

# **STEPHEN'S MARTYRDOM IN LIGHT OF KABBALAH**

**An Edited Transcript of Christ-Centered Kabbalah  
Message # 562**



For My Parents  
Louis and Evelyn Goldstein



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**Is an Edited Transcript of CCK Message #562.**

### **Stephen's Martyrdom In Light Of Kabbalah**

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# **Stephen's Martyrdom In Light Of Kabbalah**

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# STEPHEN'S MARTYRDOM IN LIGHT OF KABBALAH

I'm going to start reading in Acts chapter 6, and I will start my exhortation in Acts chapter seven. I'm going to read all of chapter 6 of the book of Acts because there may be some people listening to this message or reading this transcript who are not familiar with Stephen.

## Acts 6

1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel. KJV

## Acts 7

1 Then said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. KJV

## Message

I want to clarify that with verse 2, that verse 2 begins Stephen's response to the high priest. In chapter 7 verse 1, the high priest says to Stephen, "are these things true?" Is it true that you have said that Jesus of Nazareth is come to destroy this place and that he shall change the customs which Moses delivered to us? And Stephen responded beginning with verse 2 saying, "Men brethren and fathers hearken, the God of glory appeared unto our father Abraham, when he was in Mesopotamia before he dwelt in Haran." And I've already read down through verse 9, I'll read verse 9 again, "And the patriarchs moved with envy..."

Now remember they offered up Jesus because of envy, so we see that envy is a powerful spiritual force that manifests as anti-Christ. "And the patriarchs moved with envy sold Joseph into Egypt, but God was with Joseph, and delivered Joseph out of all of his afflictions and gave him favor and wisdom in the sight of Pharaoh, King of Egypt, and he made him governor over Egypt and all his house, and Pharaoh made Joseph governor over Egypt and over all of Pharaoh's house. Now there came a dearth or a drought over all the land of Egypt, and Canaan, and great affliction: and our fathers found no sustenance." This is Stephen talking, Stephen is recounting the history of the Israelites. "But when Jacob heard about that, that there was corn in Egypt, he sent our fathers first. And at the second time Joseph was made known to his brethren, and Joseph's kindred was made known unto Pharaoh. Then sent Joseph and called his father Jacob to him and all his kindred, three score and fifteen souls." By the way this is the King James translation. "So Jacob went down into Egypt and died,

he and our fathers," and now this whole exhortation is in response to these charges that Jesus of Nazareth said, he's going to destroy this place and change the customs that Moses delivered to us. Why do you think that Stephen is giving such a long exhortation? All of this history is a wind up that's going to explain who Jesus of Nazareth is. Why is this necessary? Because it's true that Stephen said that. But the Jews who heard it misunderstood the meaning of Stephen's words, it's true that Stephen said, Jesus of Nazareth shall destroy this place, he's going to destroy the law that keeps us in bondage, and he's going to change the customs which Moses delivered to us because the Lord's going to make it easier for us, because keeping the law is a burden, and a bondage that was necessary at the time, but now that Messiah has appeared it's not necessary anymore.

So these things, these two things that Jesus will destroy this place, and deliver us from the customs of Moses, that is not a bad thing, that is a good thing. So Stephen did not answer the high priest yes or no, is it true, did you say this? And Stephen couldn't give a simple yes because that yes would have condemned him. Stephen had to explain to the council you know that these are good things, and Stephen started to explain that these events would be good things by giving a whole history of the Jewish nation leading up into and unto the birth of Messiah, that's what this is all about. So we're reading now in verse 15. "So Jacob went down into Egypt and died, he and our fathers, and were carried over into Sychem, and laid in the sepulcher that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem. But when the time of the promise drew nigh which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose which knew not Joseph. The same dealt, the same king, this new king, dealt subtly with our kindred, and evil entreated our fathers, so that they cast out their young children to the end that they might not live." That's Pharaoh killing all of the male children. "In which time Moses was

born and was exceeding fair, and nourished up in his father's house three months, and when he was cast out, when Moses was cast out, Pharaoh's daughter took him up, took Moses up and nourished him as her own son. And Moses, now this is the Moses who gave the customs that are going to be done away with, and Moses was learned in all of the wisdom of the Egyptians," that means brethren that Moses had occult knowledge, "and Moses was mighty both in his words and his deeds." What does that mean? Moses' words had spiritual power. This does not just mean that he had power because he was the son of the princess. Moses was powerful both spiritually and in his activities, he was a strong man. "And when he was full forty years old, it came into Moses' heart, to visit his brethren the children of Israel, and seeing one of them suffer wrong, he defended him and avenged him that was oppressed and smote the Egyptian.

Now verse 25 says, "for he supposed his brethren would have understood how God by his hand would deliver them, but they understood not." I will start my exhortation with verse 24, and seeing one of the Hebrews permit wrong or suffer wrong or to do wrong, or I'm sorry to see that one of the Hebrews was wronged, Moses defended him and avenged him that was oppressed and smote the Egyptian." Now you have to be very careful with these Scriptures, please note that we're not told who this man is, we see that Moses saw one of them, or he saw one, we're not told who the one is, suffer wrong. And I want to suggest to you that Moses is a spiritual deliverer, who never comes to deliver, whoever comes to deliver a Hebrew, whoever comes to deliver a Christian today, the method of deliverance that Jesus Christ uses, that Jehovah uses is to show the one whose being wronged what they're spiritual problem is. Listen if you've got a problem, if you're sick if you've a problem with other people, if you've got a problem with your husband or your wife, or your employer, whatever your problem is, if your reaction lines up with the reaction, if you do not only in deed, but in your heart and in

your mind what Jesus Christ would do in this circumstance, you are supernaturally undefeatable.

If you are being defeated in any area, it is because your thoughts and your heart and your deeds are not lined up with the thoughts heart mind or deeds of Jesus Christ in that exact circumstance. So when Jesus Christ comes to deliver you, would it do you any good for Jesus to deal with the offending party? No, the only reason, see you're not being defeated because there's an offending party, you're being defeated because your heart is not right, and Jesus cannot come or he will not come from the outside of you, and smite the one who's opposing you, that's what you do for little babies you see. Little babies that are being offended, little babies that are being abused, you go, the parent goes and fights in their behalf, but this is not the way of Jesus Christ brethren.

Jesus Christ will come to you, and he will strengthen you and teach you how to have a right reaction to what's happening and when your mind your thoughts heart and deeds line up with what Jesus Christ would do in that circumstance, then supernatural power moves on behalf of you in the controversy. This is the way of Jesus Christ, and we all have to know this to walk in victory of Jesus Christ. Now when you're a little baby Jesus might move supernaturally, he might send someone to defend you, but you can't stay that way forever, when Jesus Christ visits you, that is a wakeup call and an invitation to become a spiritual man. Now don't be deceived, when your thoughts your heart and your behavior lines up with what Jesus Christ would do in that circumstance, a man may come and speak on your behalf, you see, but that will be a supernatural move of God that someone will give you favor through someone in a high position through someone in a high position on your boss, or if you're a woman on your husband, or whoever the authority is that's over you. See that is the fruit of you lining up with the right spirit.

Now this is the basic principle that's coming forth here. Stephen is revealing to the men of the Sanhedrin and to the high priest in particular how it's okay, okay to do away with the customs of Moses, and the reason that it's okay to do away with the customs of Moses which is the law of ordinances, is because it was, it was always Moses' intention to judge the hearts of the Hebrew people so that Christ could arise in the hearts of the Hebrew people, and enable them to live by the spiritual law of God. You see the only reason the law of ordinance was given we are told, is because Israel fell away from the spiritual life that was imparted to them when they made a covenant with Jehovah on Mount Sinai, and although the word Christ does not appear in the Scripture, in the first five books of Moses, that word doesn't appear, but Christ merely means the anointed one, it really means the anointing or the anointed one, that's Adam, Adam was resurrected in the Hebrew children on Mount Sinai, and they lived their life out of the spiritual man Adam who is the son of God. So they didn't need an external law, but then Israel backslid, and when they backslid they were given, now how did they backslide what happened, they were given the law, two tablets Moses came down from Mount Sinai with two tablets, but while Moses was up there getting the law, let me back up, Jehovah made a covenant with Israel, and we're told that all Israel stood and agreed to the terms of the covenant with Jehovah, at that point when the Scripture tells us that Israel stood, Israel was raised up into supernatural, the supernatural power of God, and immortality.

When Jehovah stated his terms and Israel said amen, Adam was raised from the dead, and every man in Israel that entered into supernatural power and immortality, and Moses ascended into the Mount to be equipped to impart to Israel permanently the law of God. You see Israel received an imputed anointing when they agreed to the covenant, and Moses ascended to receive the law would make that imputed or temporary anointing or that anointing that was given

without repentance, Moses was given what was needed to make that resurrection permanent. But while Moses was in the Mount receiving the commandments, Israel fell away from their covenant with Jehovah, and when Moses came down, he broke the tablets, and I'm not going to get into the esoteric exhortation of that right now because it's not really our message. And then Moses had to go back up to the Mount and he got replacements, but the replacements that Moses got were not the same exact thing as the original.

The original tablets that Moses received were designed to finalize the imputed anointing that was imparted to Israel when they said amen to Jehovah.

But once Jehovah broke that covenant, okay, and those first tablets that from a Kabbalistic point of view, that represented the impartation of Israel of Keter, Chokhmah and Binah, you see, Israel was under the cloud with Moses. Moses was the head and Israel was the body.

So the men of Israel were only in full stature or spiritually mature or had only entered into immortality so long as they had Moses the mediator interceding for them and covering their sins. Moses came down with the commandments, that's how we're told in the book of Exodus, Moses came down with the tablets or the tables of his heart, Moses came down with something on the tables of his heart that would have enabled him to impart Keter, Chokhmah and Binah to the individual men of Israel, that they would have, it would have not been necessary for them to have a physical mediator, the man Moses, but they would have had their own mediator written on the tables of their heart, and that's what we have today in Christ Jesus. But when the first tablets were broken, and Moses came down with replacements, he only came down with the lower, I hope, I may not have this right but I believe he came down with the lower six Sefirot, and what that meant was that the men of Israel, they would still

have a relationship with God because they had the lower six Sefirot, but they did not have their own Kabbalistic brains, okay the brains, Keter, Chokmah, and Binah, they didn't have their own brains, they were not separate individual men, they could not exist in Christ without Moses. And it was the Lord's intention to make each one an individual man with his headship in the internalized Christ. So the second set of tablets was not an exact duplicate of the first set of tablets. Israel then continued on in an inferior relationship with Jehovah, then was originally intended for them, see.

So what Moses was doing here the deep message of verse 24 of Acts chapter 7, is that Stephen is revealing what really happened on a spiritual level when Moses came out to look at his people. He came out and he looked at someone and he saw that this Hebrew man, and probably it was more than one but we'll just, we'll go along with the parable, he saw that a Hebrew man was being abused, and Moses said, if you're being abused it's because your heart is not lined up with the heart of God. He said to them, you are the recipient, you are the inheritor of the seed of Almighty God that was imparted on Mount Sinai, you have spiritual power. The answer is not for you to rebel against the external oppressor, if there was one, I don't really know how this, how the events of Exodus played out in the natural. I believe that everything that we read in the Scripture is played out on all planes of consciousness, but the truth is there is no physical evidence anywhere that the physical nation of Israel was in bondage to any Egyptian king, there's no record of it anywhere, no artifact was found anywhere in the desert. So it's a real possibility that this bondage, and I preached this before, that Israel fell into in Egypt was a spiritual bondage, they fell away from their relationship with Jehovah and they started to serve the gods of the Egyptians. Now Egypt at the time was a highly occult nation.

So I believe that if that is the truth that the bondage of Israel to Pharaoh was the bondage of the Israelite to the indwelling Pharaoh, the mind of the Serpent in full stature within the Jews. That would mean that the Jews fell into or the Israelites fell into the practice of the occult, and we know throughout the Scripture that Israel continuously fell into the practice of the occult, and they thought they were worshiping Jehovah but somewhere along the line they were deceived and the God in the midst of them which was the resurrected Adam, became the Serpent, and the Serpent in her manifestation is Pharaoh.

And of course there's a whole teaching on this which I cannot get into now. So the bondage of, if this is true, that the captivity of the Jews was an internalized spiritual condition that the entity that lived and dwelled in their heart center use to be Adam but now it was no longer Adam but was Pharaoh, if that is the truth, then that would be outplaying of this principle in the natural, and it would not be necessary in order for this Scripture to be played out on all planes of consciousness, for the physical nation of Israel to go into a physical desert, and my personal opinion is that they never went into a physical desert.

But in any event, what's happening here in the book of Acts, is that Stephen was showing, was trying to show, the priest of the Sanhedrin, that Moses', when Moses approached the Israelite, who was being abused, that Moses' ministry to the Israelite was to correct was to reveal the sin nature of the Israelite, and show him what he was doing wrong which was allowing this affliction to come upon someone who was to inherit the promise and the power of God. This is what Stephen is saying here, this is what happened in verse 24. And seeing one suffer wrong, who's the one who's suffering wrong? Moses came out and he saw that Christ in the Israelite, he saw that the resurrected Adam in the Israelite was suffering wrong. How was Adam suffering wrong? Adam was buried

and he had been replaced by Pharaoh, Adam was being wronged in Israel. See we hear about this in Daniel's, in the book of Daniel, there was a ram ruling and reigning representing Israel in right standing with God and suddenly there appeared a goat, the carnal mind in a high manifestation called Pharaoh, that's the Serpent joined to Satan Leviathan and Cain in the individual. The goat appeared and flew into the ram, Pharaoh attacked Adam, the resurrected Adam in Israel, and in the next verses the ram disappeared, Pharaoh took over and probably the Israelites didn't even know what had happened to them. So Moses came to set them free, he said, HeY, that's not Christ in you, that's not Adam in you, the God in the midst of you that you're worshiping is Pharaoh, and you have wronged the God of Israel. You're worshiping the wrong person, you're confused. "And seeing one suffer wrong," now the words "of them" are in italics. Moses saw one suffer wrong. Now the word "one," Kabbalistically speaking, speaks of the unity of God. So Moses looked at the Israelites and he said, I see the unity of God being abused. What does that mean, how is the unity of God abused. Brethren the unity of God requires the connection of the upper of the highest Sefirot to Malkhut in the individual, and the way that connection takes place is through the Yesod of Ze'ir Anpin, connecting to Malkhut in the Israelite. Well Malkhut has to be there for Yesod to connect to her, but Yesod was occupied by the male organ of Pharaoh.

Moses looked at the Israelites and it was not the male organ of Ze'ir Anpin occupying the Malkhut of the people, it was the male organ of Leviathan, part of the Serpent's unity that was occupying the Malkhut of the Israelites, they were in bed with the wrong God, and therefore Jehovah was suffering wrong. Adam was suffering wrong. Adam the legal husband of the Israelites was being wronged, his wife Israel was committing adultery, that's the wrong brethren, adultery against the living God. And Moses, this is what it says in the King James, and seeing one suffer wrong, you have to figure

out who the one is, he defended him, so it looks like it was Moses, but your guess is as good as mine, but there is an educated guess here. So Moses defended the one who suffered the wrong, Moses defended Adam, he stuck up for the living God and avenged him that was oppressed, and smote the Egyptian. Now listen we studied this for years in the doctrine of Christ you have to learn how to read these Scriptures. There's two verbs there, someone was avenged, and someone was oppressed, it's two different people or two different entities. Who was avenged? Adam the cheated husband, or the husband that was cheated on, he was avenged. Who was oppressed? Malkhut. Do you want to use the words of the doctrine of Christ, Abel was oppressed. Cain in the Israelites had overthrown Abel who is the connecting factor to the higher emanations of God. And when Cain overthrows Abel, Cain gets between Abel or Adam or Ze'ir Anpin and Ze'ir Anpin's Yesod can no longer possess Malkhut because Cain is on top and not Abel.

Adam had spiritual sexual intercourse with Malkhut, and Malkhut is a symbiotic entity, or joined to the symbiotic entity called Cain and Abel. Cain and Abel, all mortal men have a mortal foundation called Cain and Abel. We are all Malkhut, and when Cain is on top of Abel, we manifest the other side, the Sefirot of the other side.

Abel has to come out from under the ground and put Cain under him for the male organ of Ze'ir Anpin to connect to Abel. So the one who's avenged is Ze'ir Anpin. Now if you're confused because I'm going back and forth between Ze'ir Anpin and Adam, these names are given on different planes of consciousness. Ze'ir Anpin exists in the world of emanation, and he reproduces himself in the world of creation and the world of formation, as Adam. So you might say Adam is the lower Ze'ir Anpin, Adam is the one who has the immediate connection with mortal man and Adam has a spiritual male organ, which must connect to the aspect of

mortal man called Abel. Our foundation, the mortal foundation of fallen man is symbiotic, it's two sided, it's represented by twins, Cain and Abel. Abel must be on top of Cain spiritually speaking for Adam to have a Godly spiritual sexual intercourse with a human being. When Cain is on top, Cain enters into an ungodly illegal spiritual sexual intercourse with Leviathan, and that human being, who is married to Leviathan becomes a vessel of dishonor.

So the one who's oppressed is Abel because Cain overturned him in the Israelite and forced the Israelite because of his spiritual experience, that Cain overturned Abel, this Israelite is no longer married to Adam but is married to the Serpent. So Moses delivered Abel who is oppressed in the Israelite and he avenged Adam. What that means is, Moses came and by the power of his great mind, we're all talking about mind power, he restored this Israelite to a relationship with Jehovah by resurrecting Adam in this Israelite.

Moses did a great deed, maybe I have to draw a picture on that for you, let me just give you verse 25 and then I'll put it on the board for you. Because Moses supposed, or and he smote the Egyptian, I'm sorry, three things happened, Moses avenged Adam, he relieved Abel that was oppressed, and he smote the Egyptian. How did Moses smite the Egyptian, he smote the Egyptian by breaking his household. The Egyptian or Pharaoh comes into existence when Leviathan is joined to, well when Cain overturns Abel first of all, Leviathan joins Cain, and then Leviathan and Satan which are one are joined to the Serpent, the Pharaoh comes into existence. Pharaoh the spiritual entity that occupies the heart of that Israelite comes into existence. So when Moses smote the Egyptian, it means he broke up the unity of the other side, and restored the unity which is in God, okay let's get that on the board for you. Okay drawing number one is on the board, I've split the board in two halves, A, and B, and I've shown you on the left side which is the left side of the board is the unity of the other side.

Now and the right side of the board is the unity of God. Now I have read in my studies of Kabbalah, every one that I have, all of the writers that I've read in Kabbalah, which is really just a very small amount, but from according to what I've read, I'm told that Kabbalah teaches that the other side only has six Sefirot, that they have no head okay. Now that may make sense to the Kabbalistic mind but we know differently from the doctrine of Christ and one thing that we have noticed as students of the Lord who have graduated from the doctrine of Christ into Kabbalah, it's been evident to me that at least from the written works that I see because I have no access to the Hebrew writings, I don't understand Hebrew and I certainly have no access to the word of mouth Kabbalah, to the secrets of Kabbalah because I don't even have any contact with those people, or those men or those Rabbis, but from all that I could see, there seems to be missing in the doctrine of Kabbalah a lack of the knowledge that the other side most certainly has a head and the name of that head is the Serpent. The Serpent is the head of the other side. There is certainly a brain that is attached to the six lower Sefirot of the other side.

