

## 1

*the Fall  
and forfeit of a spiritual inheritance*

- Consider the [punishment] of God; who can make strait what he has made crooked?<sup>1</sup>

1<sup>1</sup>

- When all things began, the Word already was. The Word dwelt with God, and what God was the word was [truth]. The Word then, was with God at the beginning and through him all things came to be; no single thing was created without him. All that came to be was alive with his [spiritual] >Life< and that life was the >Light< of men. The light shines on in the darkness and the darkness has never quenched it.<sup>2</sup>
- He [Yahweh] made man in his own [spiritual] image after his [spiritual] likeness, and placed in him >eyes< to see and >ears< to hear and a heart to understand, and reason to take counsel.<sup>3</sup>
- Adam had Life on earth and I [Yahweh] made a garden in Eden in the East and (commanded) that he should observe the [single] Law and keep the instruction.<sup>4</sup>

When considering the Biblical story of the Fall from grace, the result of that >fall< from the favour or grace of God, can be summed up in the single word: loss; the forfeit of a true intellectual, spiritual and moral endowment to man; an individual >inheritance< of knowledge, wisdom and absolute certainty, existing beyond the potential of human nature, natural reason or evolution, and referred to in Scriptures by the metaphor of >Life< and >Light<. This spiritual life was created for man by God to reflect his own image, and to complete his creation. That image included a perfect and incorruptible ethical insight, together with a moral wisdom and integrity referred to as >righteousness<.

This righteous, spiritual Life was God's gift at the beginning<sup>4a</sup>, and defined by a single Law engraved on the heart of man; the understanding into the nature of all moral conduct. Life was therefore given to man as a guiding moral >light< to inform his reason via conscience: which is the emanation of the soul. Thus enlightened, man would build his >house< upon this >foundation< of divine wisdom. To share a portion of God's own Holy Spirit is to share this life and light; a Spirit to provide man with a value system, independent of all material, cultural relativities. The inheritance provided a security, certainty, identity, happiness and peace, untouchable by any external force or coercion. An inheritance to be shared with a single wife, in untroubled spiritual union.

This >spiritual< existence, created by God was sustained under the terms of a covenant by promise. The promise, made by God, and agreed between himself and the man, is called the Word. The terms of this promise, commanded man to obey a single moral precept; this being the Law, the Word, the will and wisdom of God's own instruction, and source of great practical knowledge and wisdom, free from illusion and self-deception. The authority of God over the integrity of man, not to transgress the Word, the expression of perfect righteousness, was to be judged by his conduct in spiritual union with woman. Observing obedience to the single Law maintained the relationship between man and his creator, without intermediary, and provided an >inheritance< of grace to the benefit of man and his wife, far beyond the limits of any human understanding. The direct and active nature of this relationship is well illustrated in the Biblical account of Genesis.

This chapter will explain the reality of that loss. A loss, now prescribed against all mankind as a corruption of human nature, a stain on the human heart or mark of the beast. Within this revelation, the expression >Word of God< is precise, and only to be understood as the single moral precept commanded of Adam; taught by God himself. It is an error to confuse this expression with any generalized reference to biblical language. The perfect righteousness and the specific transgression which caused the loss, is explained in the course of this teaching and revelation.

**1**  
*Ecclesiastes 7:13*

**2**  
*John 1:1-5*

**3**  
*The book of the Secrets of Enoch 65:2*

**4**  
*The Book of the Secrets of Enoch 31:1*

**4a**  
*To speak of a 'beginning' in biblical language, has absolutely nothing to do with any conception of geological time or natural history origins. But denotes a point along the continuum of events, when the living God, first attempted, but failed, to seed humanity with an enlightened, revealed understanding, of both himself and man's spiritual potential.*

1<sup>2</sup>

So it is, when a man allows himself to believe, that he can act free from the principle of righteous conduct which Law commands, that he turns dangerously into himself, falls and is lost!

That was the character of man's first transgression against his creator. When the man, >raised< up from of the limitations of an evolutionary past, given a pure and righteous Spirit, was beguiled by the self-deceived woman, to share in an experience of moral error; to eat of the single >fruit< forbidden him by the instruction of his God. Thus did man transgress, and break the yoke<sup>5</sup> of righteousness. And by this single act of disobedience,<sup>6</sup> violated his oath of loyalty to the Lord, and thus separated himself, with his wife, from the knowledge, favour and grace of God.

- For he who kept the house has forsaken it.<sup>7</sup>
- God knew that he had eaten from the tree of which he commanded him, 'do not eat of it'.<sup>8</sup>
- even over those who had not sinned as Adam did, by disobeying a direct command.<sup>9</sup>
- and to him [Adam] thou commandest one only observance of thine but he transgressed it.<sup>10</sup>
- For the first Adam, clothing [his soul] with an evil heart transgressed [the first command] and was over come, and like wise all who were born of him.<sup>11</sup>
- At the transgression of the first Adam [ ] when he took the serpent [evil] as a garment.<sup>12</sup>
- So what was good departed and the evil remained.<sup>13</sup>
- For a grain of evil seed was sown in the heart of Adam from the beginning and how much fruit of ungodliness has it produced unto this time.<sup>14</sup>
- When Adam transgressed My [single] statute, then that which had been was judged and then the ways of the world became [crooked] and sorrowful and painful and full of perils coupled with great toils.<sup>15</sup>

1<sup>3</sup>

- And He said to him, "who was it that instructed you?" And Adam answered, 'the woman who you have given me.'<sup>16</sup>
- To the man He said, "because you listened to the voice of your wife [above that of your God] and ate from the tree of which I had forbidden you to eat, accursed be the soil because of you, with suffering shall you get your food from it."<sup>17</sup>
- For when they ate of the tree of knowledge, they trampled the Cherubim and Seraphim with the flaming sword.<sup>18</sup>
- They did their own will and did not keep the command of their maker so His wrath was kindled against them.<sup>19</sup>
- For they had also clothed themselves [their souls] with the evil heart.<sup>20</sup>
- And by his wife [spiritual] death came.<sup>21</sup>

*Of mans first disobedience and the fruit,  
Of that forbidden tree, whose mortal taste  
Brought death into the world and all our woe,  
With loss of Eden.<sup>22</sup>*

*Twas not the tasting of the 'fruit' that hath  
my son earned of itself such banishment,  
but solely the transgression from the path.<sup>23</sup>*

The covenant which existed from the beginning was between God and the man. The benefits, shared through the bond of a spiritual union designed by God himself. And that bond was maintained by the shared integrity to perfect righteousness called: chastity and fidelity. But it was woman, unable to believe and appreciate how great was this inheritance, who was seduced by the >serpent< to follow her own will, and was first to dishonour the spiritual bond. Then, attempting to hide her own shame, she beguiled Adam to break the integrity of his own moral conduct, and transgress the Law and instruction. No one forced Adam. He chose of his own free will, to act against the wisdom and will of his creator, in favour of the false reasoning of the self deceived woman.

5  
Matthew 11:29

6  
Romans 5:18

7  
The Syriac Apocalypse  
of Baruch 8:2

8  
NHL  
The Testimony of Truth.46:25

9  
Romans 5:14

10  
4 Ezra 3:7

11  
4 Ezra 3:21  
see: 'passing the stain'

12  
The Greek Apocalypse  
of Baruch 9:7

13  
4 Ezra 3:22

14  
4 Ezra 4:30

15  
4 Ezra 7:11-13

16  
NHL  
The Testimony of Truth 47:1

17  
Genesis 3:17

18  
NHL Melchizdek 10:5

19  
DSS  
The Damascus Rule 2:13 (CD)

20  
4 Ezra 3:26

21  
The Book of the secrets of Enoch  
30:18

22  
J.Milton-Paradise Lost  
Bk 1:1-4

23  
Dante:The Divine Comedy  
Purgatory-Canto 26:15

However culpable was the self-deceived woman, the covenant was between God and the man. Therefore, the first transgression against God was committed absolutely and solely by the free will choice of man. The woman transgressed against her husband and the very nature of the spiritual bond God had made between them, but the man, enjoined by an act of moral error, the single experience forbidden him and called evil, transgressed the covenant, acted against the sole instruction, and betrayed and dishonoured his creator. So as once together, they shared in the spiritual inheritance of the man, now do they both suffer from its loss together!

1<sup>4</sup>  
*the loss of paradise*

Thus, for that sole transgression from perfect righteousness, God severed his relationship with man and cast them out of his sight; returning the man to a semblance of his former bestial, evolutionary state. He withdrew from his heart the engraved precept, the Light and Life of his own Holy Spirit, removing the foundation of righteousness, and exiled<sup>23</sup> the pair into the hands of fate; to be perpetually troubled, burdened by the darkness of ignorance, in the natural, psychic, material world.

- So he drove out the man.<sup>24</sup>
- When they fell away from the Lord that redeemed them, they were cast away from the inheritance which the Lord had given them.<sup>25</sup>
- Thou hast left us neither root, seed or name.<sup>26</sup>
- And the bud of the shoot of holiness for the plant of truth was hidden and was not esteemed; and not being perceived, its mystery was sealed.<sup>27</sup>
- He [the man] must not be allowed to stretch out his hand [again] and pick from the tree of Life also and eat some and live forever, so Yahweh God expelled him from the garden of Eden.<sup>28</sup>
- They turned to [] Adam and expelled him from the garden along with his wife; for they have no blessing since they too are beneath the curse.<sup>29</sup>
- You [Yahweh] made them wander astray in a wilderness without a way.<sup>30</sup>
- Therefore my people go into exile for want of knowledge and their noblemen >die< of >hunger< and their multitude is parched with >thirst<, therefore hell has widened its gullet and opened its mouth beyond measure.<sup>31</sup>
- And He cast them out of paradise and he clothed them in gloomy darkness.<sup>32</sup>
- The ways of righteousness you will abandon, and all the ways of truth you will renounce, and you will walk in darkness.<sup>33</sup>
- I behold not the Light of heaven but lie in darkness like the dead which no more see the Light.<sup>34</sup>
- He [Yahweh] has put eternity into man's mind, yet so that he cannot find out what God has done from the beginning to the end.<sup>35</sup>
- They (the people) will neither know nor understand that I [Yahweh] am angry at them because of their rebellion, because they abandoned me and did what was evil in my eyes, and because they chose what displeased me.<sup>36</sup>
- The world lies in darkness and the dwellers therein are without light. For My [secret] law [and command] is [lost] and so no man knows the things which have been done by thee or the works that shall be done.<sup>37</sup>
- Into darkness and chains and a burning flame where there is grievous judgement shall your spirits enter.<sup>38</sup>
- They know not, neither will they understand; for they walk on in darkness; all the foundations of the earth are out of course.<sup>39</sup>
- You grope your way at noontide like a blind man groping in the dark, and your steps shall lead you nowhere.<sup>40</sup>
- All I look forward to is dwelling in Sheol and making my bed in the dark.<sup>41</sup>
- But the wicked vanish in darkness.<sup>42</sup>
- And the men took me and brought me to the second heaven and showed me the darkness and there I saw the prisoners suspended, reserved for [and] waiting for the eternal judgement.<sup>43</sup>
- Thou has laid me in the lowest pit, in darkness, in the deep.<sup>44</sup>
- As each man has but a dark existence in this life.<sup>45</sup>

**23**Isaiah 51:14  
Hebrews 11:13**24**

Genesis 3:24

**25**

The Psalms of Solomon 9:2

**26**

1 Esdras 8:88

**27**

DSS/1QH

The Thanksgiving Hymns

6:6 (14)

**28**

Genesis 3:22-24

**29**NHL The Hypostasis of the Archons  
91:1-5**30**

DSS 4Q266

The foundations of Righteousness  
(The end of the Damascus document  
And Excommunication Text 10**31**

DSS 4Q162

Commentaries on Isaiah

**32**

NHL The Apocryphon of John 24:5

**33**

DSS 4Q213-214

Aramaic Testament of Levi  
Manuscript A, fr-4, col-1, 5-7**34**

The Book of Tobit 5:9

**35**

Ecclesiastes 3:11

**36**

DSS 4Q390

The Angels of Mastemoth and the  
Rule of Belial  
fr-2, Col-1, 7-8**37**

4 Ezra 14:20

**38**

The book of Enoch 103:8

**39**

Psalm 82:5

**40**

Deuteronomy 28:29

**41**

Job 17:13

**42**

1 Samuel 2:9

**43**

The book of the secrets of Enoch 7:1

**44**

Psalm 88:6

**45**The book of the secrets of Enoch  
68:4

- Such as sit in darkness and in the shadow of death, being bound in affliction and iron because they rebelled against the words of God, and condemned the counsel of the most High.<sup>46</sup>
- He has smitten my life down to the ground: He hath made me dwell in darkness, as those who have been long dead.<sup>47</sup>
- His days also he shall eateth in darkness and he hath much sorrow and wrath with his sickness.<sup>48</sup>
- Thou mayest say to the prisoners, go forth, to them that are in darkness, show yourselves.<sup>49</sup>
- Therefore judgement is far from us, neither doth justice overtake us: we wait for the Light, but behold obscurity; for brightness but we walk in darkness.<sup>50</sup>
- Their way shall be unto them as slippery ways in the darkness they shall be driven on.<sup>51</sup>
- The darkness was the lack of perception, namely **the illusion there is no one above him**.<sup>52</sup>
- Since the mind was in the midst of nature and the dark power.<sup>53</sup> [other references to darkness]<sup>54</sup>

*How darkened: innocence, that as a veil  
Had shadow'd them from knowing ill, was gone,  
Just confidence, and native righteousness,  
And honour from about them; naked left  
To guilty shame; he cover'd, but his robe  
Uncover'd more. So rose the Danite strong  
Herculean Samson from the harlot-lap  
Of philistine Dalilah, and waked  
Shorn of his strength; they destitute and bare  
Of all their virtue: silent, and in face  
Confounded, long they sate, as stricken mute.<sup>55</sup>*

Natural reason, approaching biblical language, is confronted by an impenetrable labyrinth; a mix of metaphor, parable, literal, allegory and paradox. This makes scriptural language nothing but divisive to human understanding. The history of theology, tradition and religious dispute is proof of this absolute confusion. >Darkness<, as used in scripture, is a general metaphor representing the Fall, and the totality of human ignorance of the ultimate, divine reality. God having withdrawn the >lamp< of his Holy Spirit from the heart of man is now in perfect darkness! This darkness—the perfect ignorance of God—is innate to human nature; sustained and perpetuated by that nature, and those counterfeit faiths: the vain imaginations and intellectual illusions, which are created by men in the futile attempt to recover from the loss. But all theology is vanity and chasing after wind!

