

Christ-Centered Kabbalah

Sheila R. Vitale

Pastor, Teacher, Founder

PO Box 562

Port Jefferson Station, NY 11776 USA

TRANSCRIPT OF MESSAGE #695 - Part 5

THE WELL AND THE HEADSTONE

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

Prior to what I am about to say now, you should have reviewed the second session of the message called Seven Times More. As I told you earlier, I asked you to review that because we have not been teaching that deep doctrine in a few weeks, and that was such an excellent exhortation. I enjoyed hearing it again myself. Now I had hoped to continue with the exhibits from The Well And The Headstone, but before I give you that I have something else to give you. Most likely, we will not get to that today. Hopefully, we can get to it on Sunday.

The Lord gave me some additional information which changes what I have been telling you. I printed out several pages from the Zohar as your notes for Part 4 of The Well And The Headstone, which is what this is. I am going to read through it with you. I do not know how much I will comment on, but basically this is the correction that came out of the teaching of heaven and earth. I have been teaching you that heaven is the sixth sefirot of Zeir Anpin, the male, or Christ Jesus, and that earth is the Malchut. I found out that is only correct when viewing the sefirot from the earthen perspective. As far as

the creation goes, as far as God's perspective is concerned, as He was moving upon the sefirot to descend from above into the lower worlds, heaven and earth is in the son; both heaven and earth.

That is the illustration that I have given you. Now remember, the Son of God, or Zeir Anpin, or Christ Jesus, consists of six of the ten sefirot. The first sefirot is Keter, the Head, who we know to be the Lord Jesus Christ today. Then comes Chokhmah, the Father; Wisdom. Then comes Binah, the Mother, Understanding. These are all the names of the partzufim; the personalities. Then comes the Son. He is the next sixth sefirot. The next one, the tenth sefirot down is just called the female. We are told, according to the Kabbalist that we are studying with right now, that if you look on the right side of your illustration, I am quoting Genesis 1:1. In the beginning God created the Heaven and the earth. You see that heaven is with a capital H. Then if you go to the left side of your illustration and read Genesis 2:4, it says; These are the generations of the heavens and of the earth. First of all, the heavens is plural, and second of all, it has a small h.

These are the generations of the heavens and the earth when they were created in the day that the Lord God made the earth and the heavens. The Lord God is Jehovah, Elohim. Now in Genesis 1:1 it is just talking about Elohim. In the beginning, God, Elohim, created the heaven and the earth. Genesis 2:4, in the day that Jehovah Elohim made the earth and the heavens. According to the Kabbalistic explanation that is in these notes, if I can dig it out for you out of the three pages of notes that you have, about the original creation. First of all, Elohim is the Creator. This is Elohim, the name of God that is associated with Binah. We know that Binah exists on every level in every world. We are talking about the name of God, Elohim, that name of God associated with Binah in the God world or the universe of Atzilut. That is looking downward, as the creation is being created and descending. In Genesis 2:4 we are looking upward and we see that the word is plural heavens with a small h.

Now I am holding up the illustration. Looking downward, coming from Genesis 1:1, capital H, Heaven and earth, the whole six sefirot of the male is considered one unit, Heaven and earth. The center sefirot is Tiferet. The other five sefirot surround it or orbit around it as the planets orbit around the sun. As there is a sun with the planets orbiting around it, which I believe is called the galaxy. That is the sun from God's perspective. There is no separation between heaven and earth. There is only one heaven and earth and that is the complete sixth sefirot, that we would call the Son of God.

In Genesis 2:4 it is talking about the histories, the generations of the histories of the heavens. I am suggesting to you that all six of the sefirot of the Son are heavens to us down here in the earth, all six of them. We experience them simultaneously, but not necessarily in their fullness. Looking down upon the creation from above, the six sefirot of the Son, includes the sun. Malachi talks about the Sun of Righteousness, which is Tiferet, the guy in the middle here, surrounded by the other five sefirot, Chesed to Yesod. They are all one completely interlocked unit called heaven and earth. It is like a first and a last name. I am Sheila Vitale. You cannot separate me from my last name. Even if you do not name the last name, I am Sheila Vitale, one interlocking unit, looked at, perceived as, dealt with, and received ministry from; one interlocking unit.

From down here, looking upward, each of the six sefirot of heaven is a heaven unto us. That is why it comes out plural and a small letter h, because we experience each of the sefirot individually. Now we do not have to be experiencing all of the Sefirot at the same time. We can be experiencing all of them, but not in their fullness. We experience the sefirot in different degrees. I do not really know if I ever pushed this revelation through to you. If I ever did mention it, it was very casually. These sefirot are states of consciousness. We experience them.

Brethren, I have read so much material, I do not know where I read what. It may be in your notes, where the writer of the notes talks about FEELING the sefirot. What quickened into my mind instantly when I read that is the

scriptures in the Book of Acts. Acts 17:27 where it says that if happily they might feel after him. Of course he is not named in the Book of Acts. Verse 28; For in him we live, and move, and have our being. If we would happily be able to FEEL after him, it would be a positive thing. I always thought that was an interesting choice of words, to feel after him. Of course, it is talking about the Lord Jesus Christ, who is Adam Kadmon to us; primordial Adam. That is such an interesting way to express it, if we could but feel after him. I always thought that was interesting.

What it means is that we actually feel the action of these sefirot upon us. The sefirot is a vessel and there is an aspect of the Spirit of God in that vessel that acts upon us. Now I am going to explain that. Please just bear with me. I did not expect to go this way. Let me just feel satisfied that I left this drawing with you before I go on.

This is Keter, Chokhmah, Binah; the Head, the Father, the Mother. The Son is the heaven and earth. It is God's intention that at the completion of our rectification, we should be relating to these six sefirot as one complete unit, with all of the powers joined. That is a lot of power, brethren, all of the collected power of the six. It is the Yesod of the six that relates to the female, who is Malchut, and the female relates to the personality. The personality relates to the body. So that is the correction that I just brought, that the heaven and earth, under the circumstances under which the Scripture is talking about, looking downward upon it, rather than upward, from our fallen state, that heaven and earth are one, and that the earth is not Malchut.

I have been telling you for years that the earth is Malchut. From this perspective down here, the earth is Malchut, but in the completed creation, the earth is a part, is one with the heaven, and the female is not considered the earth. She is just the female. If you could just accept that for now. I, myself, do not know where it is going to take us. I just wanted to bring that correction. Is everybody okay with that?