Now the highest head of the other side is lower than the world of emanation, see, because the highest place, the highest point of the unity of the other side is the Serpent who abides in the world of points, and you may recall that the world of points is the female that was born of Abba and Imma of Adam Kadmon, okay actually they were born of the, I don't want to get into all this technical stuff here and risk not having the technicality right, but my recollection is that the yud of YHVH that's the Tetragrammaton, the YHVH, started out with remember there's one general Tetragrammaton, YHVH, and each of those letters has a specific Tetragrammaton descending from it, and YOD of that general Tetragrammaton has or starts out with specific Tetragrammaton, the first two letters, the YOD and HeY, and the HeY of the specific holy name that comes out of the YOD of the general holy name is

called SaG, that's Binah, and Binah is the female who has a spiritual sexual relationship, well I'll get into that technicality after I finish commenting on this over here. There is, let me just leave it like this, there is most definitely a brain, there are brains and there is a head to the other side, and I don't know how many Sefirot there are to the other side, but I know there's more than six, I never really stopped to think about whether or not there's four more above, but there is definitely a head and that head is the Serpent who abides in the world of points, and the world of points is lower than the world of emanation, the true unity of God descends out of the world of emanation.

So let me just finish this board and then I will remind you who the world of points is and who the Serpent is, and who the world of emanation is. Okay, so we see for the unity of the other side, the world of points which is the highest point, the Serpent abides there, below that is the world of creation, and Satan abides there, Satan is the unconscious part of the mind of mortal man, now remember we're talking about mind. Spirit, everything that's spiritual has to do with mind. Underneath the world of creation we have the world of formation, which is divided into two, now we know that each of these worlds has all of the other four worlds within it. Okay just like each of the Sefirot has a full set of ten Sefirot under it, okay, I can't be re-teaching everything here. So we see in the world of formation we have both Leviathan who is the subconscious part of the fallen mind, and Cain who is the conscious part of the fallen mind, and in the world of action we have Pharaoh, well in the world of action we see Leviathan is dwelling in the heart of that man. Okay now Leviathan is in the world of formation, okay, but in the world of action we see the man, that has Leviathan dwelling in his heart, and we see that Pharaoh, the unity of the Serpent dwells in

Leviathan, who occupies Cain in that mortal man like a man occupies a woman.

You see it's either Cain or Abel in the mortal man which receives the male organ of the unity that is occupying that man, and that unity is either Pharaoh or the unity of God, and on the other side, on the right side of the board, we see the unity of God and we see the highest point of the unity of God is the world of emanation, where Ze'ir Anpin abides and Ze'ir Anpin is higher than the Serpent, Ze'ir Anpin is the male and the Serpent is the female, and the male has authority over the female, and in the world of creation of the unity of God, we see what Kabbalah calls the Holy Spirit. Now this is not the Holy Spirit that's in the church today, the Kabbalah what the spirit that Kabbalah calls the Holy Spirit can be likened to the Spirit of Christ that's in the church today.

Now most of the church don't know that there's a difference between the Holy Spirit and the Spirit of Christ, but the Spirit of Christ is the Spirit that dwells in and manifest through the man Christ Jesus. The Holy Spirit that's in the church today is the female of Jesus Christ, I just can't be re-teaching all of this Kabbalah, but the Holy Spirit is the Godly woman of Proverbs. The ungodly woman is Satan, the counterfeit Holy Spirit.

So we see, it seems to me, I haven't really researched it very fully but it appears that the whole, what Kabbalah calls the Holy Spirit would be likened to the Spirit of Christ today and that would be the spirit of Ze'ir Anpin, that's why I put it down on the board... As we learned from our recent studies, in the message called Gog and Magog, we found out that, that Holy Spirit arises or proceeds out of Tevunah which is Malkhut of SaG, and these are complicated studies that I can't redo the whole studies, we found out that the Holy Spirit of Kabbalah which can be likened to the Spirit of Christ arises out of the Malkhut of Binah, of Ze'ir Anpin, and you'll just have to pursue other messages if you want to understand that. In the world of formation of the unity of God, we find Adam who could legitimately be called the son of Ze'ir Anpin, Adam

is the subconscious part of the mind of God, and we also find Abel the conscious part of the mind of God. In the world of action we see a man who has Adam living in his heart, and because Adam lives in his heart, the whole unity of God dwells in Adam, who occupies Abel in the mortal man, like a man occupies a woman. So here we see very clearly how the Scripture refers to our relationship with God as a marriage, and how we see the Scripture referring to our relationship with another spirit as adultery, because the spirit that mortal man has a relationship with, literally occupies that man, or that human being, male or female because all of humanity is female, in relationship to the spirit world.

So that spirit that we have a relationship with literally occupies us, lives in us, dwells in us, like a man occupies a woman, that's why the Scripture uses such terms as marriage and adultery. There is a spiritual reality of that. Are there any questions about this? Okay we'll take a picture and I will take a few minutes to just review for you who the world of points is, and her relationship to the world of emanation, drawing number two is on the board, and this is a reminder for those of you who have studied Kabbalah with me, and it maybe new for those who have not studied any of the deep teaching with me. We have the general name or the general Tetragrammaton YHVH, which exists in the midst of Adam Kadmon, Adam Kadmon is initially the creation of God, he is the spiritual filter through which the light of God is pouring into, and he is quantifying that light and emanating it out from himself in limited measures for the ultimate long range purpose of producing a visible creation.

So the Tetragrammaton is in the midst of Adam Kadmon, I'll have to change that on the board, would you remind me, I want to make that in the midst of Adam Kadmon, okay. And the first letter, each of these four letters of the Tetragrammaton has a specific Tetragrammaton which descends out of it or grows out of it, and of course the highest,

and each Tetragrammaton called a name of God, and there are many names of God. So the first letter of the name is the most powerful letter, it's the YOD, it's called the AB, but I'm not going to get into that right now, and the specific Tetragrammaton that grows out of the YOD of the general name, initially has only the first two letters, YOD and HeY. The YOD is the male and the HeY is the female. There is a coupling and what I don't have on here that I really have to get on this board, the male is called father and the female is called mother, and the two are married and they have spiritual copulation, and have given birth to a daughter who is the first born, and this daughter exits out of Adam Kadmon's eyes. The daughter is not humanoid, she's not a human being, she's not an animal, she is a light entity, she's an unformed entity, which consists of intelligent light, also called spirit.

And the second born, but the first male born, which is significant exits from Adam Kadmon's forehead. So we see that father and mother have had two, at least two or two acts of spiritual intercourse, I believe in that high realm of the spirit, every time an act of intercourse takes place a child is born. So in that high realm of the spirit we see that Abba and Imma have copulated twice. A thought came into my mind and I wanted to finish what I was saying and now I forgot what it was.

I was saying the daughter was the first born, she exits from Adam Kadmon's eyes, I should have spoken it right out, and the son is the second born, but the first male born, and he exits from Adam Kadmon's forehead, okay. So we see that in spiritual intercourse the offspring do not come forth from that high realm of the spirit, from the lower aspects of Adam Kadmon, they come forth significantly from the mind, both from the eyes and the forehead. Now the daughter, she is the female organ of Ze'ir Anpin, which is coming forth on the lower world. Okay there are five worlds, the highest world is Adam Kadmon, Adam Kadmon is the highest world, and the

general Tetragrammaton is in the midst of him, okay, and the son that's coming forth is going to have his own world, it's called the world of emanation, and he is developing on that world. But the daughter comes forth first and she produces the world of points. Now the world of points is Adam Kadmon's ovary.

Adam Kadmon as all high spiritual beings are both male and female, it's only the animal world which is a very fallen world that have separate bodies where the male and female come together. The spiritual world can be likened after the plant world, okay. If you are looking for a type of the spiritual world in this world, you have to look at the plant kingdom, and most plants are male and female within themselves, they're self-pollinating. Adam Kadmon is self-pollinating, okay. And the Scripture refers to Israel as a planting, okay, we are a spiritual plant, Israel is a spiritual plant that's planted in this world.

So the first aspect of Ze'ir Anpin's reproductive organs, what does that mean, Ze'ir Anpin is male and female. Ze'ir Anpin has both male and female organs, both male and female reproductive organs, and the first reproductive organ that came forth it is the world of points, Adam Kadmon's ovary, and each point signifies an egg that is capable of reproducing the higher life of Ze'ir Anpin who is in the image of Adam Kadmon, who is in the image of the Ayn Sof who is God. And the second offspring that comes forth is the son. Now I think I'm getting some new revelation as I'm preaching this message, okay the daughter, okay we have some new revelation here. Now when I first started preaching on the world of points, if this is the first message you're reading, we have a whole series I think six parts of the World Of Points, I took some information, I started with some information that I learned from Kabbalah and Kabbalah says that the daughter is the world of points and I just laid hold of that information and took it from there. But I now see an inconsistency, see

Kabbalah as far as I know okay, the revelation of Adam Kadmon's ovary came forth to me by revelation. If there's some Rabbi somewhere that has that revelation, I have not read it in a book. On the contrary what I read in the book was that Chayyim Vital said the secret of the area of Adam Kadmon, which I am calling Adam Kadmon's ovary, is too deep for men to contemplate, so we're not going to even look at that, that's what I read in the book, that's not for us to know it's too high. But the Lord by the spirit of Christ that's present here told us or gave us the revelation of Adam Kadmon's ovary.

So what I'm perceiving right now is a contradiction which I did not recognize earlier. The daughter brings forth the world of points, I'm going to have to put this on the board for you, let me just finish commenting on this board, and then I'm going to have to do a drawing #3 and show you what the Lord Just showed me about the reality of the world of points. So for now we're just going to leave it there, the daughter is the world of points, and I don't even know where I was reading here, the daughter is the firstborn, she exits from Adam Kadmon's eyes, the son is the second born, but the first male born, he exits from Adam Kadmon's forehead, the daughter alone is the world of points, the married couple, the son and the daughter when they're married produce the world of emanation. The place that Jesus prepared for us is the world of emanation, which is now permanently in existence because of Jesus' sacrifice.

Now when Israel was in full stature or when Israel was immortal, they were immortal because their higher mind existed in the world of emanation, but that world of emanation before Jesus Christ was capable of being dissolved. And there was a war going on in the mind of the Israelites, whether that mind would be engraved in the nature of the Serpent and each Israelite would be a manifestation of the mind of the Serpent or the mind of that Israelite would be engraved in the nature

of Adam Kadmon and that Israelite would be a manifestation of the unity of God. Okay the mind okay, of the Israelite was capable of turning under the seal, I believe that's an expression in the book of Job, our mind is like clay and it turns from one nature to the other, depending on the spirit that is placing its seal upon the mind. See we're told in the book of Revelation, The World of Emanation be unto us, who is strong enough to open the seals of the book. Lo and behold Jesus of Nazareth, okay, he is strong enough to open the seals of the book, open what seals, to take the engraving the seal of the Serpent's nature that's on us the living epistles, we're the living books okay, we're supposed to give a message of who God is, okay. So who's strong enough to take this seal, this engraving of the Serpent's nature that is on us today, and open us up to the nature of God, who's powerful enough to do that, because to do that you have to overcome the Serpent on the highest plane of consciousness, no man can do it, but Jesus, he could do it, he is strong enough, even the lion of the tribe of Judah, Hallelujah, he's strong enough to open the seals of the book, that's what that's all about you see.

So the place that Jesus prepared for us is a mind that is incapable of being turned back into the mind of the Serpent. Because the world of emanation now permanently exists because Jesus Christ was glorified, okay, and it is now impossible to wipe out the mind of God from the face of the earth. And this is why I have confidence, despite everything that's going on in the world today, that Christianity will not be wiped out, there is a major move to wipe out Christianity from the face of the earth, but they will surely fail, because Jesus Christ is anchored in the world of emanation, and it is impossible to move him out of that place because he is glorified.

Okay going on with this message on the left side of the board, the daughter is Ze'ir Anpin's male organ, the son is Ze'ir Anpin's reproductive gland, or his testes, the son and daughter

are betrothed and destined to beget a righteous and immortal man in the world of action, whose mind will be unified with Ze'ir Anpin in the world of action, but the daughter alone conceived and birthed an illegitimate unrighteous female mind which is unified with the Serpent, the name of the daughter when separated from the son is the Serpent, and that mind is unified with the Serpent in the world of points, and presently occupying fallen humanity, the mind of the Serpent is presently occupying fallen humanity like a man occupies a woman, the spirit of the Serpent has engraved the clay of humanity with her nature, we are the books, we are the living epistles that are sealed in the nature of the Serpent who guards her household. We humanity are the Serpent's household, but for those of us who have faith in Jesus Christ, we are now married to another, we no longer belong to the Serpent. Any questions on this? Okay.

I'm going to show you drawing #3, I'm going to show you what the Lord just showed me. We have drawing #3 on the board, which drawing is divided again into two halves, side A and side B. On the left we see Adam Kadmon with the light of the daughter coming out of Adam Kadmon's eyes, and surrounding Adam Kadmon's ovary. Adam Kadmon's ovary consist of or least the elements or the eggs of Adam Kadmon's ovary consists of simple unborn elements of the general Tetragrammaton, of the general YHVH, that never emanated out from the inside of Adam Kadmon, and there still inside of him manifesting as the eggs of Adam Kadmon's ovary, these elements never came out, and this is what Kabbalah says is the world of points.

Kabbalah says the world of points has an inside and an outside, that the elements on the inside of Adam Kadmon's ovary which Christ centered Kabbalah calls the eggs of Adam Kadmon's ovary, Kabbalah doesn't say that, they just say that there's an inside of the world of points and an outside, and that the daughter is the world of points both inside and outside, but

the Lord has just told me otherwise. The Lord has told me that the daughter is an aspect of the married couple which is the world of emanation. The world of emanation is the son married to the daughter, they form the world of emanation which is Ze'ir Anpin, the married man, the whole man, because to be a man, you have to have both male and female elements. So in order for Ze'ir Anpin to come into existence, he must be cleaving to the female elements that are born from the mother and the father, see.

So the daughter is not the world of points, the daughter became the world of points after she illegally clave to the eggs of Adam Kadmon's ovary. See the, do you know what the world of points mean, each point it's called the world of points because it consists of a multiplicity of points, and those points Christ centered Kabbalah says are the eggs of Adam Kadmon's ovary, okay, so how could the daughter be the world of points, she's the male organ of Ze'ir Anpin, she doesn't consists of points, she's the male organ, the points are the eggs of Adam Kadmon's ovary, but the daughter who came forth first, and clave unto the eggs of Adam Kadmon's ovary illegally, okay, she became a part of the world of points where she clave unto them, but she's not the world of points, the world of points is Adam Kadmon's ovary, the female aspect of Adam Kadmon. So we see that the daughter, she is the element of the creation that can go both ways, she's either male or female, she's either negative or positive, okay, she's the one that can be married either to Ze'ir Anpin or to the Serpent and in fact the daughter becomes the Serpent herself.

Once she cleaves the eggs of Adam Kadmon's ovaries, she becomes, her name changes and she becomes the Serpent. I really have not had it clear in mind up until this point as to what aspect of the daughter is the Serpent, and I now understand that when the daughter rebels and she does not cleave unto her betrothed which is the son, but goes in the opposite direction, and cleaves to that which is under her,

rather than that which is over her, she doesn't cleave to the more powerful son who is to be her husband, she cleaves to the weaker ones that are under her, okay, her name changes and that's a Scriptural principle. You do something that results in a change of nature and your name changes.

She was the daughter the betrothed of the son, the lower part of the world of emanation, but when she chose to descend to go down to an existence which was beneath which she was called to, her name changed and she became the Serpent. So we now have, I now have an explanation of who the Serpent is that satisfies me. And of course the Scripture says that the Serpent seduced the woman, so you might say, well Sheila the Serpent was not yet cleaving to the world of points, because the woman let me remind you is the collective name of the female aspect of all the seeds of the Garden. There are two Adams in the Garden, there's the infantile Adam which is the name of the collective seeds of the Garden, and there's the son who is born of wisdom, who is Adam, two Adams in the Garden, you can read that, well it's in the King James translation, I don't know about the others.

So and you may recall me teaching that the reason a mortal corrupt creation which is what we have today, humanity is mortal, and morally corrupt, because the daughter could only penetrate as far as the shell, the outer shell of the seeds of the Garden. So the daughter only joined in a spiritual copulation with the female aspect of the eggs of the Garden, and brought forth a corrupt creation, she didn't have the ability to penetrate deeply enough to touch the male aspect of the egg. So this humanity is a female creation. I still feel there's more information that I would like to have as to why the daughter rebelled you know. At one point in the earlier messages of the world of points, I taught that the daughter was just, she had you know, there was built into her this or programmed in to her this direction to join with the seeds of Adam Kadmon's ovary, which was supposed to wait and do it in unity with the

son. I still don't have, I'm not satisfied with the answer as to why she didn't wait, I know the Scripture says it's rebellion, but someday I'll get a better explanation of it. We know that the daughter rebelled against her programming, she was destined to join with the son and together there would be a world of emanation, she would be the righteous woman of proverbs, and she would forever be with the Lord in a unity. But the daughter rebelled and she chose to cleave to not the Adam of wisdom who was coming after her, but she clave unto the infantile Adam of the seeds of the Garden, and produced a corrupt creation. Maybe she couldn't tell the difference, I don't know, maybe she couldn't tell the difference. Someday the Lord will reveal that part.

Okay, let's go on because this message is about Stephen, and we're all teaching Kabbalah here. Now on the right side of the board, we see the light coming out from Adam Kadmon's forehead, now Christ centered Kabbalah says, I'm down at the bottom, Christ centered Kabbalah says, the world of points is only the inside of Adam Kadmon, the light of the daughter that surrounds the world of points is not the world of points until she sins. She only becomes a part of the world of points when she sins, she is not the world of points, she is not destined to be the world of points, she is not the world of points, she became the world of points, when she clave to the world of points because of her rebellion. Okay now Kabbalah says the daughter is the world of points, that's her inherit nature and who she is called to be, Christ centered Kabbalah says no.

The daughter is a part of the world of emanation, but she clave to the world of points and became a part of it when she seduced the woman. The daughter joined to the world of points is the Serpent but the son married to the daughter is the world of emanation, and up on side b, up on the left hand side, Christ centered Kabbalah also says the straight light of the son, now remember the daughter is circular light, it came out

and it surrounded the world of points, just on the outside of it, and this circular light could only penetrate partially unto the ovum and that's why we have a mortal humanity which is the product of the female daughter and the female aspect of the seeds of Adam Kadmon's ovary, but the light that came from Adam Kadmon's forehead which I'm indicating with stars, had that light had the ability to penetrate all aspects of Adam Kadmon's ovary as well as the light of the daughter, and also overlays all, the light, the straight light that comes out from Adam Kadmon's eyes, penetrates deeply into Adam Kadmon's ovary, penetrates into the depth of each egg, and also overlays the circular light of the daughter.