1<sup>5</sup>  
*man is left spiritually dead.*

*A universe of death, which God by curse  
Created evil, for evil only Good,  
Where all life dies, death lives and nature breeds,  
Perverse, all monstrous, all prodigious things,  
Abominable, inutterable, and worse  
Than fables yet have feign'd or fear conceived,  
Gorgons, and Hydras, and Chimaeras dire.<sup>56</sup>*

- Adam sinned and [spiritual] death was decreed against those who should be born.<sup>57</sup>
- He made them 'drink' the 'water' of forgetfulness, from the chief archon, in order that they might not know from where they came.<sup>58</sup>
- I [Adam] knew a sweet desire for your mother. Then the vigour of our eternal knowledge was destroyed within us, and weakness [of flesh] pursued us. Therefore the days of our life became few, for I knew I had come under the authority of death.<sup>59</sup>
- forthwith Thou appointed death for him and his generations.<sup>60</sup>
- That man should experience the great evil, which is [spiritual] death, that is the complete ignorance of the totality [God], and that he the man should experience all the evils which come from this.<sup>61</sup>
- Because of the transgression of the first man, death ruled.<sup>62</sup>
- The fear of death grieves man because of the ignorance of the soul.<sup>63</sup>

46

Psalm 107:10-11  
see: blasphemy

47

Psalm 143:3

48

Proverbs 20:20

49

Ecclesiastes 5:17

50

Isaiah 49:9

51

Isaiah 59:9

52

NHL

The Paraphrase of Shem 2:15

53

NHL

The Paraphrase of Shem 5:34

54

Danial 22:2/John 1:5/Job 18:8-10/  
Psalm 112:1-4/Psalm 139:12/Isaiah  
5:20/Isaiah 42:16/Isaiah 50:10

55

J. Milton-Paradise Lost  
Bk 9:1054-1064

56

J. Milton-Paradise Lost  
Bk 2:390-402

57

The Syriac Apocalypse of Baruch 23:4  
also see 'passing the stain'

58

NHL

The Apocryphon of John 25:6

59

NHL

The Apocalypse of Adam 67:1-10

60

4 Ezra 3:7

61

NHL

The Tripartite Tractate 107:30

62

NHL

The Tripartite Tractate 108:5

63

NHL

The Sentences of Sextus 323

- It was through one man that sin entered the world, and through sin, death, and thus death pervaded the whole human race, in as much as all men have sinned.<sup>64</sup>
- Follow me and leave the dead to bury their dead.<sup>65</sup>
- the dead shall hear the voice of the Son of God and all who hear shall come to [spiritual] Life.<sup>66</sup>
- Where ever we go you carry death with us in our body.<sup>67</sup>
- I thought the dead who are already dead more fortunate than the living [dead] who are [yet to come to Life].<sup>68</sup>
- The time was when you were dead in your sins.<sup>69</sup>
- And you who were dead in your trespasses.<sup>70</sup>
- Tombs over which dead men walk unknowingly.<sup>71</sup>
- From the deadness of your former ways.<sup>72</sup>
- And of repentance from the deadness of our former ways.<sup>73</sup>
- for the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.<sup>74</sup>
- To the dead, as to those who do not exist, praise is unknown, only those with [spiritual] life and health can praise the Lord. How great is the mercy of the Lord, his pardon on all who turn towards him!<sup>75</sup>
- Do not withhold your favour even from the dead.<sup>76</sup>
- although you were dead because of your sins and because you were morally uncircumcised.<sup>77</sup>
- He was once dead and now he is alive.<sup>78</sup>

A variety of metaphor continue to be used from scriptures to characterize the Fall and loss, and they are explained and illustrated throughout this chapter. This group of passages makes clear, that the >death< referred to is not that of the body, but a death from within. With innate knowledge of his creator and the engraved precept of God's Law withdrawn, man is both spiritually >dead< and >lawless< before the Lord. Whatever his aspirations, the path to a true spiritual and moral existence have been blocked. Darkness and death constrain the human spirit. Man is no longer a truly spiritual being. That potential is lost in darkness; as death and primary moral error, called evil, have defined, limited, and debased human perception.

Thus, God has removed both the >Way< to discover, and the understanding of perfect truth, outside the reach of natural reason. This loss is best illustrated in the modern world, by the frictions, contradictions and infighting among philosophy, cosmology, evolution, theology and false religious tradition; all competing for credibility. But in the >world<, even the atheist or agnostic is often more honest, by comprehending what is self-evident: that prior to this revelation, testable knowledge of the living God—called perfect, immutable truth—has not existed, within what is known as history; to arbitrate and judge among the multitudinous and spurious claims of 'spiritual' understanding.

While the soul remains empty of moral wisdom and all righteous knowledge, with only vague ethical notions and aspirations, humankind attempts to make progress! The vacuum [or loss] is filled by an irrational way of violence and the pursuit of whatever it thinks appropriate to its existence. To exploit or be exploited, by markets or bloodshed, by notions of natural justice and whatever laws reason may comprehend to have value! But even a soul in darkness has possibilities. For without a soul, man would have no higher aspirations, nor conscience or consciousness of moral error. And through the soul, the living God speaks directly to human hearts, at this last judgement.

1<sup>6</sup>

For abandoning perfect righteousness, God withdrew the power of his own moral will, and rooted the spirit of man within a primitive, primeval force of basic, biological instinct; corrupting the >tongue< and >blinding< the >eye< of man's heart with iniquity; stained with an unholy, lawless and straying spirit of falsehood; encumbered by a 'natural' law of irrational sin and death. And man became an animal being.

- I [Yahweh] will put enmity between you and the woman and between your seed and her seed.<sup>79</sup>
- Let his heart be changed from a man's and let a beasts heart be given unto him.<sup>80</sup>
- Let his portion [of inheritance] be with the beasts of the field.<sup>81</sup>

- 64**  
*Romans 5:12*
- 65**  
*Matthew 8:22*
- 66**  
*John 5:25*
- 67**  
*2 Corinthians 4:40*
- 68**  
*Ecclesiastes 4:2*
- 69**  
*Ephesians 2:1*
- 70**  
*Colosians 2:13*
- 71**  
*Luke 11:44*
- 72**  
*Hebrews 9:14*
- 73**  
*Hebrews 6:1*
- 74**  
*Isaiah 38:18*
- 75**  
*Ecclesiasticus 17:28*
- 76**  
*Ecclesiasticus 7:37*
- 77**  
*Colosians 2:14*
- 78**  
*Luke 15:24*
- 79**  
*Genesis 3:15*
- 80**  
*Daniel 4:16*
- 81**  
*Daniel 4:23*
- 82**  
*Daniel 4:26&32*



- Their dwelling shall be with the beasts of the field.<sup>82</sup>
- There will be lying in the heart of all the sons of Adam.<sup>83</sup>
- for the punishment of the spirit, now the spirit [of man] is full of lust.<sup>84</sup>
- Lust, that they may be punished in their body.<sup>85</sup>
- so that they defiled their bodies with the daughters of men.<sup>86</sup>
- Believe him not for there are seven abominations in his heart.<sup>87</sup>

*Those leaves*

*They gather'd, broad as Amazonian targe,  
And with what skill they had together sew'd  
To gird their waist, vain covering, if to hide  
Their guilt and dreaded shame; O how unlike  
To that first naked glory.<sup>88</sup>*

**83**  
DSS 4Q416, 418  
*The Children of Salvation and  
The Mystery of Existence  
The Angels of God's Holiness  
fr-7,.4*

**84**  
*The book of Enoch 67:8*

**85**  
*The book of Enoch 67:8*

**86**  
*The book of Enoch 69:5*

**87**  
*Proverbs 26:25*

**88**  
J. Milton-Paradise Lost  
Bk 9:1110-1115

**89**  
*1 Corinthians 13:45*

**90**  
*Psalms 73:22*

**91**  
*Ecclesiastes 3:18*

**92**  
*Ecclesiastes 3:19*

**93**  
*Job 18:3*

**94**  
*Danial 4:15*

**95**  
*The book of Jubilees 5:2*

**96**  
NHL  
*The Gospel of Philip 71:25*

**97**  
NHL  
*The Gospel of Thomas 138:40*

**98**  
NHL  
*The Gospel of Thomas 139:1-10*

**99**  
NHL  
*The Gospel of Thomas 139:1-10*

**100**  
*Othello Act II scene 3*

**101**  
*Othello Act II scene 3*

**102**  
*The Sonnets: number 95*

**103**  
NHL  
*Trimorphic Protennoia 44:25*

**104**  
*Lamentations JB&KJV 3:54*

**105**  
DSS/1QQH  
*The Thanksgiving Hymns 13:6-9 (20)*

- The first man became an animal being.<sup>89</sup>
- So foolish was I, and ignorant: I was as a beast before thee.<sup>90</sup>
- that they might see that they themselves are beasts.<sup>91</sup>
- For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go to the one place; all are from dust and all turn to dust again.<sup>92</sup>
- we counted as beasts, and reputed vile in your sight.<sup>93</sup>
- let his portion be with the beasts and in the grass of the earth.<sup>94</sup>
- all flesh corrupted its way, alike men and cattle and beasts.<sup>95</sup>
- There are two trees growing in paradise. The one bears animals and the other bears men. Adam ate from the tree which bore animals, he became an animal and he brought forth animals.<sup>96</sup>
- All bodies of man and beasts are begotten irrationally. Surely it is evident in the way a creature copulates.<sup>97</sup>
- Do not they derive from intercourse like that of the beasts?<sup>98</sup>
- Now that which changes will decay and perish, and has no hope of >Life< from then on, since the body is bestial.<sup>99</sup>
- Reputation, reputation, reputation! Oh, I have lost my reputation! I have lost the immortal part of myself; and what remains is bestial.<sup>100</sup>
- To be now a sensible man, by and by a fool, and presently a beast! O strange! Every inordinate cup, and its ingredient is a devil.<sup>101</sup>

*How sweet and lovely dost thou make the shame  
Which like a canker in the fragrant rose,  
Doth spot the beauty of thy budding name!  
O, in what sweets dost thou thy sins enclose!  
That tongue that tells the story of thy days,  
Making lascivious comments on thy sport,  
Cannot dispraise, but in a kind of praise;  
Naming thy name blesses an ill report.<sup>102</sup>*

- As for our >tree< from which it grew, a >fruit< of ignorance is what it has and also its leaves, it is death that dwells in them, and darkness dwells under the shadow of its boughs. And it was in deceit and lust that we harvested [from] it, this [plant] through which ignorant chaos became for us a dwelling place.<sup>103</sup>
- I am lost-I am cut off.<sup>104</sup>
- What is he that is born of woman in the midst of all Thy terrible judgement. He is but an edifice of dust, and a thing kneaded with [the] water [of darkness] whose beginning was sinful iniquity, and shameful nakedness and over whom a [corrupted] spirit of straying rules. If he is wicked, he shall become [cursed] forever, and an [example] to every generation, and an object of horror to all human flesh.<sup>105</sup>
- For since when he [Adam] transgressed, untimely >death< came into being, grief was named and anguish was prepared and pain was created and trouble consummated and disease began to be established and Sheol kept demanding that it should be renewed in blood. And the animal begetting of children was brought about and the passion of parents produced and the greatness of

humanity was humiliated and goodness languished. What therefore can be blacker or darker than these things?<sup>106</sup>

- He who is corrupted is nothing at all.<sup>107</sup>

*Therefore so abject is their punishment,  
Disfiguring not God's likeness but their own,  
Or if His likeness, by themselves defaced,  
While they pervert pure nature's healthful rules  
To loathsome sickness, worthily, since they  
God's image did not reverence in themselves.<sup>108</sup>*

Subject to this final judgement, an honest man may recognize his fall, his loss, his >exile< and separation from God, by the bestial element of his lower nature. This spiritual corruption or stain on the heart is manifested in the >flesh< of the male sexual member as an >evil inclination< for bestial, carnal gratification. Commonly called Lust.

The effect of this lower nature is characterized not by rationality, but by concupiscence, fantasy, intellectual narcissism and a phallo-centric, gravity of self; a debasement of body, mind and spirit; compromising and limiting all human relationships. And this corruption particularly debases the very nature of >human spiritual union< called marriage. For insight and understanding into the very nature of love, and the moral primacy of this spiritual union, was lost.

Separated from God, with a heart and reason ruled not by truth and the Spirit of God, but by base instinct, fear and self, without a >way< to realize any of the highest spiritual ideals, man remains >lost< in a perpetual moral maze. All moral perception founded upon this lower nature is bent. Thus in this fallen, lower, bestial state, man is without virtue or purity before the Lord. He is unrighteous and has no status or value before God. So long as a man's pride holds to this corruption of his nature, he is an enemy God, and ultimately, no more than dust in the wind.

New metaphors which are used, developed and easily misunderstood are >tongue< and >eye<. Tongue is a metaphor for the male sexual member, the penis, while >eye< represents associated moral perceptions for the use of this member. To be >blind< is to be without true moral perception. The term >flesh< is also a specific reference to the male sexual member.

*Cupidity thou dost engulf the race  
of mortal men so deep, not one may than  
above the o'erwhelming waters raise his face.<sup>109</sup>*

*Fair is the blossom of the will of men  
but the true fruit is swollen and made weak  
by drenchings of interminable rain.<sup>110</sup>*

1 7

yoked with sin and false pride, man's flesh burns with a >fire< and erring passion outside his moral will, within a cycle of predatory >appetite< for bestial copulation.

*O momentary grace of mortal man.  
Which we more hunt for than the grace of God!  
Who builds his hope in air of your fair looks,  
Lives like a drunken sailor on a mast:  
Ready with every nod to tumble down  
Into the fatal bowels of the deep.<sup>111</sup>*

- He posted the cherubs, and the flame of a flashing sword, to guard the way to the tree of Life.<sup>112</sup>
- What a huge stack of timber can be set alight by the tiniest spark! And the **tongue** is in effect a **fire**. It represents among our members the **world** and all its wickedness. It pollutes our whole being; it keeps our existence red hot, and its flames are fed by hell.<sup>113</sup>

**106**  
The Syriac Apocalypse of Baruch 56:6

**107**  
The Syriac Apocalypse of Baruch  
48:29

**108**  
J. Milton-Paradise Lost  
Bk 11:520-525

**109**  
Dante: Purgatory  
Canto 27: 94-97

**110**  
Dante: Purgatory  
Canto 27:121-123

**111**  
King Richard the third  
Act III scene 4

**112**  
Genesis 3:24

**113**  
James 3:6-7

*It is, if fire can be inferred from smoke  
from this oblivion we may well adduse  
Proof of thy guilt-false will and fealty broke.*<sup>114</sup>

**114**  
Dante: *The Divine Comedy*  
Purgatory Canto 33:97  
**115**  
NHL  
*The Treatise of Resurrection* 46:35  
**116**  
NHL  
*The Tripartite Tractate* 107:15  
**117**  
Romans 7:5  
**118**  
NHL  
*The Treatise on Resurrection* 44:20  
**119**  
James 3:8  
**120**  
James 3:9  
**121**  
NHL  
*The Paraphrase of Shem* 22:6  
**122**  
*Prudentious Martyrdom* 510  
**123**  
Matthew 5:29  
**124**  
NHL  
*The paraphrase of Shem* 2:1  
**125**  
DSS/4Q501 Lamentations 6:  
**126**  
D.H Lawrence *Essay Book* 1924  
**127**  
J. Milton-*Paradise Lost*  
Bk 2:539-546  
**128**  
NHL  
*The Book of Thomas the Contender*  
139:35  
**129**  
*The Sonnets: Number* 138  
**130**  
Ezeial 23:33  
**131**  
Deuteronomy 29:19  
**132**  
Isaiah 24:20  
**133**  
W. Shakespeare  
*Twelfth Night Act I scene 5*  
**134**  
W. Shakespeare  
*Othello Act II scene 3*  
**135**  
NHL *The Book of Thomas the*  
*Contender* 143:20

- Small is that which broke loose [from the yoke of righteousness] and became the world.<sup>115</sup>
- He made them transgress the command so that he would die. And he, man was expelled from every enjoyment of that place.<sup>116</sup>
- Living in the flesh, our sinful passions, aroused by the law [of sin] were at work in our [sexual] members to bear fruit for death.<sup>117</sup>
- Speaking about the law of nature, but I call it death.<sup>118</sup>
- No man can subdue the tongue.<sup>119</sup>
- The tongue is an intractable evil, charged with a deadly venom.<sup>120</sup>
- an unclean penis with the demons in accordance with the example of darkness.<sup>121</sup>
- Who does not know how great is the corruption of the impure mortal flesh? It is filthy, it swells up, it runs, it stinks, it hurts, it is puffed up with anger, or unbridled in desire, often it is stained with gall and takes on dark coloured spots.<sup>122</sup>
- Even if a man looks on a woman with a lustful eye, he has already committed adultery with her in his heart.<sup>123</sup>
- He possessed the mind wrapped in a chaotic fire.<sup>124</sup>
- Look and see the shame of the sons of the earth for our skin is burning and feverish heat has seized us because of their reviling [corrupt] tongue.<sup>125</sup>
- Man is a liar unto himself. And once he has told himself a lie, round and round he goes after that lie, as if it was a bit of phosphorus on his nose end. The pillar of cloud and the pillar of fire wait for him to have done. They stand silently aside, waiting for him to rub the ignis fatuus off the end of his nose. But man, the longer he follows the lie, becomes all the surer he sees the light.<sup>126</sup>

*Thy youth, thy strength, thy beauty, which will change  
To wither'd, weak, and gray: thy senses then  
Obtuse all taste of pleasure must forgo  
To what thou hast, and for the air of youth,  
Hopeful and cheerful, in thy blood will reign  
A melancholy damp of cold and dry  
To weigh thy spirits down, and last consume  
The balm of life.*<sup>127</sup>

