solution to the sin, which means it must be a type of resurrection.

We have a whole church world that believes that the crucifixion of Jesus of Nazareth was satisfied a blood thirsty Jehovah, and His desire for retribution. I declare to you today that it is not the slaughter of the animal, but the burning of the animal's flesh that produces the solution to the sin. Let me say it again, I declare to you that it is not the slaughter of the red heifer, but the burning of the flesh of the slaughtered red heifer that produces the antidote to the sin. How can you say that Sheila? Because and we have not read it yet, but it is the ashes of the burnt flesh that becomes a ritualistic solution to the problem which we will get to either today or tomorrow. I continue to maintain that the crucifixion, or I continue to maintain that it is Leviathan within the individual that must be crucified, that it is not true that because the man Jesus of Nazareth was crucified, that sin is now destroyed for all persons, I do not believe that, it was, I am getting it off of my head how I am going to explain all of this. Let me just stay with crucifixion, the crucifixion of Jesus of Nazareth signified the crucifixion that we must all experience and that is the crucifixion of Leviathan within ourselves to Christ, not the crucifixion that produces death, did not the crucifixion of Jesus of Nazareth produce life, did it not result in life. It resulted in His resurrection.

That type of crucifixion, it typified the crucifixion of Leviathan to Christ Jesus within us which produces life out of death, because Leviathan is death, that crucifixion was not a ritualistic sacrifice, a bloodletting sacrifice that satisfied Jehovah.

Although the slaughter of the bull, going back to the red heifer now, although the slaughter of the bull obviously had to take place before the flesh can be burned, so we see that the slaughtering of the bull has a place, it was the actual burning of the flesh that produced, the ashes of the red heifer that were mixed with water and used an emollient, as a healing method. Does anybody not understand what I just said? It was the ashes of the red heifer that were mixed with water, and that ash water was sprinkled on people who were pronounced unclean because of contact with a dead body.

I am going to break this down for you, I had no idea I was going to be going this way, so please bear with me, I will break this down for you, but let me do my best to keep this clear. My point right now is that the crucifixion of Jesus Christ and the blood that He shed from that crucifixion, the human blood that He shed, was not the atonement for sin. It was His spiritual blood when it is applied to the individual, His spiritual blood in the form of His sperm, because I believe sperm is a form of blood. Please correct me if I am wrong, when that seed of Christ is grafted to an individual, or to our doorposts, which is the outer part of us. That is the spiritual blood that cleanses us. What spiritual blood? That seed of Jesus Christ, that blood resurrects Adam in us, and then Leviathan is crucified to Adam in us, and who is burnt? Who is burnt? Satan is burnt.

The type is, yes Jesus of Nazareth was crucified and He was burnt before He was crucified. Jesus of Nazareth was, you see brethren, it is an unfolding revelation, if you do not believe the other things we have taught here, you cannot ever believe this, He was born a natural man. He was born a natural man and He overcame His sin nature by the power of Holiness as we are told in the book of Romans, so He was already burnt, Satan in Jesus was burnt at the time He went to the cross. Leviathan in Jesus was already crucified when the man Jesus of Nazareth went to the cross, and then the cross was just a visible expression so that people could hopefully get a clue of what was going on.

Now it is reversed, now the seed of Jesus Christ, is grafting to us, and we have to have Satan in us burnt, and Leviathan in us crucified before we experience the ascension that Jesus experienced, because we will ascend out of these bodies eventually. In Jesus of Nazareth, first He experienced the burning of Satan, He experienced the crucifixion of Leviathan to whom? Who was Leviathan in Jesus crucified to? Who was the inner man of Jesus? I have been teaching, I just love the way the Lord corrects me sometimes, I have been teaching all along that He was crucified to or that He was married to, the teaching was that He was married to Elijah, that is correct, He was crucified to Adam, who said Adam?

Yes, He was crucified to the resurrected Adam in Himself, and then experienced resurrection after His physical body was crucified. We are getting the seed of His glorified life, and we are going to have a spiritual experience, and let me stop there, because that is not even this message, so let me just stop right there.

My point is that the red heifer had to be slaughtered and burnt and it was the product of the burning, the product of the burning that is more significant as far as I could see it than the slaughter of the animal. The animal just merely had to be slaughtered because it would be inhumane to burn the animal alive. That is why the animal was slaughtered, the significant function was the burning and the residue of the burning, those ashes mixed with water which became a healing element.