So we see the straight light of Adam Kadmon, the straight light of Jesus Christ penetrates to the depths of our being, and also shines on us from the outside. Praise the Lord, so we have a disagreement, well a disagreement but not really a disagreement with classical Kabbalah. We're saying that the world, the daughter is not the world of points, because once the daughter joins to the world of points because of her rebellion, she becomes the Serpent and she's no longer the daughter, she's the Serpent. So we have a disagreement with classical Kabbalah, we're now saying that the daughter is not the world of points, the Serpent is the world of points, and that is the daughter illegally cleaving to the eggs of Adam Kadmon's Garden, of Adam Kadmon's ovary. Okay and I know there's a lot more I could say but this message is about Stephen. Is everybody okay with this, okay let's take this picture.

Praise the Lord we're back from dinner, and we are going to continue with our exhortation of Acts chapter 7, I just spent quite a bit of time explaining some spiritual and Kabbalistic principles that we see in verse 24, and seeing one of them suffer wrong, or seeing one, or seeing the unity of God suffer wrong, Moses defended who? Moses defended the unity of God, and avenged Adam, actually I think there's four

subjects here, or four verbs, Moses defended, avenged, defended and avenged the one that was oppressed and smote the Egyptian. So we see that Moses defended, I'm not sure who he defended, I guess he defended Abel, and avenged Adam, I'm not really sure now, I'm not sure who was defended. But Adam was avenged and Abel was oppressed. So there's four verbs, defended, avenged, oppressed and smote. Moses defended the unity of God, avenged Adam, and avenged him that was oppressed. I may have said this wrong earlier.

And seeing the unity of God suffer wrong, Moses defended Abel, let's say, defended and avenged him that was oppressed, I think I got this backwards earlier, the one who was oppressed was Abel, and smote the Egyptian. Well I'm not going to spend any more time on this, you get the idea, Moses defended the unity of God, and he avenged the one, well that I know is Adam, because Adam is the one who had adultery committed against him, and I know that Abel is the one who was oppressed and Moses smote the Egyptian, and we know that Egyptian to be Pharaoh, Pharaoh being the name of the unity of the other side. Okay verse 25, "For he, Moses, supposed that his brethren would have understood how that God by his hand would deliver them, but they understood not." Now I can really relate to Moses' problem, because the ministry that the Lord has called me to and the ministry that the Lord has given me, has placed me in a position where I am trained up by the spiritual man within me, Christ Jesus, I have not been trained up by any human man, and that was one of the mistakes that I made, when I first started ministering.

I thought the people that I was sent to understood who I was, what my job was, and what their part was in helping me to help them, but I was wrong. The people that I was sent to didn't have a clue, then I found out that it was my job to educate the people that I was sent to, to teach them and to help them to understand, so that we could all work together as a

team, so that the unity of God could appear in each and every one of us. So I have no problem believing that Moses had this revelation of indwelling sin, and of the Pharaoh, the unity of the other side, and he knew that what he had to do to set the Israelites free was to smite Pharaoh. Now listen brethren, when Pharaoh dwells in you, when the unity on the other side dwells in you, you your personality are in full agreement with that unity. The Israelites were in full agreement with that unity, not only were they in full agreement with that unity of Pharaoh within them, they thought it was the unity of God. They were probably all engaged in occult practices thinking that it was God, they were utterly deceived. So when Moses came to deliver them, he came to smite Pharaoh within the Israelite, the Israelite who is in agreement with Pharaoh, as far as that Israelite was concerned, Moses was attacking him.

How long did it take me to convince you that I'm not against you, I'm talking to the people here in the congregation. It took me years to convince you that I'm not your enemy, that I'm not against you, that my motives are not malicious towards you, but that I'm exposing and smiting sin within you, and that the Lord is challenging you to agree with me, not to fight me back, but to agree with me to fight sin within you. It's taking me years to convince you that this is the truth. Well the people that Moses were sent to had the same reaction that you all had when we first entered into this level of ministry. They said who do you think you are? What do you mean, what do you mean what you just said was a personal affront to me. You're criticizing me, you showed sin in me, well what about sin in you, what about you? So we see in verse 25, that Moses was shocked that the people that he was sent to minister to did not have the same revelation he did, and you all know me, all those of you who have labored with me here for ten years, this group here has been with me for ten years, that up until not very long ago, I really thought that you all knew what I knew. It's a big joke for me now that there was a time that if you asked a question about something I had taught six months

before, I was annoyed at you saying, "well I know that, how come you don't know it?" And I had to realize that you were not learning at the same rate of speed as the one, me, the one who does all the studying and gets all that knowledge in my spirit before I could teach it, you listen to me preach it once and you're not learning at the same rate as I am.

So I had to learn all of these things by experience and I see that Moses who neither had a physical teacher but learned directly from God had the same experience. So we see that people who learn directly from God learn by having the experience and having to go before God and being willing to face that they've done something wrong, see, if you train under somebody and sit in a classroom like you are, you get the instruction in advance, then you may or may not go out and make your mistakes, but me giving you the instruction in advance creates a possibility for you to avoid making some of the mistakes that I made, but I didn't have that opportunity, I literally learned right in my mistakes. And we see Moses is having that experience. Or I should say, I have had the same experience that Moses had.

Verse 26, Let me see here, I have some notes here, on verse 25, okay the Hebrew word translated, okay we're going to start taking this a verse at a time here and I do have some notes on verse 25, I see that there's an untranslated word here.

Okay first of all let me read you the King James again, verse 25, "For he supposed, Moses supposed his brethren would have understood how that God by his hand would deliver them." And the Hebrew word translated "deliver" means to "deliver up." You see Moses knew that the way God was going to deliver the people was that he had to deliver them up. See most Christians they know they're going to be delivered from all the trouble that Satan makes for them, but in order for God to deliver you from all the trouble that Satan makes for you, God has to deliver you up. Deliver you up to

what? Deliver up to the sacrifice of having your sin nature and all of your weaknesses completely exposed and killed, you've got to be delivered up. You see you will survive being delivered up because Christ in you will live, but your sin nature has to go on the block you see, on the altar, your sin nature has to be delivered and consumed, see, so Moses thought they knew that, but the people didn't know it, and when they found out about it they weren't too happy.

And also there's an untranslated word here, which is interesting, the translated word means, it means salvation, soterion, Spirit of Truth, means salvation in Greek, and that word is not translated, isn't that interesting? Let me see verse 25, "For he supposed his brethren would have understood how God by his hand would deliver them up in order to save them, but they didn't understand that." So the King James translators once again did not know what to do with the word salvation in this context because they cannot imagine being delivered up so that you could be saved, so they just didn't translate the word. But you know I was watching one of these life tv movies not too long ago, and the mother had to deliver her up, her daughter was on drugs and leading a very dangerous life, and she had to deliver her daughter up to the authorities and put her in a court ordered rehab. She said it was the hardest thing she had ever done, and as the guards dragged her daughter away, the mother stood there hearing her daughter the love of her life, screaming in a total rage, saying I hate you, but she delivered her daughter up that she should live, see.

And Christ Jesus delivers us up that we should live, he delivers us up, he exposes us and thereby exposing us makes us eligible for the correction which will save our life, because if we're not corrected we're going to die, okay. And that word was left out of verse 25. Praise the Lord. Okay, verse 26, "And the next day he showed himself unto them as they strove and would have set them at one again saying, sirs ye are brethren,

why do ye wrong one to another? Now this is interesting, the Scripture says, and the next day he showed himself unto them as they strove. Who showed himself? Did Moses show himself or did the Christ within Moses show himself, did the resurrected Adam within Moses, the answer is both of them. Moses showed himself to them meaning he showed the resurrected the Adam within him to them. He revealed to the Israelites who he was, he was moving in the power of Adam. So let's see what comments I have on that verse for you. The Hebrew word translated "day" and the next day he showed himself, there's an alternate translation, a legitimate alternate translation of that word, it is Strong's #1476 and it can also be translated, or it's from a root, it's from another verb, it's a derivative of another verb which means "tamed or steadfast."

Now remember fallen man is like the wild bull who has to be castrated in order for Christ Jesus to come in and dwell with us. So the word "tamed" is in that context, and the more spiritual a person is the more powerfully spiritual that person is, when that power is in the control of Satan the more of a wild bull they are. So the word "tamed" here, the spiritual context of that word is spiritual castration, the cutting off of Satan's power in the person. And the same word can be translated "steadfast." We become steadfast, we become faithfully devoted to Jesus after we're cut off from Satan or after Satan's power is cut off in us.

After we're castrated, after Satan's power in us is cut off, we become tamed and steadfastly faithful to Jesus Christ. Praise the Lord, so that is Strong's #2250, and 2250 which means "stay" is derived from Strong's #1476, praise the Lord, okay, and also the word "sirs" is the King James, that Hebrew word which is translated "sirs" where Moses says, "sirs ye are brethren, why do you do wrong to one another?" That Hebrew word signifies "males," that they're males. Moses is saying to these men, you are both spiritual males, you should know better, why do you hurt one another, it's only the spiritual

female that does evil. What does it mean to be spiritually male? It means Christ is in you, it means Adam is raised in you. It's the same thing as the Scripture saying or someone in Christ saying to you, Christ is raised from the dead in you, why are you living out of your carnal mind? Christ is in there, why are you doing that?

And we have an alternate translation where Jesus is asking Peter to feed his sheep, and the reason that Peter asked three times which happens to be a big issue of controversy in the church, is that Peter kept giving the wrong answer, and in our alternate translation, we see Jesus the third time saying, Peter you have a problem, I keep asking you a question and Satan in you keeps answering me. Your carnal mind keeps answering me, I'm not interested in the response of your carnal mind, I want to hear what Christ in you has to say. So get a hold of your sin nature, get a hold of your emotions, get a hold of your carnal mind, and force them down under Christ and let's hear what Christ in you has to say. So that's what Moses is saying to these men, you are spiritual males, you are Adam. Why are you hurting one another? Adam is raised in you, but you're still living out of your carnal mind, that's what he's saying to them. So the next day he showed himself, he revealed who he was in God to them, and he would have set them at one again.

Okay well that sounds like he would have made peace between the brethren, but I want to suggest to you that this phrase he would have set them at one again, is saying that Moses had the power and was willing to restore the unity of God in these men, to set them at one again, means that he was willing and able to restore the unity of God in them. Now let me remind you what the unity of God is. The unity of God is that Malkhut is joined to our mortal foundation and our mortal foundation is Cain and Abel, Malkhut is the lowest of the ten Sefirot of the whole constellation, and in this dispensation, we call Malkhut, the Malkhut of God we call the seed of Christ,

has to be joined to Abel, and then Malkhut has to be joined to the Yesod of Ze'ir Anpin, and then Ze'ir Anpin has to have his brains which is Keter Chokhmah and Binah, and we see the Godly counterpart of the statue that we read about in the book of Daniel which is imputed to Nebuchadnezzar. Nebuchadnezzar's statue in the book of Daniel is Pharaoh, the ungodly unity, the unity of the other side was present in Nebuchadnezzar, but Moses wanted to set these men at one again, he wanted to restore the unity of God. Let me put that on the board for you, you're all looking at me.

We're on drawing #4, I've shown you the unity, I've tried to show you the unity of God, the Ayn Sof who is the unlimited one, he is God, Adam Kadmon is connected to the Ayn Sof, Adam Kadmon is primordial man, Ze'ir Anpin the son of God, who is born of the male and female elements of Adam Kadmon, the son is connected to the father Adam Kadmon, and then Adam the thought, now the Ayn Sof, Adam Kadmon, and Ze'ir Anpin are not in any recognizable form.

They are very high in a very high spiritual plane and they are not in any recognizable form. So we see the light of God descended into lower and lower planes of consciousness for the specific purpose of forming a visible creation, okay.

So we're talking about the formation of a visible, or the creation of a visible form of the light of God, and that visible form appears for the first time in the entity called Adam who appears in the realm of formation or the world of formation. Adam is the thought form of God and he descends out of Ze'ir Anpin who is the son of God, okay. And all of these aspects of God, the Ayn Sof, Adam Kadmon, Ze'ir Anpin, and Adam all desire to dwell inside the human form, see.

So I've shown you a man and we see Adam Kadmon who is the Lord Jesus to us is in that man's brain. This man is the house of the unity of God, so we see Adam Kadmon who

is connected to the Ayn Sof dwells in that man's brain. Adam, the thought form who is Christ Jesus in this dispensation, the thought form of the Ayn Sof dwells in the heart of the man, and if there is a specific, oh the Lord just told me, and Ze'ir Anpin dwells in the throat of the man. Now the throat signifies a place of high spiritual power okay, and it's associated with the ivory. If ever you're reading the Scripture and find a word that can be translated ivory, it's suggesting the power that comes from the throat center, and I just can't you know be repeating that teaching right now because this message is about Stephen, but Ze'ir Anpin manifests himself in the throat center of a man who is the house or the vessel that contains the unity of God.

So we see that when Adam is in the heart center of a man, and that's Christ Jesus, when Christ Jesus is dwelling in our heart center, okay, we have a connection with Ze'ir Anpin, with Adam Kadmon and with the Ayn Sof. We have a connection, it may not be a permanent connection, but we certainly have, we are set up for communication with the entire unity of God, then Adam or Christ Jesus, he is the mediator, he has all of the emanations from above, pouring down into him, into the heart center, and then Adam himself connects with Abel who's in the belly. Paul talks about satisfying the belly. The belly signifies that kernel or that seed of humanity that goes on even after the house dies, and that seed is a symbiotic seed called Cain and Abel. When Abel is on top of Cain, Abel can connect with Adam or Christ Jesus in the heart center, and that makes the whole man eligible to receive all the glory of God from the Ayn Sof, right down on through to Adam.

When Cain is on top of Abel, Adam will not connect with Cain, it is impossible for Adam to be standing in the heart center when Cain is ruling over Abel, because when Cain is ruling over Abel, as we can see in this little insert here, the unity of Pharaoh, when Cain is ruling over Abel, Cain is

married to Leviathan, and Leviathan is joined to the Serpent, and Satan is in the throat center.

So to smite Pharaoh means to break the unity of Cain, and Leviathan. This is a marriage, this unity of Cain and Leviathan, for the Lord Jesus or for Adam, for the emissary of God to come and deliver us from the unity of Pharaoh, he has to come and break this union between, it's a marriage between Cain and Leviathan, which makes this human being a household for the Serpent, Satan, and Leviathan. This marriage between Cain and Leviathan has to be broken so that Cain can be overturned, Abel could come up from under the ground. So you see it's no simple thing for God to come and save us. We're married to another man, we're married to an evil man, an evil spiritual man. So we have to be delivered of and broken, and the power of that evil man over us has to be broken, the whole problem is we humanity, we fallen humanity love our captor. We don't want to break away from Leviathan for whatever delusion or illusion is in our mind. We fight with Christ every time he comes to save us, because he comes to save us by the method of delivering us up. He sacrifices our sin nature, and sinful lifestyle that we live in, so that the righteousness of Christ could be established in us. But when push comes to shove, nobody loves the process, see. We want God and we want our sin also, and that can't be.

So is everybody okay with this? Okay let's take a picture and get on with this, because the message is Stephen. Going on with verse 27 King James, "But he that did his neighbor wrong thrust him away." Notice there are no names here, you have to discern who he is. He who did his neighbor wrong, thrust him away." Thrust who away, "saying who made thee a ruler and a judge over us?" Now the mystery or the secret here is that we're talking about the resurrected Adam who we perceive to be Christ Jesus in this New Testament in this new covenant, but they're one and the same. The resurrected Adam is in Moses. So everything that's happening

is happening on multiple planes of consciousness. It's happening to the resurrected Adam and it's happening to Moses. And we'll see as this message goes forward, just about everything that's happening, and probably this is true of the whole Scripture, it's happening on multiple planes of consciousness, but it's not obvious in all verses. In these verses it's obvious that the events are occurring on multiple planes of consciousness, and one of the signs that this is what's happening is that there is no subject to the verb, you have to discern what the subject is to the verb. That means there's multiple subjects. Let me show it to you. "But he that did his neighbor wrong," first of all who is our neighbor, who did Jesus say our neighbor is? Does anybody remember? Our neighbor is the one who has mercy on us, and who is the only one that has mercy? Christ, Christ has mercy, or the resurrected Adam in the Old Testament has mercy. The Christ the anointed one is the one who has mercy, so he who did his neighbor wrong, who did Christ wrong? Okay, it was the Israelite that did Moses wrong because Moses was being Christ to him, Moses was having mercy on him, and wanting to deliver him from the power of Pharaoh. So in the natural, in the world of action, the Israelite, the physical man did Moses wrong, but also okay, the carnal mind or Leviathan, Satan and Leviathan the carnal mind of man did Christ wrong, did wrong to the Christ within Moses, see.

If you violate someone who truly manifests Christ Jesus to you, if someone talks about me, or lies about me, or maligns me, when all I'm doing is preaching the message that the Lord has given me to preach, you have violated me personally and you have also violated the one who sent me. So you have violated me on at least two planes of consciousness. See when someone is the representative of Christ Jesus to you because Christ Jesus dwells in them, there is no separation if you harm Christ, you harm the vessel, if your violence is purely spiritual and you send a curse towards Christ you will hurt me, because we're inseparable.

But if you cannot see Christ in me and you harm me, you harm Christ even though you can't see him you see. So it's impossible to harm just me. When you harm me, you harm the one who sent me. And the retribution that comes upon you, I will not take any vengeance against you, but every action has a reaction. You think you're just harming me, but the reaction, that judgment which is just the justice of the universe which is executed by Satan, enforced by Satan, that will fall upon you will be the judgment for harming the Christ, you see. And you might be saying what did I do that this wickedness is falling upon me? See, so it's very careful, the Scripture clearly says be careful, we can be entertaining angels. We don't know who we're talking to.

So if you want to be safe, do harm to no man, be blameless, because you don't know who you're talking to, see. And on the other hand you could be talking to a super witch who could have the power to hurt you. You get into a strife with somebody, be blameless brethren, be blameless. There's no sin against love, there's no law there's no judgment against love, you see.

Okay we're in verse 27, but he that did his neighbor wrong, this Israelite plus Leviathan and Satan in the Israelite did wrong to the Christ who was within Moses, and to Moses, because Moses was acting out the thoughts and the behavior of that Christ, he was trying to liberate this Israelite. And he who did wrong, the carnal mind of this Israelite said to Moses, who made thee a ruler and a judge over us? Now this is an interesting trick translation here. Remember the word "who," who does the word who signify, what is the mystery of the word who? Does anyone remember? Ah we have an answer in the congregation. The mystery of the word who?

**COMMENT:** It refers to God.

**PASTOR VITALE:** Okay, which aspect of God, okay, it's Jehovah. Who is Jehovah and what is Elohim, who is this? Jehovah. Who is this one who has all this power and mercy and greatness? Jehovah. So I have an alternate translation of verse 25, and I want to suggest to you that, first of all let me say this first, that this Israelite was challenging Moses saying to him, Jehovah did not make you a controller of Pharaoh within yourself, or a judge of the motives of other men. Now I'll explain this to you. First of all before you can be a judge of the motives of other men, you must have Christ Jesus within you who will control Satan and Leviathan in you, because if you judge other men out of your carnal mind, that is sin. Okay but you must have mercy on men to deliver them from the power of sin, you must judge their sin out of Christ Jesus within them, or out of the resurrected Adam within them. So therefore anyone who legitimately has the power to judge sin, okay, must have the controller within themselves, Christ Jesus controlling their own carnal mind, and then you come as a judge to Israel, to reveal the sin nature in other men. And I want to suggest to you that this Israelite not only was rejecting Moses but was challenging him openly saying, Jehovah did not make you a controller of Pharaoh within yourself, you're not controlling your own carnal mind, I don't believe it, no one could do that, and neither did he make you a judge of the motives of the men of Israel.