- O bitterness of the fire that burns in the bodies of men and in their marrow, burning in them by night and day, burning in the limbs of men and making their minds drunk and their souls deranged and moving them within males and females.<sup>128</sup>

*O, love's best habits is in seeming trust,  
and age in love loves not to have years told.  
There fore I lie with her, and she with me,  
And in our faults by lies we flattered be.*<sup>129</sup>

- Thou shall be filled with drunkenness and sorrow, with the cup of astonishment and desolation.<sup>130</sup>
- I walk in the imagination of mine heart, to add drunkenness to thirst.<sup>131</sup>
- The world shall reel to and fro like a drunkerd.<sup>132</sup>
- O thou invisible spirit of [cheap] wine, if thou hast no name to be known by, let us call thee evil. O that men should put an enemy in their mouths to steal away their brains! That we should with joy, revel, pleasure, and applause, transform ourselves to beasts.<sup>133</sup>
- What's a drunken man like? Like a drowned man, a fool, and a madman; one draught above heat makes him a fool; the second mads him; and the third drowns him.<sup>134</sup>
- Woe to you for the fire that burns in you for it is insatiable! Woe to you because of the wheel that turns in your minds! Woe to you because of the burning that is in you, for it will devour your flesh openly and rend your soul secretly, and prepare you for your companions.<sup>135</sup>
- Woe to you for the powers of your body for they will afflict you.<sup>136</sup>



- For it was a seed of nature from a dark root.<sup>137</sup>
- If one does not understand how the fire came to be, he will burn in it, because he does not know his [true] root!<sup>138</sup>

*O Eve, in evil hour, or whomsoever taught  
To counterfeit man's voice, true in our fall  
False in our promised rising; since our eyes  
Open'd we find indeed, and find we know  
Both good and evil, good lost and evil got,  
Bad fruit of knowledge, if this be to know,  
Which leaves us naked thus, of honour void,  
Of innocence, of faith, of purity,  
Our wonted ornaments now soil'd and stain'd  
And in our faces evident the signs  
Of foul concupiscence; whence evil store,  
Ev'n shame, the last of evils; of the first  
Be sure then.<sup>139</sup>*

This section continues the characterization of Lust as >fire< and heat. These descriptive nouns are too much a part of literature, music, and the language of popular culture to need any further explanation. In this group, additional metaphorical and allegorical elements come into play representing the corruption of lust, such as >drunkenness< of the soul. The reference to >venom<, as well as the male ejaculate being a >deadly< poison, are part of the serpentine allegory of this male, predatory nature and women's self-deception. The erect, circumcised, male penis, with its semblance to the head of a >viper< are self-evident, and symbolic of the male sexual member.

The >flaming sword< again represents this fire, corruption and iniquity of flesh, and what prevents a man from regaining >paradise<, and knowing the perfect righteousness of his creator. The >world< is another important biblical metaphor already in use here, being the obverse of the Kingdom of God. The corruption of mind, body and spirit innate to human nature makes all men part of the world, and to be of the world is to be of the nations, and the moral relativities of all human cultural construction. The acceptance within the mind of man, that male carnal gratification within woman, vaginal penetrative copulation, has any a positive moral component is intellectual pornography. Any man, who in the name of moral understanding, tries to put a positive spin on Lust is ignorance. That man is not long on the face of the earth!

Within Scripture, we can observe Jesus [John 8;5-9] confronting the Scribes and Pharisees, attempting to stone the adulteress, with the corruption of their own bodies. Consider the unwritten inference of the passage. When Jesus says, 'Let him who is without sin among you cast the first stone'. He is placing blame and primary responsibility for adultery right where it belongs; that is with the man, who in his corruption of flesh, creates the market for all infidelity and vice.

There are many evils which are self-evident in the world, but the most intractable of all evils are also the most subtle; those that begin from within, with a deception of the heart. God thus created within man, as his punishment for disobedience, and his abandonment of perfect righteousness, an objective evil; a combination of moral and spiritual ignorance and ill will. The act of bestial copulation is the >root< of this evil. This root of ignorance and corruption can be understood by its fruits: every rape, abortion, contraception, all child sexual abuse, incest and domestic violence, paedophilia, pederasty, bestiality, pornography of every predilection, every vice and debauchery, fantasy and infidelity, unwanted or unplanned pregnancy, prostitution, sexual slavery, all sexually transmitted diseases, all sexual abuse and chauvinism against women, gender confusion, and questions of sexual identity. And this is just the tip of the proverbial iceberg! This corruption perpetuates moral anarchy. That is why war and rape are such kindred spirits! Whatever rule of law men may live under, it is not by the Law of the living God.

What ever existing philosophy, religious claims, science or psychobabble may say: all human sexuality is morally debased, and spiritually dysfunctional. However a man chooses to express, gratify,

136

NHL The Book of Thomas the Contender

137

NHL The Paraphrase of shem 5:1

138

NHL The Dialogue of the Savior 134:1-5

139

J. Milton-Paradise Lost Bk 9:1067-1080

discipline, repress or hide this corruption of human nature, is to no avail. He is >unchaste< before the Lord. All sexual expressions of bestial >flesh< are a primary moral falsehood and spiritual self-deception. There is no gay or strait before the living God, for all men are bent, and have >drunk< of this corruption. To characterize bestial copulation, what ever context or contract of relationship, as an expression of love, is the >Sin< of the world. Contrary to all accepted [and incorrect] definitions, within this teaching and revelation, the word >fornication< is synonymous with bestial copulation.

One might even thank those Darwinian theorists and naturalist cinematographers, who, while attempting their own theoretical and celluloid accounts to explain the origins of man and the natural world, regularly film the copulation of animal species. At the same time, reminding all men and women of their evolutionary, bestial inheritance, lest they forget, the character of the sexual union, to which humanity are compelled by their own corrupted nature.

1<sup>8</sup>

man is left to his fate, without a way of righteousness; deaf, dumb and blind  
to the living truth of the one living God.

*Men's faults do seldom to themselves appear.  
Their own transgressions partially they smother.  
O! how are they rapt in with infamies,  
That from their own misdeeds askance their eyes.<sup>140</sup>*

**140**  
Shakespeare poems  
**141**  
Ezekiel 12:2  
**142**  
DSS 4Q243-245  
Pseudo-Daniel  
52-53  
**143**  
Isaiah 59:10  
**144**  
Psalm 38:13  
**145**  
The book of Enoch 90:8  
**146**  
Prudentious  
Divinity of Christ 403  
**147**  
Acts 7:51  
**148**  
NHL The second Treatise  
of the great Seth (VII,2) 65: 14-15  
**149**  
NHL  
The Gospel of Thomas 38:25  
**150**  
The Sonnets:  
number 113,1-5 & 13-14  
**151**  
Isaiah 56:11  
**152**  
Isaiah 43:21  
**153**  
John 9:41  
**154**  
Isaiah 29:13  
\*prayer  
**155**  
Romans 11:8  
**156**  
Prudentious  
The Divinity of Christ 125  
**157**  
Isaiah 42:7  
**158**  
NHL  
The Testimony of Truth  
48:10-15  
**159**  
Ecclesiastes 3:11

- Son of man, thou dwellest in the mist of a rebellious house, which have eyes to see and see not; they have ears to hear but hear not: for they are a rebellious house.<sup>141</sup>
- These will wander astray in blindness.<sup>142</sup>
- We grope for the wall like the blind, we grope as if we had no eyes, we stumble at noonday as in the night: we are in desolate places as dead men.<sup>143</sup>
- But I as a deaf man, heard not and I was as a dumb man that openeth not his mouth.<sup>144</sup>
- But were exceedingly deaf and their eyes were very exceedingly blinded.<sup>145</sup>
- If a race which is deaf says that all this proclaiming of Thee.<sup>146</sup>
- How stubborn you are, heathen still at heart and deaf to the truth! You will always fight against the Holy Spirit.<sup>147</sup>
- The senseless and blind ones are always senseless, always being slaves, of [] earthly fear.<sup>148</sup>
- Jesus said, 'my soul became afflicted for the sons of men, because they are blind in their hearts and do not have sight.<sup>149</sup>

*Since I left you, mine eye is in my mind,  
And that which governs me to go about  
Doth part this function and is partly blind,  
Seems seeing, but effectually is out;  
For it no form delivers to the heart.  
Incapable of more, replete with you,  
My most true mind thus maketh mine eye untrue.<sup>150</sup>*

- Our watchman are all blind, they are all ignorant, all dumb watchdogs, unable to bark.<sup>151</sup>
- Your ears are open but you do not hear.<sup>152</sup>
- It is because you think you can see that you are in fact blind.<sup>153</sup>
- This people approaches me only in words\*, honours me only with lip-service\* while their heart is far from me.<sup>154</sup>
- The rest were made blind to the truth.<sup>155</sup>
- By the blind, I mean those who in the blackness of their darkened hearts cannot appreciate the truth.<sup>156</sup>
- To open the eyes of the blind.<sup>157</sup>
- I will make their heart thick, and I will cause their mind to become blind that they might not know the things that are.<sup>158</sup>
- He [Yahweh] has put eternity into men's mind, yet so that he cannot find out what God has done from the beginning to the end.<sup>159</sup>

- And I said to the Saviour, what is the forgetfulness? And he said, "It is not the way Moses wrote and you heard. For he said in his first book, 'he put them to sleep' (Genesis 2:21) but it was in [their] [moral] perception." For he said through the prophet, "I will make their hearts heavy that they may not pay attention and may not see."<sup>160</sup>

*O me, what eyes hath Love put in my head,  
Which have no correspondence with true sight!  
O cunning love, with tears thou keep'st me blind,  
Lest eyes well-seeing thy foul faults should find.<sup>161</sup>*

The universal, human ignorance of the living God is underscored yet again by the triple set of metaphor: >deaf<, >dumb< and >blind<. These should be self-evident. This group offers only a small sample of such scriptural usage. Again, it is worth noting that these metaphor, like others that have already been explained in this chapter, to confuse intellectual vanity, may also be part of allegorical threads and have counterparts in literal usage.

One of the very best examples of the metaphorical usage of >blind< is to be found in John 9:39, when Jesus found himself rebuking the priests of his own time for their ignorance and presumption of understanding. And that same ignorance of two thousand years ago remains universal today.

Jesus said: It is for judgement that I have come into this >world< to give sight to the sightless and to make >blind< those who [pretend] to >see<. Some Pharisees in his company asked, Do you mean that we are >blind<? If you were blind, said Jesus, you would not be guilty, but [it is] because you say 'we see' your guilt remains.

As the shadow of this final judgement begins to overtake the whole earth, the anger of the living God, his harshest rebuke, humiliation and punishment is reserved for those self-ordained religious, who have led mankind astray for so many thousands of years, with a theological, counterfeit Word and false salvation. These false teachers who call themselves priests or rabbi, the scribes and pharisees of the modern world, are the blind leading the blind. They have 'sown' wind...!

1<sup>9</sup>

divided within himself, body against soul.

*Ill-weav'd ambition, how much art thou shrunk!  
When that this body did contain a [holy] spirit,  
A kingdom for it was too small a bound;  
But now, two paces of the vilest earth  
Is room enough.<sup>162</sup>*

- Then God, the ruler of the aeons and the powers, divided us in wrath. Then we became two aeons. The Glory of our hearts left us, me and your mother Eve. Along with the first knowledge [of God] that breathed within us.<sup>163</sup>
- The most High made division from the beginning.<sup>164</sup>
- The spirits of truth and falsehood struggle in the hearts of men.<sup>165</sup>
- He has established the two spirits [at variance] in equal measure until the determined end.<sup>166</sup>
- Their heart is divided; now shall they be found faulty.<sup>167</sup>
- The nature of all the children of men is ruled by these two spirits.<sup>168</sup>
- The evil power which is called the serpent.<sup>169</sup>
- the serpent taught them to eat from wickedness begetting lust.<sup>170</sup>
- The lusts of the flesh that are at war with the soul.<sup>171</sup>
- The serpent [evil] was more subtle than any beast of the field that the Lord God had made.<sup>172</sup>
- The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords.<sup>173</sup>
- For God has established the spirits in equal measure until the final age, and has set everlasting hatred between their divisions. Truth abhors the works of falsehood and falsehood hates the ways of truth; and their struggle is fierce in all their arguments for they do not walk together.<sup>174</sup>

**160**

NHL  
The Apocryphon of John  
22:20-30

**161**

The Sonnets:  
number 148, 1&2-13&14

**162**

King Henry the IV  
1st part Act V scene 4

**163**

NHL  
Apocalypse of Adam 64:25

**164**

The Syriac Apocalypse of  
Baruch 69:3

**165**

DSS 1 QS  
The Community Rule 4:18

**166**

DSS 1 QS  
The Community Rule 4:19

**167**

Hosea 10:2

**168**

DSS 1 QS  
The Community Rule 4:7-8

**169**

NHL  
The Tripartate Tractate  
107:15

**170**

NHL  
The Apocryphon of John  
22:10

**171**

1 Peter 2:11

**172**

Genesis 3:1

**173**

Pslams 55:21

**174**

DSS 1 QS  
TheCommunity Rule 4:9-10

- Every kingdom divided against itself goes to ruin, no town, no household, [nor any man] that is divided against itself can stand.<sup>175</sup>
- The dichotomy of the modern world is in fact a symptom of a deeper dichotomy that is within man himself.<sup>176</sup>
- This divine nature was divided according to My will, in order that the mind [might] return to its power [and righteousness] which the dark root, which had mixed with the mind, had taken from it.<sup>177</sup>

*Roses have thorns and silver fountains mud;  
Clouds and eclipses stain both moon and sun;  
And loathsome canker lives in sweetest bud;  
All men make faults.<sup>178</sup>*

Every man of sound heart, who lays beside a woman, with the pure intention of expressing his love, knows the deficiency which 'natural' law demands. All he can accomplish are the base >deeds< of his corrupted flesh. The aspirations of his soul struggle against the stronger power of error, and the material demands within his body for ejaculation; the soul being overpowered and cannot win. Thus his heart is never at peace. Man is not in harmony within himself. The aspiring human spirit is in conflict with the material senses. This dichotomy exists within every man. And reflects the dynamics of the soul, which even as it carries only an indistinct echo of the Word, is strong enough, for man to question the material perceptions being dictated, by his body, to his reason.

Spirit as conscience, and matter are in opposition to each other. A hot competition. One gaining strength against the other according to the values every man chooses to practice, and the ideals to which he aspires. This competition is constantly working the mind of man, consciously or unconsciously, effecting every product of human thought and perception. Awash within a sea of moral relativity, and tossed about by the uncountable permutations of human experience, these contradictory demands vie for influence within the mind, and pays a price in emotional turmoil; by uncertainty, confusion, fear and doubt; often hidden or repressed behind a veil of false pride.

1<sup>10</sup>

man's soul a prisoner; chained to the tyranny of his concupiscent lower nature.