We see my position, I do not know how well I made my point, I do not think I really made my point, but what I was getting at when I started talking about the crucifixion was I have been saying for years that if Jesus was really the fulfillment of the Old Testament ritualistic sacrifice of animals, which is what the church believes, that He would have had to have been burned. This is the point I was trying to make, I just got waylaid there. That has been my position.

If Jesus of Nazareth, the man, was a human sacrifice which took the place of animal sacrifice, He would have had to have been burned or boiled, because the Levitical sacrifices were either burnt or boiled, they were not, and again, they were slaughtered, I do not believe that they were boiled alive, and I do not believe that they were burnt alive, so they were slaughtered, they were killed in a merciful way so that they could be burnt or boiled. Is everybody with me? This teaching in the church, the actual crucifixion, the actual slaughtering of the man Jesus was in place of the ritualistic animal sacrifice. I am saying it cannot be true because He was not physically boiled. We know that Satan was boiled in him but He was not physically boiled, and He was not physically burnt, so that

argument is completely fallacious, that the man Jesus of Nazareth satisfied Jehovah's blood lust, lust for blood through crucifixion.

You see that the church in this teaching is placing the emphasis on the slaughter of the animal as an atonement for sin, and the shedding of his human blood. The church is placing the emphasis on the crucifixion of Jesus and His human blood, as opposed His, which obviously cannot be seen, we are just teaching it now, to the spiritual boiling and the spiritual crucifixion that Jesus experienced which resulted in His spiritual blood being sprinkled on everybody.

As far as the red heifer goes, it is the ashes of the burnt red heifer mixed with water that becomes healing, the ashes of the burnt red heifer mixed with water becomes the object of healing. When we compare Jesus of Nazareth as a fulfillment of the red heifer, we see that it is not the slaughtering of the man, neither is it in particular the boiling of Satan within Him or the crucifixion of Leviathan within Him, but it is the product of this whole process that is imparting life to humanity. Let me give it to you again. It is not the crucifixion of Jesus, neither is it the spiritual boiling of Satan within Him, or the spiritual crucifixion of Leviathan within Him, but it is what happened as a result of those three events.

The boiling of Satan within Jesus of Nazareth, the crucifixion of Leviathan within Jesus of Nazareth, the physical death of Jesus of Nazareth, resulted in the holy seed of the glorified Jesus Christ, the spiritual blood which can be made equivalent to the ashes of the red heifer. Let me put that on the board for you.

We are looking at Drawing #2 right now, across the top it says the sin of the golden calf is rectified by the ashes of the red heifer and the doctrine of Christ says that the sin of Adam is rectified by the spiritual blood of Jesus. We see a correlation between the spiritual blood of Jesus and the ashes of the red heifer. I remind you that the ashes of the red heifer were mixed with water, so a solution was made. That is what a solution is, water with something dissolved in it, a solution of the ashes of the red heifer was made, and that both the ashes for natural Israel and the blood of Jesus, for the Israel of God was sprinkled. We are drawing the correlation between the two and we are saying that the spiritual blood of the glorified Jesus Christ is the fulfillment of the solution made from the ashes made from the red heifer, and water. That is our position right here.

On the left side, we see the red heifer was slaughtered and then the flesh burnt, and again the ashes mixed with water to produce a solution to be sprinkled on one who was made unclean with contact with a dead body. This is a significant point that we all need to understand, that the purpose of the ashes of the red heifer is to cleanse someone who came in contact with a dead body. I suggest to you that the spiritual blood of Jesus has the same function, and I have it down here, Israel of God in the lower left hand corner, is that blood of, the blood of Jesus is sprinkled on the Israel of God to raise the dead, because we are in contact with the dead Christ, our dead inner man, is Christ, He is dead, so we need to be purified.

The purification for a dead body or the antidote to having a dead body is what? Resurrection. We see in the Old Testament for natural Israel, it was a spiritual impurity

that was rectified by faith through obeying the ritual of the ashes of the red heifer, but the person still died. Now in this covenant, in this aspect of the covenant, because I believe it is just one covenant, different stages of that covenant, in the covenant that we have with Jehovah through the blood of Jesus, we see that we are purified from the dead, from the Christ who, from the contamination that came upon us called sin, because Christ in us is dead. How are we contaminated by a dead Christ? If Christ in us is dead, there is no sacrifice for sins, so because Christ in us is dead, we sin, sin has proliferated in us. Adam spoke through Paul saying, I was alive once, and then sin appeared in me and I died. Actually I think the Lord just corrected me. The dead person that we have to be purified from touching is not the dead Christ, it is the dead one, who dwells in us. The Serpent is dead.

