

Doctrine of Genuine Truth combating Doctrine of Spurious Falsity

And when He had called all the people unto Him, He said unto them, “Hearken unto me every one of you, and understand. There is nothing from without a man, that entering into him, can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear.” Mark 7: 14-16

I proclaim to you, Mark “the pen” Pendleton these greetings by His glorious name the Redeemer and Savior Jesus the Anointed who is Father, Son and Holy Spirit now and ever and unto ages and ages. Amen. The blessings of the Lord are upon me to send you this document from out of His revealed Word.

On January 16th, 2006 we spoke on the telephone and confirmed that you “poured heart, soul, and mind into editing and revising” the manuscript entitled ‘Rise Above It’ authored by Ray and Star Silverman. In the acknowledgements section also named as providing valuable doctrinal assistance in the development of that manuscript are: Chris Bown, Stephen Cole, Andrew Heilman, Willard Heinrichs, Kent Junge’, Dick Keyworth, John Odhner, J. Durban Odhner, Peter Rhodes, Bruce Rogers, Prescott Rogers, Don Rose, Frank Rose, Jonathan Rose, and Erik Sandstrom. This document is sent to you with copies also sent to the above, as Ray Silverman requested this writer to review pages 59, 162-165 for opinion. While examining ‘Rise Above It’ also of note were pages 22-24 and referred to here as pertinent and included in this critique. Kurt H. Asplundh and Kurt Hy. Asplundh are sent copies per correspondence in relation to page 59. The priests and Solomon Liku with the Oriental Orthodox churches and the prophet Roger Christie are sent copies as witness to the Doctrine of Divine Truth they received previous. Grant Odhner is sent a copy in the stead of his deceased uncle J. Durban Odhner. Both Ian Arnold, Principal of the Australian New Church College and James Lawrence, Dean of the Swedenborgian House of Studies at Pacific School of Religion expressed an interest. These two leading figures in Swedenborgian Writings are sent copies for Public Notice in regards to the gravity of the issues involved. Jeremy F. Simmons is sent a courtesy copy. Thomas Kline is sent a copy for evidentiary purposes.

On the back jacket of ‘Rise Above It’ in the caption describing the education of Ray and Star Silverman

they failed to state that Ray Silverman attended the Theological School at Bryn Athyns, Pennsylvania from 1981 through 1984. Becky Henderson the secretary there informed this writer of his attendance during those years and thesis 'Veils and Correspondences'. Willard Heinrichs confirmed that Ray Silverman was one of his students and is a 'virtual priest' in the General Church of the New Jerusalem. In 'Rise Above It' no mention is made of this ersatz ordination (Heb.9: 6) or their affiliation with the General Church of the New Jerusalem. The site captioned under their photograph, "visit them at: Touchstoneseminars.com" does not compute. The quoted Word in Matthew beside their photograph is deeply disturbing in its out of context use.

Most of the named individuals acknowledged as providing valuable doctrinal assistance are 'virtual priests' according to the Conference of 1818, the Bryn Athyn Church Directory 2006 and confirmed by telephone. The title Reverend is not present in 'Rise Above It' nor is there any explanation given as to what training or education these persons could possibly have or be endowed with regarding the things of heaven or truth of doctrine. On page 2 in the second paragraph "a personal guide" is referred to twice and is defined as "minister, rabbi, guru, shaman, imam, etc." Also, the term "reliable guide" is used in the context of "so that we may search for a particular religion".

Over four hours was spent on the telephone with Ray Silverman commencing on January 2nd of 2006 after this writer had received Holy Supper at Morning Star Chapel, Georgia the day previous. The writer was baptized by order of the General Church of the New Jerusalem in November of 2002. Don Rogers having the office of priest performed the Office of Holy Oil for Gregory Karl Davis on September 24, 2003 at Mount Paran Church of God Chapel, Atlanta. And was later called by name "Greg" when blessed by Patriarch Abune Merkorios of the Holy Synod in exile for the Ethiopian Orthodox Church of North America on December 25th, 2005. This propitious occasion followed the celebration of the deliverance of the three princes Shadrach, Meshach, and Abednego and dates this Christian Church back to the days of King Solomon and thereby further to the Ancient Church. The service that day was officiated by the true Patriarch of the Ethiopian Orthodox Church and included the revealing and worship of the Divine Man from out of the Holy of holies, which began the procession out into the churchyard and back. Ray Silverman was informed of this and that according to the

‘Doctrine of Divine Truth’ filed with Thomas Kline this past year, the priesthood for the New Church has not yet been established. In response, Ray Silverman asked for commentary in regard to the pages referred to above.

THE WORD OF THE LORD XXI

58. No one can see the spiritual sense except from the doctrine of genuine truth; from this doctrine the spiritual sense can be seen, when there is some knowledge of correspondences. He who is in false doctrine cannot see anything of the spiritual sense. He draws out and applies the correspondences, which he sees to the falsities of his doctrine; and thus he can still more falsify the Word. Wherefore the true spiritual sense of the Word is from the Lord alone. This is the reason why it is not permitted any one in the natural world, nor in the spiritual world, to investigate the spiritual sense of the Word from the sense of the letter, unless he is wholly in the doctrine of Divine truth and in enlightenment from the Lord, wherefore from the doctrine of Divine truth confirmed from the sense of the letter of the Word, the spiritual sense can be seen, but doctrine can never first be seen from the spiritual sense. He thinks falsely who says within himself, I know many correspondences, I can know the true doctrine of the Divine Word, the spiritual sense will teach it to me. This cannot be done. But, as has been said, let him say with himself, I know the doctrine of Divine truth, now I can see the spiritual sense, provided I know correspondences. But still this must be in enlightenment from the Lord, because the spiritual sense is Divine truth itself in its light, and is meant by glory, and the sense of the letter by a cloud in passages in the Word where these are mentioned.

DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURES

26. The Spiritual Sense of the Word will not be given to any one hereafter who is not in genuine truths from the Lord. The reason is that no one can see the spiritual sense except from the Lord alone, and unless he is in genuine truths from Him; for the spiritual sense of the Word treats of the Lord alone and of His kingdom; and that is the sense in which His angels in heaven are, for it is His Divine truth there. A man can violate this if he has a knowledge of correspondences, and wishes by it to investigate the spiritual sense of the Word from his own intelligence; for by means of some correspondences known to him he can pervert its meaning, and force it to confirm even what is false; and this would be doing violence to Divine truth, and to heaven also. Wherefore,

if any one wishes, from himself and not from the Lord, to open that sense, heaven is closed; and when it is closed, the man either sees nothing, or becomes spiritually insane. The reason also is that the Lord teaches every one by the Word, and He teaches him from the truths that are with man, and does not infuse new ones without a medium. Wherefore, if man is not in Divine truths, or if he is in only a few truths and at the same time is in falsities, he may from these falsify truths; as is also done by every heretic with the sense of the letter of the Word, as is known. Lest, therefore, any one should enter into the spiritual sense, or should pervert the genuine truth, which is of that sense, the Lord has placed guards, which are meant in the Word by cherubs. That guards are set, was represented to me in this manner: - It was given me to see great purses, appearing like sacks, in which silver was stored up in great abundance; and as they were open, it seemed as if everyone could take out the silver there laid up, yes, carry it off. But near the purses two angels were sitting, who were the keepers. The place where the purses were stored appeared like a manger in a stable. In the next room were seen modest virgins with a chaste wife; and near that room stood two little children; and it was said that they were not to be played with childishly, but wisely. Afterwards appeared *a harlot, then a horse lying dead*. Having seen these things, I was instructed that they represented the sense of the letter of the Word, in which is the spiritual sense. The great purses full of silver signified cognitions of truth in great abundance. That they were open, and yet guarded by angels, signified that every care is taken lest any one violated the spiritual sense, in which are unmixed truths. The manger in the stable, in which the purses were lying, signified spiritual nourishment for the understanding; a manger has this signification, because a horse, which eats from it, signifies the understanding. The modest virgins, who were seen in the next room, signified affections for truth; and the chaste wife, the conjunction of good and truth. The little children signified the innocence of wisdom therein; these little children were angels from the third heaven, who all appear like little children. The harlot, with the dead horse, signified the falsification of the Word by many at this day, by which all understanding of truth perishes: *a harlot signifies falsification; and a dead horse, no understanding of truth*.

When my eyes were opened to the concept of writing the Doctrine of Genuine Truth after filing the Doctrine of Divine Truth the struggle began on how this could be put into a format that identifies these genuine

truths of the Word and puts them to use. Right after receiving the blessing from Patriarch Abune Merkorios I told Solomon Egegu as I floated by when he asked, “Greg, how are you doing?” that, “What an incredible blessing Solomon! The Patriarch has just blessed me. There is a paper that I must write.” Solomon Egegu was standing beside Aba Tsinge Dengele when he replied, “The finishing work in this basement was done by me.” The thought that the Doctrine of the Genuine Truth can now be put on record appealed to me and that the Divine help needed for this project would now be forthcoming. The rest of the week was spent moving to my new place.

The disappointment with the meeting at Saint Mariam Ethiopian Orthodox Church in Decatur, Georgia with monk Alemu, Patrick Rose and myself still bore heavily upon me. When Patrick Rose drove me to my brothers’ house where I lived then our final words just depressed me. Over the course of time I had related to him that the Lord is revealing to me the hidden mysteries in the Word, which centers on the literal interpretation of KHN as hemp. The way I had come to cope with his piercing English wit was to question his reality. “We only receive from the proprium which is conjoined to the hells or we receive the Divine Truth from the heavens. Maybe there is a third option made especially for me. I am given the divine bullshit,” I would chide in response. “That must be what is happening to me,” I would say continuing along these lines. “I am not being taught by the Lord alone. I am being bullshitted by the Lord alone,” as I laughed. But on the ride home that day the disappointing thought that a breakthrough did not occur gave me pause to fish for another wry response. “Do you want to know what I told the Ethiopian priest when I handed him the Doctrine of Divine Truth when he opened the door and looked out before locking it on the dedication day of the new church, at Saint Gabriel,” I asked Patrick Rose. “Yes,” he bit. “I told him that, ‘it is white like coriander seed,’ telling him the mystery to see if it registered and what the response would be. “Oh, you are full of bullshit,” he admitted. “So that is what he really thinks,” I could not help but be persuaded when we arrived at my place then in my brothers basement.

I hoped Bill Burke would officiate at Holy Supper this past New Years Day. Previous, I had sent to his wife Elanore a request that an invitation be extended to me to stay with them so that they both could review my work and agree that the hand of the Lord is upon me. They both had gifted to me Bill’s old binders of the

Heavenly Doctrines from his seminary days and my proficiency in the Writings and my knowledge of the deeper mysteries left me with no doubt that recognition of my achievement should be granted. Back in the old days before the Theological School at Bryn Athyns a clergy member would ordain an adept student. I could see no reason why Bill Burke could refuse me. Bill Burke and I had had many conversations regarding clergy recognition. An affidavit from a recognized cleric is required in Georgia to visit the imprisoned which is known by him and heaven that I seek. Clergy recognition was in mind along with the Patriarch's blessing that brought me that day to Morning Star Chapel, Georgia.

Before the morning service Bill Burke and Elanore were readying the Church and as there were a few moments available the opportunity presented itself for me to give him a small Christmas card with the three wise men following the star on the front. Inside, I had written; "Anointed Jesus revealed" with the verse number in reference as Revelation 14: 6, 7. A thumbprint made with the Holy oil of Moses was the only other statement made. Bill Burke examined the card and inscription without comment. I then explained to him that it is the doctrine of the Ethiopian Orthodox Church that the three wise men were Ethiopian priests from the days when the Israelite Church was a practicing faith there. It seems that I also told him that the Ark of the Covenant with Ten Commandments is in Ethiopia. Further, that the past Sunday when I was blessed the celebration was in honor of the deliverance of the three princes, Shadrach, Meshach, and Abednego from the fire because it is an institutional memory of that Church. "Can't you see the genuine truth of this Bill," I asked. "The chief priest and all of Jerusalem were in an uproar because the wise men were of their religion the Israelite Church established by King Solomon. The Lord Himself affirmed the existence of this Church when he decried the Pharisees and said that the Queen of the South would rise up in condemnation of this generation. Do you think a priest is going to be upset over someone who has a different religion," I asked. "The correspondence is that they were from the Ancient Church," was his only reply. It was too difficult for him to conceive this genuine truth. The revealing of the Divine Man who comes from out of the Holy of holies and the procession that winds its way through the Churchyard were all part of the service that previous week. The mystery of the symbolism of the Writings manifested there is not known within the General Church of the New Jerusalem or even a subject

of curiosity, I could not help but identify.

At that I went to the library and looked up what has been published in New Church Life. A directory there was present and listed a publication entitled 'The Doctrine of Genuine Truth' in the 1920's. Bill Burke came by to check on me and told me that New Church Life was his donation and that some had gone missing but that there is a CD that is available that would have that sermon and all papers published. We then engaged in the following conversation: "Bill," I stated. "I have been working on this concept of the Doctrine of Genuine Truth for a long time and in the Writings there is a statement in Heaven where the angels say, 'good, now see if you make it all cohere in series.'" I went on to explain that I would like to make a statement on the Doctrine of Genuine Truth. To which Bill Burke replied, "OK, go ahead." "It is because of the priests that cannot say and the priests that cannot know that the prophets are yet to understand the Doctrine of Genuine Truth," I read from the statement that I have been working on for the previous month. "That is what I have been saying for years," he exclaimed and then, "I have to get ready for my sermon," as he excused himself. Later, I considered my reasoned statement in series describing the current state of the New Church to be my passing grade in answer to a heavenly exam.

The sermon that day before the Holy Supper centered upon the manifestations of the Lord as an angel in the Old Testament Word and the command that accompanies to make His presence known. The example that comes to mind was the reply of Samuel, "Here I am Lord." After the service a Linda Carr complimented my voice and ability to read music when singing to the organ playing of Elanore Burke. I told her that I did miss coming there but that my attendance at Saint Gabriel Ethiopian Orthodox Church in Decatur, Georgia takes precedent. She asked how I came to attend there and I related the story that I relate to you here now.

My purchase and perusal of the book just received by special order Rykwerts' The Dancing Column on Order in Architecture had just been completed at Borders Bookstore. The frustration of knowing the mystery of KNH and the lack of identification in history was glaringly apparent. The work of the cherubim succeeded in creating what I have termed 'a hole in the head of mankind'. The dismissal of my request from Bishop Yousef on Coptic Information Day for the identification of KNH BSM for the edification of the New Church left me

with at a loss of where to turn. It was the old daylight/train scenario that I sardonically had come to appreciate in the Lord's teaching program. Suddenly I brightened, "If this was so easy to figure out somebody would have figured it out already," I pondered. "Now where do I turn?" It was this thought in mind that I related, "Now is the time to drive by the Ethiopian Orthodox Church just up the road, they know what is in Moses Holy anointing oil." And as I drove there I knew that just simply asking the priest a question would not be possible because of course he does not speak English. An interpreter must be present as well. There were other odd threads of correspondences involving this Church but too numerous to relate. Right before arriving there I cut off the ignition and coasted up to the Church on the left hand side of the road. Looking out into the street that day on the sidewalk in front of the Church was obviously a priest and another man. I snuck up on both of them looking out into the street just standing side by side. It was extremely odd and a true Kodak moment. I looked over both and determined one to be the priest and turned to the other, "Is he your priest?" "Yes", Solomon Liku replied. "I would like to ask your priest a question," I said to him. Solomon Liku told me, "He does not speak English well but I can interpret for you." "That would be great," I replied. "Go and park your vehicle," I was told.

After parking and approaching the priest I asked, "What is calamus?" and the quizzical expression on their faces and lack of understanding led me to amplify the question. "It is a plant in the Old Testament Word I want to know what it is in English." And again the lack of understanding was related. "It is a term used in the Septuagint when the Old Testament was translated into Greek from the Hebrew," I explained. But still no enlightenment registered with either Ethiopian. That is when I knew that the places where Emanuel Swedenborg had translated KNH into calamus were all bogus and that the Lord was leading me deep into this mystery. The falsified term in the Word we share just would not register in their minds. It was the same initial reaction that the Coptic priests had given me on Coptic Information Day. Bishop Yousef that day would only rejoin, "Why do you want to know this thing." And again, I asked the Ethiopian priest the same question I had asked the Coptic priest and Bishop. "It is the third term in the Holy oil of Moses in Exodus 30: 23. The Hebrew is KNH BSM what is the term in English," I pointedly asked. And then the discussion began in earnest between the

priest and translator. After some discussion then the translator turned to me and said, "It cannot be said in English." At that response I rejoined, "If I write the question can a written answer be given?" And another heated discussion ensued between the translator and the priest who then turned to me and said, "It cannot be written." Well now I had them. They knew but they weren't going to say. Obviously left out of the explanation was the fact that the term is considered holy and this confirms the theory that it is the secret knowledge of the priests. Well if that is the way they want to play then obviously one mystery deserves another I thought, as there is now nothing more to find out. "Truly a reed like unto a rod," I grinned saying and bowed to them both thanking them for allowing me to share the experience. A gleam of recognition to this mystery rejoinder registered in Aba Tsing Dengles eyes as he smiled. After relating the above story to the woman at Morning Star Chapel that New Year's Day in 2006 she rejoined, "Well it worked. You are still going there trying to get an answer out of them." I grin even now in admiration of her astute wisdom.

Bill Burke then called everyone to order and asked if the lesson had been learned from his sermon that day. As I stood to his left he said, "If the Lord calls you then you go," Later, Corinne Echols came into the library and arranged a sale to me of the first two volumes of Apocalypse Explained. The oddity of how I came to read this work in reverse order and my desire to be able to finish soon gave me a great sense of accomplishment. Now I have the final two volumes. Because I do not drive Corinne Echols and her husband Roger Echols had agreed to ride me home on their way. We had talked earlier about my imprisonment for KNH KNH BSM and how the Lord had turned it for good. Immediately as we left the Church the first vehicle we saw upon the way was an Asplundh truck with a crew working on that New Years Sunday. Roger Echols remarked, "That truck and the company it represents is owned by the largest contributor to the General Church of the New Jerusalem." "But I thought it was the Pitcairns who were the largest supporters of this religion," I replied. "No, when you have large families and split up millions it tends to shrink after time. The big Picairn money was back in the day," he explained. The subject of my imprisonment came up again and the mention of Ray Silverman and his ministry when he was a pastor in Atlanta. I knew the name, Don Rogers a.k.a. Dakota Daniels had told me about his work with prisoners in Georgia. There were some in the Atlanta society who considered that this

work was misplaced. Their thinking was typified with the idea that his obligation was to the society and not to Georgia prisoners. It seemed to me a rather cold idea and I knew that Roger was one of those who held that view of Ray Silverman's work. Don Rogers a.k.a. Dakota Daniels had shown me Ray Silverman's resignation letter from when he quit the General Church of the New Jerusalem. I decided that the next day I would try and locate him and say hello. And this is what led me to the following conversation and how I came to form the Doctrine of Genuine Truth in critical form opposing 'Rise Above It'.

It was a surprise to learn that Monday, Ray Silverman is the Chaplain at Bryn Athyns. From what I understood of the man he had left the General Church of the New Jerusalem and joined the Lord's New Church. When I told him about having read his resignation letter back a few years ago he explained that this occurred in 1992. The Lord's New Church believes that there is a hidden meaning within the Writings and so the curiosity on Ray Silverman's theological vision. I questioned him about whether they are still in business. The last I had heard they had lost in court the money they had founded their religion with after one of the clergy members squirreled it away from the General Church of the New Jerusalem. Ray Silverman said that their religion is still operational but is quirky like all religions. When I told him that I am prophetic he became intrigued and shut the door to his office so that we would not be disturbed. Then, we engaged in a deep discussion on the mysteries. While spending the next two hours on the telephone I told him as much as I could to what I considered to be a receptive audience. Later, I even commented to my brother Howard because he knows it is rare for me to engage the clergy; the mysteries are too difficult a subject for them.

And during those two hours I laid it out. "All of the references in the Hebrew Word to KNH are hemp and the return of the Lord in the literal sense is that understanding and more. Jesus the Anointed will be seen as just that literally because He is the Anointed physically. The upright Gentiles are the Hittites, medical marijuana activists know the genuine truths of the Word. Their attitude is that the Christians aren't Christian because they don't believe the Word. The medical marijuana movement is not Christian but now they use the Holy oil of Moses to heal the sick. They are in good and antipathy for the religionist who supports the State in its oppression and the ongoing death and destruction visited upon them by the Drug War are real. This is not a

concept that I came up with,” I explained during our long conversation. “It is not like the argument is over whether or not the General Church of the New Jerusalem is in error over the use of calamus in the anointing oil. There is no place in the Word, Orthodox practice, the doctrines of the early Church or the Writings for the use of strictly olive oil for the anointing of priests. This is a profane practice. All of this is documented in my paper the Doctrine of Divine Truth that I filed with Thomas Kline. The literal meaning of the term KNH is known within the Oriental Orthodox Churches but is the secret knowledge of the priests. This is incredibly difficult for me to deal with and the only response is silence from the General Church of the New Jerusalem. Don Rogers anointed me when he officiated during the Office of Holy Oil.” And I went on in my complaint, “It is like I am so far into the Word I just fell out the other side. The revealing of Joseph to his brothers and so many of the mysteries just cannot be understood without this literal meaning being understood. Don’t you all realize that the mystery of the woman clothed in the sun speaks of the New Church starting out small because they are not in good? Don’t you all realize that the Writings go on to say that because this beginning Church is without good it will also be without truth?” I asked Ray Silverman. “There is a book my wife and I authored that I would like to let you have. I planned to send it someone else but learned they have a copy. There is a note written to them on it, so it cannot be sold. Can I send it to you without cost,” he enquired. “Sure,” I told him. And that is how I came to receive; ‘Rise Above It’. “What an intriguing story,” Ray Silverman closed in our conversation that day as he seemingly related. “You are a very interesting man and I have enjoyed speaking with you today,” he said.

When I received ‘Rise Above It’ I could only just glance through it. The symbolism seemed odd, incongruent and the teaching weak. Breaking down the Ten Commandments for the simple minded did not appeal to me. Revelation 6 in Apocalypse Explained was opening up before me. Having the ability to understand this work on the level for which it was intended is unique. Ray Silverman called and wanted to know if I had received the book he sent me. “Yes,” I told him. “OK I just wanted to make sure you got it,” he stated. Then he continued, “The International Fellowship of Chaplains is the vehicle I used to obtain credentials when visiting prisoners in Georgia. They do have a place in their application where it asks if you have ever been convicted of a felony so I am not sure that you will be accepted.” I had told him in our first conversation my

spending 14 months imprisoned for KNH KNH BSM and intention to visit the imprisoned. I asked him, “Did you relay our conversation to Thomas Kline and inquire about the Doctrine of Divine Truth, sent to him?” To which Ray Silverman replied, “No, I did not.”

The return of the Lord is to be in the understanding of the literal and spiritual meaning of the Word according to the prophetic Word revealed in the Heavenly Doctrines. The religion of the General Church of the New Jerusalem is founded upon these Heavenly Doctrines. Ray Silverman engaged this writer, who identified himself as holding the office of prophet and called upon to reveal this literal Word, in a two-hour telephone conversation. Yet, this doesn't warrant a simple telephone inquiry? At the time I was into paragraph 375 and swimming around in the deepest of all mystery. “The depth in which the Writings are opening to me are just incredible,” I tried to relate. “Don't you all even read your own material?” And with that statement the confrontation began. “I want you to read Numbers 15: 32-36 but you don't have to right now,” Ray Silverman told me. “What is it about,” I wanted to know. “It is a story about a man who was caught picking up sticks on the Sabbath and the Lord spoke to Moses and ordered that this man be stoned to death. I do not believe that the Lord the same Jesus that I know to be a loving God ever ordered this. It did not happen. The Lord did not speak to Moses,” Ray Silverman told me. And then he asked, “What do you think about that?” As I pondered the new development of a cleric on the payroll of this religion denying the Word, “The naked truth is that this man was simply executed for violating the Sabbath and that is the apparent truth,” I replied. “There is symbolism involved a dead branch separated from the tree,” I grasped. “This is not a trick question,” Ray continued and reaffirmed, “The Lord did not order this mans death. I do not believe that the Lord spoke to Moses, what do you think about that,” was again the pointed in my face denial of the Word. “Maybe it was just as well for this man,” I pondered. “He did not want to work on the Sabbath and then he got translated straight to heaven and got out of working,” I joked with Ray as we both grinned over the silliness of the mental exercise. “Ok,” I continued in that vein. “How about just because he was condemned to die doesn't mean he went to hell. He paid his dues was made an example now the Lord greeted him in heaven,” but this really didn't answer the question. “I'll want to read the passages and think about this. Let me get back to you later,” I told Ray Silverman and we

agreed to end our conversation on that note.

It was all so odd. Interrupted by a ‘virtual priest’ who denied the Word while reading paragraph 375 in *Apocalypse Explained*. This passage was not new to me. Just lately prophet Roger Christie with the THC-MINISTRY in Hilo, Hawaii had sent two new big bottles of the Holy oil of Moses. When I was blessed that Christmas Day by Patriarch Abune Merkorios after the celebration of the deliverance of the three princes they were hidden in my pocket. In a letter sent to prophet Roger Christie just previous to receiving this gift, paragraph 375 was printed out at the public library and mailed to him. I relate to him well. I had really been looking forward to reading this section again from my own book along with the leading and closing mysteries. And now my concentration was broken.