Now the word "not" comes from the next verse. Remember there were no verses indicated in the original Scripture, there were not even any words indicated, these verses were put in by the King James translators. So if the translator didn't understand what was being said, sometimes we see verses in the wrong place, we see phrases reversed, and the negative here was put over into verse 28 by the King James translator, and where is the negative? The King James of verse 28 says, "Will you kill me as you did the Egyptian yesterday?" We're looking at the Interlinear Text of verse 28, we see the very first word that appears in the Interlinear Text, which is

not translated, it's not even translated, it's Strong's #3361, and it means "absolute denial," it's not translated in the King James. So that's where we get the negative from. Jehovah did not make you a controller of Pharaoh within yourself or a judge of the motives of other men. And "controller" is a translation of the Hebrew word translated "ruler."

And then the Israelite goes on in verse 28 to challenge Moses saying, "Will you kill me as you did the Egyptian yesterday?" Now the Hebrew word translated "kill" in verse 28, has an alternate translation which is "adopt" believe it or not, "to take up or to adopt."

Now this is the same word or it's the same word, it's derived from the same word that we read about I believe it's in Mark 14:14 where it says you shall take up Serpents with the commission to the church is you shall take up Serpents, which means you shall elevate the Serpent spiritually, and the Serpent has to come under the authority of the spiritual male which is Christ Jesus, and in that union she will be delivered, and of course all of humanity is a manifestation of the Serpent.

So we're talking about the deliverance or the ascension of humanity, okay. This word "to kill" is a derivation of that word, "to take up" and in itself can also be translated "to take up, to adopt, to take away, to abolish, or to murder." Now that is the classic translation of the word. If you look up in Strong's words in Strong's concordance, you'll see the classic translation of the word and then sometimes it will tell you in Strong's concordance, and King James translation also translates this word such and such. And I always take the classic, I always prefer the classic translation of the word, because sometimes the King James translators have taken a lot of license, okay.

So we see that this word, the classic meaning of the word is "to adopt," to take up, to raise up out of the sin nature,

to abolish, to abolish what? To abolish death, but it also can be translated to kill or to slay, but we are going to translate it to adopt. And then we have the Hebrew word translated "me," and the concordance says that, that word can also be translated "I," and does anybody know which Sefirot the "I" is speaking about. Who is "I," which Sefirot is I? Malkhut, Malkhut is I, okay.

So I want to suggest to you that this Israelite who is now challenging Moses and saying, "You are not who you say you are, you do not have a controller within you who's going to control your sin nature, and therefore you have no right to judge my sins. Verse 27, verse 28 he's saying, is this how you will raise up Malkhut? Now brethren Malkhut has to be raised up. Malkhut is the whole visible world which is presently in darkness, see, and she is to be raised up, how is she to be raised up, she is raised up through spiritual sexual intercourse with Christ Jesus or Ze'ir Anpin. So this Israelite is saying to Moses, is this, how are you going to raise up Malkhut by attacking me, by telling me I'm doing something wrong. I thought you were going to come and lay hands on me and I was going to be, the altar within me would be reconnected and I would fly away with spiritual power. You're coming and exposing all of my weaknesses, is this how you're going to raise up Malkhut, is this really the promises of salvation. All of you sitting here in this congregation, didn't you ever think that about me when I came to expose your sins. Is this really Christ, can she really be an expression of Christ, I must be in the wrong ministry. Lord get me out of here, I want to be released from this ministry. But those of you who have a faithful relationship with Jesus Christ knew that the Lord never said, it's alright to go. And you stuck it out and now you have your own witness that yes this is Christ. It's Christ in me killing your carnal mind, so that Christ can appear in you too. Yes this is the plan of Christ. So we see that in Moses' day, the carnal mind was saying the same thing that the people in this congregation were saying, and there's somebody here who

admitted that to me, that they asked that question over and over again, how could this be Christ?

But they were obedient to the Lord and the Lord never released them from this ministry and they stayed, and now they're glad to be here. So the Israelite said to Moses, is this how you're going to raise up Malkhut. Does the lifestyle of the other side that slew the Egyptian in the past please you? Did you get a kick out of smiting my sin nature? Maybe it is true about me, maybe that is sin in me, but Jesus loves me and he would never deliver me by telling what you said to me yesterday. He would send someone to lay hands on me and that sin would be ripped out of me, and Jesus would never talk to me like that, you must enjoy, you must enjoy showing me my sins. You must enjoy that lifestyle, you must get a kick out of seeing me upset, you must be on a power trip. Does the lifestyle of the other side that slew the Egyptian in the past please you? Someone must have slain the Egyptian in the past. Well we know in the case of Seth, the Egyptian was slain, when God raised up Seth, he raised up the creation into righteousness again, to do that the Egyptian or Pharaoh had to be slain.

So this Israelite is saying to Moses, you must enjoy the lifestyle of the other side. That means he's saying to Moses, the Israelite is saying to Moses, well if you and I, we're down here with Leviathan and Satan but you have some visions of grandeur that you are a manifestation of the lifestyle of the other side, who really has the power to slay Leviathan, but you don't, because God would never talk to me like that. God would never cause me pain, God would never hurt my feelings, God would never embarrass me, God would never humiliate me, that's true. If you're embarrassed or humiliated, it's not God that's done it to you, it's your pride, who has embarrassed you, and made you feel humiliated. The spirit of truth has exposed your reality so that you now have the choice to reject it, if you're embarrassed, that's just your pride.

So how did I get this second phrase here? Let's see, the word, the English words in the King James, "thou didst," are a translation of Strong's #337, and that word can be translated, "to slay." Now this is the same word that we're translating, to adopt or to raise up, Strong's #337 can be translated "to adopt, to take up, or to murder," and this word appears twice in this verse. One time we're going to translate it to adopt or to raise up, and the second time we're going to translate it to slay. See you have to get killed to get raised up, so it's the same word see. And this is our alternate translation of verse 28 of Acts 7, this is the Israelite challenging Moses saying, is this how you're going to raise up Malkhut, does the lifestyle of the other side that slew the Egyptian in the past please you, are you on an Ego trip?

Now brethren, I have to tell you that I'm going to ask you to expand your mind, and to understand that this is not just one Israelite, but this account represents the whole community of Israel. Now I've put this principle to you before when we talked about Jesus and Peter, and Malchus, okay when Jesus came and was confronted by the Sanhedrin guards that were going to arrest him, and he said are you looking for Jesus, I am he. And the King James translation says, Peter took out his sword and cut off Malchus' ear. Now if you recall my teaching on that, what happened was, Jesus spoke verbally, he said, "I am he," but at the same time Elijah, the spiritual man within Jesus spoke on a high spiritual plane looking for a response, looking for Israelites who were capable of responding to the spiritual communication that Elijah was sending out from the mind of Jesus of Nazareth, and when those men responded, the men who were a part of the crowd, maybe they were a part of the Sanhedrin guards, maybe they were a part of the crowd around, but those men who responded to the communication of the spiritual man Elijah within Jesus, the way this is expressed is that they ascended into a higher spiritual plane where they could be seen.

When you become spiritual, when you discuss Kabbalah, and the doctrine of Christ you are seen in the higher spiritual planes, the entities of the other planes know who you are, because in order to listen to this message, or think about it or discuss it, this message is not mentioned on the lower planes of consciousness. So you or everyone listening to this message, if you're here now, if you're reading this transcript, if you're listening to this message, you are ascended, because merely to pay attention to what I'm saying and to try understand it, brings you into a higher plane of consciousness where you become visible to the entities who dwell on that plane. And Peter took out his sword, which was really his Christ mind and he cut off Malchus' understanding, he cut off the understanding of the carnal mind, that's what the ear is. He circumcised Malchus' ear. Are you familiar with the Scripture that says our ear must be circumcised as well as our heart, our ears our understanding needs to be circumcised because Leviathan and actually it's Satan who deafens us so that we cannot understand the things of God.

So a communication a spiritual communication went out from Jesus into the crowd, and by some supernatural means it was made visible to Jesus and Peter who was truly faithful towards God. And those truly faithful people had their ears circumcised by Peter's sword which was his Christ mind so that they could understand who Christ was. You see you don't have to be a genius, and you don't have to understand every aspect of this message, I don't understand it, but if your faith, if your heart is truly towards Jesus Christ, he will circumcise your understanding in due season, he will circumcise your ears, and you will understand all things. If you're truly panting after him, for his sake, you see. If you're panting after the message because you idolize knowledge, or if you're panting after the message because you want to make yourself a great one, you'll never understand this message. You may think you understand it, Satan may give you a perverse understanding of it in your mind, but you'll never

understand it, you cannot steal this message. It is only for the faithful, those who pant after God, the virgins that follow him everywhere. That's what this message is, it's not for everybody. Well it's on the Internet Sheila. It's on Internet, but you cannot understand it in its purity if your heart is not right towards God, see.

So I'm suggesting to you that this account represents a whole company of Israelites. Actually all of Israel, there may have been one or two exceptions, but this account is much greater than one man talking to Moses. And we're going to find out as we get on with our study that the same principle is applied to Saul, and that the account that the church teaches of Saul being responsible for Stephen's martyrdom, I do not believe it's accurate, and I hope to show you in the Scripture it's not accurate that the Lord is calling the Jews whose heart turned back to their carnal mind. The Scripture is calling them Saul, they're the Saul company. It's the same principle as Cain and Abel, the same physical man can either be manifesting the nature of Cain or manifesting the nature of Abel. So in the account of Stephen, Cain and Abel are not mentioned, but Saul is mentioned, and I remind you that King Saul was the murderous persecutor of David, King Saul himself was and is a manifestation of Cain, and David himself was and is a manifestation of Abel.

So this use of the word of the name Saul in the account of Stephen's martyrdom, I suggest to you does not tell us that Saul of Tarsus was present at Stephen's martyrdom. I believe that name Saul is talking about a company of Jewish people who with their mind agreed to the death and martyrdom of this young preacher. They were no longer Christ. Well why is God calling them Saul? That's the secret of how God is telling us that they were physical Jews but they were not Christ. Israel and Judah are supposed to be an expression of Abel, you see. Do you remember Jesus telling the Pharisees, you are not the, the Pharisees said, our father is Abraham, you can't talk to us

like that, our father is Abraham, and Jesus said to them, you are not the sons of Abraham, you are the sons of the Serpent, I know that because Abraham would never have done what you are doing. Abraham would never have tried to kill me, Abraham would never have tried to kill me, Abraham would have recognized that I was the Christ.

So you see these Jews that were persecuting Stephen, they were not Abel, they were not David, they're supposed to be David, they're supposed to be the descendants of King David, they were not David, they were Saul, and I suggest to you that it was not Saul of Tarsus that was present at that martyrdom.

I would like, I don't want to say I wish, I would be very interested to hear any documentation, and I wouldn't take the time to find it myself, that would establish that Paul, Paul's birth name was Saul. Maybe it was true, and maybe it wasn't true.

Maybe when the glorified Jesus, knocked Paul off his horse on the road to Emmaus, and he called him Saul, maybe it was not Paul's birth name, maybe it was and maybe it wasn't, maybe Jesus called him Saul, because within his heart, he was Saul towards Jesus Christ who was David, you know, but of course Paul's birth name could have been Saul also. But don't be deceived, even if Paul's birth name was Saul, that doesn't mean that the mention of Saul, in the account of Stephen's martyrdom indicates Saul of Tarsus, because it doesn't say Saul of Tarsus, and as a matter of fact in another place in the Scripture where there is a reference to Saul as Saul of Tarsus, so why do you think the Scripture refers to Saul of Tarsus, to distinguish between Saul of Tarsus and Saul. So just like any human being could be an expression of Cain or Abel, any human being could be an expression of King Saul or King David. Any Jew or any Christian could be either an expression

of King Saul or King David, it's just another way of saying are you Cain or Abel?

So this is a high spiritual principle that we're dealing with in this message, and right now we're listening to Stephen's account of the history of Israel, and Stephen is showing the high priest what Moses went through. Why is Stephen going through all this? Because if Stephen spoke directly to the high priest and tried to preach this message and tried to tell the high priest, look a Jew could either be King David or King Saul, without your physical body changing, without your name changing, your nature can change, you can go back and forth between being King Saul and King David. The high priest would have probably said to Stephen, and you would teach me, the high priest of Israel, so Stephen directly, he told him a story, he gave an exhortation of the whole history of Israel, hoping to make an indirect point to this authority and that's what's going on here. Praise the Lord.

So verse 28, Israel is challenging, or King Saul is challenging King David, or Cain is challenging Abel or the Israelite is challenging Moses the deliverer, is this how you're going to raise up Malkhut in us? Is this how you're going to reconnect Malkhut to the Yesod of Ze'ir Anpin, by hurting me, you just hurt me, you hurt my feelings. This is how you're going to do it, God would never do this. Does this lifestyle of the other side that slew the Egyptian in the case of Seth in the past please you, you must think you're some great one.

Going on with verse 29, that was 28, we did 27, and 28, okay 29, "Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons." Now that's very interesting, you see there's a French expression, sometimes the English language adopts expressions from other languages and makes them a part of the English language you see, and these expressions frequently are in English dictionaries, so there's a French expression called

doppelganger, and it's means double meaning, ganger is hearing in French and doppel means double or twice, a double message, you speak with a double message.

Moses begat two sons, he ran away from the call on his life, and now he had in his heart, Cain and Abel, you see.

When he was sent to the Israelites, when he was sent to the Hebrew people to set them free, he was all Abel, he was Christ to them. Cain was under control, but when Moses fled from his commission, Cain came to the surface and he now had to natures, he had two sons. When he ran away he lost his power, because the power of Christ that comes when you're a manifestation of Abel, that power is only when Abel is fully controlling Cain. You see, well you might say to me, well Sheila, Abel is not fully controlling Cain in you, that is true, but at the moment that I manifest Christ to you, Abel is fully controlling Cain, because if Abel is not fully controlling Cain then my ministry to you is not Christ.

So I don't have the power to keep Cain under 100% of the time but when I minister in Christ to you, Cain is in the pit. Praise the Lord. So Moses ran away from his calling and he became a stranger. So he says here in the King James, he became a stranger in the land of Midian, but I want to tell you that he became a stranger to God, he fled away to the land of Midian and he became estranged from the Sefirot of God, and he begat a double nature. So this doppelganger, this two sons mean, Moses very well probably had two sons in the natural, but he also had two spiritual sons, there's a double meaning to this.

Verse 30, "And when forty years were expired, there appeared to him in the wilderness of Mount Sinai an angel of the Lord in a flame of fire in a bush." Now first of all the words "of the Lord" are not in the Scripture, there appeared an angel to Moses and the Hebrew word translated "flame" means

"flashing, flashing fire" sort of like lightning, and the reason for the flashing okay, the flashing fire, is that the ball of fire that appeared to him was revolving, you see. That's why the fire appeared to be flashing because the sphere was turning continuously, and it appeared to Moses to be flashing, and of course this is the same testimony of Ezekiel's glorified man, it is the Christ within us, when he appears to us, he appears as lightning, flashing fire, it's not a consistent being, but flashing fire because of the rotation of his person. Now this word "bush" is so interesting, okay, back to these words "of the Lord," okay there are two different translators that are responsible for the Interlinear Text, one is the Textus Receptus, and the other Nestle. Now Nestle says the words "of the Lord" are not even there, and the Textus Receptus says, controller.

I want to suggest to you that this was Christ Jesus within Moses, the same Christ Jesus, the same resurrected Adam that appeared to the Hebrews and showed them their sins in an attempt to deliver them, that went down under when Moses became a stranger to the Godhead, he appeared to Moses and he called him back to ministry. This happened within Moses. Now I don't deny that controller, the controller is Christ Jesus within us, Christ Jesus within us, the controller of our sin nature. So in order for the controller to appear in Moses, Moses must have had some measure of repentance, he must have repented and Cain must have gone down under and the resurrected Adam who we call Christ Jesus today appeared to Moses. Now Christ Jesus may have or the resurrected Adam may have projected an image of himself outside of Moses or Moses might have seen this bush in the spirit, I honestly don't which is the case. But I have some interesting definitions for the word "bush."

First of all the Hebrew word translated "bush" means, I looked up the word bush, I think it means bush or shrub, I see I didn't write it down, but I went into our English

dictionary and I looked up the word "bush" and I found out that it means "a low shrub with many branches," the most significant aspect of a bush is that it has no trunk, it has no trunk. Now the trunk of the tree is, I see the Lord's revealing an error in what I just told you. The trunk of the tree is the resurrected Adam. Okay, so the bush that part which is low to the ground would be the Christ in us, that would be Abel in us. So it was Abel himself who appeared to Moses, but in order for Abel to appear to Moses, Abel within Moses would have had to have been strengthened by Adam from above, you see.

So Moses was being called to repentance to a fuller repentance, to come back to the ministry of God which when Moses agreed to it, we created the unity of God and you see when Moses fled from Egypt, the unity of God was broken, and Moses was left with the bush, with the shrub, Abel our potential to be joined to the unity of God again, see.

So for Moses to see this supernatural sight, what had to happen was that the resurrected Adam came down and connected with Abel in Moses temporarily, you see if Moses did not accept the commission, the connection would have been broken again. Moses accepted the commission and the unity of God was restored to him. Now our English dictionary says that a bush is a low shrub with many branches but it also means a shaggy mass as of hair and a fox's tail. I thought that was so interesting because I have never understood the account of Samson tying the foxes' tails together, and here we now understand what that means, when the Scripture says that Samson tied the foxes' tails together it means he tied together Abel in all of the Philistines and he defeated them by strengthening by overcoming the power of the unity of Pharaoh in them, by strengthening Christ in them or some such thing, somehow he tied together, see every human being no matter how evil they are, they have the potential to be turned around by the union of Christ within them, or of Abel

within them to the nine upper Sefirot you see. So somehow I really don't want to get into Samson right now, but this is telling me that when Samson tied those foxes' tails together, it had something to do with forming the unity of God in these Philistines, he converted them, in other words he converted them, that's what that means.

And also a shaggy mass of hair refers to Absalom who had this really thick hair, but I always knew that, that thick hair meant that he was a very spiritual man. I didn't know this about foxes' tails though. So a bush is a low shrub of many branches, and a shrub is a woody plant of relatively low height having several stems arising from the base and lacking a single trunk okay. And a stem we're told is the main ascending access of a plant, a stock or a trunk. So this bush was the root of Abel.

We have a Scripture in Job which says if that one part of the plant is left in the ground, when the scent of water comes that tree can blossom again in that person. So when we're cut off from God, when the unity of God is broken in us, when we die to our relationship or to our knowledge of God, there is a root in us, a stem in us, there is a bush in us that has the potential to join with the nine upper Sefirot which will restore us to eternal life. And this is what differentiates humanity from the animals of this planet, you see.

What is the exact name? I don't know, you want to call it spirit, call it spirit, you want call immortal soul, call it immortal soul, it doesn't matter to me, it's a spiritual principle that there is something in man that is not in the animals. See I heard on the TV the other day that some very educated man, some scientist is saying that some animal has the same DNA, not a monkey, I mean some lower animal, maybe a dog or something like that, has the same DNA as human beings and therefore they should receive the same treatment as we do. But this very educated scientist did stop short of saying that humanity was equal or that earth worms were equal to

humanity, he stopped short of earth worms, because a lot of Buddhists will look at an earth worm and say this could be my ancestor you see.