Let us take a look at these notes, which is a direct printing from the Zohar. Now these notes are not a part of the Zohar, brethren. This is a part of the

commentary from the translator of the Zohar. I found it very fascinating. The first cause is compared. Now does anybody know what the first cause is? The first cause means that which has no previous cause. The Ayn Sof is the first cause. There is nothing that caused the Ayn Sof to come into existence. He always was. He is the first cause of all the other causes. In other words, you are here today because Christ Jesus moved on you and caused you to come to this meeting. You are a part of this ministry because the Lord Jesus Christ moved upon you to be a part of this ministry.

For everything that we do there is a cause and a reaction. Every sin shall have its just recompense. Every sin is a cause that produces a reaction. That is the foundation of the sowing and reaping judgment. So the first cause is the Ayn Sof; pure infinity. Maybe you are smarter than I am, but it is really beyond my ability to comprehend it. I believe it by faith. A first cause. It always was. Nothing caused it to come into existence. It had no beginning and it will have no end. It is infinite. There is nothing outside of it. It is infinite. I really cannot get my arms around that. We exist, the worlds and universes exist in the midst of the Ayn Sof, because nothing can exist outside of it, so we exist in the midst of it.

I heard myself on the message that you listened to today. I talked about infinity and a finite world coming into existence inside of an infinite world. I said to myself, I should have clarified that. What does an infinite world or a finite world mean? Brethren, we are talking about time. The overriding characteristic of time is that a change takes place in a world where time exists. That is what finite means. Finite means things change. Infinite means things never change. So the infinity of the Ayn Sof is talking about something that never changes. What do we call Him? I do not know what to call Him. He is all that there is. He never changes. He is the one that is the same yesterday, today and forever. He never changes.

He is the infinite one, the Ayn Sof, and in the midst of Him, He is bringing forth a finite creation, a creation in which things can change. The whole principle and purpose of the creation or the whole suggestion behind it is that

it will start as a seed and grow up into a full grown man, which will be an image that will shroud the infinity of the Ayn Sof, which will be in the midst of Him. A seed, a finite seed, that has the ability to change to grow, to learn, to make mistakes, to mature. That is what finite means. Infinite means no change. You do not start from seed and always was.

The anointing that was upon national Israel has attributes that could be likened to infinity. What does that mean? They did not grow up from seed. I have told you over the years that this was the problem for national Israel. They did not grow up from seed. You see, when you grow up from seed and you have experiences that you build upon, that bring you to a place of maturity, you stand an excellent chance of surviving the problems of existence at that height, because you have built up to it, one year at a time. You are thirty five years old, forty years old, and maybe you are ready for some form of leadership in government. Of course, you could be younger. I am just giving you an idea of mature adulthood. It is not likely an eighteen year old is going to become a Senator in Washington.

The people in charge of the party would say, no, you are too young. Live your life, graduate from school, practice law, or whatever you do, and come back in ten years. We will see. Maybe it would be practical for you to run. Well, national Israel did not have this growing up experience. They stood on Mt. Sinai and power was imparted to them. They departed from the desert. They were an undefeatable army. They knocked down the walls of Jericho and took over Canaan land. They were manifesting spiritual power, but they did not grow up into that place. They were catapulted up there and there was this big empty space that was a lack of experience. It was a big empty space between Egypt and the headship that they received. It was a lack of experience because it was given to them.

They did not acquire it by experiencing things, and making mistakes, and learning from their mistakes, and making changes. They did not experience all of those things which develop your character. That is why the Scripture says Israel has not attained. They brought forth wind. They brought forth the

Holy Spirit, but they did not bring forth the manchild. They did not bring forth that which would have made them eternal. This is the whole key, brethren. Oh God, help me to preach this.

Listen, there is an infinite God, and He is invisible. Not only is He invisible, He is so high that who can know Him? Who can know Him? He is so high. He wants to be known. Who does He want to be known to? The Kabbalists say that He wants to be known to the creatures that He is creating, but I have a question in my mind. We have no idea, or clue, as to what God has in store for us after the whole creation is rectified in perfection, and sin and death is dealt with. I just wonder if there is not another universe out there, or another somebody, or something out there, that the Ayn Sof wants to be known to or revealed to. We are the creation of God. Maybe that is our whole purpose, to reveal the unrevealed.

All of the Kabbalists that I have read seem to have come to the conclusion that the Ayn Sof wants to be revealed too. They will ask you the question to whom? They say to the creatures He is making. Well maybe there is another universe out there that He wants to be revealed to. We do not know, but the invisible and unknowable wants to be made knowable. He wants to be made simple enough for creatures that are not like Him to be able to know Him on some level. Do you see? The whole plan is this. He had to get a place where He is not infinite. We know that He opened up an empty space in the midst of Himself, sucked His light out, and His infinite light is not inside of this empty space or womb in the midst of Him. He found an area where a seed could be planted and grown. A change in the midst of infinity is a finite area in which a seed could be planted and grow up, change, learn, experience, develop.

This seed is the seed called a man faced creature, something that would cover the unknowable light and make it visible. So the creation of God has two sides to it. The first side is that thin stream of light that entered into the empty space. The Ayn Sof was all that there was. He contracted Himself, and created in the midst of Himself an area devoid of His light. He is infinite. The area, devoid of His light, is finite. The next thing that happened was that

He sent a thin stream of His light into the empty space. That is who Adam Kadmon is. Adam Kadmon is the thin stream of light that entered into the empty space. Adam Kadmon is the primordial human. The only difference between Him and the Ayn Sof is that Adam Kadmon is in the finite world and the Ayn Sof is infinity. Adam Kadmon, primordial human, is the consciousness in the form of a stream of light of the infinite one in the midst of the finite world.

I am going to say that again. Adam Kadmon, primordial human, is the very light of the infinite Ayn Sof. The difference between that which is called primordial human and the Ayn Sof is that the primordial human is in an atmosphere or an environment that is finite. Adam Kadmon is an aspect, a thread of light of infinity in the midst of a finite universe. I am told that there is some disagreement between Kabbalists. Some Kabbalists say that He is the Ayn Sof. Others say He is too close to the Ayn Sof to be a part of the ten sefirot. Then other Kabbalists say no, He is the beginning of the creation of God. He is different than the Ayn Sof only because He is in a different environment. He is not different in His essence. He is not different in His consciousness. He is not different in His morality. He is not different in His decision making process. He takes a separate name because He is in a different location. Everybody okay?