*Prison within prison  
Inseparably dark?  
Thou art become, O worst imprisonment!  
The dungeon of thyself; thy soul.<sup>179</sup>*

- And delivered them into chains of darkness.<sup>180</sup>
- Scripture has declared the whole world to be prisoners in subjugation to sin.<sup>181</sup>
- The sons and daughters were in grievous captivity, sealed [with sin] their neck [yoked] [in deceit] [they were] among the nations.<sup>182</sup>
- He [Yahweh] will imprison [forever] those spirits who have shown unrighteousness.<sup>183</sup>
- For in making all mankind prisoners to disobedience.<sup>184</sup>
- My spirit is imprisoned with the dead.<sup>185</sup>
- This body, which is by nature weak and a prisoner under the lawless tyranny of pleasures.<sup>186</sup>
- in this prison without bars.<sup>187</sup>

*He that hides a dark soul, and foul thoughts,  
Benighted, walks under the midday sun,  
Himself in his own dungeon.<sup>188</sup>*

- We all are men, in our own natures frail. We are arrant knaves all.<sup>189</sup>
- Bring my soul out of prison, that I may praise thy name.<sup>190</sup>
- He made his proclamation to the imprisoned spirits.<sup>191</sup>
- I am bound with untearable ropes and with unbreakable chains. A thick wall [holds me], iron bars and gates [of bronze], my [prison] is counted with the abyss as being without [escape].<sup>192</sup>

175

Mark 3:26/Matthew 12:25  
Luke 17:20

176

Vatican 2: The Conciliar  
and Post Conciliar Documents: 64:10

177

NHL  
The Paraphrase of Shem 6:5

178

W. Shakespeare: Poems

179

J. Milton: Samson Agonistes  
153-156

180

2 Peter 2:4

181

Galatians 3:22

182

The Psalms of Solomon 2:6

183

The book of Enoch 67:4

184

Romans 11:32

185

DSS 1QH  
The Thanksgiving Hymns 8:21 (14)

186

Prudentius  
Round 7 Hymn of Fasting

187

Wisdom 17:15-16

188

J. Milton: Comus  
381-384  
180

189

King Henry VIII Act v, scene 2 &  
Hamlet Act III, scene 1

190

Psalm 142:7

191

1 Peter 3:19

192

DSS 1QH  
The Thanksgiving Hymns 5:30-31  
(9)

- A cloud of nature which was joined with the darkness that had aroused nature to unchastity. And the dark water was a frightful cloud [of illusion]. And the root of nature was below, was crooked, since it is burdensome and harmful. The root was blind with respect to the Light, [in a] bondage which was unfathomable since it had many appearances.<sup>193</sup>
- Therefore [false] pride compasseth them about as a chain.<sup>194</sup>
- He has made a yoke for me, has encircled my head with weariness, he has forced me to dwell in darkness with the dead of long ago, He has walled me in, he has made my chains heavy.<sup>195</sup>
- I saw an angel coming down from heaven with the key of the abyss and a great chain in his hands.<sup>196</sup>
- As to souls in prison, under judgements imminent.<sup>197</sup>
- I saw the prisoners, suffering, awaiting the immeasurable judgement.<sup>198</sup>

*Thus fenced, and as they thought, their shame in part  
Cover'd, but not at rest or ease of mind,  
They sat them down to weep, nor only tears  
Rain'd at their eyes, but high winds worse within  
Began to rise, high passions, anger, hate,  
Mistrust, suspicion, discord, and shook sore  
Their inward state of mind, calm region once  
And full of peace, now tost and turbulent:  
For understanding [God] ruled not, and the will  
Heard not her lore, both in subjection now  
To sensual appetite, who from beneath  
Usurping over sov'reign reason claim'd  
Superior sway.<sup>199</sup>*

>Prisoner< is another important scriptural descriptive noun and metaphor to be clearly understood. Much is debated and presumed about human free will, when in fact human ethical and moral will is not free, but a prisoner. A prisoner held by invisible bars, within fixed limitations set by the living God. Man is not sovereign over his body, mind or spirit.

A prisoner to both a false pride and false hope in the potential of human nature, the moral relativities existing between all human cultural constructions are well illustrated, even unto today, by war, terrorism, conflict and injustice. >Chained< to the ignorance of a lower nature, man is unable to free himself from the political, religious or material tyrannies that would secure a peaceful, just and sustainable future. He can progress no further than the limited moral competence of his own natural reason; which is damned little progress at all!

Whatever may be the arguments of evolutionary psychology or biology, all creatures, all beings are fixed within limits; hard-wired by design of their nature; limited in their potential to evolve, and human nature has been fixed in similar fashion. By the Fall from the favour of God, man exists as a prisoner within strict limits of ethical comprehension and will. He may imagine, dream, even aspire to some, greater vision or moral conception, but is reduced to myth or ideology. The ethical path of human development, necessary to escape the blood of its history, remains outside the potential of natural reason. Enduring peace, justice and sustainable values, by any path of human reason, is an unrealisable dream. And to have a dream, without the means, is chasing after wind!

By confusing the moral standards of what is acceptable among men, with the absolute righteousness commanded by God, human intellectual vanity, false religious tradition, and the political correctness which surrounds and defends cultural and political elitism, only serve the status quo of self interest, and their own overblown pride; that grand moral illusion called: respectability.

1<sup>11</sup>

*and slaves to the power of sin*

*With thee a man condemn'd, a slave enroll'd,  
Due by the Law to capital punishment.<sup>200</sup>*

- 193**  
NHL  
The Paraphrase of Shem 7:20-30
- 194**  
Psalm 73:6
- 195**  
Lamentations 3:7
- 196**  
Revelations 20:1 see of Davids line
- 197**  
J. Milton: Paradise Lost  
Bk 11:724-725
- 198**  
The Book of the secrets of Enoch  
40:12
- 199**  
J. Milton-Paradise Lost  
Bk 9:1119-1131
- 200**  
J. Milton-Samson Agonistes  
1224-1225



- After those days the eternal knowledge of the God of truth withdrew from me and your mother Eve. Since that time we learned about dead things, like men. Then we recognized the God who created us, for we were not strangers to his powers, and we served him in fear and slavery. After these events, we became darkened in heart.<sup>201</sup>
- No man has power to retain the [corrupt] spirit, or authority over the day of death; there is no discharge from war, nor will wickedness deliver those who are given it.<sup>202</sup>
- As a rational being, am yet, in my unspiritual [lower] nature, a slave to the law of sin.<sup>203</sup>
- But are themselves slaves to corruption.<sup>204</sup>  
He did not enter the sanctuary of Yahweh, as for the people, they were still corrupt.<sup>205</sup>
- For there is no [mortal] man who does not sin.<sup>206</sup>
- All have sinned and all have been deprived of divine splendour.<sup>207</sup>

*But foul effeminacy held me yok'd  
Her bond slave; O indignity, O blot  
To honour and religion! servile mind,  
Rewarded well with servile punishment!  
The base degree to which I am now fallen,*

*Servitude, ignoble  
unmanly, ignominious, infamous,  
True slavery, and that blindness worse than this,  
That saw how degenerately I served.<sup>208</sup>*

- Everyone who commits sin is a slave. The slave has no permanent standing in the household, but the son [by issue] belongs to it forever.<sup>209</sup>
- It has fettered them with its chains and bound all their limbs with the bitter [yoke] of lust for those visible things that will decay and change and swerve by impulse. They have always been attracted downwards: as they are killed, they are assimilated to all the beasts of the perishable realm.<sup>210</sup>
- The yoke of my transgressions is bound by His hand.<sup>211</sup>
- The heart of the sons of men is fully set to do evil.<sup>212</sup>
- This is an evil in all that is done under the sun, that one fate comes to all.<sup>213</sup>
- Consider the work [punishment] of God. Who can make strait what he has made crooked.<sup>214</sup>

*Beshrew that heart that makes my heart to groan  
For that deep wound is gives my friend and me.  
Is't not enough to torture me alone,  
But slave to slaverly my sweet'st friend must be?  
Me from myself thy cruel eye hath taken,  
And my next self, thou harder hast engrossed.  
Of him, myself, and thee, I am forsaken;  
A torment thrice thefold thus to be crossed.  
Prison my heart in thy steel bosom's ward,  
But then my friend's heart let my poor heart bail;  
Whoe'er keeps me, let my heart be his guard;  
Thou canst not then use rigor in my jail.<sup>215</sup>*

Man is not only a >prisoner< to his lower nature, but he is also a >slave< to ignorance and the >evil inclination< and the >sin< of that lower nature. Whatever intellectual possibilities natural reason may offer, and they may be many, great and varied, among both male and female, human ethical perception –moral wisdom– remains in chains. A slave has no value in a kingdom founded upon freedom, and remains in exile from the integrity and righteousness of the Lord.

Made a slave by the will of God, man can only be set free from his prison of limitations, and slavery to ignorance, by a new, creative act of God. That is the character of absolute, immutable, perfect truth. For that purpose, this revelation and teaching exist; to open the >Way< to freedom. For knowing what is wrong, does not in itself, reveal the understanding of what is right!

**201**NHL:  
The Apocalypse of Adam 65:10-20**202**

Ecclesiastes 8:8

**203**

Romans 7:25

**204**

2 Peter 2:19

**205**

2 Chronicles 2:19

**206**

Kings 1 8:45

**207**

Romans 3:23

**208**J. Milton-Samson Agonistes  
410-419**209**

John 8:35

**210**NHL  
The Gospel of Thomas 140:35**211**

Lamentations 1:14

**212**

Ecclesiastes 8:11

**213**

Ecclesiastes 9:3

**214**

Ecclesiastes 7:13

**215**

The Sonnets: number 133

1<sup>12</sup>  
a material world

*Fall'n he is, and now  
What rests, but that the mortal sentence pass  
On his transgression, death denounced that day,  
Which he presumes already vain and void,  
Because not yet inflicted, as he fear'd  
By some immediate stroke; but soon shall find  
Forbearance no acquittance ere day end.  
Justice shall not return as bounty scorn'd.*<sup>216</sup>

- In this very way, when the spiritual soul was cast into the body, it became a brother to lust and hatred, and envy and a material soul. So therefore the body came from lust and lust came from the material substance.<sup>217</sup>
- The first defilement of the creation found strength. And it begot every work, many works of wrath, anger, envy, malice, hatred, slander, baseness and defilements, falsehoods and diseases, evil judgments, that they abandon according to their desires.<sup>218</sup>
- From that fate came forth every sin and injustice and blasphemy and the chain of forgetfulness and ignorance and every difficult command and serious sin and great fear. And thus the whole creation was made blind in order that they may not know God who is above all of them. And because of the chain of forgetfulness, [ ] their sins were hidden. For they are bound with measures and times and moments since it [fate] is lord of everything.<sup>219</sup>
- The ways of the spirit of falsehood are these, greed and slackness in the search for righteousness, wickedness and lies, haughtiness and pride, falseness and deceit, cruelty and abundant evil, ill-temper and much folly and brazen insolence, abominable deeds in a spirit of lust, and ways of lewdness in the service of uncleanness, a blaspheming tongue, blindness of eye and dullness of ear, stiffness of neck and heaviness of heart, so that man walks in all the ways of darkness and guile.<sup>220</sup>
- So justice is removed far from us and integrity keeps its distance. We looked for Light and all is darkness, for brightness we walk in the dark. Like the blind we feel our way along walls and hesitate like men without eyes. We stumble as though noon were twilight and dwell in the dark like the dead. We growl, all of us, like bears and moan like doves, waiting for justice that never comes, for Salvation that is removed from us.<sup>221</sup>

*I now must change  
These notes to tragic; foul distrust and breach  
Disloyal on the part of man, revolt,  
And disobedience: on the part of Heav'n  
Now alienated, distant and distaste,  
Anger, and just rebuke, and judgement giv'n  
That brought into this world a world of woe;  
Sin and her shadow Death, and misery  
Death's harbinger.*<sup>222</sup>

- God saw that the wickedness of mans ways was great upon the earth and that every imagination of the thoughts of the heart was only evil.<sup>223</sup>
- All have done evil and every mouth speaks iniquity and all their works [of the heart] are an uncleanness and an abomination, and all their ways are pollution, uncleanness and destruction.<sup>224</sup>

*So disinherited, how would ye bless  
Me, now your course! Ah! why should all mankind  
for one man's fault, thus guiltless be condemn'd,  
If guiltless? But from me what can proceed,  
But all corrupt, both mind and will depraved,*

**216**

J. Milton-Paradise Lost  
Bk 10: 47-54

**217**

NHL  
Authoritative Teaching 23:10-20

**218**

NHL:  
The Concept of the Great Power  
39:25

**219**

NHL:  
The Apocryphon of John 28:15-35

**220**

DSS 1QS  
The Community Rule 4:4-6

**221**

Isaiah 59:9-12

**222**

J. Milton-Paradise Lost  
Bk 9:5-13

**223**

Genesis 6:5

**224**

The Book of Jubilees 23:17

*Not to do only, but to will the same  
With me? How can they then acquitted stand  
in sight of God?*<sup>225</sup>

- For all their deeds [of the heart] are fornication and lust and their is no righteousness with them, for their deeds are evil.<sup>226</sup>
- There arose much godlessness and they committed fornication and they were led astray and became corrupt in all their ways.<sup>227</sup>
- Every nation walked after their own will and behaved wickedly before Thee [Lord] and were ungodly.<sup>228</sup>
- Unrighteousness shall again be consummated on the earth and all the deeds of unrighteousness and violence and transgression shall prevail in a two fold degree.<sup>229</sup>
- The soul is a work of unchastity and an object of scorn to the Mind of the Light.<sup>230</sup>
- For corrupt were the ways of all flesh on the earth.<sup>231</sup>
- No one is virtuous by Your standards.<sup>232</sup>
- Because you were morally uncircumcised.<sup>233</sup>
- Could any man ever think himself innocent when confronted by God, born of woman, how could he ever be clean.<sup>234</sup>
- What man can say, I have cleansed my heart I am purified of my sin.<sup>235</sup>
- How can a man be clean, born of woman how can he ever be good? <sup>236</sup>
- The heavens themselves are not in His eyes clean. Then how much less this hateful corrupt thing, mankind, that drinks iniquity like water.<sup>237</sup>

**225**  
J. Milton-Paradise Lost  
Bk 10:821-828

**226**  
The Book of Jubilees 25:1

**227**  
The Book of Enoch 8:2

**228**  
4 Ezra 3:8

**229**  
The Book of Enoch 91:6

**230**  
NHL:  
The Paraphrase of Shem 24:21

**231**  
Genesis 6:12

**232**  
Psalm 143:

**233**  
Colosians 2:13

**234**  
Job 25:3

**235**  
Proverbs 20:9

**236**  
Job 15:14  
see: Passing the stain

**237**  
Job 15:15

**238**  
John Clare: "The Mores"

**239**  
J. Milton-Paradise Lost  
Bk 11:508-514

**240**  
J. Milton-Paradise Lost  
Bk 10:13-15

*These paths are stopt-the rude philistines thrall  
Is laid upon them and destroyed them all  
Each little tyrant with his little sign  
Shows where man claims earth, glows no more divine  
On paths to freedom & to childhood dear  
A board sticks up to notice 'no road here'  
& on the tree with ivy over hung  
That hated sign by vulgar taste is hung  
As tho the very birds should learn to know  
When they go there they must not further go.*<sup>238</sup>

By that corruption of the human spirit, a material soul is innate to human nature. The material soul dominates, debases and limits all spiritual aspiration and ethical thought, moral perception and human progress. And all hopes and aspirations, for the greater dream of reaching out for the highest goals of civilization, are subordinated to the material.

It is self evident, that the >world< has made accumulated materialism and the ASAP gratification of desire the measure, ideal and motivation of human success. Material wealth dictates all status and access to opportunity, political power and privilege. Justice and security are bought and sold; a culture of profligacy and waste, exploitation, competition and consumerism are touted as the road to peace, prosperity and happiness; while more important environmental and globalization issues are offered little more than political lip service. This materialist view, of what progress is and how it should be achieved, is only accelerating mankind and the planet towards an abyss of its own self made hell! And if hell is what humankind want, that eventuality is about to become reality! And every man and woman will be able to choose the future they prefer?