At Saint Gabriel Ethiopian Orthodox Church, before the Divine Liturgy, a deacon passes around the Holy Bible. The priest in prayer had just given the Word. All the congregants worship Him as the Word by touching their head and kisses to it. As I walked this out, the Spirit compelled me to preach to the startled Canadian Geese gathered along the riverbank. “The Lord did not speak to Moses, what do you think about that?” I shouted to them as they just honked in reply. But what is the genuine truth of what happened that day so long ago? Is this really just a story of a simple man that was just simply picking up sticks on the Sabbath and the Creator of the Universe came down on a specific individual in the Wilderness for simply this? No, I could not believe that because I knew the goodness of the Lord better than that and the evil of men to be far worse. I understand the evil of men and their depraved conspiracies only too well. I could see the genuine truth of what occurred that day.

The next morning I called Ray Silverman and left a message on his machine to call me and get educated. The insight of what genuinely happened that day is much closer to reality than the apparent truth anyone with depth in the Word will agree. Ray Silverman returned my telephone call and wanted to hear my insight into what really happened in that time long ago. The genuine truth that I relate now applies only too well to the reality of today. I could not see that then. But now, let me tell you what I told him, about the man who was picking up sticks on the Sabbath, that later went to meet his maker when the Israelites rose up.

“Your message said you had an insight to share with me about the man picking up sticks if this is a good time for you I would like to hear it,” Ray Silverman told me. “Sure is,” and then I told him that, “This is not a simple story about a simple man who was simply picking up sticks to make his simple little meal and the Creator of the Universe took it personal and ordered him executed. That is an apparent truth but that is not the genuine truth of what happened. This was a major Supreme Court decision that was decided on the simple facts but the drama was much larger. This was an incredibly complex issue that involved the whole camp upon which Moses was called to judge and he refused. You should recall that it was his father-in-law Jethro, who taught Moses. Only the great controversies were to be decided by Moses in the future. This was one of those controversies,” I warmed to the story as Ray Silverman agreed. “Your right, this is very interesting you should be a preacher I am on the edge of my chair,” Then continuing, “The fact is that some of the men in the camp grabbed this man and put him in the hold and if he left they would kill him. This man had angered men to such a degree that if he walked about in the camp they would murder him. But according to the law if they did, they would be guilty of shedding innocent blood. So they demanded that Moses decide. Now, what could possibly make men so angry that they wanted to take life of this man for picking up sticks? Well, every time the Israelites moved camp this man would go out and pick up sticks. But, it was not just him doing the picking, it was his whole extended family and even servants were involved,” I conjectured. “How did you arrive at that,” Ray Silverman wanted to know. “This is a patriarchal society and the head of the clan decides for the everyone. Everyone in that extended family is bound by his decision. And if that decision put life in forfeit it would only be him to pay the penalty not the whole clan. ‘The sons are not to be put to death for the sins of the father.’ He was engaged in commerce,” I concluded because, “What is the big business on the Sabbath? It is sacrifice day. And on sacrifice day things get bloody, smoky, the priests are well fed, incensed and had the ‘anointing oil of the Lord’ upon them. Also, let us not forget it is their big payday. Nobody else is working and the priests get all the cash. Now what does a man do after working, feasting and sated while sitting on a big fat wallet? Why, he lays around the house with the woman and doesn’t do a lick. Now do you think for a minute he is going to worry about cleaning his clothes or having his woman do that? Of course not, he has the laundryman come by to pick up the soiled linen. And that is what the sticks were all about, firewood for heating the water to wash the

priests clothes. When anyone in the camp complained because the laundryman was getting first dibs on the easy firewood. They were shot down; after all, the laundryman wasn't really working he was serving God. He was part of the priest work force, get it?" I asked. "This really is interesting, I have never heard this story put like this" Ray Silverman commented. "Now what does a man do when he is exempt from the law, why he takes advantage of it of course and being a Jew he pushed it to the limit. Can you picture this? Before you know it, what started out as a simple exemption blossomed into a full-scale commercial business. So that now, the only one that had firewood was the laundryman. When the camp moved it marched till it came to rest, on the Sabbath. Then, out went the laundryman and now his hired help gathered everything that could be gotten. Finally too many people got upset and grabbed him. And what did he say in defense? "Moses, you're talking about your laundryman here. You can't kill me. If it weren't for me your priest garments would be dirty. I clean up your mess. I clean up after all the priests. The priests did not say no before now. If it was such a problem why didn't you do something about it before? It is not like you didn't know. You knew what I was doing. Everybody knew what I was doing. It wasn't a big secret. Now you want to kill me for it?" No wonder Moses hated the job and he refused to rule on the issue. Moses recluses himself from the issue for conflict of interest and refused to rule. The Lord stepped in and decided on basic law." "That is a very interesting way of looking at this story. I hadn't thought of it like that but still, I don't believe the Lord ordered this man's execution," Ray Silverman confessed. "The interesting thing about this story is what happened next," I continued with the tale. "This issue of the divine right of the priests to decide did not go over big, a revolution ensued. There were people on the laundryman's side who did not care for the decision and like you, did not believe that the Lord spoke to Moses."

"Korah decided that the Lord did not speak to Moses either. So he led a rebellion of 250 men against Moses. Korah said that they could be priests. We have the ephod (error), we have the censure, we burn the incense therefore we are priests. We don't have to obey the Law of Moses because the Lord did not speak to Moses. Just like the priests of the General Church of the New Jerusalem. We don't have to obey the Lord and be anointed according to the Law of Moses because the Lord did not speak to Moses. We can use olive oil

alone. It does not matter what it says in the law that established the priesthood. It does not matter what the Orthodox practices are of the churches established by the apostles who were taught by the Lord. It does not matter what the Heavenly Doctrines say because according to our self-intelligence, the Lord did not speak to Moses. Well the General Church of the New Jerusalem is in error for disobeying the Word of the Lord and Ray Silverman you are in error for disobeying the Word of the Lord. Your whole crew, the lot of you needs to repent for your rebellion and conform to the gracious Word of our Lord and obey Him and be anointed according to the Law of Moses. And don't forget what happened to Korah and his gang next. The Lord opened up the earth and swallowed them," and as these words were flowing forth the influx of the Divine tickled my spine. "If the Jesus I know is the Jehovah who condemns because of this then I will just go to hell," Ray Silverman confessed. "Tell me I am wrong Ray," I demanded. "I want to have just one of you educated in the Word and the Writings show me where I am wrong." "It sounds like you have a lot of frustration dealing with all of this," Ray Silverman identified. "You sound like you are having a difficult time," he empathized. "Really, I am used to it by now," I said calming down. "This is really just par for the course, this is all too much for you," I realized recognizing the blindness of Ray Silverman and the spiritual block when encountering Christian mysticism. "There is a section in my book I want you to read and give your opinion on but I am afraid to ask because I don't want to take away from you your spirituality," Ray Silverman continued. "Whatever, you have to say in your book is not going to bother me. I contend with Bishops over doctrine. As a matter of fact, I have graduated from Bishops and now I contend with the Patriarch of the oldest religion on the face of the planet. The Lord has called upon me to introduce the Heavenly Doctrines to the Ethiopian Orthodox Church, which has 30 million Christians. So really don't sweat it, what have you got," or words to that effect. And that is how I came to document the following critique of the religion of Ray hereinafter referred to as RR:

The stick story begins on page 59 with the idea developed there concluding on page 62 with an example given of a father having difficulty with the concept of life and the focus of his work being a 'false god'. This father decided to try and prayer instead of letting his mind be consumed by work issues after making the initial discovery that his will alone was not capable of stopping the mind from turning over this subject. This father

discovered that in prayer the Lord Jesus would come to him in His Word and comfort the mind. Instead of work issues a scripture from the Word was given him and he felt refreshed. So began for this troubled father a simple prayer practice. This principle is broadened to be included as a working example for RR, which does not look to the Lord. The teachings of “the Scriptures of all the great religions” are just as valid as the Word of the Lord, which oddly is established in RR by this Christians’ spiritual experience.

The whole stick story this writer found to be a fascinating example of correspondences. When first deciding how to begin this project, the correspondence struck that the Asplundh should be contacted but it did not really register why. Odd threads of thought had been brewing and Roger pointing out the Asplundh work truck after leaving Morning Star Chapel. Compensation for the expense incurred in service to the New Church was a consideration. Until Ray Silverman imposed upon me, my intention then and even afterwards was to edit New Church sources in the same manner as the Doctrine of Divine Truth. So as an experiment the first call that morning was made to Kurt H. Asplundh who informed me that he was the editor for New Church Life and that his son, Kurt Hy. Asplundh is the secretary for the Council of Clergy. To me, that was a signal that this project should go forward as a comparison of genuine truth and spurious falsity but it just did not register about the stick story. And then later after contacting most of the individuals named in RR and talking it over with my brother Howard the thought came to both of us. Why of course, they are still picking up sticks on the Sabbath and nobody will say boo to the biggest contributor to the General Church of the New Jerusalem. Things haven’t really changed at all from the days of Moses. We wash the priests robes. We are exempt. We are not working on the Sabbath but serving the Church.

In RR at the top of page 24, “Because he trusted in marijuana as his ‘link’ to the Divine presence, he had lost faith in the myriad ways that God was actually present and leading him in every moment of his life.” RR is founded upon the teaching of “the Scriptures of all the great religions” but with this doctrine there is no identification of any religion or any documentation named in support of this novel idea except a term called ‘link’. In RR when the individual is using marijuana the conclusion is that the Divine presence is not actually present but departs. I point this out because this doctrine; that the Divine presence leaves the individual when

they are high on marijuana, is expounded upon in RR and critiqued in the pages that follow.

In RR the explanation of the Commandment Do Not Steal the following is quoted from the second paragraph on page 163. “Taking what is not our own has a long history. It goes all the way back to the Garden of Eden when Adam and Eve took what was not their own. God had just told Adam and Eve that they could freely eat of all the trees in that garden—all of the trees, that is, except the tree of the knowledge of good and evil. The serpent, however, urged Eve to take and eat the forbidden fruit, saying, ‘In the day you eat of it your eyes will be opened and you will be as God, knowing good and evil.’ (Genesis 3: 5). When the serpent showed her that the tree was good for food, pleasing to the eye, and would make her wise, Eve succumbed to this first temptation. She took the forbidden fruit, ate it, and offered some to her husband who also chose to eat. This is the first theft recorded in the Bible. As a result of their disobedience, Adam and Eve were banished from Paradise.”

After a two-paragraph diatribe decrying the evils of creating a religion based upon self-intelligence RR continues at the top of page 164. “The serpent told Eve that if she ate of the fruit she would be like God, that it would make her wise, and that she would know good and evil. The simple truth is that we can never derive a knowledge of spiritual things, or attain “special enlightenment,” through physical objects. No fruit, no leaf, no drug, no temple, no ritual, no sacred relic or holy oil, not even our own human reason or imagination, can give us a knowledge of good and evil. Only God can reveal this knowledge to us. And this comes to us through the Sacred Scriptures, according to our willingness to receive, our ability to understand, and our efforts to keep the commandments. To try to attain the knowledge of good and evil by some other way is to try to enter “like a thief in the night.” As it is written in the New Testament, “Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber” (John 10: 3).

What follows next is the story of an African who describes his experiences smoking “Dagga” (marijuana) and is used as an illustration of what the Lord was speaking about as one that is “climbing up by some other way.” Again the doctrine of one becoming separated from the Lord when stoned on marijuana in RR continues on page 165. “We, too, seriously delude ourselves whenever we believe that ‘we know’ – especially when it comes to spiritual things. Ultimately, we must come to the realization that only God has the

power to discern between good and evil. And even though this knowledge is indeed revealed to us through the Sacred Scriptures of all religions, we can never have total perception, total charity, or total understanding any more than we can stare directly at the sun. We may, of course, ‘enter in’ to the Divine mysteries, and understand them more deeply to eternity. This is according to order. But to presume that we have anything more than a limited amount of understanding is to believe that a tiny candle, flickering in the darkness, is really the Sun of heaven. As Emanuel Swedenborg writes, ‘The wisest of angels know that they have nothing of wisdom from themselves, and that acknowledging this is being wise. They know also that what they know is as nothing compared to what they do not know’ Heaven and Hell 280.”

Now, the doctrine of separation from God of those who are stoned on Marijuana or Dagga is established in RR and seemly confirmed by Heavenly Doctrine and the Word. This doctrine is developed further to the point that one who smokes marijuana is guilty of being deluded by the serpent (satan) into believing that they are gods. “As we enter more deeply into this commandment, we come to realize that the real ‘fall of man’ occurs whenever we ‘fall victim’ to the seductive illusion offered by the serpent – the illusion that ‘we think we know,’ and that, like God, we have a perfect knowledge of good and evil. As we fall victim to this illusion, we come into the delusive belief that the way we see things is the highest reality, and that we understand with the greatest clarity. In other words, we believe that we know what is right, and we know it better than others. We begin to believe the prophecy of the serpent: ‘Your eyes will be opened, and you will be like God, knowing good and evil.’ As we have seen in the journal entry about the young Africans who smoked Dagga, this delusive state begins with it an inflated sense of our own abilities and powers of perception. We begin to believe that the origin of goodness, wisdom, and even Life Itself, is within ourselves, or at least in the leaves of a plant. Having eaten of this forbidden fruit, we begin to believe that we are gods.”

The proper way to begin this critical review of this novel doctrine in RR is to examine the use of the Word. In John chapter 9, Jesus the Anointed sets the stage for this concluding address to the Pharisees in chapter 9 & 10 after the blind man is healed and examined by the priests. The Lord found the former blind man who then prostrated at His feet worshipping Him.

In John; And Jesus said, “For judgment I am come into this world, that they which see not might see;

and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.” 9: 39-10: 5

This concluding address of our Lord is directed to the priests who claimed to know God. This descriptive of ‘climbing up some other way’ is a denunciation by the Lord of their failure to use the Holy anointing oil of Moses to inaugurate into the priesthood. All who enter and take on the office of priest are required to be anointed with the Holy oil of Moses the Lord reaffirms here. (Abridged Theological Discussion, pg. 7, the Anointed)

Arcana Coelestia

638. Verse 4. These are the two olive trees and the two lampstands, signifies the good of love to the Lord and of charity towards the neighbor, and the truth of doctrine and of faith from which are heaven and the church. This is evident from the signification of an "olive yard," "olive tree," and "olive," as being, in a broad sense, the Lord's celestial kingdom and thus the celestial church; which is distinguished from other churches in this, that those from whom that church exists are in love to the Lord and in love towards the neighbor. This is why "olive tree" and "olive" signify each of these loves, that is, the good of each love. (That "olive tree" and "olive" signify that church, or those goods of the church, will be seen in what follows.) This is evident also from the signification of a "lampstand," as being in a broad sense the Lord's spiritual kingdom, and thus the spiritual church, and as the chief thing of that church is truth of doctrine and truth of faith, so these also are signified by the "lampstands."

[9] Because "the olive yard" and "the olive tree" signified a church that is in love to the Lord: The oil of

holiness with which all the holy things of the church were anointed was made of olive oil and spices mixed with it (Exodus 30: 23, 24). For all things of the church are holy Divine things just so far as they are derived from love to the Lord; therefore by means of that oil a representation of the Lord and of heaven and the church was established. [QUOTE ENDS HERE]

This concluding lecture to the Pharisees explains the lack of spiritual authority of those not properly inaugurated into the priesthood. They are termed as 'strangers' and 'thieves and robbers'. It is from these 'strangers' that the sheep will flee. This sums up succinctly the spiritual failure of the General Church of the New Jerusalem and RR to gain adherents.

Arcana Coelstia

8904. Thou shall not commit adultery 'You shall not commit adultery' means that what belongs to teachings about faith and charity must not be perverted, thus that the Word must not be used to lend support to falsities and evils, also that the laws of order must not be turned upside down. This is clear from the meaning of 'committing adultery' and 'committing whoredom.' In the internal or spiritual sense they mean perverting the forms of good and falsifying the truths that belong to teachings about faith and charity. And since these things are meant by 'committing adultery', using the Word to lend support to evils and falsities is also meant, since the Word constitutes the most genuine teachings about faith and charity, and truth and good there are perverted when used to support falsities and evils. Scarcely anyone at the present day knows that these things are meant 'by committing adultery' in the spiritual sense, because few people within the Church at the present day know what the spiritual realm is and how it differs from the natural. And scarcely anyone knows of the correspondence that exists between the two, which indeed is such that an image of the one presents itself in the other, that is, the spiritual realm is represented in the natural. Consequently the spiritual exists as a soul and the natural as its body, so that through influx and the joining together that results they constitute a single entity, just as the internal man, also called the spiritual man, and the external man, also referred to as the natural man, make one in a person who has been regenerated.

[3] The meaning of 'committing adultery' in the internal or spiritual sense as falsifying and perverting the truths and forms of the good of faith and charity, and therefore also lending support to falsity and evil by using statements in the Word wrongly, becomes clear from individual places in the Word in which 'committing adultery' and 'committing whoredom' are mentioned. That meaning will be plainly evident from places quoted below, as in Ezekiel, Son of man, make known to Jerusalem her abominations. You committed whoredom because of your renown, and poured out your acts of whoredom on every passer-by. You took some of your garments and made for yourself high places variously coloured, and on them committed whoredom. For your adornment you took vessels made of My gold and of My silver, which I had given you, and made for yourself figures of the male; you committed whoredom with them. You took your sons and your daughters, whom you had borne to Me, and sacrificed them to them. Were your acts of whoredom a small matter? You committed whoredom with the sons of Egypt, your neighbours, great in flesh, and multiplied your whoredom to provoke Me to anger. And you committed whoredom with the sons of Asshur, since you were insatiable; with them you indeed committed whoredom and were not satisfied. And you multiplied your whoredom, even as far as the trading land of Chaldea; and yet you were not satisfied with this. An adulterous woman - though subject to her husband, she takes strangers. To all harlots [men] make payments; but you have made payments to all your lovers, and have bribed them to come to you from all around for your whorings. Therefore, O harlot, hear the word of Jehovah. I will judge you with the judgements of adulteresses and of shedders of blood. Ezek16: 1

[4] Is there anyone who cannot see that falsifications of truth and adulterations of good are meant here by 'acts of whoredom'? And is there anyone who can understand a single word here unless he knows that such things are meant by 'whoredom', and also unless he knows what is meant by 'the sons of Egypt', 'the sons of Asshur', and 'Chaldea', with whom Jerusalem is said to have committed whoredom? Jerusalem, it is obvious, did not literally commit whoredom with those actual peoples; therefore what the things in this passage mean in the internal sense must be stated. 'Jerusalem' is used to mean the perverted Church, 'its garments' here being truths that are perverted; and therefore falsities that are accepted are meant by 'high places variously coloured'. 'The sons of Egypt' are factual knowledge, 'the sons of Asshur' are reasoning, and 'Chaldea' is the profanation of truth. For truths are meant by 'garments',

[9] From all this one may now recognize what is meant by 'adultery' and 'whoredom' in the following places: In Isaiah,
Draw nearer, sons of the sorceress, seed of the adulterer, and [of her who] committed whoredom. Whom are you mocking? Against whom do you open your mouth wide and stick out your tongue? Are you not those born of transgression, the seed of deceit, who inflamed yourselves among the gods under every green tree? Isa. 57:3-5.

In the same prophet, It will happen at the end of seventy years, that Jehovah will visit Tyre, so that she may return to her harlot's reward and may commit whoredom with all the kingdoms of the earth on the face of the world. Isa 23:17, 18.

In Jeremiah, And a man has put away his wife, and she has gone from him and become another man's. You have committed whoredom with many partners. You have profaned the land with your nets of whoredom and with your wickedness. Have you not seen what estranged Israel has done? Going up onto every high mountain and under every green tree, you have committed whoredom there. Also her treacherous sister Judah, she also has gone and committed whoredom, so much so that with the voice of her whoredom she has profaned the land; she has committed adultery with stone and wood. Jer. 3:1-10.

In the same prophet, This is your lot, because you have forgotten Me and trusted in a lie. Your adulterous acts and your neighings, the wickedness of your whoredom committed on the hills, in the field - I have seen your abominations. Woe to you, O Jerusalem! Jer. 13: 25, 27.

In the same prophet, Against the prophets: The land is full of adulterers; for because of a curse the land mourns, the pastures of the wilderness have dried up For both prophet and priest practice hypocrisy In the prophets of Jerusalem also I have seen a horrible obstinacy, in their committing adultery and walking in a lie; they strengthen the hands of the evil They speak a vision of their own heart, not from the mouth of Jehovah. Jer. 23:9, 10ff.

In the same prophet, They have committed folly in Israel, and have committed adultery with their companions' wives, and have lyingly spoken in My name a word which I did not command them. Jer.29:23.

[10] From these places it is plainly evident that 'committing adultery' means explaining and perverting the truths

of the Word because of self-centred desires, that is, the proprium, thus as self-love and love of the world dictate; it is therefore speaking lies, that is, falsities, as is explicitly stated. In addition to those places, in Hosea, Do not rejoice, O Israel, for you have committed whoredom under your God - you have taken delight in a harlot's reward on every threshing-floor Hosea 9:1.

In the same prophet, Jehovah spoke to Hosea, Go, take yourself a wife of whoredoms, and children of whoredoms; for the land has committed great whoredom by forsaking Jehovah. Hosea 1:2.

In Nahum, Woe to the city of blood, because of the multitude of the acts of whoredom of a harlot with goodly grace, the mistress of sorceries, the seller of nations through her acts of whoredom, and of families through her sorceries. Nahum 3: 1, 4.

In Moses, Your sons will be shepherds in the wilderness for forty years, and will bear your acts of whoredom; according to the number of days in which you explored the land, each day for a year. You shall bear your iniquities forty years. Num. 14: 33, 34

Those who are sober and therefore have God present with them in RR are compared to those who are stoned on Marijuana or Dagga: “We, too, seriously delude ourselves whenever we believe that ‘we know’ – especially when it comes to spiritual things. Ultimately, we must come to the realization that only God has the power to discern between good and evil. And even though this knowledge is indeed revealed to us through the Sacred Scriptures of all religions”. The Zoroastrian religion uses Haoma as its sacrament and is reflected in their quoted liturgy here. Historical researchers have determined that Houma is the plant RR identifies from the Mexican slang term, Marijuana and in Zulu as Dagga.

From the Investa, =====

Let the Demon-gods and Goddesses fly far away from hence, and let the good Sraosha make here his home! And may the Blessedness here likewise dwell, and may she here spread delight and peace within this house, Ahura's which is sanctified by KNH, bringing righteousness (to all). At the first force of thy pressure, O

intelligent! I praise thee with my voice, while I grasp at first thy shoots. At thy next pressure, O intelligent! I praise thee with my voice, when as with full force of a man I crush thee down. I praise the cloud that waters thee, and the rains which make thee grow on the summits of the mountains; and I praise thy lofty mountains where the KNH branches spread. This wide earth do I praise, expanded far (with paths), the productive, the full bearing, thy mother, holy plant! Yea, I praise the lands where thou dost grow, sweet-scented, swift spreading, the good growth of the Lord. O KNH, thou growest on the mountains, apart on many paths, and there still may'st thou flourish. The springs of Righteousness most verily thou art, (and the fountains of the ritual find their source in thee)! Grow (then) because I pray to thee on all thy stems and branches, in all thy shoots (and tendrils) increase thou through my word! KNH grows while he is praised, and the man who praises him is therewith more victorious. The lightest pressure of thee, KNH, thy feeblest praise, the slightest tasting of thy juice, avails to the thousand-smiting of the Daevas. Wasting doth vanish from that house, and-with it foulness, whither in verity they bear thee, and where thy praise in truth is sung, the drink of KNH, famed, health-bringing (as thou art). (Pazand) to his village and abode they bear him. All other toxicants go hand in hand with Rapine of the bloody spear, but KNH's stirring power goes hand in hand with friendship. Light is the drunkenness of KNH (Pazand). Who as a tender son caresses KNH, forth to the bodies of such persons KNH comes to heal. Of all the healing virtues, KNH, whereby thou art a healer, grant me some. Of all the victorious powers, whereby thou art a victor, grant me some. A faithful praiser will I be to thee, O KNH, and a faithful praiser (is) a better (thing) than Righteousness the Best, so hath the Lord, declaring (it), decreed. Swift and wise hath the well-skilled Deity created thee; swift and wise on high Haraiti did He, the well-skilled, plant thee. And taught (by implanted instinct) on every side, the bounteous birds have carried thee to the Peaks-above-the-eagles, to the mount's extremest summit, to the gorges and abysses, to the heights of many pathways, to the snow-peaks ever whitened. There, KNH, on the ranges dost thou grow of many kinds. Now thou growest of milky whiteness, and now thou growest golden; and forth thine healing liquors flow for the inspiring of the pious. So terrify away from me the (death's) aim of curser. So terrify and crush his thought who stands as my maligner. Praise be to thee, O KNH, (for he makes the poor man's thoughts as great as any of the richest whomsoever.) Praise be to KNH, (for he makes the poor man's thoughts as great as when mind reacheth culmination.) With manifold

retainers dost thou, O KNH, endow the man who drinks thee mixed with milk; yea, more prosperous thou makest him, and more endowed with mind. Do not vanish from me suddenly like milk-drops in the rain; let thine exhilarations go forth ever vigorous and fresh; and let them come to me with strong effect. Before thee, holy KNH, thou bearer of the ritual truth, and around thee would I cast this body, a body which (as all) may see (is fit for gift and) grown. I renounce with vehemence the murderous woman's emptiness, the Jaini's, hers, with intellect dethroned. She vainly thinks to foil us, and would beguile both Fire-priest and KNH; but she herself, deceived therein, shall perish. And when she sits at home, and wrongly eats of KNH's offering, priest's mother will never make her, nor give her holy sons! To five do I belong, to five others do I not; of good thought am I, of evil am I not, of the good word am I, of the evil am I not; of the good deed am I, and of evil, not. To Obedience am I given, and to deaf disobedience, not; to the saint do I belong, and to the wicked, not; and so from this on till the ending shall be the spirit's parting. (The two shall here divide.) Thereupon spake Zarathushtra: Praise to KNH, Mazda-made. Good is KNH, Mazda-made. All the plants of KNH praise I, on the heights of lofty mountains, in the gorges of the valleys, in the clefts (of sundered hill-sides) cut for the bundles bound by women. From the silver cup I pour Thee to the golden chalice over. Let me not thy (sacred) liquor spill to earth, of precious cost. These are thy Gathas, holy KNH, these thy songs, and these thy teachings, and these the truthful ritual words, health-imparting, victory-giving, from harmful hatred healing giving. These and thou art mine, and forth let thine exhilarations flow; bright and sparkling let them hold on their (steadfast) way; for light are thine exhilaration(s), and flying lightly come they here. Victory-giving smiteth KNH, victory-giving is it worshipped; with this Gathic word we praise it. Praise to the Kine; praise and victory (be) spoken to her! Food for the Kine, and pasture! 'For the Kine let thrift use toil; yield thou us food' We worship the yellow lofty one; we worship KNH who causes progress, who makes the settlements advance; we worship KNH who drives death afar, yea, we worship all the KNH plants. And we worship (their) blessedness, and the Fravashi of Zarathushtra Spitama, the saint.' [QUOTE ENDS HERE]