This is the beginning of the creation of God. The end of the creation of God is the man faced creature that is to cover the thin stream of light that will make that light visible. Now the light is God. Adam Kadmon is the Ayn Sof. He is God. The man faced creature by himself is not God. Just to jump ahead to this confusion about Jesus Christ being God, this is the problem. The man faced creature is not God. I am not God. God is inside of me. God is speaking to you. I am not God. Jesus, even after he was made perfect, because he was not perfect from the beginning, he still is not God. He is the man faced creature that surrounds the thin thread of light of the Ayn Sof, which is indeed God. The two make one man, the beginning and the end. The beginning, the light of the Ayn Sof, and the man faced creature, and the two are one.

For those of us who are being inclined to only see the man faced creature and say that he is God, this is idolatry, because it is the light inside the man faced creature that is God. Brethren, in all these years, the whole world is steeped in idolatry. The whole world was steeped in idolatry with people bowing down to statues. These were not just statues. They were spirits inside of these statues. There was a spirit in the stone that drew the people to worship them in that manner.

There was a Spirit in the man, Jesus of Nazareth. The light of the eternal one, the light of the infinite one; that was God. But Jesus is not God. Even in his glorified state, he is not God. He is the name that identifies the invisible one that has raised him up to the glory that he experiences today and that sustains his life. He is the spokesperson. He is the ambassador. He is the viceroy. He wields all of the power of the Ayn Sof in the earth, but he is not the Ayn Sof. The Ayn Sof is inside of him. It is not the whole Ayn Sof inside of him. It is a thin stream of the light of the Ayn Sof that is inside of him.

The creation of God, brethren, was imagined by the Ayn Sof. We are an imaginary creature. It was an imagination where the Ayn Sof said one day, let us do this. Let us not only make man in our image, but let us begin from the beginning, not just man. Let us make a creation. Let us make a man faced creature. Where do I get this man faced creature from? Brethren, there are two Hebrew words that are translated Adam, but they are two different words.

One is Strong's #120 and the other is Strong's #121. Strong's #120 means a man faced creature. It means humanity in general. It is talking about the conscious clay that has not even been formed yet. It is talking about humanity in general. Strong's #121 is the man Adam, when he appeared in the earth. There was a man, Adam, who appeared in the earth. See, there was primordial Adam, who was the beginning, just the light. Then there was a man, Adam, who was formed from the dust of the earth. They are not the same. They are two different Adams.

Eventually, they were put together. The first Adam, the primordial Adam, had no beginning and no end. He is the Ayn Sof. He is an aspect of the Ayn Sof, no beginning and no end. We read in the Scripture about Melchisedec, who had no beginning and no end. I did not have this revelation that I have now, but I told you years ago that Melchisedec was the anointing in Abraham. It was the anointing in Abraham. That is who Melchisedec was, the priestly anointing within Abraham, no beginning and no end.

We have two aspects to the creation and they need to be connected. They need to be permanently connected. We are still under construction, brethren. We are still under construction. The whole creation is still under construction. The New Testament tells us that we are all stones in a temple of God, made without hands. We are the stones. We are the material that surrounds the invisible. We are the finite material that surrounds the invisible aspect of God that is being made visible. The Creator has an assignment to join the invisible to the invisible, to join the finite to the infinite. There was a problem in the processing, in the material that is being used to form that man faced creature. It is just another way of saying indefinite human kind, not June, Mary or Sheila. No, it was just human kind, not formed into individuals yet. We are one man faced creature. We are one soul. That is what man faced creature means.

This is the plan for the creation now. We have a stream of the light of the Ayn Sof that has been planted like a seed in a finite environment. That means that which is infinite is now in a position where it can be changed. How do you change something that is infinite? You have to add something that is finite to it. You give it a finite garment. You put clay on it. If you are a sculptor, that which is infinite is the iron rod that you start globing the clay on. You start out with an iron rod. How do you change an iron rod? You glob the clay on it and you mold the clay. It is still the iron rod. It is still the iron rod, right?

Brethren, this is the concept of the creation. There is a part of it that cannot be changed. He is the same yesterday, today and forever, unchangeable. But there is another side of Him that can be changed, and is changed, and

is growing and maturing, and is being matured by that light in the midst of the clay. Now in our world, if you look at a sculptor, they are molding the clay from the outside, but this is a spiritual miraculous creation. That metal rod that I just described to you, typifying the stream of infinity, is molding the clay from the inside of you. He is molding our consciousness. Our body follows whatever our consciousness is. We are talking about mind. That is what we are talking about, consciousness, mind.

So we have infinite light and finite clay. They are supposed to be permanently put together and formed by the infinite light from the inside, but something went wrong and there was a separation of the clay from the metal rod that it is being formed upon. The correction is in play. The correction is being accomplished. He who is that metal rod, or that thin light, He actually penetrated into the world of clay because the clay fell away from him and fell down. The clay had a consciousness of its own, and this clay apart from the righteousness of the light, is evil. The clay apart from the consciousness of the light is evil.

Initially it was not evil in a sinister way where you are a son of Sam murderer. It is evil in that it is selfish. Clay is selfish. It does not recognize the higher anointing. It does not recognize the one that could give it eternal life. It is selfish, concerned with self, very concerned with self. The clay was selfish when it was attached to the metal rod or the stream of light, and the stream of light, primordial Adam, was working with it to train it. It is the clay that is growing up from seed. It is the clay that changes. Of course, the stream of light is experiencing being joined to the clay. The stream of light is experiencing the influence of something other than the exact opposite of what it is.

The stream of light is growing too, even though he is infinite and infinity does not change, he is changing and maturing because of the finite environment that he is in. It sounds like a contradiction, but that is just what it is. You see, he does not change in his basic morality. That means, even if the clay overtakes him, and he becomes a part of a creature that sins, he will always

come back because his basic foundational character is the light of the Ayn Sof. Even if he is overcome by the clay, he will come back because he is not clay, you see. So it sounds like a contradiction, but that is the best I can do to explain it to you.