1<sup>13</sup>

*God's judgement on the human spirit.*

*O miserable mankind, to what fall  
Degraded, to what wretched state reserved!<sup>239</sup>  
The high injunction not to taste that fruit  
Whoever tempted; which they not obeying  
Incurr'd, what could be they less? The penalty,  
And manifold in sin, deserved to fall.<sup>240</sup>*

- Thy heart is far removed from the Lord.<sup>241</sup>
- Thou hast uncovered their sins, that Thy judgement might be manifest, thou hast wiped out their memorial from the earth, [for] God is a righteous judge and no respecter of persons.<sup>242</sup>
- The earth is defiled under its inhabitants feet for they have transgressed the Law [of the Most High God], violated the precept, broken the everlasting covenant, so a curse consumes the earth and its inhabitants suffer the penalty.<sup>243</sup>
- Where the curse is, there is the deficiency.<sup>244</sup>
- Those who rely on obedience to the law [of Moses] are under a curse.<sup>245</sup>
- Cursed is everyone who is hanged on a [family] tree.<sup>246</sup>
- On those men who wore the mark of the beast.<sup>247</sup>
- Woe to you because of the forces [within you] of the evil demons!<sup>248</sup>
- In our natural condition, we like the rest lay under the dreadful judgement of God.<sup>249</sup>

*This mortal life decays apace  
How soon the bubble's broke.  
Adam and all his numerous race  
are vanity and smoke.*<sup>250</sup>

- Man is condemned to be free [from God].<sup>251</sup>
- The visitation of all who walk in this [unholy] spirit shall be a multitude of plagues by the hand of all the destroying angels, everlasting damnation by the avenging wrath of the fury of God, eternal torment and endless disgrace together with shameful extinction in the fire of the dark regions. The times of all their generations shall be spent in sorrowful mourning and in bitter misery and in calamities of darkness until they are destroyed without remnant or survivor.<sup>252</sup>
- and every accursed thing shall disappear.<sup>253</sup>
- Yea, from the beginning all who have been born and others who are to come, lo they go almost all into perdition and the multitude of them comes to destruction.<sup>254</sup>
- This is the curse that goeth forth over the face of the whole earth.<sup>255</sup>
- Dread curses—like the sun's 'gainst glass, Or like an overcharged gun, recoil.<sup>256</sup>
- Curses, like chickens, always come home to roost.<sup>257</sup>
- The only very marked difference between the average civilized man and the average savage is that one is gilded and the other painted.<sup>258</sup>

*Fate wings with every wish the afflictive dart,  
each gift of nature, and each grace of art,  
with fatal heat impetuous courage glows,  
with fatal sweetness elocution flows,  
impeachment stops the speaker's powerful breath,  
and restless fire precipitates of death!*<sup>259</sup>

By the Fall: man's ethical potential for good was limited; but in ignorance, and with an ill will, his potential for evil, as history well chronicles, is unlimited. And every man carries within his nature, the dark capacity to do wrong. With no foundation of moral wisdom within natural reason, and the predominance of a material soul to define and limit his ethical conception, man is the most destructive and self-destructive of all species. Whatever ethical or moral progress a man may appear to have attained within his own cultural construction, he is none the better. All men are >dead< equal before God; the highest of the high with the lowest of the low, in a universal >shame<<sup>260</sup> and >curse< and disgrace of corrupted flesh, ignorance and >poverty<<sup>261</sup> of spirit, his soul >asleep<.<sup>262</sup> Everyman exists >naked<<sup>263</sup> in his iniquity of corruption before God.

Man is no longer the image of his creator. In >darkness<, >death< and with a carnal, materialist, corruption of heart, humanity has no merit, no sanctity, nor purity, no honour, moral or spiritual worth before the Lord. God recognizes no such man, hears no prayer, extends no favour, offers no love, sanctions or upholds no tradition, culture or nation state. Human existence is vanity. All religious practice is chasing after wind. And all humankind are now subject to this final judgement. And it will be by the individual, free will choice, that a man is either condemned to destruction and oblivion, or seeks out the living God, according to Way described by this teaching, and find his salvation and Life.

- 241**  
The Psalms of Solomon 4:1
- 242**  
The Psalms of Solomon 2:18
- 243**  
Isaiah 24:6
- 244**  
NHL  
The Paraphrase of Shem 38:14
- 245**  
Galatians 3:10
- 246**  
Galatians 3:14
- 247**  
Revelations 16:3
- 248**  
NHL  
The Gospel of Thomas 144:13
- 249**  
Ephesians 2:1
- 250**  
from a 18th century  
Nantucket tombstone
- 251**  
Jean-Paul Sartre,  
Being and Nothingness 1943
- 252**  
DSS 1QS  
The community Rule 4:6
- 253**  
Revelations 22:3
- 254**  
Ezra 10:10
- 255**  
Zechariah 5:3
- 256**  
William Shakespeare  
King Henry VI  
2nd part Act V Scene 1
- 257**  
Turkish proverb
- 258**  
Mark Twain  
Notebook:392
- 259**  
Excerpt: The vanity of human wishes  
Samuel Johnson  
392
- 260**  
Exodus 32:25
- 261**  
Proverbs 13:18
- 262**  
Genesis 2:21
- 263**  
Genesis 3:7,10,11  
Mica 1:8





## 2

*a Divine comedy*2<sup>1</sup>  
*the trap !*

*Others sat on a hill retired  
In thoughts more elevate and reasoned high  
of providence, foreknowledge, will and fate  
fixed fate, free will and foreknowledge absolute  
and found no end in wandering mazes lost.  
Of good and evil much they argued then,  
of happiness and final misery,  
Passion and apathy and glory and shame  
Vain wisdom all, and false philosophy.<sup>1</sup>*

- Yes, naturally stupid are the men who have not known God, and who, from the good things that are seen, have not been able to discover him who is, or by studying the works, have failed to recognize the artificer. Fire however, or wind or the swift air, the sphere of the stars, impetuous water, heaven's lamps, are what they have held to be gods who govern the world.<sup>2</sup>
- If charmed by their beauty, they have taken things for gods, let them know how much the Lord of these excels them, since the very author of beauty created them. And if they have been impressed by their power and energy, let them deduce from these how much mightier is He that has formed them; since through the grandeur and beauty of the creatures we may by analogy, contemplate the author.<sup>3</sup>
- Small blame however attaches to these men for perhaps they go astray in their search for God and their eagerness to find him living among his works, they strive to comprehend them and fall victim to appearances, seeing so much beauty.<sup>4</sup>
- Even so, they are not to be excused: if they are capable of acquiring enough knowledge to be able to investigate the [natural] world, how have they been so slow to find its master?<sup>5</sup>
- But I wonder that educated, scholarly men like you who are guided by a studied rule of life, do not know how the authority on which rests things human and divine alike or how great is the majesty which rules all created things and has itself created them all. The everlasting God is a being incomprehensible, not limited by our thought and sight. He cannot be grasped by our eyes, all without and within. He fills and more than fills. Existing timelessly, before the first day was, he alone maintains his being both now and forever in the past. He who is himself Light, shed forth his Light, and the brightness born of Light is the son, the potency of the father and the potency of the son are one.<sup>6</sup>
- For when we are concerned with divine things and striving to reach a conception of Him who is without beginning and will be without end, who existed before the primeval darkness and created the world, the force of the human mind is too petty and limited for so great a task. If the lesser nature seek to strain its gaze to keenly and to penetrate the mystery of the most high God, who would question that it's vision is beaten, its frail power flags, the working of the tired intellect is thrown out, and the little mind is dulled and fails under it's feeble efforts.<sup>7</sup>

*All knowledge is not couch'd in Moses' law,  
The pentateuch, or what the prophets wrote;  
The gentiles also know, and write and teach  
To [false] admiration, led by nature's light.<sup>8</sup>*

<sup>1</sup>  
*J. Milton-Paradise Lost  
Bk 2:496-502*

<sup>2</sup>  
*Wisdom 13:1-3*

<sup>3</sup>  
*Wisdom 13:3-5*

<sup>4</sup>  
*Wisdom 13:5-6*

<sup>5</sup>  
*Wisdom 13:8-9*

<sup>6</sup>  
*Prudentious 305  
A reply to Symachos*

<sup>7</sup>  
*Prudentious book 2  
A reply to Symachos*

<sup>8</sup>  
*J. Milton-Paradise Regained  
Bk 4:225-229*

- I will give them two tablets of stone of the Law and of the [secret] commandment, which I [Yahweh] have written [in your heart] that thou mayst teach them.<sup>9</sup>
- I [Yahweh] did manifestly reveal myself in the bush and talked with Moses when my [first chosen] people were in bondage in Egypt and I sent him to lead my people out of Egypt and brought them to Mount Sinai and held him by me for many days. I told him wondrous things, showed him secrets of the times, declared to him the end of the seasons. Then I commanded him saying, "These words [on tablets of stone] thou shalt publish openly, but these [the instruction, now revealed by this teaching] keep secret".<sup>10</sup>
- Some things thou shalt publish and some thou shalt deliver in secret to the wise.<sup>11</sup>
- He never spoke to them except in parables; but privately to his disciples he explained everything.<sup>12</sup>
- Hast thou heard the secret of God? <sup>13</sup>
- There is a God in Heaven that revealeth secrets.<sup>14</sup>
- Your God is a god of gods, and a Lord of kings, and a revealer of secrets.<sup>15</sup>
- The secret of the Lord is given to those that fear him; and he will show them his covenant.<sup>16</sup>
- His secret is with the righteous.<sup>17</sup>

It is self-evident from the Biblical record, that the first sin of Adam which caused the Fall, is not explained. That first Law and command of the covenant, the engraved precept written into the soul, and the secret wisdom rests with God alone. Until this revelation, it has never been written down nor openly published during the whole of human history. For it cannot be comprehended or delineated by any scholastic, scriptural interpretation of natural reason.

It is the error of false religious interpretation and >tradition<, which presumes the Pentateuch, or the whole of that part of the scriptural record called an old testament, contains the complete will of the living God; or that the written law of Moses, known as the ten commandments, is the complete Torah, commanded to Moses as an inheritance for the congregation of Jacob. [Deut.33:4] It is equally false to believe, that the wholeness of God's will and Law are to be found within materials commonly known as a new testament, or from any scriptural collection.

2<sup>2</sup>

*The devil can cite scripture for his purpose;  
An evil soul, producing holy witness,  
is like a villain with a smiling cheek,  
A goodly apple rotten at the heart;  
Oh, what a goodly outside falsehood hath!*<sup>18</sup>

- Christ's principles were early departed from by those who professed to be his special servants and perverted into an engine for enslaving mankind, a mere contrivance to filch wealth and power to themselves.<sup>19</sup>
- They went out from our company, but never really belonged to us; if they had, they would have stayed with us. They went out, so it might be clear that not all in our company truly belonged to it.<sup>20</sup>
- They devised for themselves vain thoughts: they proposed to themselves wicked treacheries; they even affirmed the most high exists not and ignored his ways. His Law they did despise and his covenant they denied. In his statutes that have put no faith and have set at naught his [sole] command.<sup>21</sup>
- For many in the race of nature will seek the security of the power [of God]. They will not find it, nor will they be able to do the will of faith, for they are the 'seed' of universal darkness.<sup>22</sup>
- Then the wind changes and is gone, sinful, he who makes his own strength his god.<sup>23</sup>
- He who trusteth in his own heart is a fool: but who so walketh wisely, he shall be delivered.<sup>24</sup>
- For no man of his [own] seed shall prosper.<sup>25</sup>
- What grows of its own they shall gather [to be] burned, and every weed He uprooted from a well of [dark] waters [was destroyed].<sup>26</sup>
- Who can bring the clean out of the unclean, no man alive!<sup>27</sup>
- A curse on the man who puts his faith in man, who relies on the things of the flesh, whose heart turns away from Yahweh. He is like dry scrub in the wastelands: if good comes, he has no eye for it, he

9

*The book of Jubilees 1:2*

10

*4 Ezra 14:3*

11

*4 Ezra 14:26*

*also 46-47*

12

*Mark 4:34 also 4:11*

13

*Job 15:8*

14

*Danial 2:28*

15

*Danial 2:47*

16

*Psalms 25:14*

17

*Proverbs*

*3:32*

*secrets: also note*

*1 Corinthian 4:1-2*

*Colossians 1:26-27*

18

*Merchant of Venice*

*Act 1 Scene 1*

19

*Thomas Jefferson*

20

*1 John 2:19*

21

*4 Ezra 7:22*

22

*NHL The Paraphrase of Shem*

*35:10*

23

*Habakkuk 1:11*

24

*Proverbs 28:26*

25

*Jeremiah 22:30*

26

*DSS 4QS25*

*The Demons of Death*

*col-6, fr-10, 7-9*

27

*Job 14:4*

- settles in the parched places in the wilderness, a salt land, uninhabited.<sup>28</sup>
- but to those who are outside everything comes by way of parables, so that (as scripture says) they may look and look, but see nothing; they may hear and hear, but understand nothing.<sup>29</sup>
  - You do not understand this parable? How then are you to understand any parable? <sup>30</sup>
  - because of their guilt, Thou [O Lord] hast hidden the fountain of understanding and the counsel of truth.<sup>31</sup>

*God, to remove His ways from human sense,  
Placed heav'n from earth so far, that earthly sight,  
If it presume, might err in things too high,  
And no advantage gain.<sup>32</sup>*

- For the Way of the most high [God] has been formed without measure, how then should it be possible for mortals in a corruptible world to understand the ways of the incorruptible?<sup>33</sup>
- For every hour [men] suffer agonies of soul in striving to comprehend the Way of the Most High, and to seek out the decree of his judgement and the Lord said unto [him]: thou canst not.<sup>34</sup>
- Deep are all Thy secrets and innumerable and thy righteousness is beyond reckoning.<sup>35</sup>
- Thou are powerless to discover my judgement or the goal of the love that I [now] declare unto [the] people.<sup>36</sup>
- [God's secret] in which all the jewels of wisdom and knowledge are hidden.<sup>37</sup>
- The secret of the Kingdom of God.<sup>38</sup>
- The message was a mystery hidden for generations.<sup>39</sup>
- As God in his wisdom ordained, the world failed to find me by its wisdom.<sup>40</sup>
- I bless you father for hiding these things from the learned and clever.<sup>41</sup>
- The fact remains that some must enter it, [the Kingdom of God], and since those who first heard the good news failed to enter through unbelief, god fixes another day.<sup>42</sup>

**28**  
Jeremiah 17:5

**29**  
Mark 4:11-12

**30**  
Mark 4:13

**31**  
DSS 1QH  
The Thanksgiving Hymns  
5:19 (9)  
also Matthew 19:9

**32**  
J. Milton-Paradise Lost  
Bk 8:119-122

**33**  
4 Ezra 4:11

**34**  
4 Ezra 5:34

**35**  
The book of Enoch 63:3

**36**  
4 Ezra 5:40

**37**  
Colossians 2:3

**38**  
Mark 4:11

**39**  
Colossians 1:26

**40**  
1 Corinthians 1:21

**41**  
Luke 10:21

**42**  
Hebrews 4:7  
also note:  
Acts 3:21-22  
Hebrews 9:10

**43**  
1 Corinthians 3:19

**44**  
Job 5:13  
also see:  
Job 12:16-25  
job 18:9-10  
Psalm 69:22  
Romans 11:9-10

**45**  
Ecclesiastes 9:12

**46**  
NHL  
The Gospel of Philip  
53:20-40 & 54:1-5

**47**  
NHL  
The Gospel of Philip  
53:20-40 & 54:1-5

It has always been the intention of the living God, to complete his creation, by teaching mankind the >way< to >rise< above the limitations of his lower, evolutionary state of nature; by engraving into the soul and human consciousness, a foundation for all moral and ethical thought and righteous conduct. A spiritual >root< perfectly objective to the human condition. To accomplish this end, God chose a people and sent teachers, called prophets, into the world, to establish among the peoples and nations, the wisdom of this new righteousness. All those attempts failed.

Two thousand years ago, the last of a prophetic line, a teacher sent by God and called a son, whose understanding was of God and not of man, tried for the last time, to bring a first chosen people back to their true spiritual >root< of perfect righteousness. This teacher was Jesus the Christ. But this people, stubborn of heart, again refused obedience, and by doing so, abandoned their God. After which his Apostles went out to the Gentiles, and again, found mostly unwilling hearts. The true vine and root of wisdom soon withered, died and was lost. Only the dark root of ignorance remained. Speculation and falsehood flourished. Over the centuries, rising from this dark root, have all existing forms of false religion and tradition appeared, claiming to be of Christ.

## 2<sup>3</sup>

- Scripture says: "He traps the wise in their own cunning," and again, "The Lord knows that the arguments of the [worldly] wise are futile, so never make mere men a cause for pride".<sup>43</sup>
- He traps the crafty in the snare of their own shrewdness, turns subtle counsellors to idiots, in daylight they come against darkness and grope their way as if noon were night.<sup>44</sup>
- Man does not know his time. Like fish which are taken in an evil net, and like birds which are caught in a snare, so the sons of men are snared at an evil time.<sup>45</sup>
- Names given to worldly things are very deceptive, for they divert our thoughts from what is [true] to what is [false]. Thus one hears the word, 'God' does not perceive what is [true], but perceives what is [false]. So also with the 'Father' and the 'Son' and the 'Holy Spirit' and 'Life' and 'Light' and the 'Resurrection' and the 'Church' and all the rest.<sup>46</sup>
- People do not perceive what is [true] but they perceive what is [false], unless they have come to know what is [true]. The names which are heard are in the world to deceive. If they were in the 'aeon' [Messianic age], they would at no time be used as names in the world.<sup>47</sup>

- I [Yahweh Saboath] will speak to them and send them [my Messiah], and they will understand to what extent they have wandered astray, they and their forefathers.<sup>48</sup>
- For when the appointed days of the demon draw near, he who will baptize erringly, then I [Yahweh] shall appear in the baptism of the demon to reveal with the mouth of faith, a testimony to those who belong to her [wisdom].<sup>49</sup>

For humiliating his only son, the living God made certain, that neither Jew nor Gentile would ever recover the secret teaching and wisdom of the Word again until another time of his own choosing. And thus, for almost two thousand years, God turned his back on humankind.