RR describes this state as “to presume that we have anything more than a limited amount of

understanding is to believe that a tiny candle, flickering in the darkness, is really the Sun of heaven.” This state of self or the proprium is then defined out of context with a section of the Heavenly Doctrines, which describes the wisdom of the celestial angels. The life of those in the inner most of heavens are those led by the Lord and not by the delusion of self. The whole section is referenced below:

Heaven and Hell

280. As innocence consists in being led by the Lord and not by self, so all who are in heaven are in innocence; for all who are there love to be led by the Lord, knowing that to lead themselves is to be led by the proprium, and the proprium consists in loving oneself, also that he who loves himself does not suffer himself to be led by another. Therefore, so far as an angel is in innocence, he is in heaven, or to the same extent, in Divine Good and Divine Truth, for to be in these is to be in heaven. Consequently, the heavens are distinguished in accordance with this innocence. Those who are in the outermost or first heaven are in innocence of the first or outermost degree; those who are in the middle or second heaven are in innocence of the second or middle degree; while those who are in the inmost or third heaven are in innocence of the third or inmost degree, and are therefore the veriest innocences of heaven, for more than all others they love to be led by the Lord as little children by their father. For the same reason the Divine Truth that they hear immediately from the Lord or mediately through the Word and preaching, they take directly into their will and do it, thus committing it to life. This is why their wisdom is so superior to that of the angels of the lower heavens (see n. 270, 271). These angels of the inmost heaven, being such, are nearest to the Lord from whom they have innocence, and are so separated from the proprium that they live, as it were, in the Lord. In external form, they appear simple, and before the eyes of the angels of the lower heavens they seem as little children, that is, as very small and not very wise, although they are the wisest of the angels of heaven; for they know that they have nothing of wisdom from themselves, and that to acknowledge this is to be wise. What they know is as nothing compared to what they do not know; and they say that knowing, acknowledging, and perceiving this is the first step towards wisdom. These angels are naked, because nakedness corresponds to innocence. All in the inmost heaven are innocences (n. 154, 2736, 3887). Therefore they appear to others like little children (n. 154). They are also

naked (n. 165, 8375, 9960). Nakedness belongs to innocence (n. 165, 8375). Spirits have a custom of exhibiting innocence by laying aside their garments and presenting themselves naked (n. 165, 8375, 9960). [QUOTE ENDS HERE]

RR winds its' way through the heretical use of the Word, perverted sense of the Heavenly Doctrines and the contradictory claim that all the writings from all of the religions of mankind are the direct revelation of God. The conclusion that RR reveals is that Marijuana or Dagga is the tree of the knowledge of good and evil in Genesis. "The simple truth is that we can never derive a knowledge of spiritual things, or attain "special enlightenment," through physical objects. No fruit, no leaf, no drug, no temple, no ritual, no sacred relic or holy oil, not even our own human reason or imagination, can give us a knowledge of good and evil. Only God can reveal this knowledge to us. And this comes to us through the Sacred Scriptures". "Special enlightenment" in any form other than the understanding given us by God from reading the collected wisdom of mankind in its' "Sacred Scriptures" is forbidden in RR. A new definition of what constitutes the tree of knowledge of good and evil is not just the use of Marijuana or Dagga but also the Holy oil of Moses. The Holy oil of Moses gives "special enlightenment" and is therefore named in RR and its' use is strictly verboten. In the address of the Lord to the Pharisees in John 10 they could not see that they were blind after His first discourse on the subject. He then broadened the explanation, which is quoted now.

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father:

and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? **If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not:** the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. Therefore they sought again to take him: but he escaped out of their hand, And went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there. John 10: 6-42 [QUOTE END HERE]

The Word in the genuine sense here addresses the Pharisee as a thief. Later in the address the hireling

can be perceived as the one who teaches the Word for money. His statement to the Pharisees is that His sheep know Him characterizing Himself as the 'door' and as the 'good shepherd' that will lay down His life for His sheep. This final address and the scene of the prostrated former blind man cause a division between those who can accept the manifestation of Divine Truth as present walking upon Solomon's porch and those who cannot. Those who cannot accept the Divine Truth mock Him and demand, "How long dost thou make us to doubt? If thou be the Anointed, tell us plainly". Jesus answered them, "I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." Then when those who had mocked Him had received the answer they plainly had just asked for they picked up stones to kill Him. Before they tried however, the Lord defended His declaration to them and reiterated the fact of His anointing by claiming that the Father had "sanctified" Him and sent Him. "I told you" reaffirms the statement made to the Pharisees when they were sent by the priests to inquire of John the authority upon which he baptizes when the Lords' ministry began. Again, this is the door by which He entered into His ministry. This chapter in John closes with the statement that "all things that John spake of this man were true" and "many (Pharisees v. 21) believed on him there."

Identifying the anointing of Jesus in this discourse is the deepest of mystery to comprehend, and cannot be seen unless you are in the 'Doctrine of the Divine Truth'. Pointing out the cherubim to those who can only see [the whore and the dead horse](#), can best be accomplished by considering this: The son of Solomon and Sheba is Menelik who took the Ark of the Covenant. The Ten Commandments "is now kept in a small chapel built in 1965 on orders of Emperor Haile Selassie, which stands at the heart of Aksum's monastic complex of Saint Mary of Zion (Mariam Tsion)", Ethiopia. My work is to teach the priests truth of doctrine. The priests of the Oriental Orthodox Churches are being introduced to the "Heavenly Doctrines". They know the "secret of the upper chamber" which is the constituents of the Holy oil of Moses because they are obedient to the Word.

These priests are being taught the “Heavenly Doctrines” through case in point of the ‘virtual priests’ constituting the New Church. The “blindness” of the General Church of the New Jerusalem is made an illustration to them through the documentation that is provided through the office of prophet for which this writer is called. By seeing your “blindness” they can come to appreciate the need to reveal the literal meaning of the Word. It is the command of the Lord to reveal the secret of the oil to Christians.

61. Chrismation early history Coptic Church Document Arabic pg. 273. – 299.

And closing remark by translator Zechariah on DVD

<http://www.ethiopian treasures.toucansurf.com/pages/aksum.htm>

Apocalypse Explained

375. And see thou hurt not the oil and the wine. That this signifies, that it is provided that the internal or spiritual sense of the Word should not suffer hurt, either as to good or as to truth, is clear from the signification of oil as denoting the good of love, of which we shall speak presently; from the signification of wine, as denoting the truth of that good, for every good has its own truth, or every truth is of good, hence according to the quality of the good such is the truth; and from the signification of hurting, as denoting to do injury thereto. That it is the internal or spiritual sense of the Word as to good and truth that is here specifically signified by oil and wine, is clear from this consideration, that by wheat and barley are signified good and truth just as by oil and wine, but by wheat and barley the good and truth of the church in general, consequently, those who are in the sense of the letter of the Word; for the goods and truths that are in that sense of the Word, are goods and truths in general, the sense of the letter including the spiritual sense, and thereby spiritual goods and truths; therefore wheat and barley signify the goods and truths of the church in general, which belong to the sense of the letter of the Word; whereas oil and wine signify the goods and truths of the internal or spiritual sense of the Word. The latter are interior goods and truths, but the former exterior.

[2] That there are interior and exterior goods and truths, the former in the spiritual or internal man, the latter in the natural or external, is evident from what is said and shown in the work concerning, Heaven and Hell,

namely, that there are three heavens, and that the inmost or third heaven is in inmost goods and truths, or in those of the third degree; and that the middle or second heaven is in lower goods and truths, or those of the second degree; and that the ultimate or first heaven is in ultimate goods and truths, or in those of the first degree. Ultimate goods and truths, or those of the first degree, are such as are contained in the sense of the letter of the Word; therefore those who remain in that sense, and thence form doctrine for themselves, and live according thereto, are in ultimate goods and truths. These, since they do not see interior things, because they are not purely spiritual like the angels of the higher heavens, but spiritual-natural, are still in heaven, but in the ultimate, because the goods and truths that they have drawn from the sense of the letter of the Word, and which are with them, contain in them interior goods and truths pertaining to the spiritual sense of the Word, for they correspond, and by correspondence form one.

[3] For example: He who believes from the sense of the letter of the Word, that God is angry, that He condemns, and casts into hell those who live wickedly, although this is not truth in itself, because God is never angry, nor does He condemn man or cast him into hell; yet still, this with those who live well, and who thus believe because the Word in the letter says so, is accepted by the Lord as truth, because the truth inwardly lies concealed in it, as also is evident before the interior angels, although they themselves do not see it. Let this also serve as an example: He who believes that he shall enjoy long life, if he loves his father and mother, according to the precept of the Decalogue, and if he loves them on that account, and lives well, is accepted in like manner as if he had believed the real truth, for he does not know that by father and mother, in the highest sense, are meant the Lord and His kingdom; by father, the Lord, and by mother His kingdom; and that by prolongation of days, or length of life, is signified happiness to eternity. The case is similar in a thousand other instances. These things are mentioned that it may be known what is meant by the exterior and interior goods and truths of the Word, because by wheat and barley are signified exterior goods and truths, that is, those that are of the sense of the letter of the Word; whereas by oil and wine are signified interior goods and truths, that is, those that are of the spiritual sense of the Word.

[4] The reason why wheat and barley signify exterior goods and truths, or the goods and truths of the sense of the letter of the Word, is, because they are the harvest of the field, and do not serve for food until they are made

into bread, and bread in the Word signifies interior goods, consequently, wheat and barley signify those things by which those goods [are formed], and such things are the goods and truth of the sense of the letter of the Word. But that oil and wine signify the interior goods, which are those of the internal or spiritual sense of the Word, is evident from their signification in the Word, as will be clear from what follows. The reason why injury is not to be done to these, is that they may not be profaned, for if they are known, and believed, and afterwards denied, or also if the life be contrary to them, they are then profaned; and to profane interior goods and truths, is to conjoin oneself with heaven, and at the same time with hell, which is altogether to destroy spiritual life; for the goods and truths that are believed, remain, and also the evils and falsities that succeed in their place by denial or by a life contrary to them. Hence there is a conjunction of the good and truth of heaven with the evils and falsities of hell, which cannot be separated, but must be torn asunder, and when they are torn asunder, everything of the spiritual life is destroyed. Hence it is that profaners after death are not spirits in human form, as others are, but they are mere fantasies, and seem to themselves to flit hither and thither without any thought; and at length they are separated from others, and cast down into the lowest hell of all; and because they do not appear in a human form as other spirits, therefore, they are no longer called he or she, but it, that is, not man; but more may be seen respecting the profanation of good and truth in the Doctrine of the New Jerusalem (n. 169, 172).

[5] Because such a lot awaits those who profane the interior goods and truths of heaven and the church, therefore, the internal or spiritual sense of the Word, in which these are contained, **was not opened to the Jews**, because if it had been, they would have profaned it; and, therefore, **neither was it opened to Christians**, because these also, if it had been opened, would have profaned it. Hence also it was concealed from the latter as from the former, that there is any internal or spiritual sense in the sense of the letter, which is the natural [sense] of the Word. And in order that they should be ignorant of it, it was provided that the science of correspondences, which was the chief knowledge with the ancients, should be lost, so that the nature of correspondence should be entirely unknown, and, consequently, the nature of the spiritual sense of the Word. For the Word is written by pure correspondences, therefore, without this knowledge, the nature of the spiritual sense could not be known. This was provided by the Lord, lest genuine goods and truths themselves, in which the higher heavens are,

should be profaned.

[6] But the reason why the internal or spiritual sense of the Word is at this day opened, is, because the Last Judgment is accomplished, and hence all things in the heavens and in the hells are reduced into order, and thus it can be provided by the Lord that profanations may not take place. That the internal or spiritual sense of the Word would be opened after the Last Judgment was accomplished, was foretold by the Lord in the Revelation (concerning which, see the small work concerning the White Horse). That no injury should be done to the internal or spiritual sense of the Word, is also signified by the Lord's garments being divided by the soldiers, and not the vesture, which was without seam, woven from the top throughout (John xix. 23, 24). For by the Lord's garments is signified the Word; by the garments which were divided, the Word in the letter; by the vesture, the Word in the internal sense; and by the soldiers, those who fought for the goods and truths of the church. That such persons are signified by soldiers, may be seen above (n. 64, at the end): and that garments in the Word signify truths clothing good, and the Lord's garments signify Divine truth, thus the Word (also above, n. 64, 195).

[7] That oil signifies the good of love, is especially evident from the anointings among the sons of Israel, or in their church, which were performed by oil; for all things of the church were thereby consecrated, and when consecrated they were called holy, as the altar and the vessels thereof, the tent of the assembly and all things therein, likewise those who were appointed to the priesthood and their garments, and further the prophets, and afterwards the kings. Any one can see that oil itself does not sanctify, but that which is signified by oil, which is the good of love to the Lord from the Lord; this is signified by oil; when, therefore, persons or things were anointed with oil, from that moment they became representative, **for the oil induced a representation of the Lord**, and of the good of love from Him, the good of love to the Lord from the Lord, **being the essential holy [element] of heaven and the church, by which everything Divine flows in. Hence the things of heaven and the church, which are called things spiritual, are holy in proportion as they contain this [element].**

[8] **The reason of the representation of holiness by oil is this: The Lord alone as to the Divine Human is the Anointed of Jehovah**, for in Him, from conception, was the essential Divine good of the Divine love, and therefrom His Human was the essential Divine truth when He was in the world, and afterwards, by union with

the essential Divine in Himself, He made that also the Divine good of the Divine love; and because all things of the church represented things Divine from the Lord, and, in the highest sense, the Lord Himself - for the church instituted with the sons of Israel was a representative church - therefore oil, by which was signified the Divine good of the Divine love, was used to introduce into representations; and afterwards the things or persons that were anointed were considered as holy, not that there was any holiness thereby in them, but because holiness was thereby represented in heaven, when they were [engaged] in worship.

[9] These observations are made in order that it may be known that oil signifies the good of love; but to make it more evident, I will explain every particular in order, namely:

[i] That in ancient times they anointed with oil the stones set up for statues.

[ii] Likewise the arms of war, as bucklers and shields.

[iii] Afterwards, that they anointed the altar and all the vessels thereof, and the tent of the assembly and all things therein.

[iv] Also besides, those who were appointed to the priesthood, and also their garments.

[v] [And also the prophets.](#)

[vi] And afterwards the kings, who were thence called the anointed.

[vii] That it was customary to anoint themselves and others with oil, to testify gladness of mind and benevolence.

[viii] And that hence it is evident that oil in the Word signifies good; the oil of holiness which was prepared for anointing those things that were to be used in the worship of the church, the Divine good of the Divine love; and oil in general, good and its delight.

[10] (i) That they anointed stones set up for statues, appears in the book of Genesis:

"Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a statue, and poured oil on the top of it. And he called the name of that place Bethel. And he said, If I come again to my father's house in peace, this stone which I have set for a statue, shall be the house of God" (xxviii. 18-22).

The reason why stones were thus anointed, was, because by stones were signified truths, and truths without good have no spiritual life, that is, no life from the Divine; but when the stones were anointed with oil, then they

represented truths from good, and in the highest sense, the Divine truth proceeding from the Lord's Divine good, who is thence called the Stone of Israel. The stones themselves set up were statues, and were accounted holy, and hence arose the use of statues among the ancients, and afterwards in their temples. Because, then, the stone set up by Jacob was representatively sanctified, therefore, Jacob called the name of the place Bethel, and said that that stone should be the house of God; Bethel signifies the house of God, and the house of God signifies the church as to good, and, in the highest sense, the Lord as to His Divine Human (John ii. 19-22). (The remainder may be seen explained in the Arcana Coelestia. Besides there also that statues were set up by the ancients for a sign, for a witness, and for worship, n. 3727; that they were at first holy boundaries, n. 3727; that afterwards they were used in worship, n. 4580; what they signified, n. 4580, 10,643. That stones signify truths, and the Stone of Israel the Lord as to Divine truth, n. 643, 1298, 3720, 6426, 8609, 9388, 9389, 10,376. That the pouring of oil upon the head of a statue, or anointing it, was done that the representative of truth from good might be introduced, and thus might be used in worship, n. 3728, 4090.)

[11] (ii) That they anointed the arms of war, as bucklers and shields, is seen in Isaiah:

"Arise, ye princes, anoint the shield" (xxi. 5).

And in the second book of Samuel:

"The shield of the heroes is polluted; the shield of Saul Is not anointed with oil" (i. 21).

The reason why the arms of war were anointed was, because they signified truths fighting against falsities; and truths from good are what prevail against them, but not truths without good; therefore the arms of war represented the truths by which the Lord Himself fights in man, against the falsities from evil from hell. (That arms of war signify truths fighting against falsities, may be seen, n. 1788, 2686, and above, n. 131, 367; and that wars in general signify spiritual combats, n. 1664, 2686, 8273, 8295; and enemies, evils and falsities, in general the hells, n. 2831, 8289, 9314.)

[12] (iii) That they anointed the altar and all vessels, also the tent of the assembly and all things therein, is clear in Moses:

"Jehovah said unto Moses, Thou shalt anoint the altar, and sanctify it" (Exod. xxix. 36).

In the same:

"Thou shalt make the oil of the anointing of holiness wherewith thou shalt anoint the tent of the assembly, and the ark of the testimony, and the tables and all the vessels thereof, and the candlestick, and all the vessels thereof, and the altar of incense, and the altar of burnt-offering, and all the vessels thereof, and the lavers and the base. Thus shalt thou sanctify them, that they may be holy of holies: every one who would touch them, shall sanctify himself" (Exod. xxx. 25-29; xl. 9-11; Lev. viii. 10-12; Num. vii. 1).

The reason why the altars were anointed, and the tent of the assembly, with all things therein, was that they might represent the Divine and holy things of heaven and the church, consequently, the holy things of worship; and they could not represent them unless they had been consecrated by something significative of the good of love, for the Divine enters by the good of love, and is thereby present, consequently, also in worship, and without it, the Divine neither enters nor is present. (That the altar was an especial representative of the Lord, and thence of worship from the good of love, may be seen, n. 2777, 2811, 4489, 4541, 8935, 8940, 9388, 9389, 9714: and that the tabernacle with the ark was the special representative of heaven where the Lord is, n. 9457, 9481, 9485, 9594, 9632, 9596, 9784.)

[13] (iv) That they anointed those who were appointed to the priesthood, and their garments, is clear in Moses: "Take the oil of anointing, and pour it upon the head of Aaron, and thou shalt anoint him" (Exod. xxix. 7 xxx. 30).

In the same:

"Put upon Aaron the garments of holiness, and thou shalt anoint him, and sanctify him: that he may minister unto me in the priesthood. And thou shalt anoint his sons, as thou didst anoint the father, and it shall be that their anointing is to them an everlasting priesthood throughout their generations" (Exod. xl. 13-15).

In the same:

"Moses poured of the oil upon Aaron's head, and anointed him to sanctify him. And afterwards he took of the oil of anointing, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, upon his sons, and upon his sons' garments with him; and sanctified Aaron, his garments, and his sons, and his sons' garments with him (Lev. viii. 6, 12, 30).

The reason why Aaron and his sons were anointed, and their very garments, was, that they might represent the

Lord as to the Divine good, and as to Divine truth thence; Aaron, the Lord as to the Divine good, and his sons, [the Lord] as to the Divine truth thence; and in general that the priesthood might represent the Lord as to His work of salvation. The reason of their garments being anointed (Exod. xxix. 29) was, because garments represented spiritual things clothing. (That Aaron represented the Lord as to Divine good, may be seen, n. 9806; that his sons represented the Lord as to Divine truth proceeding from Divine good, n. 9807; that the priesthood in general represented the Lord as to His work of salvation, n. 9809; that the garments of Aaron and his sons represented things spiritual, n. 9814, 9942, 9952.)

[14] Because consecration for the purpose of representation was effected by anointing, and by Aaron and his sons were represented the Lord and what proceeds from him, therefore, to Aaron and his sons were given the holy things of the sons of Israel, which were gifts given to Jehovah, and were called heave offerings; and it is said that they are the anointing, or for the anointing, that is, that they are a representation, or for a representation, of the Lord, and of the Divine things that proceed from Him; as appears from the following passages in Moses:

"The wave breast and the heave shoulder have I taken of the sons of Israel. This anointing of Aaron, and anointing of his sons, out of the burnt offerings of Jehovah, which he commanded to give them in the day that he had anointed them from among the sons of Israel" (Lev. vii. 34-36).

And elsewhere in the same:

"Jehovah spake unto Aaron, Behold I have given thee the charge of mine heave offerings as to the hallowed things of the sons of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. Every gift of theirs as to every meat offering, as to every sacrifice of sin and guilt, every trespass of the sons of Israel, all the fat of the pure oil, and all the fat of the new wine, and of the corn, their first-fruits which they shall give unto Jehovah, I have given them to thee, likewise everything devoted in Israel, every opening of the womb, thus every heave offering of things holy. Thou shalt have no inheritance in their land, neither shalt thou have any part in the midst of them; I am thy part and thine inheritance in the midst of the sons of Israel" (Num. xviii. 8-20).

From these considerations it is clear that anointing denotes representation, because by anointing they were

consecrated or inaugurated into representation; and thereby was signified that all consecration into the holiness of heaven and the church is by means of the good of love from the Lord, and that the good of love is the Lord with them; because this is the case, it is said that Jehovah is his part and inheritance.

[15] (v) That they also anointed the prophets, is clear from the first book of Kings:

Jehovah said unto Elijah, "Anoint Hazael to be king over Syria: and Jehu anoint to be king over Israel: and Elisha anoint to be prophet instead of thee" (xix, 15, 16).

And in Isaiah:

"The spirit of the Lord Jehovah is upon me; therefore hath Jehovah anointed me to preach good tidings unto the poor" (lxi. 1).

The reason why the prophets were anointed, was, because the prophets represented the Lord as to the doctrine of Divine truth, consequently, as to the Word; for the Word is the doctrine of Divine truth. (That the prophets represented, and thence signified, doctrine from the Word, may be seen, n. 2534, 7269; specifically Elijah and Elisha, n. 2762, 5247 at the end, 9372). That it is the Lord as to the Divine Human who is represented, thus through whom Jehovah anointed, the Lord Himself teaches in Luke (iv. 18-21).

[16] (vi) That they afterwards anointed kings, and that they were called the anointed of Jehovah, is clear from many passages in the Word (as 1 Sam. x. 1; xv. 1; xvi. 3, 6; xxiv. 7, 11; xxvi. 9, 11, 16, 23; 2 Sam. i. 16; ii. 4, 7; v. 3; xix. 2; 1 Kings i. 34, 35; xix. 15, 16; 2 Kings ix. 3; xi. 12; xxiii. 30; Lam. iv. 20; Hab. iii. 13; Ps. ii. 2, 6; xx. 6; xxviii. 8; xlv. 8; lxxxiv. 10; lxxxix. 21, 39, 51; cxxxii. 17; and elsewhere). The reason why kings were anointed, was, that they might represent the Lord as to judgment from Divine truth; wherefore, by kings in the Word, Divine truths are signified (see above, n. 31). The reason why kings were called the anointed of Jehovah, and why it was therefore sacrilege to injure them, was, because by the anointed of Jehovah is meant the Lord as to the Divine Human, although, as to the sense of the letter, it is applied to the king who was anointed with oil; for the Lord, when He was in the world, was the Divine truth itself as to the Human, and was the Divine good itself of the Divine love as to the very esse of His life, which in man is called the soul from the father, for He was conceived of Jehovah, Jehovah in the Word denoting the Divine good of the Divine love, which is the esse of the life of all; hence it is that the Lord alone was the anointed of Jehovah in very essence and in very deed,

because the Divine good of the Divine love was in Him, and the Divine truth proceeding from that essential good in His Human when He was in the world. (See above, n. 63, 200, 228, 328; and in the Doctrine of the New Jerusalem, n. 293-295, 303-305.) But the kings of the earth were not the anointed of Jehovah; they were so called, because they represented the Lord, who was alone the Anointed of Jehovah, and, therefore, it was sacrilege to hurt the kings of the earth on account of their anointing; but the anointing of the kings of the earth was effected by oil, whereas the anointing of the Lord as to the Divine Human was accomplished by the Divine good itself of the Divine love, which oil signified and anointing represented: hence it is that the Lord was called the Messiah and Christ, Messiah in the Hebrew tongue signifying anointed, and Christ the same in the Greek tongue (John i. 41; iv. 25).

[17] From these considerations it is evident that when the anointed of Jehovah is mentioned in the Word, in a representative sense the Lord is meant. As in Isaiah:

"The spirit of the Lord Jehovah is upon me; therefore Jehovah hath anointed me to preach good tidings unto the poor; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives" (lxi. 1).