That which is infinite is changing and growing because he has been planted in a finite environment. The end of the whole process is that the nature of the light will prevail over the selfishness of the clay. The creature that is coming into existence, the creation of God, will ultimately be in character and spiritual DNA, an exact reproduction of the righteousness of God in the higher worlds. Any manifestation of unrighteousness is just temporary. That is hard to tell somebody who is suffering or in pain. From an infinite point of view, this is God's position. It is the spiritual truth that mankind, the man faced creature, as we know it today, is temporary. We are the temporary formations of the clay.

The attachment of the clay to the light will change the clay. This sounds so strange. Listen. The infinite light of God is temporarily finite for the purpose of the formation of the creation. The clay, which is in a temporary formation now, which is what we are, eventually will become infinite. When we are permanently attached to the infinite light, we will become infinite. Look at this in another way. This message is The Well And The Headstone. I just recently gave you an explanation of the harvest. Adam, the regenerating son of God has infinity in him. He has what it takes to be infinite. He has strains of infinity in him, but he is attached to us, the finite one. If we die, he dies, because he has to be attached to somebody.

Either he has to be attached to a body down here, or he has to be attached to the higher world, the parsufim above. We could say the Lord Jesus or generically speaking the parsufim above. He cannot just be floating there. He needs a source of existence. So we see infinity planted in the finite world, and he dies if the finite creature dies. If the man faced creature dies, the infinite one dies, because he is infinite in the midst of being permanently formed. So it is a contradiction, but spiritual things are always contradictory. If you cannot understand it, or it is troubling you, ask the Lord to help you.

What is coming is that the Son of God from above, the Lord Jesus Christ, is descending into our world to join himself to Adam that is being regenerated in us, to attach himself to us. The Lord Jesus Christ is attaching himself to the Adam that is being regenerated in us, attaching himself from above. For a season, Adam that is regenerating in us, is attached to the earth from below, our body and consciousness and soul, and he is also attached to the Lord Jesus Christ from above. It is being called a double minded man.

When everything is right and in its place, there is something called the harvest coming. Christ Jesus, the regenerating Adam in us, is going to be cut off at its roots from his dependency upon this body. But this is only after he is securely secured from above. Then once he is harvested, cut off by his roots from the soil that he is growing in, which is us, and he is sustained by the life above, that which is infinite will give immortality to the finite, which we are. I just told you in a way that I have been preaching for awhile what I just said to you. Generically, without any names, that stream of light, which is

infinite, is now in a finite environment and infinity is being formed, which means he is being changed, which is a contradiction.

Temporarily, infinity is dependent upon the finite substance. But when the creation of God is finished, infinity will once again be rejoined to his true family, which is the Spirit of God in heaven, or the light of the Ayn Sof, and the material that has given him form will be translated from darkness into light, from being finite into being infinite. So there was someone who could never die, called primordial Adam, and he subjected himself to dependency upon that which can die, for the purpose of making that which could die infinite and incapable of death.

What we are up to right now is the securely attaching of Adam above to Adam below for two reasons. So that the stream of light can be restored to the family of God in heaven, which is infinite, and that the finite creature should stop dying and become immortal. The man faced creature in all of its parts, you, me, is to become infinite and stop dying. I hope that is going to help you to understand what we are going to read here about the first cause.

Who is the first cause? The Ayn Sof is the first cause. The first cause is compared to a luminary, a shining globe, a sun, a planetary body. The first cause is compared to a luminary shining on a reflecting glass, which in turn throws its light onto another form. So we are that reflecting glass. The first cause is Adam Kadmon, the infinite light, shining itself on us. You see, what happened in the fall was that the earth took hold of the light and captured it. The purpose of the light shining on us was that a reflection should be made, and an image produced, that would reflect that light which was shining, but the earth captured the light.

The first cause is compared to a luminary shining on a reflecting glass, which in turn throws its light onto another form, which is cast onto a third and so on through nine reflecting glasses. It may be ten. There is a difference of opinion as to whether the original light called Adam Kadmon, the primordial Adam,

is reckoned among the ten sefirot or not. I mentioned that to you earlier. It is a difference of opinion among the kabbalists. In this way there are ten lights of various grades of intensity, which are yet all the same light. See, we are all the same light, but that light that is in you is shining through your personality, so it may appear differently than mine, but it is all the same light inside of us. We are the sefirot in this universe.

In this way there are ten lights of various grades of intensity, which are yet all the same light. This figure explains the fact that there can be a degradation in the extent to which the human mind comprehends the first cause. There are different degrees of light depending upon the human that it is shining through. There are ten different stages or ten different degrees, or ten different categories of consciousness in humanity. That means different people can experience the first cause in a different way. Is that not a problem that we have in the Church? Is that not a problem that we have in the Israel of God? Are the religious Jews failing to recognize the very light, which represents the God that they claim to serve, that is manifesting in power in the Church? It is the same light. In the Church, there are preachers that believe in replacement theology. Someone said to me last week that God is finished with those people. Oh no, He is not.

That light is being expressed in a different way, and you think you are the only way. Well Jesus is the way, and the truth, and the life in your universe, in the female spirituality. That is how you see it. I do believe that Jesus is the male seed. All I am saying is that the Lord has to explain it to them in a way that they can understand it. They cannot receive that. I am not denying that Jesus is the way and the truth and the life. That is the way the female is expressing it. The Jews cannot receive it in that language. They need to hear it in another language or another grade of consciousness, but it is the same truth.

The Baptists fight with the Pentecostals, and the Baptists say that there is no more tongues, and there are no more miracles. The problem that everybody has is that they do not understand that God can be manifesting Himself

simultaneously in a multiplicity of ways. Our responsibility, no matter how strange something looks or sounds, is to get on our face before God, and find out from Him whether or not it is His light, and not from our carnal mind. You know this is very interesting. The Bible class that I took on Tuesday with the Rabbi was very interesting. The message basically was what I am talking to you about now. I am trying to remember the way he couched it. It had to do with this very issue. A Jewish rabbi teaching Jewish students about why some Jews will not go on. Maybe he expressed it as to why they would not leave Egypt, whatever the garment was by which he expressed this spiritual principle. This rabbi is teaching the reason some Jews would not go on is because going on means they are going to lose their power.