The second temple fell, and all scriptural materials were scattered, hidden, or lost. The remains recovered are even to this day partial and fragmentary, and subject to fatuous misinterpretation. Thus a >trap< was set and baited for history. A trap to expose the stain on the human spirit, the potential and power of dishonesty within man, and the debasement of all human moral perception; a trap to demonstrate just how far vain imagination and reasoned ignorance can carry the step of humankind; a perfect trap for perfect ignorance and the very worst of human intellectual arrogance, spiritual vanity and hubris. **The trap was scripture itself.**

The living God left his final judgement for a time when the world had no where else to turn for solutions to the most intractable and divisive problems facing both mankind and the earth itself; where the limitations of human knowledge had become self-evident, and for a generation with the courage, faith and regard for truth, to honour the single Law, command and covenant of the living God. That time has arrived, as this revelation is revealed and made known.

2<sup>4</sup>

*In factious opposition; till at last  
Of middle age one rising, eminent  
In wise deport, spoke much of right and wrong  
Of justice, of religion, truth and peace,  
And Judgement from above: him old and young  
Exploded!*<sup>50</sup>

48  
DSS 4Q390  
The Angels of Mastemoth  
and the Rule of Belial  
fr-1, 6-7  
49  
NHL  
The Gospel of Shem  
31:15  
50  
J. Milton-Paradise Lost  
Bk 11:664-449  
51  
4 Ezra 5:1  
52  
Matthew 7:21  
53  
Matthew 5:20  
54  
DSS 11QT  
The Temple Scroll 51:2-3  
55  
1 Corinthians 6:25  
56  
1 Corinthians 1:27-30  
57  
Isaiah 44:25  
58  
1 Corinthians 1:19  
59  
DSS 1QH  
The Thanksgiving Hymns  
3:7-8 (4)  
60  
Job 12:17

- Behold, the days come when the inhabitants of the earth shall be seized with a great panic, and the way of truth shall [no longer] be hidden and the land barren of [true] faith.<sup>51</sup>
- Not everyone who calls me Lord, Lord, will enter the Kingdom of God, but only those who do the will of my heavenly father.<sup>52</sup>
- I tell you, unless you show yourselves far better men than the Pharisees and doctors of the law, you will never enter the Kingdom of Heaven.<sup>53</sup>
- If you say in your heart, how shall we know the word which Yahweh has not uttered? When the word uttered by the [false] prophet in the name of Yahweh is not fulfilled and does not come true, that is not a word [promise] that I [Yahweh] have uttered.<sup>54</sup>
- Divine folly is wiser than the wisdom of man and divine weakness stronger than mans strength.<sup>55</sup>
- [So] to shame the wise, God has chosen what the world counts folly, and to shame the strong, God has chosen what the world counts weakness.<sup>56</sup>
- I [Yahweh] am he who foils the omens of wizards and makes fools of diviners, who makes sages recant and shows the nonsense of their knowledge, who confirms the word of my servant and makes the plans of my envoy succeed.<sup>57</sup>
- [God] will destroy the wisdom of the wise and bring to nothing the cleverness of the clever.<sup>58</sup>
- All their wise men shall be like sailors on the deep, for all their wisdom shall be swallowed up in the midst of the howling seas. As the Abyss boils above the fountains of the waters, the towering waves and billows shall rage with the voice of their roaring; and as they rage, Hell and Abaddon shall open and all the flying arrows of the Pit shall send out their voice to the Abyss.<sup>59</sup>
- He robs the countries counsellors of their wits and turns judges into fools, his hand unties the belts of kings and binds a rope about their loins. He makes the priests walk barefoot and overthrows the powers that are established, he strikes the cleverest speakers dumb and robs old men of their discretion, he pours contempt on the nobly born and unties the girdle of the strong, he robs the depths of their darkness, and brings deep shadow to the light.<sup>60</sup>

*The crafty counsellor's in the formal gown  
these gain anothers course but lose their own,  
their eloquence is nonplust in the fruit,  
and crafty lawyer's, who had words at will are mute.<sup>61</sup>*

- His will is to rescue the downcast [humble] [and] raise the afflicted to the heights of joy, he wrecks the plans of the artful and brings to naught their intrigues.<sup>62</sup>
- He rescues the bankrupt from their jaws and the poor man from the hands of the violent, thus the wretched can hope again and wickedness must shut its mouth.<sup>63</sup>
- In this generation, the sons shall convict their fathers and their elders of sin and unrighteousness.<sup>64</sup>
- He has chosen things low and contemptible, mere nothings, to overthrow the existing order.<sup>65</sup>

*For as I turned there greeted mine likewise,  
What all behold who contemplate aright  
That's heavens revolution thru the skies.<sup>66</sup>*

To herald this last Judgement and the beginning of the >end times<, the >publication< of this revelation and absolute, immutable, living and testable proof, trips this trap, and exposes a crime against humanity by which all the accumulated crime of history pale to insignificance. Almost two thousand years of institutionalized fraud and exploitation, claiming the name of truth and Christ.

The scholastic study of scriptural materials, generally called theology, is the most intellectually dishonest enterprise any human being dare undertake, and the price for such arrogance is indeed high! For it is now God's will to humiliate, humble or destroy every false priest and defender of ignorance; who have dared to claim a share in the Spirit of Christ. And to destroy every false Christian tradition, thought and idea. And warn all humanity, to shake their minds free of error.

Many in the >world< have imagined themselves servants of God, yet by their response to this new revelation, they will, among so many respectable notables, aptly demonstrate for all to >see< just how small is their regard or appreciation of selfless, perfect truth; how little they measure the ideals of love and human spiritual union, and show their complete disregard the very God in whose name they have presumed and pretended to speak.

In vain are all attempts to prevent mankind from testing and confirming this new revelation, and from knowing the perfect goodness of God's own living Word. And those who try will be condemned for their apostasy. Here is where one may begin to comprehend the meaning of anti-christ and the evil of false pride, innate within all human nature!

2<sup>5</sup>  
of david's line

*The only righteous in a world perverse,  
And therefore hated, therefore beset  
With foes for daring single to be just,  
And utter odious truth, that God would come  
To judge them with his saints; him the most High  
Wrapt in a balmy cloud with winged steeds  
Did, as thou saw'st, receive, to walk with God  
High in salvation and the climes of bliss,  
Exempt from death: to show thee what reward  
Awaits the good, the rest what punishment:  
Which now direct thine eyes and soon behold.<sup>67</sup>*

- I [Yahweh] will save my flock, they shall no longer be prey; and I will judge between sheep and sheep. And I will set up over them one shepherd, my servant David and he shall feed them: he shall feed them and be their shepherd.<sup>68</sup>

61

Ovid

62

The Book of Jubilees

23:13

63

Job 5:11

64

The Book of Jubilees

23:13

also

DSS 4Q504

Words of the Heavenly Light

6:2-4

also

Danial 3:29-31

65

1 Corinthians 1:21

66

Dante: The Divine Comedy

Canto 23:13 Paradise

also Enoch 43:2

67

J. Milton-Paradise Lost

Bk 11:701-711

68

Ezekiel 34:22-24



- The most high God rules over the kingship of men, he confers it on whom he pleases, and raises the lowest of mankind.<sup>69</sup>
- I [Yahweh] have found David my servant; with holy oil I have anointed him; so that my hand shall ever abide with him, my arm also shall strengthen him. The enemy shall not outwit him, the wicked shall not humble him. I [Yahweh] will crush his foes before him and strike down those who hate him. My faithfulness and my steadfast love shall be with him, and in my name shall his horn be exalted.<sup>70</sup>
- The principate of My messiah will be revealed which is like the fountain [of wisdom] and the vine [of righteousness] and when it is revealed, it will root out the multitude of its [evil] host.<sup>71</sup>
- In this aeon [age] which is the psychic one, [a] man will come into being who knows the great power [God]. He will receive [power] and he will know me. He will drink from the milk of the mother [wisdom], in fact he will speak in parables; he will proclaim the aeon [Messianic age] that is to come, just as God spoke to Noah in the first aeon of the flesh.<sup>72</sup>
- This one who contended first received the crown, gaining dominion, and appeared giving Light to everyone [who has faith]. And all [will be] made new through the Holy Spirit and the mind [and will of God].<sup>73</sup>

69

Daniel 4:14

70

Psalms 89:20-24

71

NHL  
The Syriac Apocalypse of Baruch  
39:8

72

NHL  
The Concept of Our Great Power  
40:25

73

NHL  
The Teachings of Silvanus  
112:25

74

J. Milton  
Early Poems and Odes  
The Passion 2:8-14

75

Luke 1:69

76

4 Ezra 5:6

77

4 Ezra 5:7

78

Genesis 23:18  
see: 1st Baptism of water

79

DSS 4Q462  
The Era of Light is Coming  
fr-1, 9

80

DSS 4Q286-287  
The Chariots of Glory  
The Splendour of the Spirits  
man-B, fr-1, 13

81

Luke 15:24

82

J. Milton-Paradise Lost  
Bk 6:703-718

83

DSS 4Q285  
The Messianic Leader  
fr-7, 2-3

84

The book of Enoch 48:4

85

DSS 4Q252  
A Genesis Florilegium  
col-5, 2-3

*Dangers and snares and wrongs and worse than so,  
Which He for us did freely undergo:  
Most perfect Hero, tried in heaviest plight  
Of labours huge and hard, too hard for human weight!<sup>74</sup>*

- He [Yahweh] has raised up for us a power for salvation in the House of his servant David.<sup>75</sup>
- >One who the dwellers upon the earth do not look for< shall wield sovereignty and the birds shall take general flight and the sea shall cast forth its fish.<sup>76</sup>
- >One whom the many do not know< will make his voice heard and all shall hear his voice.<sup>77</sup>
- In thy seed shall all the nations of the earth be blessed because thou has obeyed My voice.<sup>78</sup>
- He will end the era of darkness, and the era of Light is coming, when the angels of Light will reign forever.<sup>79</sup>
- The Holy Spirit settled upon His messiah.<sup>80</sup>
- For this son of mine was >dead< and has come back to Life; he was >lost< and has been found.<sup>81</sup>

*Into thee such virtue and grace  
Immense I have transfused, that all may know  
In heav'n and hell thy power above compare,  
And this perverse commotion govern'd thus,  
To manifest thee worthiest to be heir  
Of all things, to be heir and to be King  
By sacred unction, thy deserved right.  
Go then, thou mightiest in my Father's might,  
Ascend my chariot, guide the rapid wheels  
That shake heav'n's basis, bring forth all my war,  
My bow, and thunder, my almighty arms  
Gird on, and sword upon thy puissant thigh;  
Pursue these sons of darkness, drive them out  
From all heav'n's bounds into the utter deep:  
There let them learn, as likes them, to despise  
God and Messiah, his anointed King.<sup>82</sup>*

- A staff shall >rise< from the root of Jesse, and a planting from his root [of truth] will bear fruit, a bud from the branch of David.<sup>83</sup>
- He shall be a staff to the righteous where upon to stay themselves and not fall and he shall be the Light of the gentiles and the hope of those who are troubled of heart.<sup>84</sup>
- For the staff is the covenant of the Kingdom.<sup>85</sup>
- A shoot springs from the stock of Jesse, a scion thrusts from his roots, on him the [Holy] Spirit of Yahweh rests, A spirit of wisdom and insight, a spirit of counsel and power, a spirit of knowledge and of the fear of Yahweh. The fear of Yahweh is his breath. He does not judge by appearances, he gives

no verdict on hearsay, but judges the wretched with integrity, and with equity gives a verdict for the poor of the land. His word is a rod that strikes the ruthless, his sentences bring death to the wicked.<sup>86</sup>

- Here is my servant whom I [Yahweh] uphold, my chosen one whom my soul delights; I have endowed him with my [Holy] Spirit, that he may bring true justice to all the nations.<sup>87</sup>
- Thou hast said, 'I have made a covenant with my chosen one.'<sup>88</sup>
- I place the key of the House of David on his shoulder; should he open, no one shall close, should he close, no one shall open. I drive him in like a peg into a firm place, he will become a throne of glory for his Father's house.<sup>89</sup>
- [These are] the words of the holy one, the true one, who has the Key of David, who opens and no one shall shut, who shuts and no one opens.<sup>90</sup>
- For thou of Lord of hosts, the God of Israel hast made this revelation to thy servant saying, 'I will build you a house'.<sup>91</sup>
- This is the Son of man who hath righteousness with whom dwelleth wisdom and who revealeth all the treasures of that which is hidden [in the darkness] because the Lord of Spirits hath chosen him and whose lot hath pre-eminence before the Lord of Spirits in uprightness for ever.<sup>92</sup>
- For the son of man has appeared and has seated himself on the throne of his glory and all evil shall pass away before his face and the Word of the son of man shall go forth and be strong before the Lord of Spirits.<sup>93</sup>
- How beautiful upon the mountains are the feet of him who brings good tidings of good, who >publishes< salvation, who says to Zion, 'your God reigns'.<sup>94</sup>
- He >publishes< far and wide the news of his vindication [justification], singing before his fellow men this hymn of praise; I sinned and left the path of right, but God has spared my soul from going down into the pit, and is allowing my Life to continue in the Light. All this God does again and again, rescuing souls from the pit, and letting the Light of Life shine bright upon them.<sup>95</sup>
- >Publish< it among the nations, proclaim it; make no secret of it, say: [Babble-on] is captured, Bel disgraced, Merodach shattered, her idols are disgraced, her obscenities shattered.<sup>96</sup>

The word Messiah means many things: divine messenger, liberator, saviour, deliverer, Christ—the one who reveals— but first above the all, he is the one, who is >anointed< as a son, and sharing the Spirit of God, he is charged with revealing the living God's perfect truth and secret wisdom. He is the first of his generation, who has been hard tested, and proved his integrity to the Word of the living God, and thus chosen to begin this final judgement of all mankind.

In comprehending a second coming, it refers not to the return of a person named Jesus the Christ, but to this one, chosen, who carries within him the same holy spirit. The spirit of Christ and the Spirit of God are one. By virtue of his God given understanding, he has the only legitimate claim of interpreting scriptures correctly. His claim to speak in the name of the living God and to be a >son< of the Father is backed up by this revelation and ultimate proof. The revealed path of perfect faith, by which the living, invisible God has chosen to make his presence known to the visible world. The following sections are a scriptural characterization of the man God has chosen to crack open history, and who publishes this revelation.