That it is the Lord as to the Divine Human, whom Jehovah anointed, is clear in Luke, where the Lord openly declares it in these words:

There was delivered unto Jesus "the book of the prophet Isaiah. And he opened the book, and found the place where it was written, The spirit of the Lord is upon me, because he hath anointed me, he hath sent me to preach the gospel to the poor; to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the accepted year of the Lord. After that, closing the book, he gave it to the minister, and sat down. But the eyes of all in the synagogue were fastened on him. He began to say unto them, This day is this scripture fulfilled in your ears" (iv. 17-21).

In Daniel:

"Know therefore, and perceive, that from the going forth of the Word even to the restoration and building of Jerusalem even to Messiah the Prince, shall be seven weeks" (ix. 25).

To build Jerusalem denotes the establishment of the church, Jerusalem denoting the church; Messiah the Prince, or the Anointed, denotes the Lord as to the Divine Human.

[18] In the same:

"Seventy weeks are determined to seal up the vision and the prophet, and to anoint the Holy of holies" (ix. 24). To seal up the vision and the prophet, denotes to conclude the things that are said in the Word concerning the Lord, and to complete them, to anoint the Holy of holies, denotes the Lord's Divine Human, in which was the Divine good of the Divine love, or Jehovah.

[19] The Lord is also meant by the anointed of Jehovah in the following passages. In David:

"The kings of the earth stood together, and the rulers consulted together, against Jehovah, and against his anointed. I have anointed my king upon Zion, the mountain of my holiness " (Ps. ii. 2, 6).

The kings of the earth denote falsities, and the rulers denote the evils which are from the hells, against which the Lord when He was in the world fought, and which He conquered and subdued. The Anointed of Jehovah is the Lord as to the Divine Human from which He fought; Zion, the mountain of holiness, upon which He is called anointed as a king, is the celestial kingdom, which is in the good of love: this kingdom is the inmost of heaven and the inmost of the church.

[20] In the same:

"I have found David my servant; with the oil of holiness have I anointed him" (Ps. lxxxix. 20).

By David here, as also elsewhere, is meant the Lord (see above, n. 205); the oil of holiness with which Jehovah anointed him, denotes the Divine good of the Divine love: that it is the Lord who is here meant by David, is evident from the things which precede and those which follow, for it is said,

"Thou spakest in vision of thy Holy One, and saidst, I will set his hand also in the sea, and his right hand in the rivers. He shall call me, my Father. Also I will make him my first-born, higher than the kings of the earth. His seed will I establish for ever, and his throne as the days of the heavens" (verses 19, 25-27, 29; besides many other passages).

Similarly elsewhere in the same:

In Zion "will I make the horn of David to bud: I will prepare a lamp for mine anointed; his enemies will I clothe with shame, but upon himself shall his crown flourish" (Ps. cxxxii. 17, 18).

That here also the Lord is meant by David is evident from the preceding verses, in which it is said,

"We heard of him in Ephratah; we found him in the fields of the wood. We will go into his habitation; we will bow down ourselves at his footstool. Thy priests shall be clothed with justice; and thy saints shall shout for joy. For thy servant David's sake turn not away the faces of thine anointed" (verses 6-8, and following).

From this it is evident that the Lord as to His Divine Human is here meant by David, the anointed of Jehovah.

[21] In Jeremiah:

"They pursued us upon the mountains, they laid wait for us in the wilderness. The breath of our nostrils, the anointed of Jehovah, was taken in their pits, of whom we had said, Under his shadow we shall live among the nations" (Lam. iv. 19, 20).

Here, also, by the anointed of Jehovah is meant the Lord, for the assault on Divine truth by evils and falsities is here treated of, which is signified by, upon the mountains they pursued, and in the wilderness laid wait; the breath of the nostrils denotes heavenly life itself which is from the Lord (n. 9818).

[22] From these things it may now be known, why it was accounted sacrilege to injure the anointed of Jehovah, as is also plain from the Word. Thus, in the first book of Samuel:

David said, "Jehovah forbid that I should do this word unto my Lord, the anointed of Jehovah, and that I should put forth my hand against him, because he is the anointed of Jehovah" (xxiv. 6, 10).

So again:

"David said to Abishai, Destroy him not: for who can stretch forth his hand against the anointed of Jehovah, and be guiltless?" (xxvi. 9).

In the second book of Samuel:

David said unto him, who said that he had slain Saul, "Thy blood be upon thy head; for thou hast said, I have slain the anointed of Jehovah" (i. 16).

And in another place:

"Abishai said, Shall not Shimei be put to death for this, that he cursed the anointed of Jehovah?" (xix. 21).

(That Shimei was therefore slain, by command of Solomon., may be seen in 1 Kings ii. 36, to the end.)

[23] (vii) That it was customary to anoint themselves and others with oil, to testify gladness of mind and goodwill, is clear from the following passages. In Amos:

"Who drink out of bowls of wine, and anoint themselves with the first-fruits of the oils, but they are not grieved for the breach of Joseph" (vi. 6).

In Micah:

"Thou shalt tread the olive, but thou shalt not anoint thee with oil" (vi. 15), "for thou wilt not be glad."

In Moses:

"Thou shalt have olive trees throughout all thy border, but thou shalt not anoint thee with the oil" (Deut. xxviii. 40).

Similarly in Isaiah:

"To give them a head-dress instead of ashes, the oil of joy instead of mourning" (lxi. 3).

In David:

"Thy God hath anointed thee with the oil of gladness above thy fellows" (Ps. xlv. 7).

In the same:

"My horn shalt thou exalt like the horn of a unicorn: I shall grow old in fresh oil" (Ps. xcii. 10).

In the same:

"Wine maketh glad the heart of man, to make merry the faces with oil" (Ps. civ. 15).

In Luke:

Jesus said to Simon, "I entered into thine house, and my head with oil thou didst not anoint; but this woman hath anointed my feet with ointment" (vii. 44, 46).

In Matthew:

"But thou, when thou fastest, anoint thine head, and wash thy face, that ye may not appear unto men to fast" (vi. 17).

[24] To fast signifies to mourn, because in mourning they fasted, and desisted from the expression of gladness, therefore they were then not in the habit of anointing themselves with oil; as in Daniel:

"I Daniel was mourning three weeks. I ate not the bread of desires, neither came flesh nor wine in my mouth, neither was I anointed with anointing, until three weeks of days were fulfilled" (x. 2, 3).

From these passages it is plain that it was a customary thing to anoint themselves and others with oil; not with

the oil of holiness, with which the priests, the kings, the altar and tabernacle were anointed, but with common oil, because this oil signified gladness and satisfaction, which is of the love of good; whereas the oil of holiness signified the Divine good; concerning which it is said:

"Upon man's flesh shall it not be poured, and in quality thereof ye shall not make any like it: it shall be holy unto you. He who shall prepare any like it, or who shall put, any of it upon a stranger, shall be cut off from his people" (Exod. xxx. 32, 33, 38).

[25] (viii) That hence it is evident that oil in the Word signifies good; the oil of holiness, which was prepared for anointing those things that were used in the worship of the church [signifying] the Divine good of the Divine love, and oil in general, good and its delight, is evident also from other passages in the Word where oil is mentioned, as from the following.

[26] In David:

"Behold how good and how pleasant it is for brethren to dwell together! It is like the good oil upon Aaron's head, that descendeth upon the beard, even Aaron's beard; which descendeth upon the collar (os) of his garments; as the dew of Hermon that descendeth upon the mountains of Zion: there Jehovah hath commanded the blessing of life even to eternity" (Ps. cxxxiii. 1-3).

No one can know what these words signify, unless he knows also what brethren signify, what the oil upon the head of Aaron, his beard, and the collar of his garments, and further what the dew of Hermon, and the mountains of Zion. By brethren are here signified good and truth, for these are called brethren in the Word; therefore, by, "Behold, how good and how pleasant it is for brethren to dwell together," is signified that all heavenly good and delight are in the conjunction of good and truth, because all heavenly good and pleasure is from the conjunction of good and truth: by the oil upon the head "that descendeth upon the beard, even Aaron's beard, that descendeth upon the collar of his garments," is signified that thence are all the good and delight of heaven, from inmost to ultimates. For by the head is signified the inmost, by the beard the ultimate; by descending upon the collar of his garments are signified the influx and conjunction of celestial good and spiritual good. (That in the Word good and truth are called brethren, may be seen, n. 367, 3160, 9806; that the head signifies what is inmost, n. 4938, 4939, 9656, 9913, 9914; the beard, what is ultimate, n. 9960; the collar

of the garments, the influx and conjunction of celestial and spiritual good, consequently, of good and truth, n. 9913, 9914. And this is said of Aaron, because by him was represented the Lord as to Divine good, for all good and all conjunction of good and truth are from Him (n. 9806, 9946, 10,017). By the dew of Hermon is signified Divine truth, and by the mountains of Zion is signified Divine good; hence by, "as the dew of Hermon that descendeth upon the mountains of Zion," is signified the conjunction of truth and good, which is there treated of; and because angels and men possess all spiritual life from that conjunction, it is also said, there Jehovah hath commanded the blessing of life to eternity. (That dew signifies Divine truth, may be seen, n. 3579, 8455; that mountains signify Divine good, and whence this is, n. 795, 4210, 6435, 8327, 8758, 10,438, 10,608; and that Zion signifies the church where the good of love is, n. 2362, 9055 at the end.) Hence it is plain what is the nature of the Word in its spiritual sense, although it sounds thus in the letter.

[27] In Ezekiel:

"I entered into a covenant with thee, that thou mightest be mine. And I washed thee with waters, yea, I washed away thy bloods from upon thee, and I anointed thee with oil. And I clothed thee also with needle work, and shod thee with badgers' skins, and I girded thee about with fine linen, and covered thee with silk. Thou didst eat fine flour, honey, and oil, whence thou art become exceeding beautiful, and hast prospered even to a kingdom" (xvi. 8-10, 13).

These things are said of Jerusalem, by which is signified the church, therefore the particulars of these signify spiritual things pertaining to the church. That these expressions are not used of the inhabitants of Jerusalem, namely, that Jehovah washed them with waters, washed away their bloods, clothed them with needle work, and shod them with badgers' skins, is evident. But by washing with waters is signified to reform and purify by truths; by washing away bloods is signified to remove the falsities of evil; by anointing with oil is signified to endow with the good of love; by clothing with needle work, and shoeing with badgers' skins, is signified to instruct in the knowledges of truth and good from the sense of the letter or ultimate sense of the Word; by eating fine flour, honey, and oil, is signified to appropriate truth and good; by thence becoming beautiful, is signified to become intelligent; and by prospering even to a kingdom, is signified that they became a church, a kingdom denoting the church.

[28] In Jeremiah:

"Jehovah hath redeemed Jacob, therefore they shall come and sing in the height of Zion, and shall flow together unto the goodness of Jehovah; to the wheat, and to the new wine, and to the oil, and to the sons of the flock and of the herd; and their soul shall become as a watered garden" (xxxix. 11, 12).

By new wine and oil are signified truth and good; what the other expressions signify may be seen just above, n. 374.

[29] In Joel:

Be glad, ye sons of Zion, and rejoice in Jehovah your God: for he hath given you the seasonable rain in justice, so that your floors are full of pure corn, the presses overflow with new wine and oil" (li. 23, 24).

Here also by new wine and oil are signified the truth and good of the church, the sons of Zion, to whom these things are said, signifying those who are of the church; by the seasonable rain in justice, is signified Divine truth flowing into good, whence are conjunction, fructification, and multiplication of them; and by the floors full of pure corn is signified fulness thence.

[30] In the same:

"The field is wasted, the land mourned; for the corn is wasted, the new wine is dried up, the oil languisheth" (i. 10).

By these words is signified that all things of the church which, in general, have reference to the good of love, and the truth of faith, are devastated. The field, and also the land, denote the church; field, the church from the reception of truth, and the land, the church from the perception of good; corn denotes every thing thereof; the new wine denotes the truth, and oil the good.

[31] In Isaiah:

"I will sing to my beloved a song of my friend; my beloved had a vineyard in the horn of a son of oil, which he fenced, and gathered out the stones thereof, and planted it with a noble vine; and he looked that it should bring forth grapes, and it brought forth wild grapes" (v. 1, 2).

By the vineyard which belonged to the beloved in the horn of a son of oil, is signified the spiritual church, which possessed truths from the good of love, and thus most excellent; for a vineyard signifies the spiritual

church, or the church which is in truths from good; its consecration is meant by the horn of oil, for inaugurations were performed by oil out of a horn; and a son of oil denotes truth from good. By the beloved is meant the Lord, because He establishes the churches, of whom, therefore, it is said, "which he fenced, and gathered out the stones, and planted with a noble vine," a noble vine denoting spiritual truth from a celestial [origin], or truth from the good of love; by the grapes which he looked that it should bring forth, are signified the goods of charity, which are goods of life; and by the wild grapes which it brought forth, are signified evils opposed to the goods of charity, or evils of life.

[32] In Hosea:

"In that day, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the new wine, and the oil; and they shall hear Israel. And I will sow her unto me in the earth" (ii. 21-23).

These things are said concerning a new church to be established by the Lord; and by hearing are meant to obey and to receive; following and succeeding in order, obedience and reception are thus described. That the heavens should receive from the Lord, is meant by, I will hear the heavens; that the church should receive from the heavens, thus from the Lord through the heavens, is meant by, the heavens shall hear the earth; the reception of good and truth by the church, is meant by, the earth shall hear the corn, and the new wine, and the oil; the new wine denoting truth, and the oil denoting good; and that those of the church, with whom there are good and truth, should thence receive, is meant by, they shall hear Israel. That the earth is not meant, nor its corn, new wine, and oil, but the church with its goods and truths, is clear, for it is said, "I will sow Israel unto me in the earth."

[33] In Isaiah:

"I will give in the wilderness the cedar of shittah, and the myrtle, and the oil-tree; I will set in the solitary place the fir, the pine, and the box" (xli. 19).

These things are said concerning the establishment by the Lord of the church amongst the Gentiles; and by the wilderness and by the solitary place is signified where there was before no good, because no truth; by the cedar of shittah, the myrtle, and the oil-tree, is signified spiritual and celestial good; and by the fir, the pine, and the box, are signified the good and truth thence in the Natural; for by every tree in the Word is signified something

of the good and truth of the church; and the cedar of shittah, the myrtle, and the oil-tree, signify such things of the church as are in the spiritual or internal man; and the fir, the pine, and the box, such things of the church as are in the natural or external man.

[34] In David:

"[Jehovah is] my shepherd: I shall not want. He will make me to lie down in pastures of tender grass, he will lead me to waters of rests. Thou shalt prepare a table before me in the presence of mine enemies: my head shalt thou make fat with oil; my cup runneth over" (Ps. xxiii. 1, 2, 5).

By these words, in the internal sense, is meant, that he who trusts in the Lord is led into all the goods and truths of heaven, and abounds in the delights thereof. By my shepherd is meant the Lord; by pastures of tender grass are signified the knowledges of truth and good; by waters of rests are signified the truths of heaven thence; by a table is signified spiritual nourishment; by making fat the head with oil is signified wisdom which is from good; by my cup runneth over is signified intelligence which is from truths, the cup signifying the same as the wine. They are called pastures of tender grass and waters of rests as if they were comparisons, because the Lord is called a shepherd, and the flock is led of the shepherd into green pastures and to limpid waters, but yet they are correspondences.

[35] In Ezekiel:

"Judah and the land of Israel were thy traders in the wheats of Minnith and Pannag, and in honey, oil, and balsam" (xxvii. 17).

This is said of Tyre, by which is signified the church as to the knowledges of truth and good; and so by Tyre are signified the knowledges of the truth and good of the church; and by Judah and the land of Israel, who were her traders, is signified the church, - by Judah the church as to good, and the land of Israel the church as to truths from good; and by trading is signified to procure to themselves, and to communicate to others. By the wheats of Minnith and Pannag are signified goods and truths in general; and by honey, oil, and balsam, specific goods and truths, - by honey and oil, goods; and by balsam, truths which are grateful from good, for all truths which are from good, are perceived in heaven as fragrant, and consequently grateful. This also was the reason why the oil of anointing was prepared of various fragrant things (concerning which see Exod. xxx. 22-33); as also the oil for

the lamps (concerning which see Exod. xxvii. 20, 21).

[36] In Moses:

Jehovah "fed him with the produce of the fields, he made him to suck honey out of the rock, and oil out of the stone of the rock" (Deut. xxxii. 12, 13).

These things are said of the ancient church. To suck oil out of the stone of the rock means to be imbued with good by the truths of faith, honey denoting natural good and delight-, oil denoting spiritual good and delight; and rock and the stone of the rock denoting the truth of faith from the Lord. If spiritual things were not meant by these words, what could be meant by sucking honey out of the rock, and oil out of the stone of the rock?

[37] In Habakkuk:

"The fig-tree shall not blossom, neither shall there be produce from the vines; the olive shall beguile the labour, and the fields shall yield no meat" (iii. 17).

In this passage neither the fig-tree, nor the vine, nor the olive, nor fields, are meant, but heavenly things to which they correspond. The fig-tree corresponds to, and, therefore, signifies, natural good; the vine corresponds to spiritual good, which in its essence is truth; the olive, as the fruit from which the oil is, corresponds to the good of love in act; and fields correspond to all things of the church; produce and meats thence signify all things pertaining to spiritual nourishment; hence it is evident what those things signify in order.

[38] In Hosea:

"Ephraim feedeth on wind, they make a covenant with Assyria, and oil is carried down into Egypt" (xii. 1).

These words are not at all understood, unless it is known what Ephraim, Assyria, and Egypt signify. Man's intellectual proprium is here described, which, by reasonings from scientifics, perverts and adulterates the goods of the church. Ephraim denotes the Intellectual; Assyria, reasoning; and Egypt, the Scientific hence, to carry down oil into Egypt, is to pervert the goods of the church by reasonings from scientifics.

[39] In Zechariah:

"I beheld a candlestick of gold; two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. These are the two sons of oil that stand near the Lord of the whole earth" (iv. 1-3, 11, 14).

The two olive trees, and the two sons of oil, denote the good of love to the Lord, and the good of charity

towards the neighbour; the latter upon His left hand, the former upon His right.

[40] Similarly in the Apocalypse:

"The two witnesses shall prophesy a thousand two hundred and three score days. These are the two olive trees, and the two candlesticks standing before the God of the earth" (xi. 3, 4).

The two olive trees and the two candlesticks denote the same goods, which, because they are from the Lord, are called the two witnesses; but more will be said concerning these in the explanation of them.

[41] Because oil signified the good of love to the Lord, and the good of charity towards the neighbour, therefore The Lord likened the kingdom of the heavens to ten virgins, of whom five had oil in their lamps, and five had not: wherefore the latter were called foolish, and the former wise (Matt. xxv. 1-11).

By the ten virgins are signified all who belong to the church; and by five are signified some, or a part of them, for these are Signified by the numbers ten and five in the Word. And by a virgin, or daughter, is signified the church; by oil are signified the good of love to the Lord, and the good of charity towards the neighbour; and by lamps are signified the truths, which are called truths of faith: hence it is evident what is meant by these words in the spiritual sense, namely, those who know truths from the Word, or from the doctrine of the church, and are not in the good of love and charity, that is, do not live according to them. They are the virgins who have no oil in their lamps, and who, therefore, are not admitted into heaven; but those who are in the good of love and of charity, and thence in truths from the Word, or from the doctrine of the church, are the virgins who have oil in their lamps, and are received into heaven. Hence it is clear why the latter are called prudent virgins, but the former foolish.

[42] Because oil signified the good of love and charity, and wine signified truth, therefore

The Lord says of the Samaritan, who, as he journeyed, saw on the way a man wounded by thieves, that he poured oil and wine into his wounds, and afterwards set him on his own beast, and brought him to an inn, and said that they should take care of him (Luke x. 30-37).

These things, in the spiritual sense, are thus perceived: by the Samaritan are meant the Gentiles who were in the good of charity towards the neighbour; by the man wounded by thieves are meant those who are infested by infernals, for they are thieves, because they injure and destroy man's spiritual life; by the oil and wine, which he

poured into his wounds, are meant things spiritual, which heal man; by oil good, and by wine truth; by his setting him on his own beast, is signified his doing this according to his intelligence, so far as he was able, for a horse signifies the Intellectual, in like manner a beast of burden; his bringing him to an inn, and saying that they should take care of him, signifies, to those who are instructed in the doctrine of the church from the Word, and who are better able to heal him than he is who is still in ignorance: thus are these words understood in heaven, from which it is also evident that the Lord, when He was in the world, spake by pure correspondences, thus for the world and for heaven at the same time.

[43] Because oil signified the good of love and charity, and those are healed thereby who are spiritually sick, therefore it is said of the Lord's disciples,

"That they anointed many with oil, and healed them" (Mark vi. 13).

What besides is signified by the oil prepared for the lamps, and what by the oil prepared for anointings, may be seen in the Arcana Coelestia (n. 9778-9789; and n. 10,250-10,288), where they are explained. From these considerations it may now be seen, that by oil are signified celestial good and spiritual good, or the good of love to the Lord, and the good of charity towards the neighbour; by the oil of anointing, the good of love to the Lord from the Lord, and by the oil for the lamps, the good of charity from the Lord towards the neighbour. [THIS QUOTE ENDS HERE]

The development of the theme that Marijuana or Dagga and now the Holy oil of Moses as the tree of the knowledge of good and evil is without foundation in RR: "We begin to believe the prophesy of the serpent: 'Your eyes will be opened, and you will be like God, knowing good and evil.' As we have seen in the journal entry about the young Africans who smoked Dagga, this delusive state begins with it an inflated sense of our own abilities and powers of perception. We begin to believe that the origin of goodness, wisdom, and even Life Itself, is within ourselves, or at least in the leaves of a plant. Having eaten of this forbidden fruit, we begin to believe that we are gods."

The identification of the tree of knowledge in RR is not attributed to the Sacred Scriptures of any of the worlds' religions, nor an open vision, a dream or even the voice of God. We do know that Marijuana or Dagga

is suppressed. From the Doctrine of Divine Truth and the further references in this Doctrine of Genuine Truth we know that the Holy oil of Moses is also suppressed. Upon what basis both Dagga and the Holy oil of Moses became “this forbidden fruit”; the reader of RR is not informed. The federal courts ruled 1968 in Timothy Leary v. United States of America that the Marijuana Tax Act is unconstitutional. Since that time, that oppression is operational under exegesis of a United Nations treaty regulating controlled substances that defines hemp as a Schedule 1 narcotic with opium and heroin. As an interesting mental exercise consider that 87% of the worlds opium and heroin flows through US Army checkpoints from Afghanistan. Repeated inquiries as to why the General Church of the New Jerusalem does not conform to order and practice the use of the Holy oil of Moses have only been met with silence. From this public knowledge, we can determine that this revelation regarding the ‘forbidden fruit’ is from no other source than the authors’ own proprium.

True Christian Religion

74. The third experience. I saw in the distance a number of people assembled with hats on their heads. Some had silk bands on their hats, to show they were clergymen; others, who were laymen, had the brims of their hats decorated with golden bands. All of them were educated and learned people. I also saw some people wearing caps, and they were uneducated. On approaching I heard them talking among themselves about unlimited Divine power, saying that if it operated according to some laws of order which had been passed, it would not be unlimited, but limited, and so power, but not omnipotence. 'But anyone can see,' they said, 'that no kind of compulsion could force omnipotence to act in one way and not another. To be sure, when we think about omnipotence and at the same time about laws of order which it is compelled to observe, our preconceived notions about omnipotence collapse, like arms leaning on a broken stick.'

[2] Seeing me standing nearby some of them hastened up and said with some vehemence: 'Are you the man who has encumbered God with laws like fetters? What a presumptuous thing to do! By doing this you have shattered our faith, which is the basis of our salvation, in the midst of which we set the righteousness of the Redeemer, above it the omnipotence of God the Father, and we attach as an appendage the working of the Holy Spirit, which is effective while man is totally impotent in spiritual matters; all man needs to do is to proclaim the

completeness of justification, which by Divine omnipotence is present in that faith. But I have been told that you see an empty void in that faith, because it contains nothing of Divine order on man's part.'

On hearing this I broke silence and said in a loud voice: **'Learn the laws of Divine order, and then open up your faith; you will see a vast desert and in it the long, sinuous Leviathan surrounded by nets so knotted that they could never be disentangled. But do what we read Alexander did on seeing the Gordian knot; he drew his sword and cut it in two, so severing its contortions, threw it on the ground and trampled its strands under his heel.'**

[3] This speech made the assembly bite their tongues, for they wanted to sharpen them to make a cutting reply; but they did not dare, because they saw heaven lying open above me, and heard a voice from there: **'Restrain yourselves and listen first to what order is, the laws of which Almighty God follows in His actions. God', the voice said, 'created the universe from Himself in His capacity as Order, by order and to be subject to order. Likewise He created man, in whom He established the laws of his own order to make him an image and likeness of God. These are briefly, that he should believe in God and love the neighbour; so far as he applies his natural powers to performing those two actions, so far does he make himself a receiver of Divine omnipotence, and so far does God link Himself to him, and him to God. His faith thus becomes a living and saving faith, and his actions become charity, which also is living and saving. But it should be known that God is constantly present, continually striving and acting on the person, and touching his free will but never forcing it. For if God were to force a person's free will, his dwelling in God would be destroyed, and he would be left only with God's dwelling in him. This is something which all enjoy on earth as much as in heaven, and so do those in hell. For this is the source of their ability, will and understanding. The reciprocal dwelling of a person in God only occurs with those who live in accordance with the laws of order enacted in the Word; and these people become images and likenesses of Him, paradise is given them to possess, and the fruit of the tree of life to eat. The rest gather around the tree of knowledge of good and evil, talk with the serpent there, and eat of its fruit. But after this they are banished from paradise. Yet God does not abandon them; it is they who abandon God.'**

[4] The people who wore hats understood and approved of this. But those who wore caps objected, saying: 'By this surely omnipotence is limited, and limited omnipotence is a contradiction in terms.' 'It is no contradiction,' I

replied, 'to act omnipotently in accordance with the laws of righteousness with judgment, or according to the laws engraved upon love by wisdom. But it is a contradiction to say that God can act contrary to the laws of His own righteousness and love, for that would be to lack judgment and wisdom. It is that sort of contradiction your faith involves, if you believe that God can simply by grace justify the unrighteous, and mark him out by all the gifts of salvation and rewards of life. But I will tell you in a few words what God's omnipotence is. God by His omnipotence created the universe, and at the same time implanted order in every part of it. God also by His omnipotence preserves the universe and maintains order there with its laws for ever, **and when anything slips out of order, brings it back and restores it.** Moreover, God by His omnipotence established the church and in the Word revealed the laws of its order; and when it fell away from order, He restored it, and when its fall was complete, came down Himself into the world, and by assuming human form put on omnipotence and re-established it.