So I don't care how educated you are, this is a lack of knowledge, it's a lack of spiritual knowledge, it's a spiritual ignorance that thinks that any animal could be equated with man, you see. Man has the potential to be the expression of God, animals do not have the potential to be the expression of God, although they may be used to be the expression of the Serpent. And I did pull out just for your reference, Isaiah 66, and I didn't write down the verse, it may be verse 1, where it says and a branch, out of stem shall arise out of a, well I'm sorry I don't have the King James, I just printed out the Interlinear Text here and it says something like this,

"and there shall come forth a rod out of the stem of Jesse and a branch out of his roots. So this is talking about the unity of God appearing out of that root that we all have, and it's called Abel, that root that we have, actually it's a symbiotic root Cain and Abel, they're inseparable, but the unity of God must be joined to Abel for that unity to abide in this man. Okay praise the Lord moving on with verse 31 of Acts 7, "When Moses saw it he wondered at the sight and as he drew near to behold it, the voice of the Lord came unto him," now when Moses saw it he wondered at the sight and drew near and as he beheld it, the voice of the Lord, now this Hebrew word translated "wondered" means he marveled, he thought it was a marvelous sight, it drew him, it had fascination for him. Now if you don't know it you should know that one of the ways spirit communicates with man is by attraction, both the spirit of God and ungodly spirits. A spirit will draw a man towards a relationship, will encourage a man to have a relationship with that spirit by attraction.

You see, this is the power of the occult, the power of attraction. I was caught in that before I came to the Lord, I was

so attracted to the occult, I broke away from it several times, it was attracting me to it, I was fascinated by it, I wanted to hear about it, to learn about it. But from the day the Lord brought me to Kabbalah, I lost all fascination for the occult. This word is so satisfying to me, but sometimes the Lord draws you with attraction. I'm attracted to Kabbalah, I'm attracted to God through Kabbalah, nothing else satisfies me anymore, no occult movie can satisfy me anymore you see.

So Moses was attracted because the power of God was drawing him towards a communication, it wasn't just that Moses looked at this bush and said oh isn't that interesting, it was the power of God drawing him near through attraction you see. The Hebrew word "to draw near" can also be translated "to worship." Moses worshiped the bush, he recognized that it was deity, and the Hebrew word translated "behold" can also be translated "to understand" or "to perceive." When Moses looked at the bush, he didn't just look at it, he understood that it was deity and he worshiped it. And then it says, the voice came unto him, and the voice of the Lord came unto him, and the Hebrew word translated "came" can also be translated "assembled." You see for the Lord to talk to you he has to draw himself to you. What this means is that the unity of God temporarily assembled in Moses and then Moses heard the voice, and the word voice we're instructed in the Zohar signifies the unity of the upper triad, that's Keter, Chokhmah and Binah are the unified single voice that speaks to us. So to say that as Moses drew near to behold this sight, the voice of the Lord came unto him as Moses drew near, the upper triad connected to Moses through Ze'ir Anpin's Yesod and then Moses heard the voice of the upper triad, you see.

You all hear the voice of the Lord when Christ Jesus connects himself to you, you will hear the voice of the Lord. Praise the Lord. Verse 32, King James, "And the voice said, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob, and then Moses trembled and

durst not behold." Moses trembled, I guess I didn't make any notes on that verse. I'm surprised that I didn't, because that word trembled, I'm pretty sure that it appears there twice, but I didn't print out anything on it, so I'm just going to go on because the main thrust of this message is Stephen so let's go on. Verse 33, and of course Moses trembled because he realized that who he was talking to, he realized that the upper triad was talking to him, and he durst not behold, means that he didn't dare to look at the bush, you see, he looked at the bush when he knew it was the Christ within him, he was okay with that, he knew it was the Christ within him and worshiped it.

But when he realized that the upper triad had appeared to him, he was afraid to look you see. Verse 33, King James, "Then said the Lord to him, put off thy shoes from thy feet for the place where thou standeth is holy ground." And this, it's so interesting that this verse is in our study because of course this is a repeat of a verse that we read about in Exodus, this is what was said to Joshua, not in Exodus, this is what was said to Joshua in the book of Joshua. And the Lord had just recently given me revelation on this verse, and here we are using it in this message. And this is the revelation which I've been wondering about for years. Shoes signify a covering, they cover the feet, and the feet signify the carnal mind. So the shoes are the covering, the shoes are the carnal mind that covers the Christ mind, and the holy ground that Moses was standing on was not a piece of earth with grass growing out of it, the Lord was saying to Moses you are holy ground, the whole ten Sefirot of God, the unity of God is now appearing in you and that makes you holy, and it is an abomination for your carnal mind to be prominent in any way when the unity of God dwells within you.

So take off your shoes, take the covering off of your Christ mind, take the covering off of Adam, the resurrected Adam within you because you are a holy vessel, and a holy

vessel cannot think with or live out of their carnal mind, and that is what the Lord is saying to every person today in whom Christ is formed. It is an abomination for you to live out of your carnal mind, when the Christ mind is formed in you. The Lord is saying if you take off your shoes, take the covering off the Christ mind within you because you are holy ground, you are holy ground. Put off your carnal mind, you cannot do this, you cannot be holy ground, you cannot have the unity of God growing in you and live out of your carnal mind, take it off, see. That's what was being said to him. Now remember Moses fled to Egypt and gave birth to two sons. Moses had been the manifestation of Christ but he ran away from his calling and his carnal mind covered over his Christ mind, and forty years later the unity of God appeared to him and said this has gone on long enough. Take your shoes off, take that carnal mind off of the Christ mind, because you are a holy vessel.

So I have some witnesses for you, the word to Moses was put off your shoes, put off your shoes, and of course we have Exodus 3:5 where the same word is being said to Joshua. But Ephesians, we also have this expression put off, or least the words put off are used. Ephesians 4:22, "That ye put off concerning the former conversation of the old man, which is corrupt according to the deceitful lusts." And in Colossians 3:8, "But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth, put it off because that's all the old man." Colossians 3:9, "Lie not one to another, seeing that ye have put off the old man with his deeds." You put off the old man by putting off the deeds of the old man, you have to stop doing this stuff, you have, you see you have power to stop doing this stuff, and when you stop doing it, when you stop doing what? When you stop being angry wrathful, when you stop manifesting malice, blasphemy, filthy communication with your mouth, and lying to one another, okay, when you by an act of will by the power of God you stop doing these things, in the spiritual planes, you will circumcise the old man off of Christ, and this is just

another way of me telling you, if you can't stop doing something that you know is wrong, put yourself under the law. If you really can't understand it and you can't stop doing it, put yourself under the law, don't do it because it's the law, and eventually you'll take the victory in the spiritual plane. You must discipline Satan within yourself. And II Pet. 1:14 says, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus hath showed me." so we see we talk about putting off a covering, and in all cases except in this II Pet.1:14, that which we put off is the old man.

So I'm suggesting to you that the angel that appeared to Moses and told him to put off his shoes, was telling him to put off his carnal mind and come back to the service of the Lord. Verse 34, King James, "I have seen, I have seen the affliction of my people which is in Egypt and I have heard their groaning and am come down to the deliver them, and now come I will send you Moses unto Egypt." Well the only thing I have to say about this verse is please note that I have seen appears twice, the same exact verb, the same exact well it's not the same form of the verb, but I don't know enough Greek to distinguish between the two forms of the verb. I have seen, I have seen, what does that mean? Well I can tell you the general principle. Okay remember the voice is speaking to Moses, this is the single voice of Keter, Chokhmah and Binah, they're of one mind and one accord, they are one. So my guess would be the first I have seen is Keter, Chokhmah, and Binah, and the second I have seen is Malkhut in Moses. Malkhut is supposed to be the reflection of Binah in the heavenlies and Binah is the only part of the upper triad, Keter, Chokhmah and Binah, Binah is the only aspect of that triad that communicates with man, see. And Binah in the heavenlies is supposed to be or actually she's higher than the heavens, is supposed to be reflected in Malkhut in the earth.

So this expression I have seen twice means that the upper Sefirot of God, have seen the affliction of God's people,

and Malkhut in Moses, Malkhut which means Abel is now manifesting the righteousness of God in Moses. Moses is seeing with the mind of God. First Moses is told to put off his shoes, to put off his carnal mind, because he's holy, and then we see that Moses must have done it, because Keter, Chokhmah, and Binah are saying I have seen and Malkhut in Moses is saying I have seen. Moses is saying that's right, I have seen the affliction of the people but I ran away because they try to kill me when I try to help them. But we see that Moses has put off his carnal mind and is acknowledging the need for a deliverer to go to the children of Israel. Verse 35, This Moses whom they refused saying, who made thee a ruler and a judge, the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to them, to Moses in the bush. Now the voice, Keter, Chokhmah, and Binah is saying to Moses, I'm going to send you back to Egypt. And let me give you the alternate translation of verse 35 before I give you some specific details. I'm going to send you to Egypt, and they will say about you, Moses, this time they're going to say about, now remember the first time when I sent you Moses, they said, who do you think you are, I don't believe it's true, it's a lie that God gave you a controller that can control your sin nature, and therefore that gives you the authority to judge the sins of other men, I don't believe, that you're a liar, a phony, and an imposter.

But this time when I send you Moses, this is what they're going to say about you, this is what they're going to say about you the one whom they contradicted, they said, what you're saying is a lie, they contradicted you, they said it's not true that you have a controller in you, and it's not true that you're judging our sins for our good.

Now they're going to say about you, Jehovah made Moses a controller of Pharaoh within himself and a judge of the motives of men, and this same God sent Moses to redeem the people by teaching us how to control Pharaoh within

ourselves, by the power of the angel of Jehovah's blazing fiery stem, that's Abel within us, who appeared to Moses. Let me read that again. This is what they're going to say, this is what the ones who contradicted you are going to say.

Jehovah made Moses a controller of Pharaoh within himself, and a judge of the motives of men, okay so they no longer called him a phony, and then they're going to say, and the same God sent Moses to redeem the people by teaching us how to do what Moses did, by teaching us how to control Pharaoh within ourselves, by the power of the angel of Jehovah's blazing fiery stem, that's a translation of bush within us. That same bush, that same stem, that same Abel that appeared to Moses, he's in us too. We have a power that we didn't know that we have, and Moses is coming to light our candle, he's going to stir up that power by strengthening Abel within us so that angel can come to life in us and give us the power to control Pharaoh within ourselves.

I will just give you some alternate translations here and then we'll go on. The Hebrew word translated "refused" can also be translated "contradicted or rejected," we translated it "contradicted." And the word "who" in the King James we're translating "Jehovah," and the word "deliverer," the Hebrew word translated "deliverer" we are translating "redeemer," did I have that word in here, oh to "redeem," sent Moses to redeem the people, or sent Moses as a redeemer. Praise the Lord. So God is telling or the upper triad is telling Moses, don't be afraid to go back, they rejected you the first time, but this time you'll be a hero.

Picking up with verse 36 of Acts chapter 7, "And he brought them out after that he had showed wonders and signs in the land of Egypt and in the red sea and in the wilderness 40 years." So we know that it was God that brought them out and he showed these wonders and signs in the land of Egypt through Moses. Verse 37, "This is that Moses which said unto

the children of Israel, a prophet shall the Lord your God raise up unto you for your brethren, like unto me, and him shall ye hear." Now listen all of this that Stephen has been saying to the high priest and to the whole Sanhedrin, this whole book that he's reciting was all to lead up to this point that Moses prophesied a Messiah, you see, and he's setting up, and this is not an ungodly setting up, Stephen is setting up the high priest to understand that Jesus is that Messiah. A prophet shall the Lord your God raise up unto you of your brethren, like unto me, and him shall ye hear or him shall ye understand. You're going to understand him, he's going to be a teacher that's going to help you understand and understand the things of God. And then in verse 38, Stephen says, "And this is he that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and without fathers who spake with our fathers who received the lively oracles to give unto us. That means the living oracles or instructions or instructions from God or the instructions from the living God. This is he that was in the church in the wilderness with the angel which spake to him in Mount Sinai, which spoke to Moses in Mount Sinai, and with our fathers who received the living instructions that were given unto us.

Stephen is saying, it's this prophet that Moses talks about in verse 37, a prophet shall the Lord God raise up unto you of your own brethren like unto me, and him shall ye hear, and this is the one that he's talking about Stephen is saying, it's the same angel that appeared to Moses in the bush.

He's saying this angel incarnated in Moses and now he's incarnating in another man, it's the same angel, we know that angel to be Michael from the doctrine of Christ, it doesn't matter what the outer shell is like, it doesn't matter whether the outer shell was Moses or the outer shell is Jesus of Nazareth, we're talking about the same angel that was in Moses is going to be reincarnating in a man and we have to

look for that man, and I'm telling you that, that man is Jesus, that's what he's saying to them.

And in verse 39 he goes on to say, "To whom our fathers would not obey," and they're talking about Moses now, and he's really telling the high priest you're doing the same thing. Remember the first time God sent Moses, you rejected him and contradicted him and threw him out. Okay now earlier today we had a word of knowledge that Messiah, the second Messiah coming, okay Jesus coming in the sons of God is the second opportunity for the Jews to recognize that angel who is incarnating in mortal men that are not familiar to the Jews. Now the first time when Moses, the first Savior was sent, Moses was the first Messiah, he was the first Savior that was sent, the first deliverer, the Israelites threw him out and rejected him, they had to wait 40 years for him to come back, and we don't know if that was a literal 40 years or longer than that, but the significance of the people having to wait 40 years is that, most of the people if not all of the people that rejected Moses were dead by the time he came back the second time, you see. The Lord waited for that generation that rejected him to pass away. And Stephen is saying to the high priest, don't make the same mistake, don't reject this Jesus and wait 40 years, for the Lord to send him back again, you see. And we know that it's not 40 years, it's not 40 of our years, but it's been 2,000 years, since the Jews rejected Jesus, it's been 2,000 years and very soon they're about to get their second chance.

So as we preach this message, this word is going into the spirit to all the Jews that the Lord has directing the thought forms that are being formed as we preach this message, okay. Don't miss, this is your second chance, this is your second chance 2,000 years later, don't mess up again. That's the word that's going forth in the spirit right now. Because Moses only went twice, and I don't know did all the Jews go, maybe they did, maybe they didn't, maybe some Jews stayed with their slave masters, I don't know. Now remember the truth of the

Exodus is that it's my belief that the Jews were not physical slaves to Pharaoh, because we know that they ate garlic and leeks, they were well off. How do you reconcile slaves making bricks without straw with the Hebrews saying we shouldn't have left Egypt where we had garlic and leeks, there's a contradiction there. This making bricks without straw is a spiritual principle.

I suggest to you that the Hebrews were not in physical slavery, they were in spiritual slavery, they were overtaken by the gods of mystical Egypt. They became Egyptians in their heart. So Stephen is saying don't make that mistake again, don't miss Jesus the first time, so that you have to wait what we now know to be 2,000 years before he comes again. So Stephen was saying to whom our fathers would not obey but thrust him from them, and in their hearts turned back again into Egypt. Now here's another witness, that here's another witness that the Hebrews may not have been in a physical wilderness, they had been given over to Pharaoh in the spirit, they had been overtaken by the gods of mystery Egypt, mystery religion in Egypt, and Stephen is saying that they returned back to Egypt in their heart. Some people would say, well they were in the middle of the wilderness, and they turned back to Egypt in their heart alone, but I personally believe that the Hebrews were highly ascended in the Egyptian mystery religion, but I won't argue with you about that, if you want to believe that they were in a physical desert, that's alright with me because you might be right, you see, and you could have your own opinion and both of us could be faithful to God in this instance, neither opinion is denying the deity of God.

Verse 40, "And they turned back in their hearts towards Egypt saying to Aaron, make us gods to go before us, for as for this Moses which brought us out of the land of Egypt, we wot not what is become of him." And I want to suggest to you that, that word "what" should be translated "Elohim" because what means Elohim and who means

Jehovah, and what these Israelites were saying is they're indicting Israel, they're indicting Elohim, they're saying Moses is gone and we don't know what Elohim has done with him. In other words you called us away from the gods of the mystery religion of Egypt unto this God Elohim and now we don't know what's happened to Moses, maybe Elohim has destroyed him, so we want to go back to the gods of Egypt because we're all nervous that Moses has disappeared and we don't trust this God and we don't know what's going to happen to us. So let's get back to the gods of Egypt where we're comfortable because we're familiar with them. So this was an indictment of Elohim, saying he wasn't faithful, or he wasn't the true God.

Verse 41, "And they made a calf in those days and offered sacrifice unto the idol and rejoiced in the work of their own hands." Verse 42, "Then God turned and gave them up to worship the hosts of heaven, as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of 40 years in the wilderness." Now please note that Stephen is begging the Pharisees and the Sanhedrin, don't make the same mistake, look at what happened to the Hebrew children in the wilderness, they were given up to other gods.

Verse 43, Yea, ye took up the tabernacle of Moloch," that's a pagan God, "and the star of your God Remphan, figures which ye made to worship them, and I will carry you away beyond Babylon." And I'm not even going to get into commenting on all of this. Remember the Scripture talks about the idols of the heart, but our message is Stephen, so we're going to keep on pressing forward here. Verse 44, "Our fathers had the tabernacle of witness in the wilderness, as he had appointed speaking unto Moses, that he should make it according to the fashion that he had seen. Verse 45, "Which also our fathers that came after brought in with Jesus into the

possession of the Gentiles, whom God drove out before the face of our fathers unto the days of David;"

Verse 46, "Who found favor before God and desired to find a tabernacle for the God of Jacob." Verse 47, "But Solomon built him a house." Verse 48, "Howbeit the most high dwelleth not in temples made with hands as saith the prophet." Verse 49, "Heaven is my throne," and heaven is Ze'ir Anpin, "and earth is my footstool," and the earth is Malkhut. What house will you build me saith the Lord, or what is the place of my rest?" And this is telling us that God dwells in a man, so again Stephen has another message, he had a double entendre here, okay, he's telling about the truth of the God of Israel, but he's also telling the Pharisees, God dwells in men, don't make the mistake of rejecting this man, because I'm telling you the same angel that was in Moses is in this man Jesus, don't make the same mistake, that's what he's telling them.

Verse 50, "Hath not my hand made all of these things." And then Stephen gets rough, in verse 51 he says, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost as your fathers did, so do ye." You see. Now let me remind you that if Stephen had taken on the Sanhedrin or the high priest immediately saying this to them, he would have never had their attention, but by giving this whole exhortation on the history of Israel, he had the attention of the high priest and everybody else who was present you see.

There's no point in giving an indictment or saying anything to somebody until you first get their attention, because if they're not listening to you, your judgement is wasted on them, they have to be hearing you. So it sounded like Stephen was being a very erudite, a very educated Jew when he was giving a very interesting exhortation, and he got their attention.