Life only comes to us through a connection, a relationship with life itself. Jesus said, I am the life, the Serpent which is the exact opposite from life is death. The Serpent has no life, the Serpent and the household of the Serpent is a dead aspect of the creation which forms the light so that the light can shine out through it. The Serpent is conscious earth which is dead, it does not have the life of God, its conscious, and the Lord said through the prophet Isaiah, I have created the darkness and I use that darkness to form the light.

All of us are light and darkness and the darkness is not life. We need to be purified from the sins of the death, or the dead one that has been reigning through us ever since Adam in the garden of Eden died because of that sin or that dark one overthrew his master, overthrew her master, actually it is female, and took the lead role.

Let me say it again, you need to hear this. In the garden before the fall, sin existed, but was under the control of Adam, of righteous Adam. Adam was righteous, it was an imputed righteousness, he had not earned it, it had been given to him, but Adam was righteous, and he was the atonement for the sins of the other side of the creation, and the personal name for the conscious aspect of the other side of the creation is the Serpent. It is just a name signifying, if I have the name wrong, I am sorry, it is just a name, signifying the other side of the creation that is dead. Darkness and light, light is life, darkness is death, the two make a creation, so that the darkness can form the light so that light, the righteousness of the light can shine through the darkness of the death.

Jehovah created death but He never intended death to be free to do evil deeds. Death was always supposed to be atoned for through the control of it by the righteous aspect of the creation. The righteous aspect of the creation when it controlled unrighteousness within it, atones for that sin. We all have sin in us, when Christ in us prevails over that sin nature, we are atoning for the sin of that sin nature which is within us. In other words, brethren, if I have a thought of jealousy, even I rebuke it, chop it, burn it, or just do not do it, I still sinned, because the thought emanated from an aspect of myself, and it came up into my mind to the point that I had to resist it, but that resistance which can only come out of Christ, is an atonement for the part of me that sinned.

Can you all hear this? That part of me that sins is my wife, is the wife of Christ in me. When the day comes that Christ in me is fully, that Adam in me is fully resurrected and ruling over my sin nature, He will be atoning for that side of me that has the potential to

sin, and I will be without sin, in that day. That is what our hope is, Christ in you the hope of glory, the atonement within you, the blood on the doorposts of your mind, that will atone for your sin nature so that it cuts off the sowing and reaping judgment.

We will always have sin because we are a creation of darkness and light, but the darkness is not supposed to get to sin, we are supposed to be covering that darkness, just like we put out mulch to repress the weeds in your garden, it is not supposed to manifest as evil deeds, you see.

The Lord corrected me in the midst of my preaching, the dead person in the midst of us that needs to be atoned for is death, the death who is riding on the pale horse in the book of Revelation, our sin nature, Jesus is life, our sin nature is called death. That death needs to be atoned for, and that atonement comes not only through the sprinkling of the blood of Jesus, that is just the beginning, you are just forgiven by faith when you have Christ grafted to you, He has to grow up into the fully mature Adam who will be able to put Satan and Leviathan and that whole sin nature under his feet so completely that you are incapable of sin.

What we are getting is a seed, that seed has to fully mature in us to do its job. We are to be delivered from the labor of treading sin underfoot. I do not know about you, but that takes a lot of my energy, looking at my thoughts, recognizing sin, finding out what I did wrong, learning, being corrected, it takes a lot of my time and energy. We have to be delivered from this. We are to learn and know righteousness instinctively. Right now we need to be taught righteousness.

I do not know about you all, but I needed to be taught righteousness. I use to do a lot of things that I did not know were wrong, but now I know that they are wrong. When the atonement within us, and who is the atonement, who is our atonement. Jesus is our atonement. When the atonement within us fully matures to the point that He can do His job, He is going to crush that weed and the carnal mind is called a weed, and we will righteous instinctively, we will be righteous by nature.

We see that the ashes of the red heifer which atones for the sins of a human being, of a man of natural Israel who came in contact with the dead body, signifies not only the blood of Jesus, but also in addition to the blood of Jesus because the blood of Jesus is the sperm, in that teaching of the ashes of the red heifer, we receive the hope that the sprinkling of that blood will fully mature, and crush our sin nature underfoot.

I am just so, Xxxx, thank you so much for telling me, I forgot to comment on this board because this is a major aspect of the point that the Lord was trying to make here, it is even more than the sprinkling of the blood, it is the full resurrection of the tree of life within us, that will cleanse us from death which came, that death, I do not want to say it came alive, but came into existence and came into power, listen to this, only when righteousness died. We can deal with our own sins, we can restrain ourselves physically, we can beat our brain up, we can do everything that we can to not sin, but we will never

be realistically free of sin which that means, when I say realistically, I mean it is not even going to bother us anymore, we will never be realistically actually free from sin until righteousness is fully resurrected in us. The antidote for sin is the resurrection of the fully mature Adam in us who will control that sin, who will keep it under control so that it does not even rear its ugly head.