[5] 'God by His omnipotence and also omniscience examines everyone after death, and prepares the righteous or sheep for their places in heaven, to build up heaven from them; and prepares the unrighteous or goats for their places in hell, and builds up hell from them. Both heaven and hell He arranges into communities and assemblies in accordance with all the varieties in their love; there are as many of these in heaven as there are stars in the sky we see in the world. He links the communities in heaven into a unit, so that in His sight they are like one person, and likewise the assemblies in hell, so that they are like one devil. He separates one party from the other by an abyss, so that hell can offer no violence to heaven, nor can heaven torment hell. For those who are in hell suffer torment to the extent that they feel the influence of heaven. If God from His omnipotence were not doing all this at every moment, such savagery would overcome human beings that they could no longer be restrained by any laws of order, and thus the human race would be destroyed. These and similar things would happen, if God were not order, and omnipotent in order.' On hearing this those who wore hats went away with their hats under their arms, praising God. (For in that world intelligent people wear hats.) But those who wore caps did not, because they are bald; and baldness is a sign of stupidity. These went off to the left, the others to the right.

Apocalypse Explained

725. "A son, a male" signifies the doctrine of truth for the church which is called "the New Jerusalem," because "son" signifies truth (as has been shown just above), and "a son, a male" signifies the truth of doctrine from the Word, consequently the doctrine of genuine truth which is for the church. It means the doctrine for the church, which is called the New Jerusalem, because "the woman that brought forth a son, a male" means that church (as has also been shown above). The doctrine of truth which is for the church is also signified by "male" in the following passages. In Moses: God created man into His image, into the image of God created He him. Male and female created He them (Gen. 1:27). Male and female created He them, and blessed them, and called their name Man, in the day when they were created (Gen. 5:2). What is involved in the things that are related in the first chapters of Genesis respecting the creation of heaven and earth, paradise, and eating from the tree of knowledge, no one can know except from the spiritual sense, for these historical things are made-up historicals, and yet they are holy, because every least particular is inwardly or in its bosom spiritual.

[11] In Malachi: Cursed be the defrauder in whose flock is a male and he voweth and sacrificeth to the Lord a corrupted thing (Mal. 1:14). "A male in the flock" signifies the genuine truth of doctrine from the Word; "a corrupted thing" signifies what is falsified; and "to vow and sacrifice" signifies to worship, thus from things falsified when truth is known; that this worship being fraudulent is infernal is signified by "cursed be the defrauder." From what has now been shown from the Word respecting the signification of "male" and of "sons," it can be seen that "the son, a male that was brought forth by the woman arrayed with the sun, and upon whose head was a crown of twelve stars," signifies the doctrine of truth, thus the doctrine of love and charity for the church which is called the New Jerusalem. [THIS QUOTE ENDS HERE]

In Matthew quoted on the back cover and close by the lips and expression upon the face of the authors is, "If you want to enter into life, keep the commandments." It is the central focus in the caption and the premise upon which RR is founded. This proudly proclaimed spurious use of scripture falsifies the Word and is quoted of the General Church of the New Jerusalem's website. The writer will now point out to the editor and all involved how deeply disturbing this use is. Three of the Gospels, Matthew, Mark and Luke narrate this discourse between the Lord and the rich man. In Matthew the rich man comes to Him and acknowledges the

Teacher. In Mark the rich man comes running and kneels before Him and acknowledges the Good Teacher. In Luke the rich man bluntly asked Him, “Good teacher, having done what, shall I inherit eternal life?”

In Matthew the rich man is told by Him, “And he said to him, What askest thou me concerning goodness? One is good. But if thou wouldest enter into life, keep the commandments. He says to Him, Which?” The depth of this mystery cannot be recognized until it is acknowledged that when the Lord answered the rich man he did not state the First and Second Commandment that is here documented:

In Deuteronomy: And God spoke all these words, saying, I am Jehovah thy God, who have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make thyself any graven image, or any form of what is in the heavens above, or what is in the earth beneath, or what is in the waters under the earth: thou shalt not bow down thyself to them, nor serve them; for I, Jehovah thy God, am a jealous God, visiting the iniquity of the fathers upon the sons to the third and to the fourth [generation] of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments. Thou shalt not idly utter the name of Jehovah thy God; for Jehovah will not hold him guiltless that idly uttereth his name. Remember the sabbath day to hallow it. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of Jehovah thy God: thou shalt not do any work, thou, nor thy son, nor thy daughter, thy bondman, nor thy handmaid, nor thy cattle, nor thy stranger that is within thy gates. For in six days Jehovah made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day; therefore Jehovah blessed the sabbath day, and hallowed it. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day. 5: 5-15 [THIS QUOTE ENDS HERE]

The First and Second Commandment is not named to the “rich man”. This should be clear to those who understand the Heavenly Doctrine. Jesus the Anointed is Jehovah and the “rich man” that acknowledged Him represents the authority of the cleric with the Word. In reply the “rich man” states that all of the commandments have been kept because it is understood. The cleric that acknowledges the Lord and has the Word knows to keep

the First Commandment. The Second Commandment refers to the keeping Sabbath day holy. This is not referred to either in this discourse because that is also the “rich man” office of clergy day. Without the Sabbath day, the “rich man” would not have an office. The reply here is instructive, “The young man says to him, All these have I kept; what lack I yet? Jesus said to him, If thou wouldest be perfect, go, sell what thou hast and give to [the] poor, and thou shalt have treasure in heaven; and come, follow me. But the young man, having heard the word, went away grieved, for he had large possessions. And Jesus said to his disciples, Verily I say unto you, A rich man shall with difficulty enter into the kingdom of the heavens; and again I say unto you, It is easier for a camel to enter a needle's eye than a rich man into the kingdom of God.”

The reply here to the ruler signifies that the world or the love of the world and thereby self has an enormous hold over the “rich man”. In order to become perfected the Lord instructs the “rich man”. When confronted with the choice between the love of the world and self or love to the Lord and thereby the neighbor the “rich man” turns from Him. Earlier in Luke, this turning away by the cleric from the Lord and looking to the world is made clear in this address to the Pharisees:

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and

was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Luke 16: 11-31 [THIS QUOTE ENDS HERE]

In response to this development after the “rich man” leaves, Jesus said to his disciples, “Verily I say unto you, a rich man shall with difficulty enter into the kingdom of the heavens; and again I say unto you, it is easier for a camel to enter a needle's eye than a rich man into the kingdom of God.” And this draws a shocked response from the disciples characterized as ‘exceedingly astonished’ they say in these three Gospels, “Who then can be saved?” It is at this point that we will pause to consider how deeply disturbing this question is now.

RR teaches to keep the commandments if one wants to enter life. This comfortingly assures the “rich man” who turns from the Lord to the world that they too will enter into the kingdom of heaven. However, the Word and Moses teach that we are to look to the Lord as our Redeemer. The Heavenly Doctrines teach according to the Word, that man and his proprium is evil and not capable of obedience and that we must have the Redeemer bring us up out of our evil. The Lord will raise us up out our evil and the love of the world when we look to Him. In opposition to the Lord, RR joins with the world and teaches that the “rich man” can ‘Rise Above It’ to Heaven upon his own initiative. "As I read through *Rise Above It*, and met with a study group working with it, I was struck with its ecumenical appeal and its multi-layered approach. It gave me new spiritual

insights into this most basic set of religious principles, and I saw how the Ten Commandments had application to facets of my daily life that I had not realized before.”—Tom Andrews, Professor of Law, University of Washington School of Law, Seattle

In Matthew, But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. 22: 34-40

RR is boldly antithetical to the Word and the Writings and accepted by the ‘virtual priests’ of the General Church of the New Jerusalem. They too appear to be the ‘rich man’ who turned from following the Lord by their denial of His Word. One of the authors is an honored member of that guild and is given the position of Chaplain and paid a stipend as a reward. The editor is a clan member and cleric of this religion and finds no problem with these proprium fed delusions. The pastor of the Bryn Athyn Church Jeremy Simons calls it, “A good book.” The question now becomes why? And the answer can only be that RR is the hidden doctrine of this church that believes, “the Lord did not speak to Moses.” RR defines spurious falsity by giving form to a concealed belief system. This Arcana Bryn Athyn is polar opposite to truth of doctrine. The Arcana Bryn Athyn formed in RR is proclaimed on their site <http://www.newchurch.org/resources/vineyard/2005july/readings/> and sold in the Bryn Athyn’s Church bookstore.

Apocalypse Explained

652. And their bodies [are] upon the street of the great city. That this signifies their extinction by evils and falsities of doctrine, is evident from the signification of bodies, as denoting that the good of love and the

truth of doctrine, signified by the two witnesses, were extinguished; for to be killed signifies to be extinguished, in this case spiritually, because with those who have altogether destroyed those things in themselves. Similarly it is said concerning the Lord that He is slain and dead, which signifies that the Divine proceeding from Him, which is the Divine Good and Divine Truth, is rejected; thus the Lord, with those by whom it is rejected, is slain and dead, as may be seen above (n. 83); and from the signification of the street of the great city, as denoting the truth and good of doctrine, and, in the opposite sense, the falsity and evil of doctrine. For by street is signified, in a good sense, truth leading and, in the opposite sense, falsity leading, of which we shall speak presently, and by city is signified doctrine, concerning which see above (n. 223). It is said "the great city," because great is said of good, and, in the evil; and many is said of truth, and, in the opposite sense, of falsity, as may the opposite sense be seen above (n. 223, [336], 337). From these things it is now evident that by the bodies of the two witnesses upon the street of the great city is signified the extinction of the good of love and of charity, and of the truth of doctrine and of faith, by falsities and evils of doctrine. Because evils and falsities of doctrine are signified, these words follow, "which great city is spiritually called Sodom and Egypt," and by Sodom are signified evils of the love, and by Egypt falsities thence, each of these pertaining to doctrine, which destroy the church at its end, concerning which we shall speak further in the articles that follow.

From the Science of Exposition as drawn from the Writings of the New Church; William Frederic Pendleton, the Academy of the New Church; Bryn Athyn, Pennsylvania 1915 on the Doctrine of Genuine Truth

Page 406, 407. Doctrine is teaching, and Divine Doctrine is Divine teaching. It is the Lord teaching the truth concerning Himself and the way to Him. Hence we read that "inasmuch as the Lord is the Word, He is also doctrine," (Arcana Coelestia 2533, 2859); and that "the Lord is doctrine itself, for the all of doctrine proceeds from Him, and the all of doctrine treats of Him, (Arcana Coelestia 5321); also that "the Lord is doctrine itself and therefore in the Word He is called the Word, the Truth, the Light, the Way, the Door." (Arcana Coelestia 2516, 2531, 3364, 3393).

Since the Word is that which is given to teach men and lead them in the way to heaven, and thus to the Lord, the Word also is doctrine; for, as we read, "Divine Doctrine is Divine Truth, and Divine Truth is all the

Word of the Lord. Divine Doctrine itself is the Word in the supreme sense, which treats of the Lord alone; and from this, Divine Doctrine is the Word in the internal sense, which treats of the Lord's kingdom in the heavens and on earth. Divine Doctrine is also the Word in the internal sense, which treats of the things that are in the world and upon earth. And whereas the literal sense contains within it the internal sense altogether corresponds thereto by means of representatives and significatives, therefore also the doctrine therefrom is Divine." (Arcana Coelestia 3712).

That the internal sense is doctrine we are taught further in the following passages: "The internal sense is doctrine itself." (Arcana Coelestia 9380). "The internal sense of the Word contains the genuine doctrine of the church." (Arcana Coelestia 9424). The doctrine which should be for a lamp is what the internal sense teaches, thus it is the internal sense itself." (Arcana Coelestia 10400). "The true doctrine of the church is what is here called the internal sense." (Arcana Coelestia 9025). "The doctrine of faith of the church is the doctrine of the internal sense." (Arcana Coelestia 9030). The doctrine of [of the New Church] is from heaven, being from the spiritual sense of the Word, which is the same as the doctrine that is in heaven." (Heavenly Doctrine 7). It is also said, as in number 3712 quoted above, that "by doctrine is meant the Word as it is in its literal sense." (Arcana Coelestia 7089).

It is clear therefore that the term doctrine is used in more than one sense in the Writings, but we are here interested in the doctrine, which is called the doctrine of genuine truth, because it is this doctrine that is specifically meant when it is said that the Word is not understood without doctrine (Arcana Coelestia 10582. Sacred Scriptures 50, 51, 52. White Horse 8. Apocalypse Revealed 320. Apocalypse Explained 356). It is also said of this doctrine that it is to be drawn from the literal sense of the Word (Arcana Coelestia 3447, 3464, 10763. Sacred Scripture 53-56, 59. True Christian Religion 231-233); also that by the genuine truths of the literal sense of the Word which are at the same time general truths, there is introduction to the internal sense. (See the numbers cited in the second chapter of this work).

It seems appropriate to say a word here as to the necessity of doctrine. That doctrine does indeed have a most essential place in the church is apparent from what has been said and quoted above from the Writings, but

there is still further teaching on this subject – teaching that directly asserts the use and necessity of doctrine, as for instance this: “That without doctrine from the Word no one within the church, where the Word is, can become spiritual, may be seen from what has now been said, namely, that without doctrine the Word is not understood, that without doctrine from the Word no one can fight against evils and falsities; for a man becomes spiritual by a life according to Divine truths, which he is ignorant of without doctrine, and by removing evils and falsities, which cannot be done without doctrine, as was said above. Without these two man is not reformed, thus does not become spiritual, but remains natural, and confirms his natural life by the sense of the letter of the Word, which is natural, by wrongly interpreting and applying it.” (Apocalypse Explained 356). Also the following: “Those who read the Word without doctrine are like those who walk in the dark without a lantern.” (Arcana Coelestia 10582). “The Word in the sense of the letter cannot be comprehended without doctrine derived from the Word.” (Arcana Coelestia 10324). “They who read the Word without doctrine, or who do now acquire to themselves doctrine from the Word are in obscurity as to all truth, and their minds are wavering and uncertain, prone to errors and liable to heresies, which they also embrace if inclination or authority favors and their reputation be not endangered. For to them the Word is like a candlestick without a light, and they see many things as it were in the shade, and yet they scarcely see anything; for doctrine alone is the lamp.” (Sacred Scriptures 50, 51, 52).

FIRST, that there are genuine truths in the literal sense of the Word, and that they are the spiritual sense appearing in the letter. “In the literal sense the internal sense is open in many passages, as in the Old Testament where in the Prophets it is said that the Lord would come for the salvation of the human race; that all the law and the prophets are to love God and the neighbor; that to hate is to kill, for he who hates kills every moment; these and many more are of the internal sense in the literal sense.” (Arcana Coelestia 3440). This “internal sense in the literal sense” is what is called the doctrine of genuine truth, and “in it the internal sense is open.” It is indeed the Lord Himself appearing in the letter of His Word and teaching there the truths that lead the way to the internal sense and prepare for introduction to it.

Again: “The sense of the letter here is similar to the internal sense, as is sometimes the case, especially

when it is treating concerning the essentials of faith, which, because they are necessary to salvation, are expressed in the letter such as they are in the internal sense; as this in Moses, ‘Jehovah our God is one Jehovah, and thou shalt love Jehovah thy God from thy whole heart, and from thy whole soul, and from all thy strength; and these words shall be on thy heart,’ (Deuteronomy 6: 4,5,6); besides other passages of a similar kind.” (Arcana Coelestia 2225). This number teaches plainly that the genuine truths of the letter being “similar to the internal sense,” are “the essentials of faith,” and “are necessary to salvation.” Hence they “are expressed in the letter such as they are in the internal sense.” There is thus in the literal sense of the Word not anything that is wanting to salvation.

On this subject we read further: “The doctrine of genuine truth can also be drawn in full from the sense of the letter of the Word, because in this sense the Word is like a man clothed, whose face and hands are bare. All things that concern man’s life and consequently his salvation are bare; but the other things are clothed. In many places also where they are clothed they shine through their clothing, like a face through a thin veil of silk. The truths of the Word also appear and shine through their clothing more and more clearly in proportion as they are multiplied by a love for them, and are ranged in order by this love. But this also is by means of doctrine.” (Sacred Scripture 55, 51. True Christian Religion 215, 229. The Word 10). Thus we are taught that “the doctrine of genuine truth can be drawn in full from the sense of the letter” because in the literal sense the Word is like a man whose face and hands are bare. The bare hands and face represent the genuine truths of the Word, which are “all things that concern man’s life and consequently his salvation....”

SECOND, that because of the universal falsification of the Word in the Christian world, it was necessary that the spiritual sense of the Word should be revealed, and that the Doctrine of Genuine Truth should be at the same time made known. “The reason why the spiritual sense of the Word has been at this day disclosed by the Lord is that the doctrine of genuine truth has now been revealed; and this doctrine and no other is in accord with the spiritual sense of the Word....That for a long time the spiritual sense will not be acknowledged, and that this is entirely owing to those who are in falsities of doctrine, especially concerning the Lord, and who therefore do not admit truths, is meant in Revelation by the beast, and by kings of the earth, who should make war with him

who sat upon the white horse (Revelation 19: 19).” (Sacred Scriptures 25).

It is clear therefore that the genuine truths which are in the literal sense of the Word have now been made known by the Lord, because of the ignorance of men in the Christian world arising from falsification of the Word; an ignorance so dense that no truth, no genuine light concerning the Lord and the way to Him, could be seen in the letter of the Word – with the exception of some faint gleams for those who have lived a life of charity.

That a man will falsify the Word by means of a knowledge of correspondences if he is in false doctrine – the opposite of the doctrine of genuine truth – is taught as follows: “It might be believed that the doctrine of genuine truth could be procured by means of the spiritual sense of the Word which is furnished through a knowledge of correspondences. But doctrine is not procured by means of that sense, it is only lighted up and corroborated. For, as said before (n. 26), no one comes into the spiritual sense of the Word by means of correspondences unless he is first in genuine truths from doctrine. If a man is not first in genuine truths he may falsify the Word by means of some correspondences with which he is acquainted, by connecting them together and interpreting them so as to confirm that which cleaves to his mind from some principle previously received. Moreover the spiritual sense of the Word is not given any one except by the Lord alone, and it is guarded by Him as heaven is guarded, for heaven is in it. It is better therefore for man to study the Word in the sense of the letter; from this alone is doctrine furnished.” (Sacred Scripture 56. True Christian Religion 230. The Word 21). It is thus made clear that men, being in ignorance or in confirmed falsity, cannot draw the doctrine of genuine truth from the spiritual sense of the Word by means of correspondences. Hence the Lord placed the doctrine of genuine truth in the literal sense, and has now revealed its presence there. **“It is better therefore for man to study the Word in the sense of the letter; from this alone is doctrine furnished.”** The doctrine meant here is the doctrine of genuine truth in the letter as distinguished from the spiritual sense.

THIRD, the Doctrine of Genuine Truth, and at the same time the spiritual sense of the Word could not be revealed until the Last Judgment was accomplished. “Genuine truths, of which the spiritual sense of the Word consists, were not revealed by the Lord until after the last judgment was accomplished, and the New

Church, which is meant by the Holy Jerusalem, was about to be established by the Lord. It is foretold by the Lord in Revelation that after the last judgment is accomplished, genuine truths are to be revealed, a new church established, and the spiritual sense of the Word disclosed. That the final judgment is now accomplished is shown in the small work *The Last Judgment*, and *A Continuation Concerning the Last Judgment*; also that this is meant by the heaven and earth which are to pass away, mentioned in Revelation 21: 1. That genuine truths are then to be revealed, is foretold by thee words in the Revelation: ‘He that sat upon the throne said, Behold I make all things new,’ (verse 5, also 19: 17, 18; 21: 18-21; 22: 1, 2).” (Divine Providence 264).

The establishment of the New Church on earth is the one grand result of the last judgment. For this end the doctrine of genuine truth has been given, and by means of that doctrine men are able to enter into the spiritual sense of the Word, which also has been revealed. This could not have been done before, because if it had been revealed previous to the restoration of spiritual liberty to men through the last judgment, profanation would have taken place (*Last Judgment* 73).

We read further: “The reason why these truths relative to the Lord are now for the first time made known publicly, is that it has been foretold in Revelation (21 and 22) that a New Church, in which this doctrine will hold the chief place, is to be instituted by the Lord at the end of the former church....The reason why it has not been previously seen from the Word [that the Lord alone is God’ is that if it had been previously seen it would not have been received, because the last judgment had not been effected. Before that event the power of hell prevailed over the power of heaven, and as man is in the midst between the two, had this doctrine been seen before, it is evident that the devil, which is hell, would have plucked it out of men’s hearts, and would also have profaned it. But this state of power on the part of hell was completely broken by the last judgment, which has now been executed.” (L. 61).

FOURTH, that the spiritual sense of the Word will be given to none but those who are in genuine truths, and who are in illustration from the Lord. It was shown above that the spiritual sense has been disclosed at this day because the doctrine of genuine truth has been revealed (*Sacred Scriptures* 25); that henceforth the spiritual sense of the Word will be imparted solely to him who is in genuine truths from the Lord (*Sacred*

Scripture 26); and that no one can see the spiritual sense except from the doctrine of genuine truth, and when there is some knowledge of correspondences (The Word 21).

Page 430-435. Let us now enter a little more fully into the teaching concerning the necessity of illustration from the Lord in order to understand and receive the spiritual sense of the Word, which the Lord in His second coming has revealed to mankind. The teaching is as follows: “The genuine truth which must be of doctrine appears in the sense of the letter to none but those who are in illustration from the Lord. Illustration is from the Lord alone, and exists with those who love truths because they are truths and who make them of use for life. With others there is no illustration in the Word. The reason why illustration is from the Lord alone is that the Lord is in all things of the Word. The reason why illustration exists with those who love truths because they are truths and who make them of use for life, is that such are in the Lord and the Lord is in them. For the Lord is His own Divine truth, and when this is loved because it is Divine truth – it is loved when it is made of use – the Lord is in it with man. This the Lord teaches in John, ‘**In that day ye shall know that ye are in Me and I in you. He that hath my commandments and doeth them, he it is that loveth Me, and I will love him, and will manifest Myself to him; and I will come unto him, and make My abode with him.**’ (xiv: 20, 21, 23.) And in Matthew, ‘Blessed are the pure in heart, for they shall see God.’ (v: 8.) **These are they who are enlightened when they are reading the Word, and to whom the Word shines and is translucent.**” (Doctrine of the Sacred Scriptures 57. Cf. True Christian Religion 231.)

Not only the spiritual sense, but even the genuine truths which are in the literal sense of the Word, cannot appear to any one so as to be interiorly seen and acknowledged, unless there is a state of illustration from the Lord. For “illustration is from the Lord alone,” and unless the Lord as the only God be acknowledged in heart, the gift of illustration cannot be imparted so as to be received. Those who are in such acknowledgment of the Lord “love truths because they are truths and make them of use for life; with others there is no illustration in the Word.” There is no interior light in their minds, and their thought is not thought from perception but from memory. On this subject see also Arcana Coelestia, number 9424, and elsewhere in the Writings.

A man may be informed thoroughly in genuine truths, but he at the same time may not be in a state of illustration. False doctrine cannot introduce to the interiors of the Word, cannot enlighten, and the man who is in it stands as yet on the outside, and does not see even the gates of the holy city; neither does genuine doctrine introduce unless there be in the mind the interior light of illustration. This interior spiritual state is established in none but those who live the life of repentance, or of shunning evil as sin against God. In such as these there is kindled a spiritual fire in the interiors of the mind, so that when the doctrine of genuine truth is given, the fire smoldering there begins to blaze and burn, in the light of which they are able to see light (Ps. Xxxvi: 9), and they can be led ever more interiorly into the truths of the spiritual sense of the Word. So that if a man be in these two essentials of introduction, the way is open to an ever more increasing understanding of the Word, to a continually progressive entrance into its spiritual sense.

For truth is not truth to a man – is not his however true it may be in itself, until he has a perception of it. Hence the teaching that perception is revelation. (Arcana Coelestia 1786, 2513, 5111, 8694, 8780). The knowledge of truth enters the memory from without, but it goes no further, nor does it enter the mind itself until there is a perception of it, which is immediate revelation from heaven. This explains why it is sometimes said that the doctrine of genuine truth is from the literal sense of the Word, and sometimes that it is a revelation from God out of heaven (Apocalypse Revealed 879. L.? 63. Heavenly Doctrine 1 & 7). It should be remembered that the knowledge of a thing precedes the perception of it. A man cannot perceive what he does not know. Perception in the New Church is to be perception of the truth of doctrine in written revelation.

It was said and shown above that there are genuine truths in the literal sense of the Word, and that they are the spiritual sense of the Word, and that they are the spiritual sense appearing in the letter. Now although the literal sense abounds in such truths, and they exist there as instrumental to spiritual enlightenment and as the means of introduction to the spiritual sense, still they have been so covered and buried in the heaps of false theology, based upon appearances, that they could be seen by no man in the world. Even the simple and well disposed have not been able to sift the true from the false, and thus draw anything of true doctrine from the Word. Hence it became necessary that true doctrine should be revealed by the Lord, and the presence of genuine

truth in the letter of the Word made known by Him, as the means of salvation to men. This could not be done, however, until the last judgment was performed, for until then there could not be any illustration from the Lord (C. L. J. 11, 12). Now it is possible for the understanding to enter into the interiors of the Word by means of the genuine truth of doctrine, and to expound that truth in enlightened discourse to men in the world (True Christian Religion 508).