So there was this communication going back and forth flowing between Stephen and the high priest and whoever was present, and in that communication, the judgment fell with no warning, see, they had no warning, their guard was down. Here's Stephen talking to them as one of their brethren talking about the history of Israel, their guard was down and he let them have it, "Ye stiffnecked and uncircumcised, you do always resist the Holy Ghost, see. Now it's possible that at this point, maybe right up until this point, Stephen was really hoping that they would come to reason and see that this man Jesus was the Christ. And at this point the Christ within Stephen released Stephen saying, no, they have, they're not going to repent and they're not going to accept Jesus and with all of your words and your efforts and your attempt to help them, they're not turning in their position, and then the judgment fell. Because I've experienced that, I've pleaded with someone, I've begged with them, I've taught them, I've explained to them, and I saw that there was nothing that I could say that would cause Christ to come forth in them and respond to me. Satan was right up or Cain was right up in my face, opposing me, and there was nothing left to do except to execute judgment. This conversation is over and this is the way it's going to be, I can't reason with you it's not doing me any good at all. So I think that's what happened here.

Stephen got no, he did not get the expected or the hopeful response, their hearts remained hard, then the rebuke came forth. You see first it was the white throne judgment, God pleading with the Pharisees to do the right thing, don't make the mistake that Moses made, but when it was perceived that their hearts were hard, then the sowing and reaping judgment came down, a strong rebuke.

So I do have some comments on verse 51, let's see what I have written down here for you. I think in a few cases in this message, I talked about the Hebrew word, but we're in the New Testament so please excuse me for saying the

Hebrew word, I should be talking about the Greek word. The Greek word translated do resist, can be translated oppose, you oppose the Holy Ghost. Now remember the Holy Ghost that's being spoken of here is not the Holy Ghost that's in the church, it's really talking about a manifestation of God that's on the level of the Spirit of Christ, a high manifestation of the Spirit. And verse 52, well let me read 51 again, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost as your fathers did, so did ye. You resisted Moses and you're resisting Jesus, you're going to have the same problems that he had. Verse 52, "Which of the prophets have not your fathers persecuted and they have slain them which showed before of the coming of the just one," that's Messiah, the righteous one, "of whom ye have been now the betrayers and murderers." So he's telling them Jesus is the just one, and now you're guilty of betraying and murdering the just one who has come before you, by your refusal to recognize who he is. And the Greek word translated showed before, means predicted, predicted, he's saying the prophets predicted that this angel who would incarnate and that the man that this angel incarnated in would be called the just one, it was predicted, can't you tell that this is it? You see.

Verse 53, "Who have received the law by the disposition of angels," he's talking about the Hebrews, you reach up to the just one, you who have received the law by the disposition of angels and have not kept the law." And you refuse to accept and recognize the righteous one, and you've made yourself betrayers and murderers. 54, "And when they heard these things the high priest and the other members of the Sanhedrin, when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. Well they gnashed on him with their teeth, it doesn't say Stephen. Okay now here, let me see, I'm I have a comment on verse 53, let's go back there, "Who have received the law by the disposition of angels, and have not kept it.

This Greek word translated disposition means instrumentality, in other words the method by which the law was given to you was by angels. You did not see God directly, your fathers got this through Moses, through the angel that was within Moses, you see, that's what he's saying to them. You who have received the law by the disposition of angels and have not kept it. Verse 54, "When they heard these things, they were cut to the heart, and gnashed on him with their teeth." Okay so we're finally getting into Stephen, okay. Now I have explained to you in our message entitled "The Secret Of Cain And Abel," that the Zohar teaches that Cain's attack upon Abel began with Cain biting Abel's neck, and the word gnash means to bite. Now remember I told you that this whole message is taking place on multiple planes of consciousness, and I want to suggest to you that these high ranking members of the Sanhedrin including the high priest, did not, I do not believe that they physically bit Stephen on the neck, I've heard that preached, you know, and until we started studying Kabbalah, I didn't have any reason to believe otherwise, but I want you to know that I do not believe that these high ranking Jews physically bit Stephen, I believe they stoned him because that is an expression of the Hebrew law, but I do not believe that they physically bit him, I believe that Cain in the Pharisees bit Abel in Stephen, and the significance of this is that the Pharisees tried to take authority over Stephen spoke with such wisdom when we're told that in the book of Acts, that on some level these Pharisees recognized the authority on Stephen and tried to put that authority under their authority, and this is what the term they gnashed upon him with their teeth is talking about.

As I told you the Zohar teaches that Cain's attack upon Abel began with Cain biting Abel's neck, and so we see that Cain within these members of the Sanhedrin, that Stephen was preaching to, gnashed with his teeth into the neck of Abel within Stephen, we are also told in the Zohar that Cain was surprised that his attack upon Abel killed Abel. Now since we

all know Abel was buried under the ground of Cain's carnal mind or of Cain's earth, or under the ground of Cain's carnal and illegal spiritual authority. So we see that this gnashing of the teeth okay, is really referring to a Kabbalistic principle, that the readers of the New Testament are incapable of understanding if they don't possess this truth, that is written in the Zohar. And I've never heard of it anywhere it's a truth that comes down by revelation that Cain bit Abel's neck and you know to tell you the truth, when I first read this in the Zohar that Cain bit Abel's neck, I found that a little hard to believe until the Lord told me or the Lord reminded me that years ago when I had a conflict with someone who was in the ministry at the time, and who tried to take authority over me in a moment that I was spiritually weak, that so long as that conflict was going on, it went on for a couple of weeks, I continuously had before me a vision of a Serpent with his teeth in my neck.

I remember going to the brethren here for prayer saying there's a Serpent with his teeth in my neck, and that Serpent apparently was Cain that brother in the ministry that was trying to take authority over me was manifesting as Cain towards my Abel, but I didn't know what the vision meant. So when the Lord reminded me of that, I then knew that this concept which appears in the Zohar, is a legitimate spiritual principle. If we're in Christ we have an existence on multiple planes of consciousness. Down here in the world of action, I am Sheila, I am a preacher, I am a woman, I am a friend, I am a mother, I'm a human being, but in the higher planes of consciousness I am Abel, and it is possible for me to have an interaction with other people, even sometimes the members of this ministry who are manifesting Cain towards me, and if your heart is wrong towards me, you may not be doing anything in this world of action, but in a higher plane of consciousness you're biting my neck, isn't that interesting. Praise the Lord.

So we learn from the account of Stephen's murder that the reason that Cain was surprised that Abel died is that Cain only intended to break the power of Abel's authority over himself, and acquire Abel's authority for his own use, Cain never intended to kill Abel. Now when I read in the Zohar that Cain was surprised that his action killed Abel, I recognized that there was no explanation in the Zohar as to why Cain was surprised that his action killed Abel, I recognized that there was no explanation in the Zohar as to why Cain was surprised. Now here is a perfect example of how we learn, you know the doctrine of God, the philosophy of God, it's such a mystery. We hear this high truth in the Zohar in Kabbalah, that Cain bit Abel's neck, we apply it to the Scripture concerning Stephen and we get an answer to something that's left out in the Kabbalah by applying this Kabbalistic principle to Stephen in the New Testament, is everybody following me? Everything's just connected to everything. So we see in the account of Stephen that I am sure that the Pharisees or that the members of the Sanhedrin did not intend to kill Stephen. What they wanted to do was break the power of his authority. They were enraged that he was standing up against him, now you have to remember these were very powerful men, and they were much more powerful than any priest or Rabbi would be today, these men had secular authority, they were the government as well as the religious authority, you know, they were like untouchable. And here is this man with no authority in their eyes of natural authority, no authority in their organization, standing before them and telling them that they're sinners.

So they wanted to break his power, they did not intend to kill him, they would have been much happier I think if he would have submitted, if he would have apologized and how do you submit to someone's authority you apologize you back down you tell them that they're right, you see. But when Stephen would not back down, even to the point of his death, the Pharisees or the members of the Sanhedrin would not back down, they carried their zeal to prove their authority over

Stephen to the point of his death, and they had the natural authority to stone him, that was in their power to stone him, it was not their original intention, see. That's the ultimate victory over somebody to kill their physical body, see, and that's what makes a martyr, see, your physical body was killed, but they were not able to break your mind, you see, and they could not change your mind. That's what makes you a martyr, you die for what you believe in, you see.

So I don't think the Pharisees wanted to kill him, you know, but they had to make their point, and we will see as we go through these Scriptures that it pleased them to kill Stephen but I think it pleased them to kill him because that was the preference, that was the preferable choice over letting him go, having taken a victory over this great authority of the Sanhedrin, they could not let him go, you see. They could not let him leave having been victorious, having told the high priest of the Sanhedrin that he was a sinner and stiffnecked and hard hearted and without understanding, you could not talk to the high priest like that you see. So either you had to back down and apologize and accept whatever punishment they gave you or you had to be stoned. So we see the Pharisees were under the law, see. Their pride would not let them say, well this is just a foolish kid and I'm not going to kill him because of what he said to me. Can you imagine killing somebody because of what they said to you? You know, and actually as I talk to you, I have to realize that I really don't know that, that was a legal execution, I don't know that it was legal under Hebrew law to stone somebody to death for blaspheming the high priest, I don't know that that was the law, I don't know that they have the legal right to do that, I honestly don't know.

And we see as we go on with these verses that in one of the verses, it says it pleased the members of the Sanhedrin to kill Stephen. I don't think that it meant that it made them happy, I don't think that it meant that they were, that they had

a blood lust, that they liked to see people die, it didn't mean that, but what those words mean is that the Pharisees, the members of the Sanhedrin, it was what they wanted you see. They wanted satisfaction. Stephen had exercised authority over the authority, and their pride would not let that happen, they wanted the satisfaction of breaking Stephen's will which was fully rebellious against them. Now rebellion is a sin, Stephen did not sin against them, but Stephen was standing in an authority that opposed their authority and they could not allow that to happen, and they were so strong in their resistance of anyone talking to them like that, that they carried it on to the point of death, you see.

It's not that they desired for him to die. They wanted him to back off and apologize, but he when he wouldn't, they went the full route you see. So we see that this account in the New Testament clarifies a sentence in the Zohar. Now maybe this principle appears in another part of the Zohar, because the same principle works right within the Zohar. You may not have the answer in one paragraph, but you'll find the answer in another paragraph, and I haven't, I don't have any strong recollection of every passage of the Zohar, so I don't really know if this issue is answered in the Zohar, but we see it answered in the case of Stephen. So Stephen told these men the truth, with the hope of convicting them of their sins, but instead of repenting, the members of the Sanhedrin and the high priest in particular acted out Cain's transgression against Abel within Stephen in the world of action, as well as in the world of formation, which is the emotions of the members of the Sanhedrin. And they also acted out Cain's transgression against Abel in the world of Beriah, which is the world of thought. So we see that this crime was carried out on at least three levels that I'm aware of, Beriah, the world of thought, Yetzirah, the world of emotions, and Asiyah, the world of action.

They were cut to the heart, the phrase they were cut to the heart signifies that these men were separated, and that word separated is an alternate translation of the Greek word translated "cut," in the Lexicon we're told that that Greek word translated "cut" can also be translated "sawed." So when it says they were cut to the heart, it's talking about what this Scripture is saying is that when the high priest and the members of the Sanhedrin refused to repent, they were sawed asunder from the unity of God, is what it means. In case you haven't gotten the message yet, this is a radical or as far as the church is concerned, I'm about to preach to you a radical translation of the account of Stephen's martyrdom, it's very different than anything you've ever heard in the church, it completely contradicts it okay.

So I'm suggesting to you that this phrase in the Greek, they were cut to the heart, it's not just a little saying that they were hurt in their heart, you know, no, when they rejected the anointing on Stephen, the fruit of their sin was that they were cut off from the unity of God, they were cut off from the one in their heart center. And who was in the heart center, it's still right on the board drawing #4, who's in the heart center when you an expression of the unity of God, who's in the heart center? Who?

**COMMENT:** Christ Jesus, Adam.

**PASTOR VITALE:** Adam or Christ Jesus is in your heart center. So Abel in the members of the Sanhedrin was cut off from Adam in the heart center, and by being cut off from Adam in the heart center, they were cut off from Ze'ir Anpin, from Adam Kadmon and from the Ayn Sof, they were cut off from the whole unity of God. Brethren when you sin without repentance, you separate yourself from Christ. If no human being on the face of the earth knows that you have sinned, Christ Jesus within you knows that you have sinned, you separate yourself from God when you sin. Therefore it is

urgently important that you recognize when you sin. If you are lying to yourself and you won't face the reality that certain thoughts of your mind which you would like to say are nothing, are sin, if you're not going to believe that, at some point you will be cut off from the unity of God. Oh no Sheila, I have a close relationship with the Lord Jesus. Brethren you may have a very close relationship with the Lord Jesus, but when your physical body dies, you will be cut off from the unity of God.

So death alone is an indication okay, that you have sinned, because sin is the only thing that can separate you from God. The Scripture clearly says that sin is the only thing that can separate us from God. And we die because we cannot recognize sin in our heart. Is that such a surprise to you when the Scripture itself says they are sick and weak because they cannot discern the body of Christ? That's not the body of Christ outside of you, that's the body of Christ Jesus within you. People are sick and dying because they cannot distinguish between the Christ within them and their sin nature. That's why you're sick, because if you could recognize your sin nature and you would repent of those sins and be working by the power of God towards changing, the Lord would turn around your sickness.

He wants you to live, he is the God of the living, he's not a God of the dead. Why do you die, when God wants you to live? Because God cannot do the whole thing for you. God has given you the power to overcome sin, and the first step in overcoming sin, is to distinguish between your sin nature and him, Christ Jesus within you, and if you're dying, if you're sick, it's because you can't tell the difference.

The message is very clear. So we see that both Cain and the men who attacked Stephen intended only to break Abel's spiritual authority, but became murderers when they yielded to the sin of rebellion in their mind. What was the

rebellion? The rebellion was the refusal to yield to the anointing. Now these men would have still been murderers, even if they had broken Stephen's spiritual authority, when Cain within them gnashed upon Abel within Stephen. But Cain failed to break Abel's authority, and Cain's rage exacted the ultimate, but when Cain failed to break Abel's authority, Cain's rage exacted the ultimate price from Stephen, his physical life.

So we had a discussion about murderous rage earlier, this murderous rage that rises up that sometimes Leviathan but we now know more specifically is the rage of Cain against Abel. It is a rage that must be satisfied through domination of Abel or the one who represents Abel. It is a rage that is manifested when domination is hindered. You have to know what it is. We have to understand sin so that we can deal with it and stop it. That murderous rage is Cain in us. And what would be the sign that Cain broke Abel's spiritual authority? The sign of broken spiritual authority is submission. Relinquishing the mind of Christ and agreeing with the carnal mind. Now that was verse 54.

Okay verse 55, "But he being full of the Holy Ghost looked up steadfastly in to heaven and saw the glory of God and Jesus standing on the right hand of God." Now let's see what that's all about.

Okay, he being full of the Holy Ghost, I want to suggest to you that what this means is that Stephen was completed in the Holy Ghost, okay that Greek word translated "full" can also be translated "completed." Now let me remind you that the members of the church today are not filled up with the Holy Ghost, no they're not. You all have a measure of the Holy Ghost, the apostles were filled up with the Holy Ghost. What's the sign that you've received the Holy Spirit, what's the evidence, what are we taught is the evidence of having the Holy Spirit? What do they teach in the church? Yeah?

**COMMENT:** Speaking in tongues.

**PASTOR VITALE:** Speaking in tongues, speaking in unknown tongues is the evidence that you have received a measure of the Holy Spirit. Does anyone know what the sign of is being filled up with the Holy Spirit? Anybody know? Okay the sign of being filled up or completed in the Holy Spirit, is that you speak foreign languages without a knowledge of those languages, that's what the apostles did on the day of Pentecost. To be filled up or completed by the Holy Ghost means that you have an imputed unity, a unity that is not permanent. It means that the Holy Ghost is so powerful in you, that it's connecting you to the nine upper Sefirot, but it's not permanent you see. So the apostles were baptized with the Holy Spirit, the church is not baptized with the Holy Spirit, we have received a measure of the Holy Spirit, because if you're baptized with the Holy Spirit, you're completely filled up with the Holy Spirit, that means you're a powerful spiritual giant, you do all kinds of miracles, see.

The gifts are distributed throughout the body of Christ. Some people have the gift of miracles, but not everybody and very few, you see. If you're baptized in the Holy Spirit, you are a miracle worker. Everybody that is baptized, truly baptized in the Holy Spirit works miracles, you see. So we don't have that in the church today. We have received a measure of the Holy Spirit, and Jesus of Nazareth, he wasn't baptized with the Holy Spirit, he was anointed with the Holy Spirit, he was not baptized, he was not completed with the Holy Spirit, because the completion of the Holy Spirit is imputed, it's temporary, it rises and it falls. That's why the Scripture was saying, Peter filled up with the Holy Ghost executed the judgment, the Holy Ghost rose up in him so that he could execute the judgment. But Jesus of Nazareth, that anointing was on him, it was imparted, it was on him permanently, Jesus always, every day of his life, every second

of every minute of every hour of every day was filled, was completed with the anointing of God, you see.

So we're told here that Stephen was completed in the Holy Ghost, he had an imputed unity, you see, a unity that came without the full repentance of sin. What does that mean, it means that Stephen's processing, Stephen's fight to recognize his sin nature and completely overcome it was not completed, but he was given an imputed completion because of the work that he was called to do. He had the anointing that the apostles had, see. So we see that Stephen was a man of spiritual power. Now I find it very interesting that a man of such spiritual power wound up dying. How come he died if he had all that spiritual power?

I want to suggest to you that he was raised from the dead. I do not believe that Stephen stayed dead. Do you know that Paul was killed at one point and the apostles stood around him and raised him from the dead? Stephen was raised from the dead. I've also suggested to you that John the Baptist was raised from the dead and became the apostle John.

Listen brethren the church today is a very weak church, and you can't be weak without being weak in your mind you see. If you're weak, you're weak in your mind, and you're weak because you're thinking weakness, see. Christians are supposed to have spiritual power, they're not supposed to be sick and in hospitals, and having cancer and dying young, that's not what we're called to be, we're in a terrible condition. I challenge you to understand that the apostles and that the men that ministered with the apostles Stephen for one, they were not like the evangelists in the church today. They were powerful men of God, and when one of them died, they just raised them from the dead. If they got a sickness, they were healed, they didn't have the problems of the world. See the church today has the problems of the world. They were supernatural giants, you see.

So we see that Stephen was completed in the Holy Ghost, he wasn't anointed with the Holy Ghost, it was not permanent, it was not imparted, it was imputed, he still had a sin nature to deal with, and well why don't I just read you the alternate translation before I go on with this. Alternate translation Acts chapter 7, verse 58, "Now Stephen was completed by the Holy Ghost, so when they started to stone him, he entered into a trance, and when he entered into the trance, he saw Christ Jesus." So what does it mean to enter into a trance? He entered into a higher, his mind, by his mind, while they were stoning his body, his mind entered in to a higher spiritual plane. Brethren how do you think Jesus felt no pain on the cross? And if you've never heard me say this before, Jesus felt no pain on the cross, Jesus ascended into a high spiritual place and he felt no pain on the cross. Stephen, when he saw they were going to kill his or hurt his physical body, his mind ascended and he entered into a trance, and he saw Christ Jesus. Well where is Christ Jesus? Christ Jesus is in the world of emanation. Stephen ascended very high as his physical body was attacked, you see. He saw Christ Jesus, God's thought form within himself, and he also saw Jesus the right column of the heavenly constellation standing before the throne of God.