## 2 6

- He sat upon the throne of his glory; the principle part of judgement was assigned to him, the Son of Man. Sinners shall disappear and perish from the face of the earth, while those who seduced them shall be bound with chains for ever.<sup>97</sup>
- Everything wicked shall disappear and depart from before his face; and the Word of the Son of man shall become powerful in the presence of the Lord of Spirits.<sup>98</sup>
- Nor shall any be able to utter a single lie before him; for the elect one is in the presence of the Lord of Spirits.<sup>99</sup>
- This is the son of man who is **[re]born unto righteousness** and righteousness abides over him and the righteousness of the head of days forsakes him not.<sup>100</sup>
- I beheld and lo! As it were a lion roused out of the wood roaring; and I heard how he uttered a man's voice against the [vulture].<sup>101</sup>
- As for the lion whom thou didst see roused from the wood and roaring and speaking against the

86

*Isaiah 11:1-5*

87

*Isaiah 42:1*

88

*Psalms 89:3*

89

*Isaiah 22:22*

90

*Revelations 3:7*

91

*2 Samuel 7:27-28*

92

*The book of Enoch 46:3-4*

93

*The book of Enoch 69:28-29*

94

*Isaiah 52:7*

95

*Job 33:25*

96

*Jeremiah 50:2*

97

*The Book of Enoch**Ethiopic translation:78*

98

*The Book of Enoch**Ethiopic translation:80Z*

99

*The Book of Enoch**Ethiopic translation:31*

100

*The book of Enoch 71:14*

101

*4 Ezra 10:37*

[vulture] and reproving him for his unrighteousness and all his [evil] deeds, as thou hast heard, this is the Messiah who the most high hath kept unto the end, who sprang from the seed of David, and shall come and speak [about] them: he shall reprove them for their ungodliness, rebuke them for their unrighteousness, reproach them to their faces with their treacheries.<sup>102</sup>

- This son of man shall [stir] up kings and the mighty from their seats and the strong from their thrones and shall loose the rein of the strong and break the teeth of the sinners.<sup>103</sup>
- And he shall put down the countenance of the strong and shall fill them with shame and darkness shall be their dwelling [house] and worms [death] shall be their bed.<sup>104</sup>
- They [ who teach falsely in God's name] will speak many words against him. There will be many lies. They [anti-Christ] will invent stories about him. They will say shameful things about him. But he will overthrow this evil generation and there will be great wrath. When he arises there will be lying and violence and the people will wander astray in his days and be confounded.<sup>105</sup>
- All their plans against him will be fruitless, and the spiritual legacy for all the Living will be enriched, and all his plans will succeed, because his is the Elect of God. His birth and the Spirit of his breath Live, his plans will endure forever.<sup>106</sup>
- And behold! He [the Messiah] cometh with ten thousand of his holy ones to execute judgement upon all and to destroy all the ungodly. And to convict [all] [corrupt] flesh of all the works of their ungodliness, which they have ungodly committed and all the hard things which ungodly sinners have spoken against him.<sup>107</sup>
- Flash forth the lightening and scatter them, send out thy arrows and rout them!<sup>108</sup>
- I [Yahweh] will strengthen his goodness and spirit and he will not die in the days of wickedness, and the wisdom of your mouth will go forth. He who opposes you will deserve death. [This] one will write the words of God in a book that does not wear out, [and] [with] my Word [ ] you will adorn [your souls].<sup>109</sup>
- For in his name [Christ] they shall be preserved; and his will shall be their Life. In those days shall the kings of the earth and the mighty men, who have gained the world by their achievements, become humble in countenance.<sup>110</sup>
- The Word of his mouth shall destroy all the sinners and all the ungodly who shall perish at his presence.<sup>111</sup>

102

4 Ezra 12:31-32

103

The book of Enoch 46:4

104

The book of Enoch 46:6

105

DSS Aaron A - 4Q541)

A firm foundation

fr-2, col-4, 4-7

106

DSS 4Q534-536

The Birth of Noah

fr-3, col-1, 9-11

107

The book of Enoch 1:9

108

Psalms 144:6

109

DSS 4Q534-536

The Birth of Noah

fr-2, col-2, 10-13

110

The Book of Enoch

Ethiopic translation:23

111

The Book of Enoch

Ethiopic translation:58

112

J. Milton-Paradise Lost

Bk 5:735-742

113

The book of Enoch 91:5

114

Ecclesiastes 3:16

*Mighty Father, thou Thy foes  
Justly hast in derision, and secure  
Laugh'st at their vain designs and tumults vains,  
Matter to me of Glory, whom their hate  
Illustrates, when they see all regal power  
Giv'n me to quell their pride, and in event  
Know whether I be dextrous to subdue  
Thy rebels, or be found the wors't in heav'n.*<sup>112</sup>

The characterization of the man chosen to begin this judgement, the first for almost two thousand years, who is confirmed in a direct covenant with the living God, according to the Word, and he exists to prove the whole of recorded, religious history to be in the wrong. [Hebrews 11:17] The reference to the >ten thousand< refers to those of England, from where this revelation and teaching originates, who are of the first wave of faithful to verify the absolute truth of this covenant. This trickle will increase from across all corners of the earth, until it becomes a >flood< of righteousness. A 'flood' that will drown any man who dares act against this revelation.

Every attempt to compromise this man and this teaching will come to naught. And those who have dared try, will pay so high a price for denying the final will of the most high God, it cannot even be described by language. Even to think of such action risks all!

2<sup>7</sup>

- For I [Yahweh] know that violence must increase on the earth and a great chastisement be executed on the earth and all unrighteousness come to an end. Yea it shall be cut off from its roots and its whole structure shall be destroyed.<sup>113</sup>
- I [Yahweh] saw under the sun that in the place of justice, even there was wickedness, and in the place of righteousness, even there was wickedness.<sup>114</sup>

- Sincerity is missing, and he who avoids evil is robbed [of Salvation] Yahweh has seen this and is indignant that there is no justice to be seen. He saw there was no one [searching for Him] and wondered [why] there was no one to intervene.<sup>115</sup>
- So He [Yahweh] made his own [right] arm [his Son], his mainstay, his own integrity, his support. He [Christ] put on integrity like a breastplate and on his head the helmet of salvation. He put vengeance on like a tunic and wrapped himself in ardour like a cloak.<sup>116</sup>
- He will smite the earth with the Word of his mouth forever, he will bless the people of the Lord with wisdom and gladness and he himself will be pure from sin, so that he may rule a great people. He will rebuke rulers and remove sinners by the might of his Word and relying upon his God, throughout his days he will not stumble, for God will make him mighty by means of [his strength] and wise by means of the Spirit of understanding, with strength and righteousness.<sup>117</sup>
- To each he will pay his due, wrath to his enemies, reprisals on his foes. In the West men will >see< the name of Yahweh and in the East his glory; for he shall come like a pent up stream, impelled by the breath of Yahweh. He will come as redeemer for those of [the Gentiles] who turn from their faults. It is Yahweh who speaks.<sup>118</sup>
- He will be called son of God; they will call him son of the Most High. Like the shooting stars that you saw, thus will be their kingdom. They [falsehood] will [only] rule for a given period [] upon the earth, and [confuse] everyone. People will crush people, and nation will crush nation, until the people of God arises and causes everyone to rest from the Sword. His Kingdom will be an eternal Kingdom and he will be righteous in all His ways. He will judge the earth in righteousness and everyone will make peace with God.<sup>119</sup>

*But whom sent I to judge them? whom but thee  
Vicegerent Son; to thee I have transferr'd  
All judgment, whether in heav'n, or earth, or hell.  
Easy it may be seen that I intend  
Mercy colleague with justice, sending thee  
Man's friend, his mediator, his design'd  
Both Ransom and Redeemer voluntary,  
And destined Man himself to judge man fall'n.*<sup>120</sup>

An insight into this judgement comes from the wedding parable in Matthew 22:2-14. While this and other parables are explained within this teaching, here one can understand, that for this last judgement, the living God has turned his face away from a once chosen people; to find elsewhere, men and women of humble heart, who will seek out and discover the righteousness of the Lord.

This parable begins with a wedding feast, because the nature of the covenant is a covenant of marriage; a new spiritual union and bond between one man, one woman and their God. The parable is explained: the first 'guests' invited by God to this spiritual feast would not come. These were his first chosen people, who preferring their 'tradition', refused the invitation and command of obedience, and failed to return to the path of righteousness. 'The King was furious', 'the guests I invited did not deserve the honour'.

Now to expose all false tradition, the living God sends the final judgement of his Word into the world, not by a Jew for Israel, but by a Gentile, for all with >ears< to hear! 'Go out to the main highways and byways and invite everyone you can find to the wedding'. Thus the publication of this teaching on the Internet, and many thousands of CD copies in circulation, provide the means to invite any man, but particularly those who has been falsely >Baptised<, to the wedding feast of the living God.

At the same time, publishing this revelation, and placing it in the public domain, brings the debate on the nature of man, the nature of religious truth, of God, of judgement, the Resurrection, Redemption and all the rest, directly to humanity; bypassing the empty and enfeebled moral discourse, by which tradition pretends to divine wisdom!

2<sup>8</sup>

- Isaiah says: "There shall be the root of Jesse, the one >raised< up to govern the Gentiles; on him the Gentiles shall set their hope".<sup>121</sup>

**115**

*Isaiah 59:15-16*

**116**

*Isaiah 59:16-17*

**117**

*The Psalms of Solomon 17:34*

**118**

*Isaiah 59:18-20*

**119**

*DSS 4Q246*

*Son of God*

*Col-2,.1-6*

**120**

*J. Milton-Paradise Lost*

*Bk 10:55-63*

**121**

*Romans 15:12-13*

- Hewill besent to all the sons of his generation, his word shall be as the Word of Heaven and his teaching shall be according to the will of God. His eternal sun shall burn brilliantly. The fire shall be kindled in all the corners of the earth. Upon the darkness it will shine. Then the darkness will pass away from the earth, and the deep darkness from the dry land.<sup>122</sup>
  - He proclaims unto thee peace in the name of the [new] world to come.<sup>123</sup>
  - He shall select the righteous and the holy from among them [all]; for the day of their salvation has approached.<sup>124</sup>
  - In those days shall the Elect one sit upon his throne, while every secret of intellectual wisdom shall proceed from his mouth; for the Lord of Spirits has gifted and glorified him.<sup>125</sup>
  - All [the elect] shall walk in his ways since righteousness never forsaketh him, with him will be their dwelling places and with him their heritage and they shall not be separated from him for ever and for ever and ever.<sup>126</sup>
  - And so there shall be length of days with the Son of man, and the righteous shall have peace and an upright Way; in the name of the Lord of Spirits for ever and ever.<sup>127</sup>
  - He shall lift up his countenance to judge the secret ways [of the heart] according to the Word, [in] the name of the Lord of Spirits, and their path according to the Way of righteous judgement of the Lord of Spirits.<sup>128</sup>
  - He does not cry out or shout aloud or make his voice heard in the streets, he does not break the crushed reed, nor quench the wavering flame.<sup>129</sup>
  - He [Christ] shall be the hope of all those hearts that are troubled. All who dwell on earth, shall fall down and worship before the him; shall bless and glorify him; and sing praises to the name of the Lord of Spirits.<sup>130</sup>
  - Faithfully he brings true justice; he will neither waver, nor be crushed until true justice is established on earth, for the **islands** are awaiting [My] Law.<sup>131</sup>
  - He shall gather together a holy people, whom he shall lead in righteousness.<sup>132</sup>
  - His mouth shall pour forth all the secrets of wisdom and counsel.<sup>133</sup>
  - He will reveal mysteries like the highest angels, and with the understanding of the mysteries of God.<sup>134</sup>
  - He will know the secrets of mankind. His understanding will spread to all peoples, and he will know the secrets of all living things.<sup>135</sup>
  - For wisdom poured out like water and glory faileth not before him for evermore, for he is mighty in all the secrets of righteousness and unrighteousness shall disappear as a shadow and have no continuance. Because the elect one standeth before the Lord of Spirits and his glory is for ever and ever, and in him dwells the [holy] spirit of wisdom, and the spirit which gives insight and the spirit of understanding and the power of the spirit for those who have fallen asleep, and he shall judge the secret things [of the heart] and none shall be able to utter a lying word before him [for] he is the elect one before the Lord of Spirits according to his good pleasure.<sup>136</sup>
  - Wisdom is poured forth like water, and glory fails not before Him for ever and ever; for potent is he in all the secrets of righteousness.<sup>137</sup>
- And with the gentiles much thou must converse,  
 Ruling them by persuasion as thou mean'st;  
 Without their learning how will thou with them,  
 Or they with thee, hold conversation meet?  
 How wilt thou reason with them? how refute  
 Their idolisms, traditions, paradoxes?  
 Error by his own arms is best evinced.<sup>138</sup>*
- Iniquity passes away like a shadow, and possesses not a fixed station: for the elect one stands before the Lord of Spirits: and his glory is for ever and ever; and his power from generation to generation.<sup>139</sup>
  - With Him [God] dwelleth [in] the [holy] spirit of intellectual wisdom, the spirit of instruction and of power and the spirit of those who sleep in [un]righteousness: He shall judge secret things.<sup>140</sup>
  - He will heal the sick, >resurrect< the dead and to the meek announce glad tidings. With truth he will lead the holy ones; he will shepherd them; he will do God's will and all of it for ever.<sup>141</sup>
  - All those who know you shall walk in harmony with your teaching and hear your words.<sup>142</sup>

122

DSS Aaron A 4Q541  
A firm Foundation  
fr-2, col-4, 1-4

123

The book of Enoch  
71:15

124

The book of Enoch  
Ethiopic translation 37

125

The book of Enoch  
Ethiopic translation 38

126

The Book of Enoch  
71:16

127

The book of Enoch  
71:17

128

The book of Enoch 61:9

129

Isaiah 42:1

130

The Book of Enoch  
Ethiopic translation:20

131

Isaiah 42:1

132

The Psalms of Solomon 17:26

133

The book of Enoch 51:3

134

DSS 4Q534-536  
The Birth of Noah  
fr-2, col-1, 8-9

135

DSS 4Q534-536  
The Birth of Noah  
fr-3, col-1, 7-8

136

The book of Enoch 49:1-4

137

The Book of Enoch  
Ethiopic translation:28

138

J. Milton-Paradise Regained  
Bk 4:229-236

139

The Book of Enoch  
Ethiopic translation:29

140

The Book of Enoch  
Ethiopic translation:30

141

DSS 4Q521  
The Messiah of Heaven and Earth  
fr-1, Col-2, 12-13

142

DSS 4Q525  
The Demons of Death  
col-4, 15



- He [Yahweh] will lift up his throne forever and ever and his glory reigns [over all the gentiles, and their will be [pure] desire, and forever the radiance of [Light]. I shall bless the name [Yahweh], blessed be the name of the most high God.<sup>143</sup>
- The >sword< [of judgement] shall [not] cease from the earth [until] every nation will bow down to him. As for the great God, with his help he will make war and give all the peoples into his power; all of them. He will throw down all against him. His rule will be an eternal rule and all the boundaries shall disappear.<sup>144</sup>
- Of the increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and for evermore.<sup>145</sup>
- His >seed< also will I [Yahweh] make to endure forever and his throne as the days of heaven.<sup>146</sup>
- His >seed< shall be mighty upon the earth.<sup>147</sup>

This group is mostly contemplative; building on previous material, and continuing to support the one who reveals this teaching. An >ingathering< or >harvest< of the Gentiles has begun, as this teaching and wisdom reaches out to all Gentile peoples and nations. Reaching out first to those who dream of civilization changing course, and breaking free of the existing materialist status quo. Reaching out to those with the courage, conviction and faith to seek out and discover answers to questions that only the wisdom of the living God can make possible. If there is natural selection, this is the beginning of a spiritual selection!

Language of the Resurrection is also introduced with this group; >the one raised up< or >he will resurrect the dead<, and here one confronts the question which is at the very heart of this teaching, revelation and true religion! In what form does the living God choose to speak and reveal himself to men? The answer, while fully explained in this teaching, is contained within the word >Resurrection<, here used as a spiritual metaphor, representing God's direct, individual, intervention into the natural world; >raising< a man up from his spiritual death, to a new spiritual Life.