That is exactly what I have been teaching here for years. You cannot bring Pentecost into this ministry. You could have been a great one in Pentecost, having all nine gifts of the Spirit, being welcomed and honored, and respected by Pentecostals all over the world. In the day that you are elevated, that you are promoted to the male ministry, you come in and you are just a new student in your seat. He gave a whole hour lecture on this spiritual principle. I am sitting there listening to him and saying this is absolutely amazing. I could be preaching this.

In this way there are ten lights of various grades of intensity. Some are stronger, some are weaker. Some are more anointed, others are less anointed, which are yet all the same light. Now brethren, I am going back and forth. The writing is about the sefirot, but I am talking about you all here. You need to be able to go back and forth with me. This example figure explains the fact that there can be a gradation, various grades, different grades, in the extent to which the human mind comprehends the first cause. I think a lot of people resist going on to the next level because they do not want to give up their power. If they really, really perceive that it was God in the next move of God, I think most people would lay it down. They do not believe it, you see. They do not believe that anything other than what they have known for years could be God. Then they lay hold of the more mature anointing and try to force you into their own image. That is the carnal mind; death. It is the spirit of death.

You have never heard of magic shoes, have you? You do not think that God could really give this ministry a miracle because Sheila is wearing magic shoes while she is preaching today, but I believe it. I believe that God does things that makes fools out of men because they cannot believe. Naaman could not believe what he had to do to be healed of leprosy. He was the only one healed in those days of leprosy, the Scripture says. He could not believe initially that all he had to do was dip in the Jordan River to be healed. But then reason came upon his mind, and he said I would be a fool not to try it. He dipped and he was healed. God makes fools of men all the time. It is not that God has a mocking spirit, but He shows us how foolish we are, because our foolishness keeps us from Him. God is in the business of revealing our weaknesses and our foolishness so that we can renounce them and enter into all that He has for us.

If you cannot submit to that exposure, if you are not able to see that God is doing that, or you wish He was not doing it that way, you cannot go on, because that is how He is doing it. You cannot go on, you see. So the Pentecostals are of God. The Baptists are of God. Now the black witches are not of God. It has to be the same light. There are a lot of Jews who are manifesting the Spirit of God, that Spirit which remains in them after they were cut off. It is called the Shekinah. The way they express it is that the Shekinah went into captivity with them. They know God cut them off, but there is that glimmer of the light of God that stayed with them when they were cut off. It is that glimmer of light that can manifest and respond to the study of the Scripture and will someday respond to the outpouring of the Spirit of God coming from another grade.

I have a vision that someday, when God is ready, these religious Jews in their Saturday services, repeating their ritualistic prayers, the day is going to come that they are going to hear a noise. It is going to sound like a big wind, and they are going to look up and the Spirit of Christ is going to come into their service and fall on them like it fell on the day of Pentecost. They already have the male anointing. They already have the mind. They are a man without a woman. Pentecost is a woman without a man. It is going to fall on

them, brethren. You mark my words. It is going to fall on them, and every Christian that said, oh God is finished with those people, you are going to be ashamed. When He falls on them and they have the male and the female anointing, they are going to have a higher authority than the Church with the female anointing.

I am going slow, but it is good stuff, right brethren. We are talking about the comprehension of the first cause, recognition of the Spirit. It can be recognized in a multiplicity of ways, but it fails to explain this concept of ten sefirot. The whole concept of the ten sefirot is just an attempt of man to understand God, which is impossible to do. But this system of ten sefirot fails to explain the objective division of the first cause into ten. Where did you get the number ten from, which is certainly positive in the Kabbalah? Now this is a commentary by the translator. He is saying that certainly what Kabbalah says is that there are ten sefirot. The weakness in the system of ten sefirot, when properly developed, answering all of the questions, the weakness is that it does not provide us with anything to which we can attach the figure of the reflecting glasses. Now here we are teaching that it is us. It is humanity, but the translator is saying it is not in the Kabbalah, that which the light reflects off of. It is not in the Kabbalah.

He goes on to say, it would be possible to find such a basis of comparison in certain worlds of which is mentioned in the Zohar. The Zohar talks about all kinds of worlds. We frequently come across such phrases as there is rejoicing in all worlds or all worlds are knit together. Now in later Kabbalistic works there is no doubt that by the word worlds in such a connection would be meant the four worlds of Atzilut, Beriah, Yetzirah, and Assiyah. But as we have seen, the Zohar does not seem to be really familiar with this idea, and certainly it hardly seems in place in the context where these expressions occur. It makes much better sense if we regard worlds in these contexts as the opposite numbers of the various grades as the effects of the various manifestations of the first cause.

What he is saying is, it works best trying to understand spiritual things if we understand these ten sefirot in terms of various manifestations or expressions of the first cause. You are all the first cause. Now there is a lot more that he wrote before this that I did not include. I was hoping that I could just explain it to you. It is all the Ayn Sof. He has just divided Himself up in different vessels, and each vessel or sefirot expresses the Ayn Sof in a different way. It is what I said earlier. Each of us have a ministry. Each of us have the light of God inside of us. That is what I told you in the last message which the Lord had really hit home to me more than ever before, how every Christian and Jew, every spiritual Israelite, has a unique ministry, whether it is a public ministry or it is a ministry of helps. Every one of us in unique. God is doing something creative in each and every one of us; creative.

If you empty the trash, you have a system as to how you do it. He is being creative in you. Which room do you go to first? Brethren, years ago when I had a secular job, I did office work in a lawyer's office. You could get a job, whatever your job was, and you could be creative. If you were a paralegal or a secretary, the boss would say here do it, and you would do it. But in the later years, just before the Lord brought me into full time ministry, that was changing. You could see that the liberty which is in Christ Jesus was being drained out of the work force. They were nailing down the job descriptions and chopping it up into pieces so that you could not be creative. You had to do the same thing routinely. That would be the job, a job that used to be greatly creative. You had one sliver of it and someone else had another sliver of it. Brethren, that produces depressed people, people that cannot think, people that cannot be creative. It is called micro management.

If you work for me I tell you I want you to do it the way that you are most comfortable with, unless I see that it is not practical. If you tell people that they have to do it a particular way, and they cannot vary from it, you are crushing their creativity. What happens is that people make mistakes. It does not work. That is what is going on in the work force today. It is because the carnal mind and the side that is not from God is all into control. God is into liberty. Everyone of you that has the light of God, you have a ministry. There is some way in which God is expressing Himself through you creatively.