As has been said, the genuine or pure spiritual truths in the literal sense of the Word are the spiritual sense appearing in the letter. They are the universals of the spiritual sense appearing and taking form in the letter as genuine truths. Some examples of spiritual truths taught in the literal sense are presented in the following doctrines: The Unity of God; His Omnipotence, Omniscience, and Omnipresence; the Divine Love; the Divine Mercy; Creation; Providence; the Advent of the Lord; His Glorification; Redemption by Him; the Last Judgment; His combat with the hells; His temptations; the Conjunction of the Lord with the human race; the Divine Human; the Divine Trinity; the Holy Spirit; the Word; Doctrine; the Second Coming; the Old Church; the New Church; Evangelization; Faith; Charity; Repentance; Regeneration; the Resurrection; the Life after Death; Heaven and Hell. These doctrines will be found expressed in various forms in the literal sense of the Word, and they constitute there what is called in the Writings the doctrine of genuine truth, as distinguished from those things that are mere appearances of truth, and which become spurious by falsification and perversion. Additions may be made to the list, but there is not anything genuine in the literal sense that may not be included under one of the above heads.

In the opening of this chapter we stated that doctrine is teaching, and we called attention to the various senses in which the term doctrine is used in the Writings. The Lord Himself is doctrine because He is the Divine Teacher of men; hence He is called in the Gospels, Master and also Christ. The spiritual sense of the Word as revealed in the Writings is also doctrine or teaching; and it is the teaching of genuine truth, for nothing spurious or erroneous, or false is there; hence we read of the “genuine truths of which the spiritual sense consists.” (Divine Providence 264.) The literal sense is also doctrine, doctrine which is accommodated there to simple minds and to children. But specifically the literal sense is doctrine where the pure truths of the spiritual

sense appear and shine forth in the form of doctrine of genuine truth. In this the minister must be versed if he would enter into the interiors of the Word and expound its spiritual sense to men. This he will be able to do thoroughly and well if he at the same time has some knowledge of correspondences, and is in a state of illustration from the Lord (The Word 21). In such a state the work of the minister will be constructive, and a society which he serves will grow in the understanding of the Word, and the way will be opened to all spiritual intelligence.

The Substance of a SERMON on the Leading Doctrines of the New Jerusalem Church delivered before
the President of the United States and the

Member of Congress at the Capital, in the City of Washington 26th December, 1802

by John Hargrove Minister of the New Jerusalem Church Baltimore

HEARKEN UNTO ME, I ALSO WILL SHEW MINE OPINION Job 32: 10

“Should any of my present respected hearers have come here at this time, under the pleasing expectation of hearing a learned discourse, decked in all the glittering and flowing garments of rhetoric, and delivered with all the studied graces of oratory, and pomp of external eloquence, it may not be amiss for me to premise, that I am under an unavoidable necessity of disappointing them: For, notwithstanding, since my rational powers have bloomed into manhood, I have consumed some midnight oil in endeavoring to light up a good understanding; yet, destined as I have been, in early life, to pursuits of a contracted and very different nature from my present important avocations, my literary attainments were necessarily, and I had almost added unfortunately circumscribed, to very narrow limits.

I am consoled, however, with the reflection, that “the preparation of the heart of man, and the answer of the tongue, is from the Lord;” or, as the author of my text expresses it, that “there is a spirit in man, and the inspiration of the Almighty giveth understanding;” I will therefore speak, that I may be refreshed – I, also, will shew mine opinion. And, forever adored be that gracious Providence, who has cast my lot in this happy land, where every man is permitted to announce his opinion freely and boldly, and, “none to make him afraid”. Opinions, indeed, are but a very small part of religion, if any at all; and yet it cannot be denied that

erroneous opinions too frequently lead their unhappy votaries into bad practices, and fatal consequences. And, as the mere natural man can easily perceive, and readily acknowledge the truth of this observation, as to doctrines of a political nature; so likewise, the illuminated or spiritual Christian may as easily perceive consequences far more dangerous, which may, and too often have resulted from erroneous systems of theology.”

The text continues... “The book of Job, from which our present subject is derived, is, in the opinion of the profound and illuminated herald of the New Jerusalem dispensation, a book of the most ancient church, which existed in Asia long before the Israelite church, and is to be considered as a divine allegory, representing spiritual things by natural, history-wise, agreeably to the prevailing stile of that period, whereby not only those called sacred but even those also called profane writers, used to convey to the minds of their readers the most vivid and impressive lessons of piety and morality. That this was actually the case may be fully proved to every person of moderated reading, inasmuch as we have still extant among us, the writings of these profane authors, (so called) to consult.

This stile, however, of representing sacred and celestial things by the visible things of the world, in process of time became miserably adulterated, and shockingly profaned, insomuch, that what was first intended only to represent certain affections of the human mind, or attributes of the deity, were in following ages held up as different Gods, and through the aid of superstition, honoured with divine worship!

This ancient stile alluded to, the men of the new church are taught to call the science or doctrine of correspondencies, the sacred scriptures will for ever be preserved from that growing contempt to which they would otherwise hereafter be evidently exposed, while the pious and impartial critic will at the same time be enabled to recognize the divine harmony and sanctity of every page, of every line, and of every word.

Then the pious and illuminated Christian will indeed be a king and a priest unto God: He shall view the sacred word as in the light of heaven, and thereby have dominion over all superstitious; fanatical and infidel spirits – he shall not only once a year, (like the high-priest of old) enter into the sanctum sancorum of the word,

and behold Aaron's rod blossoming afresh, and dip his rod into the pot of manna, but be enabled daily to appropriate all the treasures of divine knowledge there concealed, and become truly wise unto salvation.

When the man of the Lord's future church shall read the sacred pages under the illuminating guidance of this science, he will lose sight of individuals, of names, and of places, and obtain a view of the church of God – as to its principles and qualities – its rise and progress – its reformation and consummation.

And descending from generals to particulars, he will also perceive the man of the church; and be favoured with a discovery of the gradual and successive changes of state which he has to pass through in the painful but necessary work of regeneration.

Job, for instance, is then viewed as the church, or the man of the church – his wife, as his own proprium or unregenerated nature, to which we are all too closely wedded, and which, like Eve, is too prone to tempt us to transgress some positive command, or, perhaps, to repine at the Divine Providence over us, and thereby curse God and die to every principle of piety, patience and resignation to the will of God.

Job's three friends also, and their unsuccessful efforts to comfort him in his afflictions, may teach us the weakness and inefficacy of those boasted aids, which are too often fancied sufficient to extricate us from states of deep temptation, to wit: - science, reason, and the literal sense of the scriptures.

Miserable comforters indeed, (as Job said) are all these, until young Elihu, or the spiritual sense of the word begins to speak: This is the orator whose "words are upright, and whose lips utter knowledge clearly."

But was not this Elihu a vain and presumptuous young man? He had already heard the opinion of Job, who was reputed the greatest man in the East; as well as the opinion of each of his learned and hoary friends, and yet it seems he was not convinced by any of them, nor converted to their opinions. No – Methinks I now hear him, not only in the language of my text, saying, I, also, will shew mine opinion; but adding, I am determined to think for myself, and to speak what I think.

Excellent young man! I fear you have too few followers in this day.

We are informed in the context, that this Elihu was the son of Barachel, the Buzite, and of the kindred of Ram. But what instruction in righteousness can it afford us, to know to whom he was related, or by whom begot? For were he only a poor fisher man, or the son of a carpenter, he deserved to be heard with as much attention and respect, as if he wore a mitre, and was dignified with vain titles, provided he uttered sound doctrine that could not be reprov'd. When the interior meaning of his genealogy, however, is unfolded, we shall therein discover a lesson of deep instruction and heavenly wisdom.

The Hebrew root, or meaning of Elihu, signifies a right knowledge of God, and a well grounded confidence in his mercy. His father's name, Barachel, signifies a bowing down before God, and submitting to be taught by him Barachel, however, was a Buzite, which in the same language signifies to be despised, (as is too often the case with such men,) yet he was of the kindred of Ram, which signifies that he had elevated and sublime perceptions.

Now, I presume, the genealogy of Elihu, will appear deeply interesting: If we would obtain a right knowledge of, and confidence in the Lord our God, it seems that it must be preceded by a bowing down before him and submitting to be taught by his Holy Word; and though it is a truth that we are esteemed but Buzites, that is, despised by ignorant or wicked men, yet we are actually, when in this state, of the kindred of Ram, having the most elevated and spiritual perceptions of God, and of his Holy Word."

(The message closes with an exposition of the Writings.)

To continue the Writings state, "Few are aware what their having sinned against God by eating of the tree of knowledge signifies; and they who are spiritual are not able to know this, but only those know who are celestial." (Spiritual Experiences 5944.) "The Divine Truth that they (celestial) hear immediately from the Lord or mediately through the Word and preaching, they take directly into their will and do it, thus committing it to life." And "(Celestial) spirits have a custom of exhibiting innocence by laying aside their garments and presenting themselves naked (n. 165, 8375, 9960). (Heaven and Hell 308)." From these lessons the following

experience will be related to give the reader an understanding to the depth of mystery that is explored and revealed here.

The translation committee in the letter written by Bruce Rogers pointed out the criticism of calamus as error in the Gospels and Revelation quite plainly in the dismissal of this writers' work. For in the Greek Gospels the term calamus is used to symbolize the reed. The critic correctly pointed out that if KNH in the Hebrew Word is incorrectly translated into the Septuagint as calamus then the Gospels are in error and should read cannabis. This ultimate conclusion of this incredibly deep mystery is the most difficult and could only be put aside by this seeker of truth. The examination of the Hebrew Word and the term KNH was the focus at that time and after this area is explored in depth maybe then an understanding would be revealed is the only course that opened. It was only after study confirmed in the Writings, which illuminated the Word to the true literal, spiritual and celestial interpretation of KNH and the intriguing derivatives when the prophecy regarding BAR in Psalm 72 was written. The Divine Presence was so incredibly intense when this prophecy was ordered published that George Goodyear could only marvel as we joined together rejoicing. After this moment, and our celebration at Saint Gabriel is when the decision was made to investigate the Greek Gospels and calamus.

The mystery immediately came sharply into focus. The complaint of Ephrem in pgs. 177. – 194 were included in the work Doctrine of Divine Truth. It all seemed so odd that this ancient protest hymn did not seem to be understood within the Syrian (Jacobite) Orthodox Church. The parallel between the understanding this writer lacked and the writer of that thesis is genuine. We both could not understand why. There seemed to be no way to get a grasp on this subject. And there it stood until the translation was examined closely in the Word and then could be seen a glaringly obvious conflict in terms. It is recognized that all Biblical scholars agree that there is no place in the Septuagint for calamus a mistranslation of the Hebrew KNH.

“Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised CALAMUS shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.” Matthew 12: 18-21

This is the fulfillment of prophecy spoken of in Isaiah, “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto the truth. He shall not fail nor be discouraged, till he hath set judgment in the earth: and the isles shall wait for his law.” 42: 1-4

As this conflict brewed within me the thought kept sweeping me along, how has anyone have missed this? How can anyone have missed any of this? The odd way that *Apocalypse Explained* was being studied in reverse order and this question tumbled over in the mind. Where the Writings lay it open was placed before me. The mystery given Aba Tsige Dengle was recalled in answer to the question posed to him that day; we met on the side of the road, What is calamus? “Truly a reed like unto a rod.” Brother Gregory replied in September 2003 and then began the Oyez Oyez ad campaign, the Office of Holy Oil. At the meeting on the following day after the performance of this ancient rite David Cooper, Div. Min. at Mount Paran Church of God recalled the incredible prophecies spoken to this illuminated writer.

Apocalypse Explained

627. And there was given to me a reed like a staff. - That this signifies the mode of visitation, that is, of exploring the quality of the church as to truth and as to good, is evident from the signification of a reed, which denotes the means by which quality is explored; for by measuring is signified to explore, and by measure, the quality of a thing. The reed, therefore, by means of which the temple and the altar were measured, as now follows, or the measuring reed, signifies the mode of exploring quality. The mode of exploring the quality of the church as to truth and as to good is denoted, because, according to what follows, the temple and the altar were measured and those adoring therein, which signifies the church as to truth and as to good, and therefore as to worship.

[2] The reed also signifies visitation, because visitation is the exploration of the quality of the men of the church, and because visitation precedes a Last Judgment, which is afterwards treated of. The nature of that visitation or exploration is evident from the visitation in Sodom. Angels were first sent there, and by means of

them visitation or exploration was made in regard to the quality of their reception, that is, in regard to the quality of the reception of Divine Truth and Divine Good, for those angels represented the Lord as to the proceeding Divine; and after its exploration - because none in Sodom except Lot desired to receive them but wished to do them injury - their destruction came, which means their final judgment.

[3] The reason why the measurement was taken by means of a reed, is, that a reed or cane signifies Divine Truth in the ultimate of order, and a staff, which the reed resembled, signifies power, and by means of truth in the ultimate of order and its power, all visitation or exploration takes place. For all truths even from primaries (primis) are simultaneous, or co-exist in the ultimate; therefore all things effected from the Divine take place from primaries by means of ultimates, in this case visitation or exploration, and this truth is signified by a reed or cane.

[4] Similarly it is said in the Apocalypse that one of the seven angels had a golden reed, with which he measured the city Jerusalem, and the gates thereof, and the wall thereof; and that he measured the city with a reed twelve thousand furlongs (Apoc. xxi. 15, 16). And in Ezekiel it is said that in the hand of the angel there was a line of flax and a measuring reed; the reed was of six cubits, and with it he measured the length, the breadth, and the height of the building, the gate, the porch, the court, the temple, and many other things (xl. 3, 5, 6, 8, 11, 13, 17, and following verses; xli. 1-5, 13, 14, 22; xlii. 1 to end). That the measuring reed here also means the mode of exploring the church in regard to truth and good, is evident from this fact, that the angel measured the length, breadth, and height of the temple in detail. And by length is signified good, by breadth, truth, and by height, the degrees of good and truth from highest or inmost to lowest or ultimate things.

Concerning this signification of length and breadth, see Heaven and Hell (n. 197). That a reed signifies truth in ultimates, by means of which exploration takes place, is also evident from the fact that there was a line of flax in the hand of the angel, which also signifies truth; similarly from the length of the reed being six cubits, six signifying the same as three, that is, truths in their entire compass, as may be seen above (n. 384, 532). That to measure signifies to explore the quality of a thing, will be seen in the following article.

[5] Ultimate truth, or truth in the ultimate of order, means sensual truth, such as truth is in the sense of the letter of the Word to those who are merely sensual. Divine Truth in its descent proceeds according to degrees, from

the highest or inmost to the lowest or ultimate. Divine Truth in the highest degree is such as the Divine is that goes forth immediately from the Lord, thus the Divine Truth above the heavens, and this, being infinite, cannot come to the perception of any angel. But the Divine Truth of the first degree is that which comes to the perception of the angels of the inmost or third heaven, and is called the celestial Divine Truth; from this comes the wisdom of those angels. The Divine Truth of the second degree is that which comes to the perception of the angels of the middle or second heaven, and is the cause of their wisdom and intelligence; it is called spiritual Divine Truth. The Divine Truth of the third degree is that which comes to the perception of the angels of the ultimate or first heaven, and is the source of their intelligence and knowledge (scientia); it is called celestial-natural and spiritual natural Divine Truth. But the Divine Truth of the fourth degree is that which comes to the perception of the men of the church living in the world; it is the source of their intelligence and knowledge; this is called natural Divine Truth, and the ultimate of this is called sensual Divine Truth.

[6] These Divine truths, according to their degrees in order, are in the Word, and the Divine Truth in the ultimate degree, or in the ultimate of order, is such as the Divine Truth is in the sense of the letter of the Word, which is for children and the very simple, and these are sensual. It is this Divine Truth that is signified by a reed or cane and because explorations with every one take place by means of this ultimate Divine Truth, as stated above, therefore measurements and weights, in the representative churches, were taken by means of reeds or canes, which signify that Divine Truth. That measurements were taken by means of reeds, has been shown just above; that weights were calculated by means of the same, is evident in Isaiah, "They weigh silver with a reed" (xlvi. 6).

[7] Since a reed signifies truth in the ultimates, suitable for the simple and children, who are not spiritual but sensual-natural, therefore it is also said in Isaiah,

"A bruised reed will he not break, and smoking flax will he not quench, and he will bring forth truth into judgment" (xlii. 3).

The subject here is the Lord. He will not break the bruised reed signifies that He will not hurt sensual Divine Truth with the simple and children. The smoking flax will he not quench signifies that He will not destroy the Divine Truth which with the simple and children begins to live from a little good of love; for flax denotes truth,

and smoking denotes that it lives from some little degree of love. And because both the reed and the flax signify truth, therefore it is also said of the Lord, that He will bring forth truth into judgment, which means, that He will bring forth intelligence in them, judgment denoting intelligence.

[8] A reed also signifies sensual or ultimate truth, such as pertains to natural men, even the evil; as in the same prophet:

"The dry place shall become a pool, and there shall be grass instead of the reed and rush" (xxxv. 7).

This is said concerning the establishment of the church by the Lord. That those who before had no intelligence shall then come into the possession of it by means of spiritual Divine Truth, is signified by the dry place shall become a pool. That then there shall be knowledge (scientia) by means of natural Divine Truth for those who previously possessed only sensual truth is signified by grass, instead of the reed and rush, grass denoting knowledge from a spiritual origin, or that by means of which spiritual truth is confirmed, while reed and rush denote knowledge from a sensual origin, or that by means of which the fallacies of the senses are confirmed. This latter knowledge considered in itself is only the lowest natural knowledge (scientia), which must be designated material and corporeal, in which there is little or nothing of life.

[9] Again:

"The streams shall recede, the rivers of Egypt shall be diminished and dried up, the reed and the flag shall wither" (xix. 6).

These words, in the spiritual sense, mean that all understanding of Divine Truth will perish. The streams shall recede, signifies that everything connected with spiritual intelligence will depart. The rivers of Egypt shall be diminished and dried up, signifies that everything of natural intelligence shall perish. The reed and the flag shall wither, signifies that ultimate truth, called sensual and which is merely scientific, will vanish. Streams and rivers denote those things that pertain to intelligence, Egypt denotes the Natural, reed and flag, denote truth or the sensual-Scientific, and to recede, to be diminished, to be dried up, and to wither, denote to perish and disappear.

[10] Again:

"Thou hast trusted on the staff of this bruised reed, on Egypt, upon which, when a man leaneth, it entereth into

his hand, and pierceth it; so is Pharaoh king of Egypt to all that trust on him" (Isa. xxxvi. 6).

Egypt signifies the natural man separated from the spiritual, and the scientific thereof, and the latter, when separated from the intelligence of the spiritual man, becomes foolish, and is used to confirm evils of every kind; it is therefore a false scientific. This then is what is called the staff of a bruised reed; reed, as was said, denoting truth in the ultimate of order, which is sensual-scientific; its being bruised, signifies that it is broken and does not cohere with any interior truth so as to produce consistency; staff denotes the power therefrom of perceiving and reasoning about truths. This then is the meaning of "when a man leaneth upon it, it entereth into his hand, and pierceth it." To lean upon that staff, denotes to trust in one's own power of perceiving truths, and of reasoning about them from the proprium; while to enter into the hand and pierce it, signifies to destroy all intellectual power, and to see and lay hold of mere falsities instead of truths. So is Pharaoh king of Egypt to all that trust on him, signifies that such is the natural man, separated from the spiritual, in regard to its scientifics, intelligence therefrom, and reasoning from that intelligence.

[11] So in Job:

"Let my shoulder blade fall from the shoulder, and mine arm be thence broken by a reed, because the dread of the destruction of God is upon me, and by reason of his majesty I have no power. Have I made gold my hope, and said to pure gold, My confidence?" (xxxix. 22-24).

Here also the subject is concerning the confidence of [man's] own intelligence, from which, as declared in these words in their spiritual sense, nothing of truth can be seen, but mere falsity which does not cohere with any truth. Non-coherence is signified by let my shoulder blade fall from the shoulder, and my arm be thence broken by a reed; the shoulder blade, the shoulder, and the arm, signify power, here, the power to understand and perceive truth. To fall from the shoulder, and to be broken by a reed, signifies to be cut off from the spiritual power of perceiving truth, and to be consequently deceived by the sensual-corporeal man, and to perish by means of falsity. Reed denotes truth in the ultimate of order, which is called sensual-scientific, and which becomes mere falsity when it is of the natural man alone separated from the spiritual. The dread of the destruction of God signifies the loss of the understanding of all truth; by reason of his majesty to have no power, signifies that nothing pertaining to the understanding and perception of truth is from man's proprium, but

all from God. To make gold a hope, and to say to pure gold, My confidence, signifies that he did not trust in himself, so as to imagine that anything of good was from himself.

[12] In Ezekiel:

"In order that all the inhabitants of Egypt may know that I am Jehovah, because they have been a staff of a reed to the house of Israel; when they took hold of thee by the hand thou didst break, and didst rend through all their shoulder; and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand" (xxix. 6, 7).

Things similar to those above are here said concerning Egypt. Egypt in this place also signifies the natural man separated from the spiritual, and also its knowledge, which, when applied to evils, is mere falsity. These things are said concerning those in the church who trust in their own intelligence. The sons of Israel signify those who are of the church; their confidence is signified by the staff of a reed; that all power to perceive truth consequently perished with them, is signified by the words, when they took hold of thee by the hand, thou didst break and didst rend through all their shoulder, the shoulder denoting the power or faculty of understanding truth; the loss of this is signified by, "when they leaned upon thee, thou brakest." That consequently all the good of love and charity was destroyed and dissipated, is signified by, "thou madest all their loins to be at a stand," loins denoting the marriage of truth and good, in this case that truth was not united to good. Truth united to good makes the good of love and charity, for all the good of love and charity is formed by truths.

[13] So in David:

"Rebuke the wild beast of the reed" or cane, the congregation of the strong, among the calves of the people; treading upon plates of silver, he hath scattered the peoples, he desireth wars; the fat ones shall come out of Egypt, Ethiopia shall stretch out quickly her hands to God" (Psalm lxxviii. 30, 31).

Here the subject is the kingdom of the Lord. To beware of false knowledge (scientificum), or knowledge out of the natural man separated from the spiritual falsely applied, is meant by, rebuke the wild beast of the reed, or cane. Because those knowledges, proceeding as they do from the fallacies of the senses, strongly persuade, they are called the congregation of the strong. The calves of the people denote the goods of the church in the natural man; the plates of silver denote the truths of the church; to tread upon and disperse denotes to destroy and dissipate, and this is done by those who are natural and sensual, and who think naturally and sensually, and not

at the same time spiritually, thus who think from the natural and sensual man separated from the spiritual; this man is meant by the wild beast of the reed, or cane. To desire wars, signifies reasonings against truths; fat ones from Egypt and Ethiopia denote those who are in the knowledge (scientia) of spiritual things, and in the cognitions of truth and good, who will draw near to the kingdom of the Lord, because they are in light from the spiritual man.

[14] So in the First Book of Kings:

"Jehovah shall smite Israel as a reed noddeth in the waters, and he shall root up Israel out of this good land" (xiv. 15).

The vastation of the church with the sons of Israel is compared to the nodding of a reed or cane in the waters, because the reed or cane signifies the truth of the sensual man, which is ultimate truth, and when this truth is separated from the light of the spiritual man it is falsity. For the sensual man derives every thing which it possesses from appearances in the world, and therefore reasonings from these concerning spiritual things are pure fallacies and from fallacies come falsities. What the fallacies of the senses are in spiritual things, and that falsities proceed therefrom, may be seen in the Doctrine of the New Jerusalem (n. 53); also in the explanation above (n. 575); and that sensual scientifics are pure fallacies, when the sensual man reasons from them (n. 569, 581); also, what the Sensual is, and the quality of the sensual man, may be seen in the Doctrine of the New Jerusalem (n. 50).

[15] It is said in the Evangelists, that they placed a reed in the right hand of the Lord, and that afterwards they took the reed, and smote Him with it on the head (Matt. xxvii. 29, 30; Mark xv. 19); and also, that they put a sponge upon the reed and gave Him vinegar to drink (Matt. xxvii. 48; Mark xv. 36). Those who have no knowledge of the spiritual sense of the Word may suppose that these and many other things related concerning the passion of the Lord, refer merely to common modes of derision; for they placed a crown of thorns upon His head, they parted His garments among them but not the tunic, and bent the knee before Him in mockery; also, as stated here, they placed a reed in His right hand and afterwards smote His head with it; they also filled a sponge with vinegar, or myrrhed wine, and placed it upon a reed, and gave Him to drink.