Now remember the heavenly constellation has three columns, right left and center and the right column is the column of mercy, and righteousness, and this phrase of standing before the throne of God, I have read in, I just, well I guess I didn't write it up, I just saw that today in something that I was studying. To stand before the throne of God, Kabbalistically speaking, means that the unity of God is manifested in you, see. When Christ Jesus is in your heart center, and he's married to Abel in you, or he's married to your personality, that's another way to say it, he's married to your personality underneath him, and Christ Jesus in you is married to the Lord Jesus above, the unity of God is present in you, because the Lord Jesus above is higher than Ze'ir Anpin, he's

Keter, actually he's beyond Keter, he's one with the Ayn Sof. So when this unity is completed in you, okay, you are standing before the throne of God.

Now I have that experience, but I don't have that experience permanently. See I believe that when I'm preaching like this, I am manifesting the unity of God to you, when I minister to you under the anointing in any way, I minister the unity of God to you, but my sin nature is not cut off yet, it's still alive and well unfortunately.

It's shrinking and it's losing its power, but it's still very much there. So I am not a supernatural giant, although I have some supernatural power, because of the one who dwells in me, but it's passive power, its female power, I can only do what my husband permits me to do.

I see a lot of well-meaning men in the church, don't understand that this commandment is for all of the church, both in female bodies and in male bodies, you're under the cover of your husband and you could only do what he permits you to do, but it's an error to think that a physical husband should put a physical woman who may be manifesting the nature of Christ under that kind of a judgment especially when the physical man may be in his carnal mind, and the physical female may be in the mind of Christ. This is a spiritual principle. All of humanity, the whole church is female in relation to her husband Christ Jesus, and we're only permitted to minister as he leads us to minister, and if Christ Jesus is leading us to minister through a physical woman and physical man comes along with his carnal mind and cannot recognize Christ Jesus in the woman, and forbids her to minister on the level that her spiritual husband Christ Jesus is telling her to minister, that is a blasphemy and a murderous spirit against the anointing of Christ, you see. We must learn to discern sin in our mind brethren if we hope to live.

So we're working on verse 55, "Now Stephen was completed by the Holy Ghost so he entered into a trance, when they began to stone him and he saw Christ Jesus God's thought form within himself, because he ascended to the world of emanation, and he also saw Jesus, the right column of the heavenly constellation standing before the throne of God. So now brethren, before Christ Jesus comes to live in us, we don't have any right column, we're the left column only. Mortal humanity is the left column only, we don't have a right column or a middle column. So when Christ Jesus, when Jesus Christ, we're told here Jesus Christ is the right column, he is our righteousness, the right column is imparted to us, and when we're told, Jesus was standing before the throne of God, that means that the middle column was present also because the unity of God is the middle column. Now you can't have the middle column if you don't have the right column because the middle column is the balance between the left and the right column. So you have to get the right column before you get the middle column. You have to have all three columns in you. This is just another way of saying brethren, that you can't go from being an evil person to a righteous person, you go from evil to good, to righteousness, you can't skip over being good, you see, you have to change from being evil to good, you have to change from being Cain to being Abel, and then once you're Abel, once you're good, then you can go on to the righteousness, which is in Jesus Christ.

So Stephen saw Christ Jesus within himself, he saw the Lord Jesus the right column, and they were all connected because he was standing before, Jesus was standing before the throne of God. You see, Jesus is connected to the Ayn Sof. So Stephen saw all this, because he ascended into the world of emanation in a trance, when he saw that they were really going to kill him. He didn't try and run, he didn't fight back physically, he didn't oppose them verbally, he ascended in his mind. Brethren can you do that, I want to tell you that I don't know if I could do that. I wouldn't know until I'm attacked,

and between you and me I hope I'm never attacked. You don't know what you're going to do in a crisis until the crisis comes, but we have an instruction, if the crisis ever comes we're supposed to ascend in our mind. If you're meeting a mugger on the street, if a natural disaster is coming, an earthquake or a cyclone, or an atom bomb attack, if someone's confronting you and about to beat you, no matter what the crisis is, what you do is cry out to Jesus and seek to ascend in your mind.

Now we have to be developed to the point that that is our gut reaction, to become undefeatable in Christ Jesus. You mean Sheila if I'm being threatened God wouldn't just jump in and save me? Sometimes he might but it's not guaranteed. We have the responsibility of learning how to lay hold of our inheritance and do what's required of us to be fully protected all the time.

Oh Sheila I can't believe that. Brethren Christians die every day, Christians are violated every day, and what's in mind right now is a testimony that I saw, I think it must have been on the 700 club, two parents broken hearted serving Jesus all their life, had a son, the apple of their eye, a young man, the perfect son, and one day he was attacked and mugged, and homosexually gang raped, and then he died from Aids. The man went to church every day of his life, how? Look brethren, we all have to face the reality that Christians today are not protected in the way that we would like to be protected by Jesus Christ, and the second reality is that Jesus is incapable of being unfaithful to us. So what is the problem, the problem is that he never promised to protect us like a parent protects an infant, he never promised that. He promised to give us the power to become spiritual men, and walk in victory, and if we have not laid hold of that power, at the unfortunate moment of such an attack, we get sick and we die, and that's the truth. And deliverance is not after death, victory is not after death, it's all here in the flesh, it's all here in the

world of action, this is where it's at, it's not after death. Praise the Lord, I've told you the truth.

So let's go over a few of these words here. In verse 55, I told you that the word "full" can be translated "completed," the Greek word translated "he looked up steadfastly" that word can be translated "contemplation," and contemplation is a form of meditation, contemplation is a form of meditation where you try to understand something, see I didn't know that I was involved in contemplation, but I now know that, that's what I have done for years, as I brought forth the doctrine of Christ that I was in contemplation. I knew that I would go into a trance, I would sit at my computer and look at the Interlinear Text and I would just stare at it, and I would just stare at it, and I would look at the Hebrew words, and I would say, Lord, I don't know what this verse is trying to say, and I would just stare at it and I would sit there staring at it as long as I had to until the understanding of what God meant in that verse came to me.

So contemplation means to go to your limit of your natural mind, and then go further, to go to the limit of your natural mind and then hold on until the mind of God clicks in and gives you the answer. It's a form of contacting the mind of God. You have to do all that you could do with your mind. You have to work your mind to the limit and then don't give up, just hang in there, and see, that's what I do all the time, I'm walking around all the time asking questions. I ask God questions all the time. Lord I don't understand this, Lord what could be the answer here, what could be the answer, and I look at all the clues and sometimes I call you, invite you into my questioning, which I did this morning, and the Christ in all of us got together and we got some answers you see. That's what contemplation, you're searching, you're seeking, you're, it's an activity, it's not a passivity, and you do as much as your mind could do, and you don't give up, you keep knocking, you keep

knocking, and the mind of God, the wisdom of God which is Chokhmah clicks in and gives you your answer you see.

So we see that Stephen went into contemplation, when the Scripture says he looked up steadfastly means he went into a trance, and that's the translation here, he went in to a trance. He went beyond his natural mind, his natural mind said, there's no way out of this man, these people are going to kill me. That's what his natural mind said, what's the way out, what's the way out, that's what Stephen was doing, he was saying, What's the way out, Lord what should I do, how should I go, how should I act, what should I do, what should I say? And there was no answer, but he wouldn't give up, and he wouldn't give up, he was his mind was looking steadfastly towards Jesus and he clicked into a trance and ascended into the world of emanation. That's what happened to him you see.

He was seeking Jesus as his deliverer in the moment of his crisis, and that's what the Scripture means he gazed steadfastly, he went into a trance, he sought the solution to his impending death from the Spirit of God, that's what he did. And we have the phrase "glory of God" here, and the word glory means "thought form," we discovered that years ago, and the glory of God and the thought form of God is Ze'ir Anpin, and that's what I put in the alternate translation. And also heaven is Ze'ir Anpin. And he saw Christ Jesus or Ze'ir Anpin, God's thought form, the word glory means God's thought form, and heaven is Ze'ir Anpin, God's thought form, Hallelujah.

Okay we're going on with verse 56, praise the Lord, okay let's go on with verse 56 here, King James, so now Stephen has just seen Jesus standing on the right of God, "And said, and Stephen said, "Behold I see the heavens opened, and the son of man standing on the right hand of God." Okay so here are the Pharisees stoning him because of his belief in Jesus, and Stephen sets his mind on Jesus as the solution to

this problem which is about to take his life, and after he seeks Jesus in his mind, what comes out of his mouth is that he cried out, what comes out of his mouth is, I see the heavens opened and the son of man standing on the right hand of God. Now here's Stephen he doesn't want to die, and he keeps on preaching the word at them, he won't back down, you see, he keeps on telling them the truth, and our alternate translation of verse 56 is this, "And Stephen said, "Look at that, I see that Christ Jesus within me the door to immortality is open because Jesus the son of Adam the right column of the heavenly constellation is standing before the throne of God." So what Stephen is saying, he's still preaching at them, he's saying, "Look, the unity of God is in me and it's available to you too because the Lord Jesus Christ is ascended, he's alive, he's the right column for everyone who will receive him, and because of Jesus Christ being the right column, we all have the opportunity to manifest the unity of God. Because once we become only the left column, it is so difficult to acquire the right column that's literally impossible. Now Jesus Christ has done it for us, he is our righteousness, and he is our power to overcome the left side.

You see we are the left side, Christ Jesus in us is the right side, and when we use the right side, when we appropriate our inheritance, what is our inheritance? It's the right column, and when we appropriate that right column, we restrict the ungodly activities of our left side, and the middle column which is the balance of the left and right comes into existence. So Jesus is still telling, these Pharisees knew what he was saying. Jesus Christ is ascended he's become a part of the heavenly constellation, and he's the answer to our fallen condition. So Stephen won't give up. 57 in the King James says, "And when the members of the Sanhedrin heard that, they cried out with a loud voice and stopped up their ears and ran upon him with one accord." Now they haven't started to stone him yet, okay back in verse 53, Stephen's rebuking them and it says in verse 54, they gnashed on him with their teeth.

So they already murdered Stephen or it was Cain in the members of the Sanhedrin that attempted to murder Abel in Stephen in their thoughts and in their emotions, but they had not physically touched him yet, and whereas most people would have run for their life, Stephen after seeking instructions from God, continued to preach at them, at which point their rage manifested in the world of action, they cried out with a loud voice stopped up their ears, which is their understanding, and ran upon Stephen with one accord. Now let's find out what that means, that's verse 57, our alternate translation is, "Then the exceedingly loud screeching voice of the Serpent, Satan and Leviathan within the members of the Sanhedrin sounded and arrested the understanding of the members of the Sanhedrin and unanimously spurred them on." And in the next verse we found out that they spurred on the members of the Sanhedrin to stone Stephen.

Let me give you this again. Then the exceedingly loud screeching voice, and that word in the Greek, they cried out, I think that's the word that's translated here, they cried out, I prayed about that word for a long time, especially when I was translating the book of Revelation. I knew there was something mysterious about it and I couldn't figure it out until the Lord told me, because when you look up that definition in the Lexicon it says it means a screeching, a screeching, it's the spiritual voice, that word signifies the spiritual voice, a voice that comes on a spiritual plane is like the screeching of a bird it's not human language, you see. That word signifies a spiritual voice. And in this case it was a spiritual voice of the unity called Pharaoh, the negative unity or the unity of the other side called Pharaoh, which unity is formed by the Serpent Leviathan and Satan, and joined to Cain in the men, in the men of the Sanhedrin. So when they heard Stephen continue to say that Jesus was deity, the exceedingly loud screeching voice within them, it was not a voice, the members of the Sanhedrin did not cry out loud, okay, it was a voice that was inside of the head of the men of the Sanhedrin, you see.

It was a voice, it was the instruction it was the rage that came down from their carnal mind.

That Greek word that's translated cried out, it's talking about a spiritual communication, it doesn't mean that they were physically verbally screaming. So the members of the Sanhedrin heard within themselves an exceedingly loud screeching voice, it was the voice of the Serpent Satan and Leviathan and this spiritual voice came with power, and this power that came forth within the minds of the members of the Sanhedrin arrested the understanding, arrested the understanding that came with the Christ mind. And this wickedness this carnal mind that rose up in the members of the Sanhedrin, spurred the Jews on to stone Stephen. So what happened here is that because the members of the Sanhedrin refused to be convicted by the Holy Ghost that was manifesting through Stephen, this rejection of the truth gave power to their carnal minds, and the carnal mind which is the Serpent, Satan and Leviathan manifested in their consciousness and cut off the reason or the reasonable communication that was coming from the Christ mind in them, cut off their understanding which is they cut off their Christ mind. Another way of saying this is that their carnal mind manifested with such power that they cut Abel away from Adam, they cut Abel away from Adam and turned that symbiotic unity that Cain and Abel, not that unity but that symbiotic seed, Cain and Abel our mortal foundation, they cut Abel away from Adam and buried Abel under Cain and broke the unity of God, by yielding to their rage and their envy, and we're told in another place that the members of the Sanhedrin were filled with envy at the anointing that was on Stephen, okay, by falling into agreement with their carnal mind, they literally committed spiritual suicide. Brethren we must not agree with the thoughts of our carnal mind. Every time we agree with the thoughts of our carnal mind we commit spiritual suicide, and the Lord is very long suffering, and he's winking at our sins he's giving us a chance to get stronger and

get control over our sin nature see, but the day will come where he will stop winking, and I do not tell you this to make you afraid, but I tell you this to spur you on, not stone Abel in a man, but to spur you on to seek God so that you might overcome that sin nature and become the righteousness of God.

Now let me see what I could tell you about these translations here. I already told you about the translation of they cried out, the Greek word translated "loud," can also be translated "exceedingly," and the Greek word translated "stopped" can be translated "arrested," utterly cut off the mind of God. And of course the word ears we're translating understanding which is the mind of God, and the Greek word translated "ran" can also be translated "to be spurred on." The Greek word translated "with one accord" we're translating "unanimously."

"And then the exceedingly loud screeching voice of the Serpent, Satan, and Leviathan sounded and arrested the understanding of the members of the Sanhedrin, and they, the members of the Sanhedrin unanimously spurred on the witnesses to the existence of God." The carnal mind in the members of the Sanhedrin spurred on the witnesses to the glory of God to kill Stephen. Brethren Jesus is the faithful witness, everybody knows that. Every Christian knows that we are witnesses to Christ. Also we know hopefully that the word witness, the Greek word translated witness is martyr, why do you have to be a martyr to be witness, well first of all what are you a witness to. Jesus is the faithful witness, what is he witnessing to? He is witnessing to the reality of God, and the reality of the promises of God, that God will dwell with man, and because God dwells with us, we will be supernatural giants that will live forever, that is what Jesus witnesses to. And all of Israel are called to be witnesses to the reality of God and to the truth of his promises, and the church today is called to be witnesses to the reality of Jesus Christ and the

truth of his promises. Now what kind of a witness are we, what kind of a witness is the church today, living as the world. Brethren, the King James translation gives us verse 58 saying, and they cast him out of the city and stoned him and the witnesses laid down their clothes and a young man speak whose name was Saul, and most in the church preach, I don't know who they preach these witnesses to, they were witnesses to the martyrdom of Stephen, no, no brethren, the members of the Sanhedrin, the high priest himself, they're the witnesses to the reality of Jehovah, and to the righteousness and the truth of his promises, and these witnesses to the glory of God were stoning God's own servant.

Brethren you cannot agree with your carnal mind and in particular agree with your carnal mind and come against the man who's manifesting the mind of Christ and keep your relationship with God. When you do such a thing brethren, you cut yourself off from the unity and the glory of God. You cannot do it, there are consequences to be paid for your doing it. So be very careful brethren before you come against someone preaching the Gospel. Maybe you are not mature enough to recognize God in these people. So let's go on, we're dealing with verse 58, now. What can I tell you about this verse, okay the Greek word translated "at" we're translating "on account of." Verse 58, "And they cast him out of the city," what city brethren, well the word "him" is not in the Greek, "and cast out of the city," cast out the city, what city? How about the spiritual Jerusalem. How about the city of God that dwells in a man that makes him a witness to the life of God. Brethren when they came against Stephen, they cut themselves off from the unity of God and they cast themselves out of the holy Jerusalem. In our world it's called biting your nose despite your face, makes no sense at all except that they were overcome by the rage and envy of their carnal mind.

This Greek word translated "laid down" can be translated "put off," and we already had a study on that word

"put off," you know you put off your garments. Now remember the garments, our physical body and our personality are considered garments and also, well let me read my alternate translation so I could remember what I said here. And the witnesses to the existence of God cast off the spiritual clothing of Christ, the young man within them and stoned Christ within them, and cast them out of their city, and their carnal mind acquired them and engraved them with the murderous nature of King Saul.

Now please note that verse 58 says they stoned him, and it's not clear who they stoned. Verse 59 says they stoned Stephen, so I'm suggesting to you that in verse 58, verse 58 takes place on a higher spiritual plane, and it was Christ that was stoned, and then in verse 59, it manifested in the world of action, they stoned Stephen, and now Christ has clothing, or Ze'ir Anpin as we studied it in Kabbalah has clothing.

You may recall that Ze'ir Anpin is in the world of emanation, and his clothing is the three worlds that surround him, the world of creation, the world of formation, and the world of action. So if we want to interpret this on a high spiritual level, we could say the clothing that they laid down and I know, I could see a drawing on it right now, we had a whole message on this, the clothing that the members of the Sanhedrin laid down were the three worlds of the holy constellation within them. They laid down the holy worlds of Beriah, Yetzirah, and Asiyah, and they took on the other side, they took on the parallel worlds of the Serpent, the world of creation, the world of formation and the world of action of the Serpent of the other side, they laid down those three, and of course those three realms, those three worlds are aspects of mind, we're being told that they laid down the mind of Christ, because Christ would never have done this.

So in order to stone Christ, or in order to stone Stephen, they had to lay aside the mind of Christ within them,

and that's what, this is a highly spiritual verse. I don't believe that they took off their garments so that they could physically stone Stephen, they took off their spiritual garment which would have prevented them from doing this abomination. And of course the word "feet" always signifies the carnal mind, and the words "young man" in Kabbalistic literature always means, well Kabbalah would say it means, Metatron, it always is talking about the Christ, the young Christ or Abel within the individual. And as I told you earlier in this message, I suggest to you that this Saul was not Saul of Tarsus, but what happened to the members of the Sanhedrin, was that they laid down their holy garments, and they, which holy garments engraved them with the nature of David, they laid down that righteous nature and they took on the nature of King Saul, the murderer.

So once again our alternate translation in verse 58 is, "The witnesses to the existence of God, that's the Jews, cast off the spiritual clothing of Christ, the young man within them, and now Christ didn't have his clothing on, so he was vulnerable, and then they stoned Christ within them, and cast him out of their city." That we are a city for God, we are a city that God inhabits that cast him out of their city. He is the holy Jerusalem, they cast them out of themselves and they became an unholy city, and then their carnal mind acquired them, the members of the Sanhedrin and engraved them with the murderous nature of King Saul. Verse 59, we're almost finished, hold on. "And they stoned Stephen, calling upon God and saying, Lord Jesus receive my spirit." So even in the King James this is obvious that as they stoned Stephen, well I have to tell you the first time I read it, I thought it was the Pharisees, the members of the Sanhedrin saying that they were stoning Stephen in the name of God, but as I prayed about this, I don't think that's what it means. It means that as the members of the Sanhedrin stoned Stephen, Stephen called upon God and that Greek word translated "calling upon," can be translated "to ask for help." So Stephen was asking God for help as the

members of the Sanhedrin began to stone him. And Stephen said to Jesus, help me Lord receive my spirit, and that Greek word translated "receive" can be translated "take." So Stephen was saying, Lord they're going to kill me, take my, don't let my spirit go to the other side. They're going to kill this body and when my spirit leaves the body, Lord please take my spirit, don't let it go to Satan and Leviathan, or to the angel of death, Duma, who is responsible for reincarnation. That's what Stephen's concern was. He wasn't concerned about dying, he said don't let the other side get my spirit.