When I meet a new person, I want to know what your ministry is. I preached this recently. The people in the world want to know if you are married, if you have children, where do you live. When I meet people I want to know what your ministry in God is. What is your testimony? What has God done for you? What have you experienced or learned in God? That is basically what God is saying, that the Ayn Sof expresses Himself creatively through these ten sefirot, that it is all Him. That is what he is trying to say.

I am down at the last paragraph. I am really trying to skip over everything that may not be pertinent here. This supposition, however, only carries the difficulty back a stage. We have still to ask how are we to understand the simultaneous existence of various worlds? How do we understand the simultaneous existence of various worlds? I do not know what he is going to say, but what I am going to say over here is that communication is important. Each one of us is a world. If we do not have communication, we cannot have anything. We cannot have a relationship. You cannot have ministry. You cannot have anything that works. All of this phoniness out there in the Church world, agreeing to disagree, and just stuffing it and putting it under the surface and not talking about it. It does not work in the creative world that God has raised up.

I gave a testimony that you may not be hearing if you are listening to this message. It was how there was a recent reconciliation between another minister and myself. There was a time I could not accept that, where he would come up to me in a crowded room and just look at me holding out my hand and saying nice to see you again. The issue has not been dealt with. No confession of sin has been made, no apology has been made, just peace. Well that is fine for someone that I only see once a year, but there is no intimacy in that. You cannot have that in a discipleship ministry. You cannot have that in a family. A lot of marriages have that and they break up. It does not work. It is a surface whitewash. That is how you make up with people you do not care about.

It is not that I have any hard feelings towards that man, but he is over there and I am over here. He is not in my life. If he is, it is just business. That means we can stuff it all under the table. Who cares? Let us just do business. That is how big businesses work. That is how nations become pals, who used to be at war with each other. It is what is in your best interest. Let us just make it work, but nothing on a personal level. But you cannot have that in a ministry where God is bringing forth life. You have to communicate with each other. Admit when you are wrong. Apology when you are wrong, and literally start with a clean slate. It is not a clean slate if you just smooth it over and do not admit that you did something wrong. It is not a clean slate. It will come back and bite you.

This supposition, however, only carries the difficulty back a stage. We still have to ask how are we to understand simultaneous existence of various worlds? The key can be found in the Zoharic conception of primordial days. Of the ten grades, talking about the ten sefirot, six from the fourth to the ninth are regarded as functioning each within its own day, the sixth to the ninth. That is Zeir Anpin. That is the Son. That is Christ Jesus. That is the male, the sixth to the ninth sefirot. Six of them from the fourth to the ninth are regarded as functioning, each within its own day.

Now it is obvious that these days are not successive. They are not one after the other. Since all the grades are evidently functioning concurrently at the same time, all of these primordial days exist at the same time. It is not Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. They are all existing at the same time. They are levels of consciousness. We can be in one grade of consciousness right now. When I finish preaching and you walk out of here, you will most likely be in another grade of consciousness. That does not mean that when you walk out of here that your consciousness, your ability to function in a class like this has ceased to exist. It exists. They all exist concurrently like an oasis. You are either dipping over here or sipping over there. Once the consciousness is raised up in your vessel, in your mind, you can partake in any consciousness. You go from one to the other.

We must suppose therefore that when the Zohar says there are six days, what it means is that there are six kinds of time. Is that not fascinating? Six kinds of time. Now I can only think of three. Can anybody think of at least a different kind of time than we have here now? You said, past, present and future. Well maybe that is true. I was not thinking in those terms, but maybe those are the three that I am missing. What I thought of was this kind of time where you live for a season and you die. You live an average of eighty or ninety years. If you live a hundred years, you are in the newspapers, right?

Then we have the kind of time where you live to just under a thousand years, which is on the other side of the flood. Then we have a third kind of time that never ends. That is the age to come. So that really would be past, present and future though. The age to come where you never die. This is the present time where you die after a season, and the past was before the flood where you live to just under a thousand years. Mary and I said the same thing. Then there are three kinds of time that I cannot even conceive of at the moment. This is what we are being told here. First I said to you there are multiple sefirot, which are different levels of consciousness. Now we are being told that these different levels of consciousness can be different kinds of time.

I asked the Lord a question the other day. It seems to me that time has stood still for me. After meeting with another minister the other night, it came to me that I really have to break the soul ties with my past. A former pastor died and now with everyone else that has died, and now this is the condition that this minister is in. I really have to break this soul tie with the past. In my testimony that was in a different file, I walked over to a minister and I shook his hand and I said, nice to see you again. You prayed for me over in Christ For The Nations. You prayed for me when I was dying. I said, I am not dying anymore. I did not mean to imply that it was him, but I just wanted him to know I was not dying anymore. His response was that was a long time ago.

When I first contacted another pastor after another pastor's death, that was his response to me. Wow, that was a long time ago. I have not heard from you in a long time. But for me, it was not a long time. That whole twenty five

years, I was waiting for reconciliation with one pastor. As I look it over, for the past twenty five years, I have just been working in this ministry. How do I say this? I do not want to say, oh, it was so hard. That is not what I am saying, but it has been a real struggle. I am just saying that my whole focus was doing what God wanted me to do. My whole focus was getting it done. I had my nose in my books and when I looked up, it was twenty five years later.

Everybody is saying, oh it has been such a long time, but in my mind, it was just yesterday that I was in that church that I was raised up in. It was just yesterday. So I asked the Lord, what in the world is wrong with me that time has stood still for me? I know what my chronological age is, which we do not talk about, because the last time I looked it was twenty nine. (Laughter) I do not feel that age. In my heart, in my mind, that is my age, but I cannot believe it. What is wrong with me? That is what I said to the Lord. I believe His answer was that because of where I have been with my studies, I have really been beyond the time of this world that I live in. So much of my time has been spent in another kind of time, that it has not been twenty five years, but just like yesterday for me. Does anyone not know what I just said?