[16] But it must be understood that every thing related concerning the passion of the Lord, signifies the

mockery of Divine Truth, and therefore the falsification and adulteration of the Word, because the Lord, when in the world, was the Divine Truth itself, which is the Word in the church. For this reason He permitted the Jews to treat Him in the same way that they treated Divine Truth, or the Word, by its falsification and adulteration; for they applied every thing in the Word to their own loves, and ridiculed every truth that did not agree with their loves, just as they did the Messiah Himself, because He did not become king over the whole world, and exalt them, according to their interpretation and religion, in glory above all peoples and nations. That every thing related concerning the passion of the Lord signifies such things, may be seen above (n. 64, 83, 195). By their placing a reed in the hand of the Lord and afterwards smiting His head with it, is signified that they falsified the Divine Truth or the Word, and utterly derided Divine wisdom and the understanding of truth. By a reed is signified falsity in extremes, as above, and by smiting the head is signified to reject and deride Divine wisdom and the understanding of truth, for the head of the Lord signifies Divine wisdom; and because they gave the Lord vinegar to drink, which signifies what is falsified, therefore they also filled a sponge with it, and placed it upon a reed, by which is signified falsities in extremes, which is falsity sustaining. [THIS QUOTE END HERE]

Great, this is just great, now I understand that the Word is falsified. The Divine Truth cannot be struck by the ultimate truth because He is ultimate Divine Truth personified. The only thing that can be used to attack truth is falsity. The Gospels contain a falsity. The Word is false in this aspect, yet this falsified Word proves the Divinity of Jesus the Anointed. It was bad enough trying to get anyone to give an honest hearing to the Word regarding KNH. Now, the Word is proven false. There is just no succor or relief for this burden. Being ignored will be the only result of my work. The Doctrine of Divine Truth was edited and filed and ignored. Burdened with seeing this now and trying to relate it will only be greeted with more ignorance. This repeat of the continuing frustration was now raging through me as this revelation took hold. How can this possibly be dealt with? Who can possibly understand? Who will listen? All I am is a freak. Why am I such a freak?

Then it was made plain, "You wanted to become a freak." Brother Gregory to Saint Gabriel tells the

story of the Prodigal Son that returned only to lose the ring, skip the party and burn down the old mans' barn. Why did I screw it up? How could I screw that up? It killed me, literally, it killed me, I drank myself to death. I died. And now I remembered what happened that day I calmly walked out of Mount Paran Church of God at the age of 21. "Curse it all," I swore then. The voice of God speaking to me, from out of the congregation and everyone wanting to know my sin was all just too much. Who is the Prodigal Son they wanted to know after Bishop Paul Hensen preached when the Spirit of prophesy spoke and we stood together after the service alone glorying in His presence like being in a nuclear reactor. The brother not wanting to give me my place, the guilt of my deciding to 'trick the devil' at the age of 16 will be with me for an eternity, I ruefully considered. Everyone it seemed wanted to know who was spoken to by the voice of God after I asked what was wrong with me at the age of 21, "You are a genius who could not find anything big enough to challenge your mind. So you decided to try and trick the devil. Lean not upon the arm of the flesh but obey the Spirit of the Lord and He will take your heart of stone and give you a heart of flesh." Later after telling her my sin the attack of hell in the Atlanta Journal and Constitution in the Sunday magazine section of the paper, "there are some who are there trying to find the answer to a cosmic riddle," was directed to me. A redemption experience followed when the voice of God spoke in prophesy as I gripped a mans' hand so tightly in prayer it about broke, "On this day you will praise my name." And then in the presbytery that man came to me and laid hand upon me as I praised His name in ineffable tongues. What would happen if I just decided to throw it all to hell, I had calmly pondered that night as she sat there waiting to forgive me just a few weeks later.

"The only way out of the hell that this will throw me into and the only redemption possible will be for you to show me a new form of reality. A New Church if you will. All this rapture nonsense and preachers waving the Word telling me they know it all. They don't. The reason why the golden eagle they stand before is not an idol was never told me. I asked you that when first brought into Church from my Sunday school days. It is an idol. What is up with all of it, insanity in the pulpit and manifestations of the Spirit at the same time? It is insane. You want me to tell people that this is reality? Curse it. Curse me. If this is the best you have for reality, then just send me to hell or tell me the truth. But you will not hide it from me. You will have to show me. You

will have to tell me. That will be the only way you can redeem me out of hell. It worked before. Let's just roll the dice," I could now all emphatically recall. That is exactly what I did. I threw myself into hell, again. Look at my naked ass. You think this is because of a delusion? Ask the old timers at Mount Paran Church of God. Ask David C. Cooper, D.Min. Ask Chancellor of Education Paul L. Walker. Ask them all. I did. They remembered. It is in the record. Examine it all. Read it all. Look at my naked ass. Oh no. How do I escape this rage? What do I do now? This did not have to be. I am nothing special. This did not need to happen. How is it that no one else can see this? Answer me! "You will have to tell me then," I swore back the day. I know the taste of that bitter fruit from the tree of knowledge. It killed me. I decided to seek redemption after He would not let me die. I was in the cancer ward when I asked the doctor, "Give it to me straight."

What is calamus? That was the question. Now, I have my answer. Simple enough, the best thing to do would be to visit Saint Mary Coptic Orthodox Church and tell Abuna Eleia Iskamder I know the answer to the question asked on Coptic Information Day. "Get a drink from the Holy water at this Church and tell them you know what calamus is," was the calm answer from heaven. And as I pondered this escape from my latest debilitating revelation the anger would rise again. Back and forth, it would sway in the mind. Should I go? What would I do during and after the Divine Liturgy? I know that they don't give out Holy water like the Ethiopians. And there were odd threads of correspondences wending their way through the air to confirm this idea. But no, my anger at the state of the ignorance surrounding me, the denial of my work, it just wouldn't let go. And true doctrine even came to me and bitterly recalled and confessed here to you. My thoughts raged over my lonely life, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4: 17. The Lord told me to go to Saint Mary Coptic Orthodox Church that Friday for Divine Liturgy and get a drink of Holy water there and tell Abuna Elias Eskander. I know what calamus is now. I did not go.

And then the regret seeped into mind. The Sunday before my brother and I did some chores around his place. My prayer practice had halted. I needed a blessing bad. I could not pray. I had disobeyed. I did not go to Divine liturgy at Saint Mary Coptic Orthodox Church and ask for a drink of Holy water and speak to the priest, as I should have. Now what can be done, my sin, the thing that needs to be confessed to the priest before

communion can be given must be told the priest. I know what my sin is, now. It is the same sin that I committed, before. I am still doing the same thing. Here I am almost 30 years later still doing the same thing. I have taken the Divine and appropriated it to self-intelligence. I knew that the Lord wanted me to go to Church there the past Friday and I flatly said no. I am fed up with all this mystery. Priests sitting on the truth and when I try to do anything about it all I get is frustration. This isn't up to me. This is not about me. This is Him redeeming me from eternal regret and here I go doing the same thing all over again. All I am required to do is obey like I should have done those many years, ago.

At Saint Gabriel that Sunday, the priest blessed me. In the fellowship hall the young woman who had been translating my work for the priests and I had a conversation, I told her that, "I understood my sin now. Maybe, I should write a letter?" "Oh no, please don't do that, we are really having a tough time wading through everything now as it is," Meaza Nigutu let me know with a smile. Earlier after the service I had told Solomon Egegu that I knew what my sin was, he told me he would translate for the priest. Then it became clear. I must do what I didn't do Friday. I have been round long enough to know how to patch up my screwups. Just because I did not do what I was supposed to do at the time doesn't get me off the hook. I still have to do what I was supposed to do then. She is right, just deal with your problems and try and put them off on anybody else. Go to Saint Mary's Coptic Orthodox Church and tell Abune Eliais Eskander that I know what calamus is and get a drink of Holy water. And I ran for the bus. Later, Soloman Egegu told me that Aba Tsige Dengle was willing to speak with me and before he could tell me, I was last seen running for the bus.

That Friday, I went to Divine liturgy at Saint Mary Coptic Orthodox Church. One of the scripture readings was the Unrighteous Stewart. I hit the deck. The Spirit was upon me. The man next to me asked and received some Holy water for me. After the service I spoke briefly to Abune Eliais and told him, "I know what calamus is now. Only a falsity can be used to strike the Lord. For He is the Divine Truth." Abune Eliais told me, "Last Friday, all the Oriental Orthodox priests were here for Divine Liturgy." In reply I told him, "If I had known that I would have been here." "I must go now," he said showing me the Cross for a blessing that I would not take.

So my state of denial and wonderment continued. I should have been there. If I had been there some headway would have been made. I screwed up again. That is all there is to it. All the hard work and all the prayer even prison, it all comes down to the same thing all my life, I rescued defeat from the jaws of victory. The monkey with a gun, I just plain don't know what I am doing and when I do start to get something right I shoot the wrong way. But now I knew better than to try and deny what was told me to do. Or at least I want to think that. My prayer practice began in earnest. My screw up is just that, another screw up. The Divine Providence makes allowance for any mistake. All that can be done is to try and do better in the future. Priest Belete at Saint Gabriel was told, "My sin is the oldest in the Book. I know what my sin is. I ate from the Tree of Knowledge. The Spirit has told me what to do to fix it." That is why you see me naked now. This is not about me or from me. I did not come up with this. You have to deal with this, not me. I am done with it. I am done with all of it. It is your problem now. There, do you see? I am naked. It is not that I especially like to take off my clothes. It is just the only way to convince you that this is all from Him. This is the only way to get the taste of this bitter fruit out of my mouth. Now, deal with it.

Later, as the celebration of the deliverance of the three princes approached I knew that the lie I had told Abune Elias must be rectified. I was told that he would be there. I stepped up to his office and he came to greet me. "Abune Eliais, I lied to you," I confessed. "I knew that I was supposed to have been there." "Greg, whatever your mission is I know that the hand of the Lord is upon you," and then I left with his blessing.

And as the latest illustration from the Lord took hold I wondered how does this tie in together. It just seemed all so loose. Calamus and KNH where does this lead. How can this be explained, it is all so mysterious. How can I ever tell anybody? Ok, I have been shown this but how can it be possibly be related to anyone? And as this mulled over in my thoughts the answer seemed to slowly emerge. In Matthew 10: 4, Simon KNH, and Judas Iscariot, who also betrayed Him are both named together as disciples. In Mark 3: 18 & 19 Simon KNH, and Judas Iscariot, who also betrayed Him again are named together. In Luke 6: 15 the order is changed and Simon is called Zelotes in the King James. Are we registering any clues here? What if the cognate had been translated across the board from the Hebrew into the Septuagint? What would the term be then? Can you see the

conflict in terms? Can the term zealous be positively identified? The point here isn't KNH again, but the illustration from the Lord and the deadly taste of that bitter fruit, the tree of knowledge.

The Anointed

A sermon by Gregory Karl Davis

“Judas Iscariot said this, because he was a thief, and had the bag, and bare what was put therein.” John 12: 6 A ‘thief’ falsifies the truth. The ‘bag’ is the reception of truth in the natural which included the responsibility to keep it. The reception of natural truth was given to Judas Iscariot, which he falsified by not keeping. When considering the significance of the Word in these scriptures let the mind go back to that the fateful last feast and the decision to betray Jesus the Anointed. That is not what His disciples called Him, then. As we left the story earlier recall there had been a division in the Pharisees and some had come to His side saying, “All things John said of Him are true.” The Pharisees were the only ones that John told. It was secret knowledge, then. It is the secret knowledge, now. The genuine truth of His name is not known, except among the Hittites. The literal meaning of the Word has not yet been revealed. There is not a ‘virtual priest,’ preacher, theologian or scholar that considers Him to be the literal Divine Truth and therefore the Divine Goodness cannot be received in its power.

They couldn't tell. All of the disciples were strictly forbidden from telling anyone that they followed the Anointed. In Matthew xvi, “Whom do men say that I, the Son of man, am?” Xiii. The Lord had asked the disciples earlier. And Simon Peter answered and said, “Thou art the Anointed, the Son of the living God.” Xiv. Then charged He His disciples that they should tell no man that He was Jesus the Anointed. Xx.

This odd stricture was upon all of the disciples throughout the ministry of the Lord while He walked the earth. In John chapter I, it was only through a Divine compulsion that Andrew overheard John the Baptist as he spoke out loud the words he was forbidden to say, “Behold, the lamb of God!” xxxvi. Those two disciples of John decided to follow because they knew that the Messiah had been identified to the Pharisees and now they were not going to lose sight of Him. The Jews (Pharisees) we are told in John iii confronted the disciple of John

the Baptist. How can your leader claim to us that Jesus is the Anointed when you don't recognize Him yourselves? He tells us that Jesus of Nazareth is the Anointed but John the Baptist won't tell you. How does John the Baptist expect us to believe, when you don't believe? This is how this confrontation could only have taken place, and so the Pharisees came to John the Baptist.

“Rabbi, He that was with thee beyond Jordon, to whom thou barest witness, behold, the same baptizeth, and all men come unto Him.” And John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness that I said, I am not the Anointed, but that I am sent to before Him. He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony, hath set to his seal that God is true. For He whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.” Xxvi; xxxvi. Later when John was in prison his disciples had to ask, “Did you anoint Jesus of Nazareth with the Holy oil of Moses?” To which John could only reply, “Go ask Him.” In Matthew xi, “Art thou He that should come, or do we look for another?” iii. They asked Him, but the apparent answer leads one to think that John the Baptist did not know. John proclaimed to the Pharisees that he represented the earth (church) and did not tell his disciples, then. The Oriental Orthodox Church today, will not tell the secret knowledge of this natural Divine Truth, either.

Judas Iscariot told the Pharisees at the very last feast. This is the natural truth he received and falsified by telling. And what a strange turn of events took place at this feast as Jesus the Anointed and the risen Lazarus sat at the table with Him. When the disciples left on that final journey together Jesus the Anointed announced that Lazarus is dead. Thomas knew what awaited them in Jerusalem before that auspicious day, In John Xi. “Let

us also go, that we may die with him.” xvi. The mutterings of the Anointed that they followed to Jerusalem had a death wish. He spoke often of His death. Thomas knew what fate waited, the rest were all in denial. Along the way they met Martha whose brother lay in the tomb. She confirmed to Thomas and all the disciples that death waited for them when she said to Him, “Lord if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou will ask of God, God will give it thee.”

What a matter of fact reply He gave to this affirmation of death and the hope of life. “Thy brother shall rise again.” To which Martha could only agree, “I know that he shall rise again in the resurrection at the last day.” And as the disciples listened He declared this incredible life giving Word, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth, and believeth in me, shall never die. Believeth thou this? And Martha confessed, “Yea, Lord: I believe that thou art the Anointed, the Son of God, which should come into the world.” And later we read that, “Jesus wept.”

And there He stood on the side of the road crying His eyes out as they were on their way to Jerusalem to die with Lazarus, Thomas and the disciples witnessed. Death awaits us all, doesn't it? Thomas could only think. The Jews were moved to compassion over this heart wrenching display of the Creator of the Universe weeping over the death of Lazarus. “Behold how He loved him!” they acknowledged. And some of them said, “Could not this man, which opened the eyes of the blind, have caused even this man should not have died!” After Lazarus was raised from the dead, even then some of the Jews did not believe that Jesus was the Anointed but ran to tell the Pharisees. Who, “Then from that day forth they took counsel together to put Him to death.” liii

The Pharisees were there at the last feast. They were plotting to kill Jesus the Anointed. Because, “Much of the people of the Jews therefore knew that He was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead.” It was the biggest show in town. And the sight that confronted the Pharisees that day was a room full of joyous disciples and the family of Lazarus celebrating newfound life. Joining them were much people of the Jews and the conspirators could not touch Him. They could not grab Him. They could not kill Him. They could not approach Him. They were powerless in this room full of worshipping believers. But they could mock.

The disciples thought there was a reprieve. Days before what appeared to be the yawning gaping grip of death was now the genuine truth confirming the miracle of life. Judas Iscariot wanted to convince the Pharisees that showed to join the happy throng. But they would have none of it. “He proclaimed to us on Solomon’s porch this winter to be the Anointed,” they must have pointed out to disciples. “Is that what He told, you?” they learned to ask them, because none of the disciples would say the word. “How come you won’t tell us that He is the Anointed?” they would continue to ridicule. “He wants us to accept Him as the Anointed but you won’t tell us that He is.” And as the scorn continued, Judas gave it up. “He told us,” Judas said. “John the Baptist anointed Him with the Holy oil of Moses, Andrew was there,” was the natural Divine truth divulged. “We were told not to tell,” Judas Iscariot confessed. The reception of this natural truth was falsified in this confirmation by this trusted disciple in disobedience to His Word.

And then the scene changed as the party whined down. Mary anointed Jesus with spikenard and the room filled with the odor of this expensive unguent. She poured it upon His head and tickled His feet with her hair. Her joy and worship before the Giver of life was complete as He lay prostrated upon the couch having eaten and drank His full. Her love for Him burned brightly in her eyes. As a man was He excited? As a man this ointment affected body chemistry. ‘But when the disciples saw it, they had indignation’ Matthew 26: 8.

The Christian Church is indignant that Jesus is literally the Anointed, today. The Church that knew Him the closest as a Man showed their wrath too upon His declaration that He is literally the Anointed. So much so, that they, “rose up, and thrust him out of the city, and led him unto the brow of the hill, (whereon their city was built,) that they might cast him down headlong.” Luke iv. xxiv And as the disciples took in this sight of their Messiah the mockery of the Pharisees began to ring in their ears. “He is the Anointed all right, just look at Him,” they ridiculed. “What a disgusting display of Divine Human behavior,” they continued as all who wanted to seize Him and kill Him now jeered in the refrain. “He has a thing about getting anointed, doesn’t He,” as one by one they each tried to outdo the other with witty repartee. “Is Mary His whore,” another would chide. “Remember the last anointing of your Messiah?” one recalled. “Why yes indeed, it was spikenard too,” the answer came. “He has a thing about spikenard,” the other agreed. “The madam who ran the biggest whore

house in Jerusalem, who can forget?” the catcalls continued. “It was a whore that anointed Him then. It must be a whore that anointed Him now,” the parallel was pointed out. “Mary must be His whore then,” agreed another. “He is the Anointed alright, anointed by whores,” the Pharisees who had the last laugh agreed. As all eyes turned to Mary, she blushed with embarrassment.

Then the disciples turned to Jesus, as He lay there anointed with a pound of liniment after eating and drinking His fill. The party only moments before seemed so full of everlasting life and joy now somber and foreboding. The threatening laughter of hell and the Pharisees rang in their ears and Thomas did not have any doubts now. We are all going to die he had said on the beginning of this journey. We denied everything to follow Him and just look at Him now they all thought offended at the sight. Sated and half drunk like all of us and now stoned on spikenard. The decision to follow Him will soon lead to our deaths. Here we are going with you to our demise and there you are laid out smashed. All of the disciples felt slighted at this humiliating demonstration. “And they murmured against her,” Mk. xiv. v. And then Judas Iscariot spoke, “Why was not this ointment sold for three hundred pence and given to the poor?” This whole demystifying exhibit should have been avoided, he must have wailed in his soul. And the reply from Him put pallor over the whole event, “Why trouble ye the woman? For she hath wrought a good work upon me. For ye have the poor always with you, but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.” Matthew ix; ix-xiii. Before the Pharisees left, they jeered. “He has a death wish coming here to Jerusalem. You all should have stayed in the desert or gone to Ethiopia where they appreciate mystics. He escaped before but not this time. We are going to get Him and anyone else who stands together with Him and He knows it.”

That is it? Judas must have raged. If you had just declared yourself to be the Anointed all of this could have been avoided. The chief Priests and the Pharisees would have agreed to honor you as our King. They would not have had a choice. They told me so themselves. But you would not have it. They cajoled it out of me. But it never would have happened, if you had just let us tell them. What is the big secret anyway? Everyone

calls you that now it seems. Martha on the way here said as much. And now this, you are wasted. Your eyes are rolling into the back of your head. All the priests of Jerusalem want your blood. And you agree. You say it is time for you to die. Is that what you want? To be the bloody Jesus who died? You want to die? You want them to kill you? A death wish, this is all about your death wish. And you expect me to get crucified along with you because you wanted to keep this secret? Well, I did not keep your secret and I am not going to suffer that death. You are going to take Lazarus, Thomas and the rest of the disciples to the executioner. I can't stop you from killing yourself. But you are not taking them with you. I am going to take the deal they offered. You will die without them and without me. 'Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray Him unto them.' Luke xxii; iii, iv.

It is those who are closest that harm the most because they are the only ones that know how their betrayal can be best accomplished. They, who are the closest to truth, know where truth is weakest, which those who are driven to destroy truth demand. Their weakness is used to advantage by the evil. It is those who are entrusted with the truth that betray. The evil requires the betrayer in order to destroy truth.

"But ye have an unction from the holy One, and ye know all things." John 2: 20 "Now he that establishes us with you in Christ, and has anointed us, [is] God, who also has sealed us, and given the earnest of the Spirit in our hearts." Cor. 1: 21, 22 "These things have I written unto you concerning those who seduce you. But the anointing, which ye have received from Him, abideth in you, and ye have no need that any man teach you. But as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in Him. And now, little children, abide in Him, that when He shall appear we may have confidence, and not be ashamed before Him at His coming. If ye know that He is righteous, ye know that every one who doeth righteousness is born of Him." 1 John 2: 26-29.

Jesus, having said these things, went out with his disciples beyond the torrent Cedron, where was a garden, into which he entered, he and his disciples. And Judas also, who delivered him up, knew the place, because Jesus was often there, in company with his disciples. John 18: 1, 2

Arise, let us go; behold, he that delivers me up has drawn nigh. And immediately, while he was yet speaking, Judas comes up, [being] one of the twelve, and with him a great crowd, with swords and sticks, from the chief priests and the scribes and the elders. Now he that delivered him up had given them a sign between them, saying, Whomsoever I shall kiss, that is he; seize him, and lead [him] away safely. And being come, straightway coming up to him, he says, Rabbi, Rabbi; and he covered him with kisses. Mark 14: 42-45

But Jesus said to him, [My] friend, for what purpose art thou come? Then coming up they laid hands upon Jesus and seized him. And behold, one of those with Jesus stretched out his hand and drew his sword, and smiting the bondman of the high priest took off his ear. Then saith Jesus to him, Return thy sword to its place; for all who take the sword shall perish by the sword. Or thinkest thou that I cannot now call upon my Father, and he will furnish me more than twelve legions of angels? How then should the scriptures be fulfilled that thus it must be? Matthew 26:50-54

The band therefore, and the chiliarch, and the officers of the Jews, took Jesus and bound him: and they led him away to Annas first; for he was father-in-law to Caiaphas, who was high priest that year. But it was Caiaphas who counseled the Jews that it was better that one man should perish for the people. John 18:12-14

The high priest therefore demanded of Jesus concerning his disciples and concerning his doctrine. Jesus answered him, I spoke openly to the world; I taught always in [the] synagogue and in the temple, where all the Jews come together, and in secret I have spoken nothing. Why demandest thou of me? Demand of those who have heard, what I have spoken to them; behold, they know what I have said. But as he said these things, one of the officers who stood by gave a blow on the face to Jesus, saying, Answerest thou the high priest thus? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? Annas [then] had sent him bound to Caiaphas the high priest. John 18:19-24

And David said to him, How wast thou not afraid to stretch forth thy hand to destroy Jehovah's anointed? 2 Samuel 1:14

But thou hast rejected and cast off; thou hast been very wroth with thine anointed: Thou hast made void

the covenant of thy servant; thou hast profaned his crown to the ground: Thou hast broken down all his hedges; thou hast brought his strongholds to ruin. All that pass by the way plunder him; he is become a reproach to his neighbours. Thou hast exalted the right hand of his oppressors; thou hast made all his enemies to rejoice: Yea, thou hast turned back the edge of his sword, and hast not made him stand in the battle. Thou hast made his brightness to cease, and cast his throne down to the ground; The days of his youth hast thou shortened; thou hast covered him with shame. Selah. How long, Jehovah, wilt thou hide thyself for ever? shall thy fury burn like fire? Remember, as regards me, what life is. Wherefore hast thou created all the children of men to be vanity? What man liveth, and shall not see death? Shall he deliver his soul from the power of Sheol? Selah. Where, Lord, are thy former loving-kindnesses, [which] thou swarest unto David in thy faithfulness? Remember, Lord, the reproach of thy servants -- that I bear in my bosom [that of] all the mighty peoples -- Wherewith thine enemies, O Jehovah, have reproached, wherewith they have reproached the footsteps of thine anointed. Blessed be Jehovah for evermore! Amen, and Amen. Psalm 89:38-52

And the chief priests and the elders and the whole sanhedrim sought false witness against Jesus, so that they might put him to death. And they found none, though many false witnesses came forward. But at the last two false witnesses came forward and said, *He* said, I am able to destroy the temple of God, and in three days build it. And the high priest standing up said to him, Answerest thou nothing? What do these witness against thee? Matthew 26: 59-62

Here I am: testify against me before Jehovah, and before his anointed. Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I injured? or of whose hand have I received any ransom and blinded mine eyes therewith? and I will restore it to you. And they said, Thou hast not defrauded us, and thou hast not injured us, neither hast thou taken aught of any man's hand. 1 Samuel 12: 3, 4

But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that thou tell us if *thou* art the Christ the Son of God. Jesus says to him, *Thou* hast said. Moreover, I say to you, From henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his clothes, saying, He has blasphemed: what need have we any more of

witnesses? behold, now ye have heard the blasphemy. What think ye? And they answering said, He is liable to the penalty of death. Matthew 26:63-66

And he said to them, Jehovah is witness against you, and his anointed is witness this day, that ye have not found aught in my hand! And [the people] said, [He is] witness!