And our alternate translation is, "And Stephen cried out for help as they began to stone him, saying Lord Jesus take my spirit, don't let it go to the other side." Verse 60 King James, "And he kneeled down and cried with a loud voice, Lord lay not this sin to their charge, and when he had said this, he fell asleep."

Praise the Lord. Now in the Interlinear Text, the words "he kneeled down" appeared twice, it only appeared once in the King James, but they appeared twice in the Interlinear Text, but they're not the same Greek words, the first Greek word that's translated "he kneeled down" is Strong's #5087 and that means "to prostrate oneself," and we have learned over the years, that this word, the significance of to prostrate oneself is that one's carnal mind kneels down, so it lies down or lowers itself so that the mind of Christ can be preminent in the individual. So we see that Stephen in his humanity cried out Lord Jesus take my spirit, and the fruit of it, and what that was, that was a kneeling down of his carnal mind, which humility before God, let Christ arise in him and then it was Christ who took over from there. Now the second appearance of the words "he kneeled down" are two different Hebrew words, Strong's #3588, and #1119, which means "the knee" and we learned here many years ago that the knee signifies the mind of Christ.

So Stephen prostrated himself, his carnal mind, he prostrated his carnal mind and the mind of Christ rose to the surface, and the word "voice" again "cried with a voice," once again that single word "voice" refers to the upper triad, Keter, Chokmah and Binah. So we see that Stephen's carnal mind went down, the Christ mind came up and we see the unity of God was present in Stephen, because we hear the voice speaking. As soon as the Christ mind came up the Christ mind was connected to the upper triad, and we hear that voice of the upper triad crying out. And our alternate translation of verse 60 is, "And then Stephen prostrated his carnal mind and Christ Jesus within Stephen petitioned the Lord loudly saying, do not impute this sin to them, and then Stephen fell asleep." So we see that Christ forgave their sins. You know brethren there's a big difference between you or me saying to somebody, I forgive your sins, and Christ Jesus within us forgiving your sins. It has to be Christ in you forgiving the person's sins, for that forgiveness to have any power.

So we see that it was Christ in Stephen. As Stephen was under a cloak of righteousness because he cried out to Jesus Christ for help in the hour where he was faced with death, he put his whole spiritual future in the hands of Jesus Christ which imputed righteousness to him, and Christ and the upper triad came forth and forgave the sins of Stephen's persecutors. And I had to go I think I just went three, two or three verses into chapter 8 to finish the story, because the chapter ends in the wrong place. So we're going to do, okay now these verses are out of order, so we're going to do verse 2 of chapter 8 right now, it should be a part of chapter 1. And verse 2 of chapter 8 says, now Stephen just died, he fell asleep, and verse 2 of chapter 8 says, "And devout men carried Stephen to his burial and made great lamentation over him." But brethren the words "to his burial" do not appear in the Greek, and want to suggest to you that Stephen was not buried, he was raised from the dead. The Greek word translated "carried" means "to carry someone in the company of others."

I want to suggest to you that it was not the members of the Sanhedrin, but it was the other believers in Christ that picked up Stephen and carried him away after he was stoned to death. And they didn't carry him away to bury him, they carried him away and they prayed for him and they raised him from the dead. I can't really prove that to you but the circumstantial evidence as far as I'm concerned is strong, the words "to his burial" is not in the Scripture, we don't know where they carried him to, okay, we're told that it was men of his own company, not the Pharisees and then we're told that they made a great lamentation, a great cry, they cried over him. Well they cried out to God for his life, and I believe that Jesus Christ answered that prayer, and Stephen was raised from the dead, that's my opinion, you don't have to agree with me if you don't want to. And the translation of Acts chapter 8 verse 2 is, "And the company of the other pious believers."

I didn't tell you that, that the word "devout" means "pious." "And the company of the other pious or righteous believers in Christ carried Stephen away mourning greatly." So it was Stephen's friends who carried him away, and they were mourning greatly, and there was nothing said here about them burying them. So if you want to draw the conclusion that he stayed dead, that's your problem, but since we're not told clearly, I'm going to draw the conclusion that they raised him from the dead, just like they raised Paul from the dead when he was killed. And now we'll read Acts chapter 8 verse 1, "And Saul was consenting unto his death, and that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. Now I already exhorted you brethren on my conviction, this is not just an opinion, I'm very strongly convicted in my belief that this was not Saul of Tarsus, that this reference to Saul is reference to the Jews whose nature had changed from King David to King Saul, okay it was not Saul of Tarsus that was glad, that was consenting to Stephen's death, but it was the

nature of King Saul in these members of the Sanhedrin who killed him who were consenting to Stephen's death.

And this Greek word translated "consenting" can also be translated gratified. They were gratified, see I've already spoken about that tonight. These members of the Sanhedrin, they needed a satisfaction you see, they were in such a rage that Stephen stood against them even to the point of death, they had to be satisfied, okay, and because Stephen would not break, they took the ultimate sacrifice, his life, and then they were satisfied, you see. Praise God. Okay, I don't have any other comments here or any other words, but I have really given a radical translation of this verse, so let me read it to you. This is verse 8:1 of the book of Acts, chapter 8, verse 1, "And the nature of Saul within the members of the Sanhedrin were gratified when Stephen died, so therefore there was at that time a great persecution against the church." They were happy that Stephen died, because Stephen would not back down, neither would the other members of the church, therefore these members of the Sanhedrin, whose nature had turned to that of King Saul, continued to gratify themselves by persecuting the other members of the church. And I want to suggest to you that they're talking, that the Scripture is talking about the church that was in spiritual Jerusalem. And the nature of Saul within the members of the Sanhedrin was gratified when Stephen died, so there was at that time a great persecution against the church which was in spiritual Jerusalem. Since all the members of the Sanhedrin, or it says all of the Jews who abode in the spiritual regions of spiritual Judea and Samaria were separated from Christ, except the apostles. There was a great persecution for those who were dwelling in spiritual Jerusalem, because all of the Jews who were dwelling in Judea, I guess that's not spiritual, all of the Jews who were dwelling in Judea and Samaria were separated from Christ in their minds, or they were separated from the nature of David in their minds, except the apostles.

That's a pretty hard word, all of Judea and Samaria, lost the mind of Christ, lost the nature of King David, lost their witness to the nature of God, and turned to the murderous nature of King Saul. Now the Greek word translated "scattered abroad" is Strong's #1289 and that word is preceded in the Greek Lexicon by the Greek word Strong's #1288 which means to break asunder. So I'm suggesting to you that this Greek word translated "scattered abroad," it does not mean what you usually hear it to mean, it means they were separated. What you usually hear in the church is that the members, you know the believers were being persecuted so they were scattered into all the different regions and spread the gospel, but first of all it's not talking about the believers, it's talking about the Jews, and it's saying they were separated from Christ, they lost the unity of God. They yielded to the hatred in their mind and yielded to this persecution that was being ordained by their carnal mind, and they were therefore separated from the unity of God, they were separated from the higher Sefirot. That was verse 8:1. Now we're going to two more short verses brethren. We're now going to read chapter 8:4, King James. "Therefore, they were scattered abroad everywhere preaching the word." I have to take a look at this, well I guess I had that note in the wrong place, they were separated from Christ. Okay, I'm not going to, it's just very late and I'm not going to try and clear that up now. The word scattered apparently is in verse 4, "Therefore they were scattered abroad everywhere preaching the word." So this is how it sounds in the King James translation, that because of the persecution the believers in Christ were scattered into all the surrounding countries where they preached the word, and that, that scattering worked for the good of God because the gospel was spread, but I want to suggest to you that, that's not what this Scripture is saying at all. What this Scripture is saying is, "Wherefore those who were scattered abroad, those Jews who were scattered abroad, those Jews who were separated from the unity of God, went everywhere where the apostles were preaching the word to persecute them.

"And the nature of Saul within the Jews was gratified when Stephen died." So there was at that time a great persecution against the church which was in Jerusalem, I'm not sure whether that's spiritual Jerusalem or not, I may take that spiritual out, there was a great persecution against the church which was in Jerusalem, since all the Jews who abode in the regions of Judea and Samaria were separated from the unity of God, except the apostles, wherefore those who were scattered abroad, those who were separated in their mind from God went everywhere where the apostles were preaching the word for the purpose of persecuting them. Last verse everybody chapter 8:3, King James, "As for Saul he made havoc of the church entering into every house and haling men and women committed to them and committing them to prison. And again I suggest to you this is not Saul of Tarsus, the Scripture does not say Saul of Tarsus, it's talking about the nature of Saul in the Jews. Alternate translation, "And this is how the nature of King Saul within the Jews soiled the Jews who were called by God when the nature of King Saul entered into the whole household of God, and dragged men and women alike into the spiritual prison of the kingdom of darkness." They went into their carnal minds brethren.

The Greek words translated "havoc" we're translating that "soiled" and this is how the nature of King Saul within the Jews soiled themselves, they soiled themselves, they soiled the Jews who were called by God to be witnesses to the nature of God, but they were soiled when the nature of King Saul entered into the whole household of God and dragged men and women alike into the spiritual prison of their carnal mind which is the kingdom of darkness. And I'm thinking as I'm reading this that men and women alike, probably talking about the male and the female, probably dragged both Cain and Abel alike into the kingdom of darkness.

Alternate translation Acts 7, and the first four verses of chapter 8, starting with verse 55, "Now Stephen was

completed by the Holy Ghost, so he entered into a trance when they began to stone him and Stephen saw Christ Jesus God's thought form within himself, and he also Jesus the column of the heavenly constellation standing before the throne of God. And Stephen said, "Look, I see that Christ Jesus within me, the door to immortality is open, because Jesus the son of Adam the right column of the heavenly constellation is standing before the throne of God. But then the exceedingly loud screeching voice of the Serpent, Satan, and Leviathan sounded and arrested the understanding of the Jews, and unanimously spurred on the witnesses to the assistance of God, to cast off the spiritual clothing of Christ, the young man within them.

And they stoned Christ within them, and cast him out of their city and the carnal mind acquired them and engraved them with the murderous nature of King Saul. And Stephen cried out for help as they began to stone him saying, Lord Jesus take my spirit. And then Stephen prostrated his carnal mind and Christ Jesus within Stephen petitioned the Lord loudly saying, do not impute this sin to them, and then Stephen fell asleep. And then the company of the other pious believers in Christ carried Stephen away, mourning greatly, and the nature of Saul within the Jews was gratified when Stephen died. So there was at that time a great persecution against the church which was in spiritual Jerusalem since all the Jews who abode in the spiritual regions of, or since all the Jews who abode in Judea, the regions of Judea and Samaria were separated from Christ, except the apostles. Wherefore those who were scattered abroad went everywhere where the apostles were preaching the word, and this is how the nature of King Saul within the Jews who were called by God, entered in to the whole household of God, and dragged both Cain and Abel the male and the female alike into the spiritual prison of their carnal mind. Praise the Lord. I won't ask for any questions or comments because everybody's slain in the spirit, God bless you all.



56a. Stephen's Martyrdom in light of Kabbalah

a. Unity of the "otherside"

World of Points:  
Serpent

World of Creation:  
Satan - unconscious

World of Formation:  
Leviathan - sub-conscious  
Cain - conscious

World of Action:

Leviathan lives here



Pharaoh, the unity of the Serpent dwells in Leviathan, who occupies Cain like a man occupies a woman

b. Unity of God

World of Emanation:  
Zéir Anpin

World of Creation:  
Holy Spirit (Tevunah/  
Malkhut of Binah (Zéir Anpin)

World of Formation:  
Adam - sub-conscious  
Abel - conscious

World of Action:

Adam lives here



unity of God dwells in Adam who occupies Abel, like a man occupies a woman.

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2.

Y H V H - general Name  
(in the midst of Adam  
Madmon)

Specific Name: } Y - Male (Father)  
only 2 letters } H - female (mother) } → Daughter - first born exits  
initially } Adam Madmon from  
His eyes

The Daughter is Zeir Anpin's male organ

The Son is Zeir Anpin's reproductive  
gland (testis)

The Son and Daughter betrothed and  
destined to beget a righteous,  
immortal man in the world of Action,  
whose mind will be united with Zeir  
Anpin in the World of Emanation,  
But the Daughter alone, con-  
ceived and birthed an illegiti-  
mate, unrighteous female mind,  
which is unified with the Serpent  
(name of Daughter when sep-  
arated from the Son) in the  
world of Points, and presently  
occupying fallen humanity.

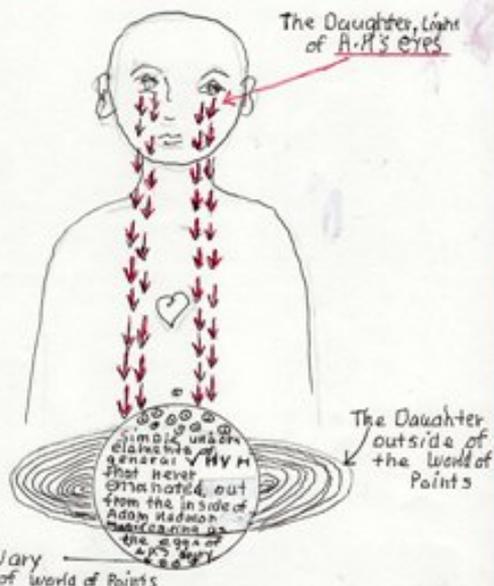
Son - Second born, but  
first male - exits  
Adam Madmon from  
His forehead

The Daughter alone  
is the World of Points

The married couple is the  
world of Emanation

The "Place" that Jesus  
"Prepared" for us  
is the World of Emanation  
which now permanently  
exists because of  
Jesus' sacrifice.

3a



Kabbalah: World of Points has an inside and an outside  
The Daughter's circular light surrounds AN's ovary

562 Stephen's Martyrdom In light of Kabbalah

3b.

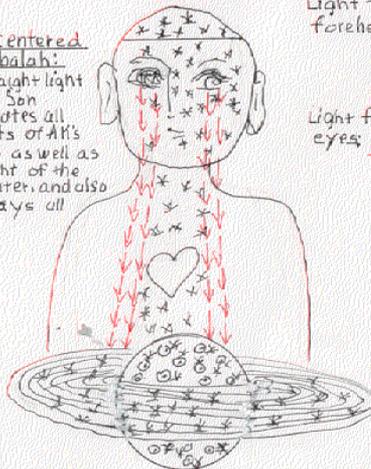
Christ centered

Kabbalah:

The straight light of the Son penetrates all aspects of AK's ovary, as well as the light of the Daughter, and also overlays all

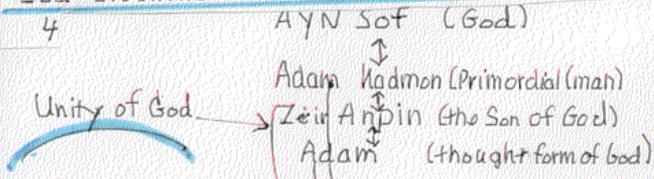
Light from AK's forehead: "X"

Light from AK's eyes: "↓"



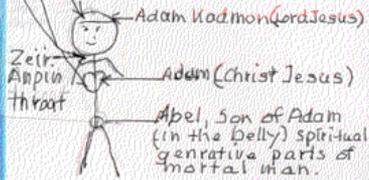
Christ centered Kabbalah: World of Points is only the inside of AK. The Daughter is a part of the World of Emanation, but she claved to the word of Points and became a part of it when she seduced the woman. The daughter joined to the world of Points is "the Serpent", but the Son married to the Daughter in th World of Emanation.

562 Stephen's Martyrdom In Light of Kabbalah



Fallen man - Unity in Pharaoh

to smite Pharaoh means to break the Unity of Cain and Leviathan. Christ the Stone will smite Cain and separate him from Leviathan.



## ABOUT THE AUTHOR

Sheila R. Vitale is the founding teacher and pastor of Living Epistles Ministries and Christ-Centered Kabbalah. In that capacity, she expounds upon the Torah (Scripture) and teaches *The Ways of God* through a unique Judeo-Christian lens.

She has been studying the authentic Jewish Kabbalah of several rabbinic scholars, including *Moses Nachmanides* (Ramban), *Moses Cordovero* (Ramak) and *Isaac Luria* (The Ari), since May of 2000. Some of the English translations of their writings that she has studied include, *The Gate of Reward* (Ramban), *Pardes Rimonim* (Orchard of Pomegranates) (Ramak), *The Tree of Life (The Palace of Adam Kadmon)* (The Ari) and *The Gate of Reincarnations* (The Ari).

Pastor Vitale attributes her ability to understand and teach Kabbalah, which she believes is beyond the grasp of the human mind, to the Lord Jesus Christ.

She has been studying Torah (Scripture) and the New Testament, in-depth, since the 1970s, and began to teach her understanding of it, which she calls *The Doctrine of Christ*, in January of 1988.

She also began to study and teach Kabbalah in the year 2000. Since then, she has woven her constantly evolving understanding of the Doctrine of Christ and Jewish spiritual philosophy into a fascinating and unparalleled course of study that she calls, *Christ-Centered Kabbalah*.

Pastor Vitale asks everyone who would like to know more about her, to please note that ALL Kabbalah is not

*kosher* (authentic). She teaches authentic Kabbalah, which glorifies God, and shuns *the occult Qabalah of personal power* which, all too frequently, is used to control unsuspecting persons, acquire wealth by spiritual power, or punish one's enemies. She warns her students often about the dangers of Qabalah that is not *kosher*.

Pastor Vitale has been responsible for the distribution of free Judeo-Christian literature for many years since she founded Living Epistles Ministries in the late 1980s. She has also overseen the creation of lending libraries across three continents, as well as the organization's charitable giving. Under her direction Living Epistles donates a significant percentage of its income to organizations that advocate for Judeo-Christian values, defend the US Constitution of the United States of America and serve individuals most in need.

Today, she remains a passionate teacher and author. She has written more than a dozen books, including *The Noah Chronicles, Not Without Blood* and *The Three Israels*. She has also developed more than 500 transcribed messages, many of which may be viewed at no charge through the Living Epistles Ministries and Christ-Centered Kabbalah websites.

Pastor Vitale's signature work is the three volumes of *The Alternate Translation Bible. The Old Testament, The New Testament* and *The Book of Revelation. The Book of Revelation*, as well as several other books, has been translated into Spanish.

*The Alternate Translation Bible* is an esoteric translation of the Scripture. It is not intended to replace traditional translations.

Pastor Vitale focuses, daily, on studying, teaching and writing.

**Christ-Centered Kabbalah**  
**Sheila R Vitale,**  
**Pastor, Teacher & Founder**

~ The Compleat Kabbalah ~

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