I spent so much time with these ascended studies with my experiences and the way I feel about it. This is where we are going to read that we feel time. It is the way that I feel about it, that it was just yesterday, but it was twenty five years. It was a long time ago, but not for me. So my mind did not keep up with my body or with the rest of the world. I do not know what the Lord has for me, but I really feel I have to break the soul ties with all these people from twenty five and thirty years ago, because they are not the same people. Either they are dead and gone or they are not the same people. I have to somehow come into this world. Yet, I keep doing these studies that cause my mind to ascend into a realm of timelessness, the result of which is that my consciousness does not accurately line up with the world where my body is. Does anybody not know what I am talking about?

This is the path that eventually catapults you into eternal life. It is not that I have done it seeking eternal life, but this is how you get into eternal life, that your mind goes before your body. At some point, this place where my mind is so often, is going to affect my body. It has not affected my body yet. At some point it is going to affect the body. When I came in this morning and you were watching the video, I sat down on the couch and I was listening with you. I think I felt the Lord say something. I did not really focus on it until just now. I was just touching my arm for some reason like this. A thought came to me. See, lots of my thoughts are not audible. I have to translate it. It was something like this. I heard something on that video.

Sometimes I get further revelation that I am not talking about when I am on there. I was talking about the pleasure of the soul, and how the pleasure of the body and the pleasure of the soul are antagonistic toward each other. The more time you spend focusing or experiencing the pleasure of the body, it pulls you down into a spiritual realm where the pleasure of the soul is not available to you. I was making my point and what occurred to me was the scripture that says the sons of God looked upon the daughters of men and took as many as they liked for wives. I was thinking that was what that scripture is talking about. On the other side of the flood we do not know what they looked like. But humanity or the man faced creature on the other side of the flood were experiencing soul pleasure. I have told you this before that on this side of the flood, I believe it was the descendants of Cain. When I say this side of the flood, I mean that there were two strains of the man faced creature inhabiting the earth, but they were in two different dimensions.

Brethren, Christ Jesus is in a different dimension. He is a man, but He is in a different dimension. On the other side of the flood, mankind existed in two dimensions, two different kinds of mankind. The descendants of Cain, which had already devolved into physical bodies, and the descendants of Abel, who had not yet devolved into physical bodies. However it played out, there was a communication between the two strains of the man faced creature. Brethren, that exists today. That is why we are told to stay away from the occult, because there is another dimension in which another strain of the man faced creature exists. It is a bodiless dimension in which there are

bodiless man faced creatures. Nothing new is under the sun. They are looking to communicate with the creatures of the body because the whole dynamic of the creation is that the spiritual man should inhabit the physical or the material man.

That is the whole dynamic of the creation, that the spiritual man should be joined to and inhabit the material man. What do I mean the whole dynamic? What I mean is taking in a world that we can understand. That is why when kids get into puberty, if they can do it, parents lock their daughters up. It is because boys want girls and girls want boys. That is the whole dynamic of this creation. I saw a movie the other day where a man's sixteen year old daughter went out on a date. When he came home from work he said where is our daughter? His wife said she is out with so and so, and he is a very nice boy. The father said no sixteen year old boy is nice. That is what we are like. We are the female down here, and there is a race of man faced creatures that are not material like we are. They are right here next to us in another dimension. When you engage in the occult, they come together with you. That was what happened on the other side of the flood.

The result of it was that the man faced creature that was still spiritual on the other side of the flood, were engaging in an interaction with the descendants of Cain, which were already more material. I do not have the exact details, brethren. But they got stuck down here. Where your mind is, that is where you reside. They came dipping down here, and finally they could not get back up. That was what I was thinking when I was sitting there looking at my arm. The word that came to me was, it eventually produced a physical change. I was listening to myself preach, talking about the pleasure of the soul and the pleasure of the body. I was thinking about that scripture, the sons of God and the daughters of men, that they were going back and forth, and that it produced a physical change. I was looking at my arm when I was saying that. Lord, it has to reverse.

If you want it to reverse, the way it reverses is that your mind is more and more in the spiritual plane. This kind of teaching is how your mind gets into

the spiritual plane. I do not know of any other way to do it. Your mind does not get into the spiritual plane by sitting in a Holy Ghost revival for ten years. God had His purpose in our sitting there, but that does not get your mind up in a realm that is ultimately going to change your physical body. The Church has to start developing the mind of Christ so that God can change us. I think that we are about to experience a very big step in that direction where it will make it much easier. When there is an outpouring of the Spirit, it will be much easier for those who are struggling with their studies, or for those at this point, who are not even capable of coming in. God will do it. He will make it easier. That is what we are waiting for. He is joining us.

That is my testimony that you may have not heard. He is joining the male and the female anointing. It is the power of Pentecost with the power and authority of the mental teachings. God is going to be something to see. Brethren, this is going to be something to see. I am just really getting excited. I do not know exactly how it is going to play out, but it is going to be something to see. It is going to be big. It is not going to be hidden in a little house somewhere. Something big is coming. The whole Church knows something big is coming, but everybody has a different idea as to what is coming.

Let me see how I can close this out. We are talking about six different kinds of time. The six sefirot of Zeir Anpin or the six sefirot of Christ Jesus, however you are calling Him. Yes there is a difference between all the names, but for the purposes that we are studying here, there is no difference. The six sefirot of the Son is all we are up to now. Six different kinds of time, what we might call six temples of existence, six beats of existence. In relation to each of these, the first cause assumes a different aspect. It exhibits a different manifestation. It becomes a different Zoharic language. Praise the Lord. Hallelujah. Thank you Jesus for helping me.

Baptists, Pentecostals, different languages, different ways of expresses. A different grade of itself. The Jews with their chanting, the Baptists with their quiet worship, the Pentecostals with their loud worship, us sitting here mixing

Jesus and the Kabbalah together. Each is a different grade of the original light. If we ask how are we to imagine different kinds of time, it would be hard to find anything in the Zohar throwing light on this point. But it is not difficult to provide an answer. If we regard time as something not objectively perceived, but as subjectively felt, time is not something that you see. It is something that you feel. It is something that you experienced.

I just gave you my testimony. Twenty five years went by and I was still back there. I have to cut it. It was like yesterday for me. It might fairly be held that the animate world, the world that has action, feels time in a manner different than the inanimate. This table is inanimate. The higher branches of the animate world, the higher grades of consciousness, experience it or feel it in a manner different from the lower. In this way the conception of various worlds, each with its own first cause, yet all forming one, would become intelligible. What does that mean? It means that each of the sefirot, each of the six days of creation, is in itself a first cause. All six days come out of one first cause, which is the Ayn Sof, but all six days is the Ayn Sof in a different manifestation.