1 Samuel 12:5

Then they spit in his face, and buffeted him, and some struck him with the palms of their hand, saying, Prophecy to us, Christ, Who is it who struck thee? Matthew 26: 67, 68

And the Philistines heard that they had anointed David king over Israel, and all the Philistines went up to seek David; and David heard [of it], and went down to the stronghold. And the Philistines came and spread themselves in the valley of Rephaim. And David inquired of Jehovah, saying, Shall I go up against the Philistines? wilt thou give them into my hand? And Jehovah said to David, Go up; for I will certainly give the Philistines into thy hand. And David came to Baal-perazim, and David smote them there; and he said, Jehovah has broken in upon mine enemies before me, as the breaking forth of waters. Therefore he called the name of that place Baal-perazim. And they left their images there, and David and his men took them away. 2 Samuel 5:17-21

And when it was morning all the chief priests and the elders of the people took counsel against Jesus so that they might put him to death. And having bound him they led him away, and delivered him up to Pontius Pilate, the governor. Matthew 27: 1, 2

And they began to accuse him, saying, We have found this [man] perverting our nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a king. And Pilate demanded of him saying, Art *thou* the king of the Jews? And he answering him said, Thou sayest. And Pilate said to the chief priests and the crowds, I find no guilt in this man. But they insisted, saying, He stirs up the people, teaching throughout all Judaea, beginning from Galilee even on to here. But Pilate, having heard Galilee [named], demanded if the man

were a Galilaean; and having learned that he was of Herod's jurisdiction, remitted him to Herod, who himself also was at Jerusalem in those days. Luke 23:2-7

David also arose afterwards, and went out of the cave, and cried after Saul, saying, My lord the king! And when Saul looked behind him, David bowed with his face to the earth, and did obeisance. And David said to Saul, Why dost thou listen to words of men, saying, Behold, David seeks thy hurt? Behold, this day thine eyes have seen how that Jehovah had given thee this day into my hand in the cave; and they bade me kill thee; but [mine eye] spared thee; and I said, I will not put forth my hand against my lord, for he is the anointed of Jehovah. And see, my father, yes, see the skirt of thy robe in my hand. For in that I cut off the skirt of thy robe, and killed thee not, know and see that there is neither evil nor transgression in my hand, and I have not sinned against thee; yet thou liest in wait for my life to take it. Jehovah judge between me and thee, and Jehovah avenge me of thee; but my hand shall not be upon thee. As saith the proverb of the ancients, Wickedness proceedeth from the wicked; but my hand shall not be upon thee. After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a single flea. Jehovah therefore shall be judge, and judge between me and thee, and see, and plead my cause, and do me justice [in delivering me] out of thy hand. 1 Samuel 24:8-15

And when Herod saw Jesus he greatly rejoiced, for he had been a long while desirous of seeing him, because of hearing many things concerning him, and he hoped to see some sign done by him; and he questioned him in many words, but *he* answered him nothing. And the chief priests and the scribes stood and accused him violently. And Herod with his troops having set him at nought and mocked him, having put a splendid robe upon him, sent him back to Pilate. Luke 23:8-11

And David and Abishai came to the people by night, and behold, Saul lay sleeping within the wagon-defence, and his spear stuck in the ground at his head; and Abner and the people lay round about him. And Abishai said to David, God has delivered thine enemy into thy hand this day; and now let me smite him, I pray thee, with the spear, even to the ground once, and I will not do it the second time. And David said to Abishai, Destroy him not; for who can stretch forth his hand against Jehovah's anointed, and be guiltless? And David

said, [As] Jehovah liveth, Jehovah will surely smite him; either his day shall come to die, or he shall descend into battle and perish. 1 Samuel 26:7-10

But Jesus stood before the governor. And the governor questioned him, saying, Art *thou* the King of the Jews? And Jesus said to him, Thou sayest. And when he was accused of the chief priests and the elders, he answered nothing. Then says Pilate to him, Hearest thou not how many things they witness against thee? And he answered him not so much as one word, so that the governor wondered exceedingly. Now at [the] feast the governor was accustomed to release one prisoner to the crowd, whom they would. And they had then a notable prisoner, named Barabbas. They therefore being gathered together, Pilate said to them, Whom will ye that I release to you, Barabbas, or Jesus who is called Christ? For he knew that they had delivered him up through envy. But, as he was sitting on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that righteous [man]; for I have suffered to-day many things in a dream because of him. Matthew 27:11-19

Jehovah forbid that I should stretch forth my hand against Jehovah's anointed! But now take, I pray thee, the spear that is at his head, and the cruse of water, and let us go.

And David took the spear and the cruse of water from Saul's head; and they went away, and no man saw [it], and none knew [it], and none awaked, for they were all asleep; for a deep sleep from Jehovah had fallen upon them. 1 Samuel 26: 11, 12

But the chief priests and the elders persuaded the crowds that they should beg for Barabbas, and destroy Jesus. And the governor answering said to them, Which of the two will ye that I release unto you? And they said, Barabbas. Pilate says to them, What then shall I do with Jesus, who is called Christ? They all say, Let him be crucified. And the governor said, What evil then has he done? But they cried more than ever, saying, Let him be crucified. Matthew 27:20-23

And David went over to the other side, and stood on the top of a hill afar off; a great space [being] between them. And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? And David said to Abner, Art not thou a

man? and who is like to thee in Israel? and why hast thou not guarded thy lord the king? for one of the people came in to destroy the king thy lord. This thing is not good which thou hast done. As Jehovah liveth, ye are worthy to die, because ye have not guarded your master, Jehovah's anointed. And now see where the king's spear is, and the cruse of water that was at his head. And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. And he said, Why does my lord thus pursue after his servant? for what have I done? or what evil is in my hand? And now, I pray thee, let my lord the king hear the words of his servant. If Jehovah have moved thee against me, let him accept an oblation; but if the sons of men, cursed be they before Jehovah; for they have driven me out this day from adhering to the inheritance of Jehovah, saying, Go, serve other gods. And now, let not my blood fall to the earth far from the face of Jehovah; for the king of Israel is come out to seek a single flea, as when they hunt a partridge on the mountains. 1 Samuel 26:13-20

And Pilate, seeing that it availed nothing, but that rather a tumult was arising, having taken water, washed his hands before the crowd, saying, I am guiltless of the blood of this righteous one: see *ye* [to it]. And all the people answering said, His blood [be] on us and on our children. Matthew 27: 24, 25

Then David called one of the young men and said, Draw near, [and] fall on him. And he smote him that he died. And David said to him, Thy blood be upon thy head; for thy mouth has testified against thee, saying, I have slain Jehovah's anointed. 2 Samuel 1: 15, 16

And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Forgive thy people Israel, whom thou, Jehovah, hast redeemed, and lay not innocent blood to the charge of thy people Israel; and the blood shall be expiated for them. So shalt thou put away innocent blood from thy midst, when thou shalt do what is right in the eyes of Jehovah. Deuteronomy 21:7-9

Then he released to them Barabbas; but Jesus, having scourged [him], he delivered up that he might be crucified. Then the soldiers of the governor, having taken Jesus with [them] to the praetorium, gathered against him the whole band, and having taken off his garment, put on him a scarlet cloak; and having woven a crown

out of thorns, they put it on his head, and a reed in his right hand; and, bowing the knee before him, they mocked him, saying, Hail, King of the Jews! And having spit upon him, they took the reed and beat [him] on his head. And when they had mocked him, they took the cloak off him, and put his own clothes on him, and led him away to crucify. And they set up over his head his accusation written: This is Jesus, the King of the Jews.

Matthew 27:26-31, 37

And Saul said, I have sinned: return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have acted foolishly, and have erred exceedingly. And David answered and said, Behold the king's spear, and let one of the young men come over and fetch it. And Jehovah will render to every man his righteousness and his faithfulness; for Jehovah gave thee into [my] hand this day, and I would not stretch forth my hand against Jehovah's anointed. And behold, as thy life was highly esteemed this day in mine eyes, so let my life be highly esteemed in the eyes of Jehovah, that he may deliver me out of all distress. And Saul said to David, Blessed be thou, my son David: thou shalt certainly do [great things], and shalt certainly prevail. And David went on his way, and Saul returned to his place. 1 Samuel 26:21-25

And Pilate, desirous of contenting the crowd, released to them Barabbas, and delivered up Jesus, when he had scourged him, that he might be crucified. And they compel to go [with them] a certain passer-by, Simon, a Cyrenian, coming from the field, the father of Alexander and Rufus, that he might carry his cross. Mark 15: 15, 21

And a great multitude of the people, and of women who wailed and lamented him, followed him. And Jesus turning round to them said, Daughters of Jerusalem, do not weep over me, but weep over yourselves and over your children; for behold, days are coming in which they will say, Blessed [are] the barren, and wombs that have not borne, and breasts that have not given suck. Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us: for if these things are done in the green tree, what shall take place in the dry? Now two others also, malefactors, were led with him to be put to death. And when they came to the place which is called Skull, there they crucified him, and the malefactors, one on the right hand, the other on the left. And Jesus said, Father, forgive them, for they know not what they do. And, parting out his garments, they cast lots.

Luke 23: 27-34

They gave to him to drink vinegar mingled with gall; and having tasted [it], he would not drink. And having crucified him, they parted his clothes amongst [themselves], casting lots. And sitting down, they kept guard over him there. Matthew 27:34-36

And the king said to his servants, Know ye not that there is a prince and a great man fallen this day in Israel? And I am this day weak, though anointed king; and these men, the sons of Zeruiah, are too hard for me: Jehovah reward the doer of evil according to his wickedness! 2 Samuel 3: 38, 39

And they that passed by reviled him, shaking their heads, and saying, Aha, thou that destroyest the temple and buildest it in three days, save thyself, and descend from the cross. In like manner the chief priests also, with the scribes, mocking with one another, said, He saved others; himself he cannot save. Let the Christ the King of Israel descend now from the cross, that we may see and may believe. And they that were crucified with him reproached him. Mark 15:29-32

This title therefore many of the Jews read, for the place of the city where Jesus was crucified was near; and it was written in Hebrew, Greek, Latin. The chief priests of the Jews therefore said to Pilate, Do not write, The king of the Jews, but that *he* said, I am king of the Jews. Pilate answered, What I have written, I have written. John 19:20-22

The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell [it] not in Gath, carry not the tidings in the streets of Ashkelon; Lest the daughters of the Philistines rejoice, Lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, no rain upon you, nor fields of heave-offerings! For there the shield of the mighty was vilely cast away, The shield of Saul, [as] not anointed with oil. 2 Samuel 1:19-21 [THIS QUOTE ENDS HERE]

And now that you have looked deeply into the evil of the truth falsified in its natural sense and seen the Ultimate Truth, let's not stop to ponder those things. Come, let us delve even deeper into the mysteries, the Tree

of Life and the Second Coming. The Tree of Knowledge is the evil of the proprium raising its head in rebellion against the direct light of heavenly knowledge and misappropriating to self. But all things in its opposite sense can be defined. In RR the Tree of Knowledge is misidentified, as KNH. In its true sense, if form were our guide, then the Tree of Life must then be KNH. Look to the Assyrian Relief at Glencairn. Look to the Word of the Lord in the Revelation, “I am the Alpha and the Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments that they may have right to the tree of life, and may enter into the gates of the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. 22: 14, 15. It is not important that you understand what truly the Tree of Life is for these purposes. However, it was KNH that opened the gate to the city for this prophet of the Holy Writ. There is genuine truth there in the literal Word, which contains the spiritual and celestial sense. Where this all leads and why this is being given to us now should be plain to you as it became to me.

When first beginning this writing project. The first thing done was to contact as many of those named as “providing valuable doctrinal assistance in the development of that manuscript” as possible. One of those contacted was Andrew Heilman and we spoke together for almost a half an hour. The struggle to understand where all of this was ultimately leading had been beyond me. The symbolism that had been looming into view was not the “white horse” but the “grim reaper” of Rev. 14: 14. When the mystery of KNH or the ‘hole in the head of mankind’ gets filled in, it will be the evangel of 14: 6, 7 was previously determined. But what exactly is the fulfillment or how is this to be actually accomplished? The struggle for recognition by the General Church of the New Jerusalem seemed to take on the note of an eventuality, after all the Lord is leading me somewhere. And as the ‘grim reaper’ came into view the idea struck. I can’t see how the sickle is held but now I do, after speaking with ‘Andy’. The Kempton Project and its goal of printing the New Church Word in two years will effectuate, “The return of the Lord in the understanding of the literal and spiritual meaning of the Word.” What are we really about? This isn’t about jumping up and down shouting KNH KNH KNH, or making claim to the Tree of Life as KNH. The advise of Emanuel Swedenborg should be adhered to with the translation staying in the phonetic KNH. (A.E. 326) [13] Instead of hemp or cane: caneh or canna perhaps? The canon should be

printed on KNH with the phonetic term for KNH & BSM properly identified in margin definition.

In the past, the Divine permission made allowance for your ignorance. But now, the question before you “silly virgins” demands answer or disregarded at peril, “How much owest thou unto my lord?” can only be answered by, “An hundred measure of oil.” (Luke 16: 5, 6) If you had obeyed Him before, you would not need anyone to explain the current accepted translation in the Kempton Project is in error: “And Jehovah spoke to Moses, saying, And do thou take to thee chief spices, best myrrh five hundred, and **aromatic** cinnamon the half thereof, two hundred and fifty, and **aromatic calamus** two hundred and fifty; And cassia five hundred, in the shekel of holiness; and oil of olive a hin. And thou shalt make it an oil of anointing of holiness, an ointment of ointment, the work of a perfumer, it shall be an oil of anointing of holiness.”

You blind “virtual priests” closed heaven to yourselves by examining the spiritual sense of the Word from the Writings. You blind “virtual priests” disobeyed the Word and refused the representation established for the inauguration into the priesthood. You have joined the ranks of the Pharisees. In Luke, “You have risen up, and thrust Him out of the city, and led Him to the brow of the hill, (whereupon the city was built,) so that you might cast Him down headlong.” Iv. Xxvii. Be obedient to His Word. Repent of your error. Repent in the style accepted for the city of Nineveh. Turn out the whole town for repentance and wear KNH-cloth for three days. Or know that, “He passing through the midst of them, went His way.” Xxx. Celebrate the return of the Lord in the literal Word. Brew up a full batch of the Holy oil of Moses and get right with Jesus the Anointed. Invite the prophets of the Genuine Truth to participate. Demand all of the ‘virtual priests’ to be anointed according to His Word if they want to stay on the payroll. Call them all in from wherever they be. Invite Patriarch Abune Merkorios to officiate and bless the oil. Let that blessed oil flow down their beards and soak their garments. Drench them with the Divine Goodness. Make this a day of celebration that will be remembered for all of eternity! The Lord is calling upon you to hear the Word, which He spoke to Moses.

A final thought must be added and made clear that the purpose of this document is obedience to the illustration of the Lord. It was odd the way a parlor game was played the first day I attended service at Morning Star Chapel, Atlanta. The naked feet of the men were seen beneath a curtain and everyone was invited to guess

whose bodies matched. Behind that curtain among the men were two ‘virtual priests’ Bill Burke and Patrick Rose. This took place on the first Sunday that Patrick Rose was present at Morning Star Chapel as well. The day of my baptism by order of the General Church of the New Jerusalem I told those gathered there that I appreciate Morning Star Chapel being there for me. I still do. Patrick Rose officiated and stated that everyone that comes into the New Church has an effect upon the Church. In the future we will see what affect ‘Brother Gregory’ will have. At the time, all I could think was how grateful I was to be able to get out of my state of death or profanation and that there was still a new life available in a New Church. This work is meant as a constructive criticism and for the continuation of the efforts that the men holding the ‘office of priest’ of the General Church of the New Jerusalem have made to make the ‘Return of the Lord’ a reality. I pray for their work to continue and they will grow in the Lord from out of His Divine Goodness.

True Christian Religion

776. This, the Lord's second coming, is not in person, but in the Word, which is from Him and which He is. We read in many passages that the Lord will come in the clouds of heaven*; e.g. Matt. 17:5; 24:30; 26:64; Mark 14:62; Luke 9:34, 35; 21:27; Rev. 1:7; 14:14; Dan. 7:13. But no one up to the present has known what the clouds of heaven mean; they have thought that He would appear in them in person. It has so far been unknown that the clouds of heaven mean the Word in its literal sense, and that glory and power, with which He is to come at that time (Matt. 24:30), mean the spiritual sense of the Word. This is because no one has even guessed that there is a spiritual sense in the Word, as there is in essence in this example. Since the Lord has now revealed to me the spiritual sense of the Word, and has allowed me to associate with angels and spirits in their world, as if I were one of them, it has been disclosed that the cloud of heaven means the Word in its natural sense, glory the Word in its spiritual sense, and power means the Lord's strength through the Word. This meaning of the clouds of heaven can be seen from these passages in the Word:

There is none like the God of Jeshurun, riding on the heaven, and in magnificence upon the clouds. Deut. 33:26, 27.

Sing to God, praise His name, extol Him who rides upon the clouds. Ps. 68:4.

Jehovah riding upon a light cloud. Isa. 19:1.

[2] To ride means to instruct in Divine truths from the Word, for a horse means the understanding of the Word (see APOCALYPSE REVEALED 298). Anyone can see that God does not ride upon the clouds. Further:

God rode upon the cherubim, and made the clouds of the heavens His tent. Ps. 18:10, 11.

Cherubim also mean the Word (see APOCALYPSE REVEALED 239, 672).

Jehovah binds the waters in His clouds, and stretches out His cloud over His throne. Job 26:8, 9.

Give strength to God, strength upon the clouds. Ps. 68:34,

Jehovah will create over every dwelling of Zion a cloud by day; for glory will be a covering over all. Isa. 4:5.

The Word in its literal sense was also represented by the cloud in which Jehovah came down on Mount Sinai, when He proclaimed the Law. The provisions of the Law then proclaimed were the rudiments of the Word.

[3] The following facts may be added in support. The spiritual world has clouds just as the natural world does, but they are of a different origin. In the spiritual world there are sometimes shining clouds over the heavens of the angels, but dark clouds over the hells. Shining clouds over the heavens of the angels betoken obscurity there resulting from the literal sense of the Word; but when those clouds are dispersed, it means that the spiritual sense has brought them its clarity. Dark clouds over the hells betoken the falsification and profanation of the Word. The reason clouds have such meanings in the spiritual world is because light, which is radiated from the Lord as the sun of that world, stands for Divine truth. This is why He is Himself called light (John 1:9; 12:35). This also is why the Word itself, which is stored in the sanctuaries of church-buildings there, is to be seen with a halo of shining light; when dimmed, this is due to clouds.

777. It is plain from the following passage in John that the Lord is the Word: In the beginning was the Word, and the Word was with God, and the Word was God; and the Word became flesh. John 1: 1, 14. The Word in that passage is Divine truth, because Christians have no other source of Divine truth than the Word. It is the source from which all the churches named after Christ draw an abundance of living waters, and although they are as it were in a cloud containing its natural sense, yet they are in the glory and power which contain its spiritual and celestial senses. The Word contains three senses, the natural, the spiritual and the

celestial, one inside the next, as was shown in the chapters on the Sacred Scripture and the Ten Commandments or Catechism [chapters 4 and 5]. From this it is obvious that the Word as used in John means Divine truth. John gives further evidence of this same fact in his First Epistle:

We know that the Son of God came and gave us understanding, so that we might know the truth; and we are in the truth, in his Son Jesus Christ. 1 John 5:20.

That too was why the Lord said so often 'Amen, I say to you'; Amen in Hebrew means truth. He is Himself the Amen (see Rev. 3: 14) and truth (John 14: 6).

If you ask the scholars of the present time what they understand by the Word in John 1:1, they say it is 'the Word in its pre-eminence'; and what else is the Word in its pre-eminence but Divine truth?

[2] From this it is clear that the Lord is even now about to appear in the Word. The reason why He will not appear in person is that after His ascension into heaven He is in His glorified Human; and in this He cannot appear to any person, unless He has first opened the eyes of his spirit. This is impossible with anyone who is in a state of evils and consequent falsities, and so with any of the goats, whom He has placed on the left.

Therefore, when He showed Himself to the disciples, He first opened their eyes; for we read:

And their eyes were opened, and they recognized Him; but He became invisible to them. Luke 24: 31.

Much the same happened with the women near the tomb after the resurrection. That is why then too they saw angels sitting in the tomb and speaking to them, something no one can see with his material eyes. Neither did the Apostles see the Lord with the eyes of their bodies before His resurrection in His glorified Human; but they saw Him in the spirit, something which seems like seeing in sleep after waking up. This is clear from His transfiguration in front of Peter, James and John, when we read that they were then heavy with sleep (Luke 9: 32). It is futile therefore to believe that the Lord will appear in a cloud of heaven in person; but He will appear in the Word, which is from Him and which He is.

A SERMON on the SECOND COMING of CHRIST and

ON THE LAST JUDGMENT delivered the 25th December, 1804,

before both houses of Congress at the Capitol in the City of Washington.

“The natural man receiveth not the things of the spirit of God; for they are foolishness to him, because they are spiritually discerned.” Paul

“I will take no man’s liberty of judging from him, neither shall any man take mine from me. I will think no man the worse man, nor the worse Christian, nor love him less for differing in opinion from me. I am fully assured that God does not, and therefore man ought not to, require any more of any man than this. To believe the scripture to be God’s Word. To endeavor to find the true sense of it, and to live according to it.” Chillingworth.

“Now it is allowed us to enter intellectually into the mysteries of our holy faith.” Swedenborg.

Quoting now from the closing of that address; “As Christian, we are all happily agreed in believing that the first advent of the Lord has actually taken place in the world, even Eighteen hundred years ago, though the Jewish Church refuse to join us in this article.

Now my beloved, it is worthy your recollection, that at that period, the Jews were the only visible Church of God then upon the earth, and the only people who expected and prayed that the Messiah would come: Indeed his coming was particularly described, as to the very time, in the book of Daniel, (though in a style peculiar to the prophet.) The place of his birth also, together with all the grand or leading circumstances of his life and death; and even of his resurrection are to be found plainly noted down by various prophets; - And yet, strange to tell, yet not more strange than true, the Jews were the primary and most powerful rejecters of his first coming!

The reason (or rather the cause) of this strange conduct in the Jews, is not difficult to point out; For, having then as a Church grievously receded and apostatized from the precepts and ordinances of God’s holy law; and thereby sunk themselves into the most sensual state, both of affection and perception; they were neither capacitated nor inclined to search out the “wonders of God’s holy law:” – Hence, they only dwelt on the mere surface and rested in the letter; vainly expecting an earthly prince, and mighty general in the person of

their Messiah; - being far more anxious to be delivered from the Roman yoke, than from the yoke of Sin.

When, therefore, he came, even “the desire of nations,” they could perceive “no form or comeliness in him that they should desire him,” but rejected all his gracious councils against their own souls.

I cannot now take notice of the wicked conduct of the Jews, on this occasion; suffice to say, in the language of an Apostle, they ceased not to persecute and defame him, until, at last, - “They crucified the Lord of Glory.”

O! Horrid impiety, do you say? – O! Miserable, unhappy, infatuated people!

But, I have another word to add, and I trust you will consider it until you pardon me for declaring it; - To me, it now appears not improbable that the Christian world at the Lord’s second coming will exhibit the second act of the same tragedy.

When this takes place, (and as a man of the New Jerusalem Church I verily believe it already has) the scenery and the performers, will be doubtless new, but the grand plot will be the same.

It is true, we can no more crucify him “in the flesh,” but we may “in the spirit;” – And, whatever Christian rejects the spiritual sense of the word of God, may be truly said to reject that holy spirit which dictated it, and dwells therein.

As to the different sects and denominations of the former Christian Church, I bear witness that “they have a zeal for God;” – but (I must be permitted to add) “not according to knowledge.” – For, if it was idle and vain in the Jews, to expect, and look for an earthly prince and conqueror; - It is no less so for the Christian world to look for, and expect an exterior and personal appearance of the Lord Jesus Christ, in a circumscribed form, or in any particular part of outward creation; - in the room of looking for his spiritual and glorious appearance in his church, and the man of his church, by a gracious and powerful descent of his Divine principles of Love and Wisdom therein.

To conclude. Should the honest, but fallacious prejudices of former creeds and teachings, prevent any of

my enlightened audience from instantaneously subscribing to the doctrines of the New Church upon the present subject, I can assure them they will not thereby offend me; neither shall I the less esteem them on that account. God forbid. The grand point, in my opinion, is, to be obedient and faithful to our best perceptions of God's Holy Word; - The inhabitants of heaven can do no more.

But in order to be faithful, and give every one here "his portion in due season," I must be permitted to add one word more: - Should there be now before me, any Christian, high or low, rich or poor, whose enlightened and scientific mind compels his assent to the doctrines just delivered, and yet – will be such a wretch as to affect to reject or not to believe them, because they are yet unpopular; or, that they fear their candid avowal of them may subject them to some persecution or censure, and perhaps block up their way to some future contemplated and desired preferment; - What shall I say to such a character?

I could say much, but I trust that Conscience can, and will say much more. O! Then Conscience, thou agent of the MOST HIGH and monitor of man, I adjure thee to do thine office faithfully and impartially in every breast that is before me! – That superstition and infidelity, - the love of self, and of the world may no more assume the reins of government; but that God may be glorified, in the rational reception of the spiritual sense of his HOLY WORD, and that precious and immortal souls may be saved, with an everlasting salvation!

"Now unto the King eternal, immortal and invisible, the only wise God our Saviour, be glory and dominion forever and ever." AMEN!

[IN CLOSING REMARK TO CONGRESS]

P.S. The "thief in the night" teaching is relevant to His arrival but nobody recognizes it. If in fact that be the case, and the Holy oil of Moses is "esse". Then the medical marijuana folks in California who just recent cooked up a full batch affected the actual return. The people that brewed Him up don't know what they did. Therefore, He has snuck into the city. He's back!

Your literally anointed brother from out of the Divine mercy of Jesus the Anointed,

Gregory Karl Davis

Encl: DVD; Hemp Revolution

DVD; Baptism of Fire

DVD; Zachariah's reading Coptic Church document and Brother Gregory's prayer

Abridged Theological Discussion Dr. Chris Bennet & Dr. Damuzi Spring

A History of Hemp by Robert A. Nelson

Reprint: The Book of Grass; Tracing One Word Through Different

Languages, Sara Benetowa pgs. 15 – 18

Definition in Hebrew BSM

WARNING! DANGER! NAKED CHERUBS! Instructions

Invoices 1 of 2 and 2 of 2

Cover letter explaining Invoices

Reliable source for sackcloth

CD Doctrine of Divine Truth

And related documents including The Priesthood; Rt. Rev. Elmo C. Acton

Guarding Against Heresy; Rev. Donald L. Rose

Survey