We are only in trouble because our righteousness died. We died to righteousness, we are the descendants of the female Adam, and when we chose the Serpent over the male Adam, we died to righteousness because the male Adam was our righteousness, just as today the Lord Jesus Christ is our righteousness.

He is our righteousness but He has to grow up in us or reproduce Himself in us to the point that His righteousness defeats our sin nature. Something has to be added to us, until the power is added to us, we struggle and we do the best that we can and God honors that and forgives us and blesses us, but this is not God's best.

It is not God's best that we have to struggle with sin, and go through everything that we go through in this world. His intention for us is that His son should be fully matured in us, the tree of life planted in us, in our earth that will fully control any signs of sin arising. I just saw an image of marigolds. When I use to have a garden, I use to plant marigolds and garlic and basil behind every tomato plant, it kept most of the bugs away. We need something added to us, we cannot do it ourselves, we have to have something added to us.

Let me just repeat this before I let you go. This moral equivalent of the ashes of the red heifer to the spiritual blood of Jesus, is even that is not accurate because the ashes are just being compared to the seed of the one who will fully deliver us from death. Did I make that clear? Let me say it again. I need to say it again. The ashes that are being sprinkled are compared to the blood that is being sprinkled which is not the full deliverance from death, the blood is just the seed, the potential for the resurrection of the righteous one who will defend us against death which is a spiritual enemy that is stronger than we, the ox, could ever cope with. The ashes are not really the equivalent of the blood, but the ashes are the equivalent of the blood of the potential of what the blood has to do for us.

On the right side of the board I just, well let me tell you again. On the left side of the board, it says the red heifer, slaughtered, burnt ashes mixed with water to produce a solution. On the right side of the board, it says, Jesus crucified, fallen soul inherited from human parents, Satan boiled, Leviathan crucified to Adam, then Jesus is resurrected, Jesus ascends to perfect immortality, we talked about that today. Then Jesus reproduces Himself by sprinkling His spiritual blood on the Israel of God, the Israel of God is resurrected, a) Abel awakens, b) Adam is resurrected to full maturity. Then we see the Israel of God is restored to imperfect immortality, and I will add to this board, in the person of Christ Jesus, you know ever since the Lord gave me this additional information, I just do not have it straight in my head when to say, the resurrected Adam in Christ Jesus or the manchild, but I think I will say the manchild. The Israel of God will be restored to the imperfect, to the imperfect immortality of, like I said the imperfect immortality of the

resurrected Adam and then maybe the perfect immortality comes through the manchild, I am still waiting for that information from the Lord.

Actually when I wrote that on the board, Israel of God restored to imperfect immortality, I asked the Lord a question, I said, Lord, will the Israel of God ever be, receive perfect immortality? Because I remember reading or learning in my studies that Jesus will always have the preeminence. He will always be higher than us, so maybe we will never attain to perfect immortality, but then I also remembered that at some point, Jesus will offer up the creation, they will be no longer any need for a mediator.

The only time that there will be no need for a mediator will be when there is no more possibility of sin, and I think that the Lord just answered my question. The Israel of God will be restored to imperfect immortality through the resurrected Adam and perfect immortality through the birth of the manchild, because we can be as He is, we just cannot be higher than Him.

This is His plan, you know, whether it is a natural a family or a teacher or a pastor, anyway, this is how I relate to you all, you are all my family, I love you, we are all equal, we are equal until a situation arises where a correction is needed, and then if the correction is received, we all go back to being equal. Even in a family, it should be that way, kids, parents, they play together, you have a good time together, but when the child needs to be corrected, then you become a parent, you know, but the Lord wants us all to be equal, so we can be as Jesus is, but we cannot be higher than Him. As long as we are receiving His correction, He is our brother, He is our friend. When we need a correction, He becomes our Father, see, and then He goes back to being our friend again.

When He talks to us about our life, when He gives us an assignment, and talks to us about the warfare we are waging, or how we are fighting for another person, He talks to me as an equal, but then if I need to learn something, He becomes my Father you see. It goes back and forth. Brethren, this has been an absolutely great, great message, I am so excited, I had no idea it was going to come to this.

Can you imagine this teaching transcribed and on the CCK website? I am just so excited at what God just did today. Are there any other questions before we go? God bless you all.

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