The Ayn Sof has produced Pentecost. The Ayn Sof produced Jesus. The Ayn Sof is producing what He is doing now. The Ayn Sof produced national Israel. The suggestion is that each of these different aspects of God emerged out of a different one of the six sefirot, but it is the same God. A first cause produced national Israel. A first cause produced Abraham. A first cause is producing this message, so I am coming out of some sefirot. I do not even know which sefirot I would be coming out of. It is probably Tiferet, but what do I know. I just work here.

The day, as a definite kind of time, presupposes the existence of heaven and earth. To say that, to use the word day you must assume that heaven and earth was created, because a day has day and night in it. So heaven and earth must have been in existence before we can talk about the word day. The day is a definite kind of time. It predisposes the existence of heaven and earth, that is of an active cause and a material on which it works. The Spirit

of God worked on me and we have the Doctrine of Christ and Christ Centered Kabbalah. I am the material upon which the active cause worked. This teaching is saying that the Spirit, the active cause which worked on me, came out of a specific one of the six sefirot, and it is called the six days of creation.

The ministry here, brethren, that which is coming forth here, is the seventh day of creation. The message that is coming forth is the message that will produce the immortality of the seventh day of creation. Now we are waiting for the spiritual power to activate the message that has come forth and make it a reality through a change of our flesh. First it is in your mind. Now it has to produce the change in your flesh. So just like Adam Kadmon, that stream of light came forth first, and then he was covered by a man faced creature. The stream of light has come forth in the Doctrine of Christ and Christ Centered Kabbalah now. It is a stream of light that has come forth and it has come forth into our vessels, into the man faced creature that is here in LEM CCK. But they are not permanently joined yet.

When that fusion comes, it will change our flesh. As Job said, I await for my change. We await for the change that must come, as we continue to baptize our mind into the waters of a higher sefirot, which is producing this knowledge here. Our mind is in another world. It is not natural to be in two worlds. It is only a temporary state. Either our body is going to be converted as Jesus' was so that we can become citizens of the world that our mind belongs to, or we are going to come down into the mind of this body and remain in this world. We are being stretched. I am trying to end. Please bear with me.

In the preliminary stage itself, the Zohar distinguishes three grades, which is commonly referred to as the patriarchs, Abraham, Isaac, and Jacob. Each one of those patriarchs signifies a first cause, or a sefirot, Keter, Chokhmah, Binah. It impresses upon us that these grades are totally beyond the realm of human comprehension, but this does not prevent it from speaking about

them familiarly. We cannot understand them, but we can speak about them. We may not understand what they understand, but we know about them.

Brethren, the one thing that impresses me when I listen to preaching in the Church world today, is that they are preaching about what is coming. But we do not preach about what is coming. We preach about what is. We preach about the process that will bring to pass the purposes of God. It is not about it. So that is what he is saying in the Zohar. The Zohar cannot understand Abraham, Isaac, and Jacob, but it can tell us about it. The third of them, Jacob, is frequently called the jubilee, a word which we know is meant to mean the return of the land. Now listen to this, the word jubilee, we are told here, that it is a word which is meant to indicate the passage of timelessness into time, or it may be vice versa. Maybe our bodies are in time into timelessness. So it is both ways, the mind of timelessness.

The infinite mind is penetrating into everyone that is studying this word. The physical body that is finite is about to be passed into timelessness. The relation of the six days of heaven and earth, now that is the sixth sefirot, heaven and earth. When you are looking from above, the earth is not Malchut. The sixth sefirot of Christ Jesus is heaven and earth, one entity. The relation of the six days of heaven and earth to the primordial first cause, which is who? Yes, it is Adam Kadmon. Amen. The relation of the six days of heaven and earth to the primordial first cause is expressed by comparing them, these first six days, or six sefirot, to six saplings trained in a nursery, and subsequently planted out. They are planted in us, brethren. The nemonic being, the verse of the Psalms, which says the trees of the Lord, the cedars of Lebanon which he had planted. So we are the vessel.

The Jews find it hard. The Christians find it hard. We are the vessel. The trees are planted in us. When the process is complete, the roots of the trees that are planted in us will be cut out because the tree will now be sustained from above, and that tree that is no longer dependent upon us will impart eternal life to us, the vessel. But you have to understand that you are the vessel. I worry about those Jews that think they are the soul of God.

Congregation: The Messianic Jews believe that the new man coming forth is when the Jews and the Christians come together, making of the twain one new man.

Pastor Vitale: They do not understand.

Congregation: The way you just said about Pentecost is the woman without the man and vice versa. That sounds so much like the creation man, but you are saying it is in a higher spiritual level. They see it on the physical level.

Pastor Vitale: I have not studied what he is saying. I am not talking about the humans. I am talking about the soul of God. The soul of God is a mind. The soul of God is not in Pentecost. There has to be the mind and the Spirit together. We are not talking about people. As long as you think that it is about people, you are in trouble, because it is not about the vessels. It is about the spiritual man that is being formed, and then that spiritual man when he is complete, is going to marry the vessels. The problem is the Church and the Jews. Their pride will not let them believe that we are the vessels, or the horse, or however you want to look at it.

Just let me repeat. It is not clear what I was saying. The spiritual man is being made. Christ Jesus is being formed. Elements of Christ Jesus are being put together, the regenerated Adam, the Lord Jesus Christ from above. We need to have the whole Heaven and earth being formed in us. That is the whole six sefirot. That includes the Spirit of God that has been demonstrated in Pentecost. That is a part of the spiritual man. That is the breath of life. We have the mind. A whole new man is being made, and it has to come together, and the human beings are just the vessels that the new man dwells in.

What we are waiting for is for the whole new man to come together, Spirit and soul, and to be harvested from his dependency upon the human, so that

he can impart eternal life to the human. Any message that you hear that talks about the physical being, it is not what God is doing right now. That is all I can tell you now. It is not about the vessel. It is about the new man who is going to give eternal life to the vessel. We are not the creation of God. In his glorified state, when Jesus said I am the creation of God, he was talking as a spiritual man who had taken his body with him, but it was the spiritual man talking. God bless you.

06/30/12 Transcribed by MJS