2<sup>9</sup>

*Know I come no enemy, but to set free  
From this dark and dismal house of pain,  
Both him and thee, and all the heav'nly host  
Of spirits that, in our just pretences arm'd  
Fell with us from on high: for them I go  
this uncouth errand soul, and one for all  
Myself expose, with lonely steps to tread  
Th' unfounded deep, and through the void immense  
To search with wandering quest a place foretold  
Should be, and by concurring signs, ere now  
Created, vast and round, a place of bliss  
In the purlieus of heaven, and therein placed  
A race of upstart creatures, to supply  
Perhaps our vacant room, though more removed,  
Lest heav'n surcharged with potent multitude  
Might hap to move new broils.<sup>148</sup>*

- 143**  
DSS 4Q434, 436  
Hymns of the poor  
fr-3, 7-10
- 144**  
DSS 4Q246  
Son of God  
Col-2, 6-9
- 145**  
Isaiah 9:7
- 146**  
Psalm 89:29
- 147**  
Psalm 112:2
- 148**  
J. Milton-Paradise Lost  
Bk 2:822-837
- 149**  
John 14:6
- 150**  
Isaiah 61:1
- 151**  
John 7:16
- 152**  
John 7:18
- 153**  
Wisdom 7:13-14

- I am the way; I am the truth, and I am the Life; no one comes to the Father except by me.<sup>149</sup>
- The [Holy] Spirit of the Lord has been given to me, for Yahweh has anointed me. He has sent me to bring good new to the poor, to bind up hearts that are [divided].<sup>150</sup>
- The teaching I give is not my own; it is the teaching of Him who sent me. Who ever has the will to do the Will of God shall know whether my teaching comes from Him or is merely my own.<sup>151</sup>
- Anyone whose teaching is merely his own aims at honour for himself, but if a man aims at the honour of him who sent him, he is sincere and there is nothing false in him.<sup>152</sup>
- What I learned without self-interest, I pass on without reserve; I do not intend to hide her [wisdom's] riches. For she is an inexhaustible treasure to men, and for those who acquire it win God's friendship, commended as they are to him by the benefits of her teaching.<sup>153</sup>

- I will speak to those who know to hear not with the ears of the body but with the ears of the soul [Heart]. For many have sought after the truth and have not been able to find it; because there has taken hold of them the old >leaven< [of corruption] of the Pharisees and Scribes [under] the law [of sin and death]. And that leaven is the errant desire of the angels and the demons and the stars.<sup>154</sup>
- I will give you the blessings [Inheritance] promised to David, holy and sure.<sup>155</sup>
- His Messiah shall make known to them his Holy Spirit, and he is true, and in the true interpretation of [God's] Word are their names [written], but those he hated, he made go astray.<sup>156</sup>
- In His presence he existed, and has revealed to the saints and to the righteous the wisdom of the Lord of Spirits; for he has preserved the lot of the righteous, because they have hated and rejected this >world< of iniquity, and have detested all its works and ways, in the name of the Lord of Spirits.<sup>157</sup>
- The secrets of the righteous shall be revealed and the sinners judged, and the godless driven from the presence of the righteous and elect, from that time those who [now] possess the earth shall no longer be powerful and exalted.<sup>158</sup>

*God hath now sent His living oracle  
Into the world to teach his final will,  
And sends his spirit of truth henceforth to dwell  
In pious hearts, and inward oracle  
To all truth requisite for men to know.<sup>159</sup>*

- The first man [Adam] was made of the dust of the earth: the second is the pattern from heaven. The man made of dust is the pattern of all men of dust, and the heavenly man is the pattern of the heavenly.<sup>160</sup>
- He who comes from above is above all others; he who is from the earth belongs to the earth and uses earthly speech. He who comes from heaven bears witness to what he has seen and heard.<sup>161</sup>
- The last Adam, has become a Life giving spirit.<sup>162</sup>
- The Son who is perfect in every respect, that is the Word, who originated through that Word, who was the first to [climb] the height [Mountain]; who has within him the name, who is the Light-this son revealed the everlasting things and all the unknowns were known.<sup>163</sup>
- To accept his witness is to attest that God speaks true; for he whom God sent utters the words of God, so measureless is God's gift of the [Holy] Spirit. The Father loves the son and has given him all authority. He who puts his faith in the son has eternal Life, but he who disobeys the son shall not see that Life. God's wrath rest on him.<sup>164</sup>
- For there is one God and one mediator between God and man, Jesus [the] Christ, himself man, who sacrificed himself to win freedom for all mankind; so providing at the fitting time, >proof of divine purpose<, of this I was [anointed] herald and [son], to instruct the nations in the true faith.<sup>165</sup>
- Come to me, all whose work is hard, whose load is heavy, and I will give you relief. Bend your necks to my yoke and learn from me, for I am gentle and humble hearted; and your souls will find relief. For my yoke is good to bear and my load is light.<sup>166</sup>
- Jesus [the Christ] said, "come unto me for my yoke is easy and my Lordship is mild, and you will find repose for your [souls].<sup>167</sup>
- So come to him our living stone, the stone the builders [of worldly religion] rejected but choice and precious in the sight of God. Come let yourselves be built up as living stones into a spiritual temple, become a holy priesthood, to offer spiritual sacrifices, acceptable to God through Jesus [the] Christ.<sup>168</sup>
- For ours is not a [pretentious] high priest unable to sympathize with our weakness, but one who because of his likeness to us, has been tested every way, only without sin; let us therefore boldly approach the throne of our gracious God, where we may receive mercy and in his grace find timely help.<sup>169</sup>

The invitation, to return to the Lord is universal. But to the Gentiles first, and there after whoever hears this call to perfect righteousness. A call to experience God's transcendent power. All on earth who follow after this revelation, to seek and find God, will find their salvation from this judgement, and share the inheritance of a father's son.

154

NHL

The Testimony of Truth

29: 1-5

155

Acts 13:34-35

156

Fr. Zadokite work 2:10

157

The book of Enoch

Ethiopic Tranlation:22

158

The Book of Enoch: 38:3

159

J. Milton-Paradise Regained

Bk 1:460-464

160

1 Corinthians 15:47-48

161

John 3:31

162

1 Corinthians 15:46

163

Trimorthic Protennia

37:5-10

164

John 3:33-36

165

1 Timothy 2:7

166

Matthew 11:28-30

167

NHL

The Gospel of Thomas

48:20

168

1 Peter 2:5

169

Hebrews 4:15-16

2<sup>10</sup>  
the return of inheritance

*The image of God in man, created once  
So goodly and erect, though faulty since,  
To such unsightly sufferings be debased  
Under inhuman pains? Why should not man,  
Retaining still divine similitude  
In part, from such deformities be Free,  
And for his maker's image sake exempt?*<sup>170</sup>

- Who is it that will rain down a refreshing dew on you to extinguish the mass of fire from you along with your burning? Who is it that will cause the sun to shine upon you to disperse the darkness in you and hide the darkness and the polluted water?<sup>171</sup>
- Miserable creature that I am, who is there to rescue me out of this body doomed to death? God alone through our Lord, Jesus [the] Christ!<sup>172</sup>
- Scripture has declared the whole world to be prisoners in subjection to sin, so that faith in Jesus [the] Christ may be the grounds on which the >promised blessings< are given, and given to those who have such faith.<sup>173</sup>
- There is the Lamb of God, it is he who takes away the >sin< of the world.<sup>174</sup>
- And might liberate those who through fear of death [and judgement] had all their life been in servitude [to sin].<sup>175</sup>
- It is the Son of man who is able to drive out the plague of the [corrupt] flesh and loosen the bonds of wickedness.<sup>176</sup>
- For then the mortal clay was imperfect; but now appears the only perfect and unimpaired man, [the Christ], in whom were completed the 'seven times seven' whereby to make perfect the race of men in everlasting goodness.<sup>177</sup>
- He it is who sacrificed himself for us to win freedom from all wickedness and make us a pure people marked out [sealed] for his own.<sup>178</sup>
- For in Christ, our release is secured and our sins are forgiven.<sup>179</sup>
- In the body he was put to death; in the [Holy] Spirit he was brought to Life. And in that spirit he went and made his proclamation to the imprisoned spirits.<sup>180</sup>
- To proclaim release for the prisoners and recovery of sight for the blind and to let the [captive] victims go free.<sup>181</sup>
- Proclaim liberty throughout the land, and to all the inhabitants thereof.<sup>182</sup>
- To open the eyes of the blind, to free the captives from prison and to those who live in darkness from the dungeon.<sup>183</sup>
- To proclaim liberty to captives, freedom to those in prison; to proclaim a year of favour from Yahweh and a day of vengeance for our God.<sup>184</sup>

In comprehending the conception of a spiritual >inheritance< from the living God, one may understand these as the blessings and graces extended from a father to child. And they are no abstract concepts or illusions. They are here explained as >freedoms< from whence the title of this revelation, The Final Freedoms, is derived. The following groups of scripture are only an introduction; the concepts not limited to these subject matter. As with other ideas, these will continue to be developed in the fullness of this teaching.

2<sup>11</sup>  
freedom from the corruption of a lower nature.

- by being divested of the lower nature, this is Christ's way of circumcision.<sup>185</sup>
- the one God >raised< up did not suffer corruption.<sup>186</sup>
- You are my son; this day I [Yahweh] have begotten you, again, that he >raised< him from the dead, never again to revert to corruption.<sup>187</sup>
- Thou wilt not let thy loyal servant suffer corruption.<sup>188</sup>
- Freed from the commands of sin.<sup>189</sup>

**170**  
*J. Milton-Paradise Lost*  
Bk 11:508-514

**171**  
NHL  
*The Gospel of Thomas*  
144:16

**172**  
*Romans 7:24*

**173**  
*Galatians 3:22*

**174**  
*John 1:29*

**175**  
*Hebrews 2:15*

**176**  
*Prudentius*  
*Fight for Mansoul 965*

**177**  
*Prudentius*  
*Fight for Mansoul 990*

**178**  
*Titus 2:14*

**179**  
*Ephesians 1:7*

**180**  
*1 Peter 3:19*

**181**  
*Luke 4:18*

**182**  
*Leviticus*  
25:10

**183**  
*Isaiah 42:7*

**184**  
*Isaiah 61:2*

**185**  
*Collosians 2:11*

**186**  
*Acts 13:38*

**187**  
*Acts 13:34*

**188**  
*Acts 13:36*

**189**  
*Romans 6:22*

- Freed from the shackles of [corruption] and enter upon the liberty and splendour [glory] of the children of God.<sup>190</sup>
- [So] you may escape the corruption with which lust has infected the world.<sup>191</sup>
- Nor let thy loyal servant suffer corruption.<sup>192</sup>
- He was not abandoned to Hades and his flesh never suffered corruption.<sup>193</sup>

The distraction and debasement of man's ethical and moral thought, perception and conduct by the corruption of his lower nature, must be corrected and placed on a new, higher >foundation< of understanding. Then is a man called righteous before the Lord. That is to understand, that the nature of perfect truth begins with a correction to human nature itself. As this new covenant is a covenant of marriage, the circumstances and nature of this intervention are primary concerned with the character of marriage, and the most intimate communion of that relationship.

2<sup>12</sup>*freedom from our bodies*

- While we wait for God to make us his sons and set our whole body free.<sup>194</sup>
- My son, pay attention to my words, listen carefully to the words I say; do not let them out of your sight, keep them deep in your heart. They are Life to those who grasp them, health to the entire body.<sup>195</sup>
- You will cure me and give me Life, my suffering will turn to health.<sup>196</sup>
- I will restore you to health, and heal your wounds-it is Yahweh who speaks.<sup>197</sup>
- Then shall Thy Light break forth as the morning, and thine health shall spring forth speedily.<sup>198</sup>
- The >tongue< of the wise brings healing.<sup>199</sup>
- Who forgiveth all thine iniquities; who healeth all thy diseases.<sup>200</sup>

190  
Romans 8:21  
191  
2 Peter 1:4  
192  
Acts 2:27  
193  
Acts 2:31  
194  
Romans 8:23  
195  
Proverbs 4:22  
196  
Isaiah 38:16  
197  
Jeremiah 30:17  
198  
Isaiah 58:8  
199  
Proverbs 12:18  
200  
Psalm 103:3  
201  
Ezekial 34:25  
202  
John 14:27  
203  
Pslam 119:165  
204  
DSS 4Q385-389  
Second Ezekiel  
fr-1, 1-3

While the subject of human health is considered again within its own chapter, we begin here. Whatever understanding modern medical science may have uncovered by its own efforts or accident, it continues to exist, as essentially a response to the body's own failures; not only from age, but nutritional poverty, internal and external physical abuse, by genetic malfunction or mutation, etc. The bodies inability to sustain its own optimum defensive and maintenance systems has been the subject of much research, but few answers. These limitations have made modern medicine as much about the management of disease, as about their cures! AIDS being the best example.

But for those unwilling to wait, and pay the price of human limitations, for the man with perfect faith, who completes this covenant, the living God will correct every inadequacy, cure every ill, and provide the man [and woman] with a body, perfect in its ability to defend itself against any threat, and provide the wisdom to guard it. Whatever are the failures and limitations of modern medicine, God is without limitation and does not fail! This covenant is the most complete primary health care and preventive medicine to exists in the universe. No human being need live under the shadow of AIDS, the big-C or any debilitating, enfeebling, crippling, disabling or threatening illness. And the price of this certain medical cover? Human intellectual vanity, ignorance and false pride!

2<sup>13</sup>*freedom from all fear: absolute peace and security.*

205  
Luke 2:14  
206  
Isaiah 57:15  
207  
Psalm 37:11  
208  
Psalm 72:8

- I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: they shall dwell safely in the wilderness and sleep in the woods.<sup>201</sup>
- Peace is my parting gift to you, my own peace, such as the world cannot give. Set your troubled hearts at rest and banish your fears.<sup>202</sup>
- Universal Peace for those who love your Law, no stumbling blocks for them.<sup>203</sup>
- My people shall be happy, with contented heart and with willing soul and mind.<sup>204</sup>
- on earth His peace for men on whom his favour rests.<sup>205</sup>
- Whoever trusts in Me [Yahweh] shall inherit the land and own my holy mountain.<sup>206</sup>
- the humble shall have the land for their own to enjoy untroubled peace.<sup>207</sup>
- In His days, shall the righteous flourish and abundance of peace so long as the moon endureth.<sup>208</sup>

- My covenant with him of Life and peace; and I gave them to him for the fear which he feared of me and was afraid before my name.<sup>209</sup>
  - And great shall be the peace of thy children.<sup>210</sup>
  - Peace to all who belong to Christ.<sup>211</sup>
  - Yahweh blesses his people with peace.<sup>212</sup>
  - They will hammer their swords into ploughshares, their spears into sickles. Nation will not lift sword against nation, there will be no more training for war.<sup>213</sup>
  - And all their days shall be complete [to] live in peace and [happiness] and there shall be no satan or any evil destroyer; for all their days shall be days of blessing and healing.<sup>214</sup>
  - And they shall not again transgress nor shall they sin all the days of their Life, nor shall they die of divine wrath or anger but shall complete the number of days of their Life. And their lives shall be increased in peace and the years of their joy shall be multiplied in eternal gladness and peace; all the days of their Life.<sup>215</sup>
- 
- I will appoint a place for my people [ ] and will >plant< them that they may dwell there and be troubled no more by their enemies. No sons of iniquity shall [threaten] them again as formerly, from the day I set judges over My people [ ].<sup>216</sup>
  - They will live without fear and no one will disturb them again.<sup>217</sup>
  - You will live secure, dwelling well and safely guarded. No one will dare disturb you.<sup>218</sup>
  - No enemy shall ever invade [this house] since its doors shall be doors of protection through which no man shall pass; and its bars shall be firm and no man shall break them. No rabble shall enter. [ ] Their weapons of war and all the arrows of war [and] wickedness [will] come to an end.<sup>219</sup>

Those with the courage, to be among the first, to search out this new living truth of the living God, will understand what true security means. For the protection of the Lord God is beyond measure. And anyone who would even dare think of interfering with the children of this covenant, shall experience the anger of the Lord.

As the living God make his presence known, by the ever larger numbers of men and women, confirming the truth of this teaching, an absolute accountability overshadows the whole earth, and confronts every human being. An accountability far greater than the judicial authority of any national, political or cultural entity.

Peace among nations and between peoples of the earth maybe the oldest human dream, but an aspiration, self evidently outside the potential of all political systems and cultural institutions. In the modern world, the very idea of such a universal peace, and the dismantling of the international military industrial complex is not even worthy of a good political joke! Yet what is impossible for men is only too possible for God. With this judgement, the process begins of turning all men back to the path of moral and ethical development, and swords into ploughshares, and towards the aims of reconciliation, cooperation, peace and justice. For those who can dream such dreams, the >Way< has been opened to begin!

2<sup>14</sup>

*freedom from ourselves: the Life of wisdom*

- Any man who seeks wisdom, wisdom will find him, and it will not be hidden from him long, nor lacking substance, all who seek in truth this Torah and interpretation.<sup>220</sup>
- If he trusts himself to her [wisdom] he will inherit her.<sup>221</sup>
- The wise shall inherit glory.<sup>222</sup>
- Wisdom is a great richness of honour for those who know it and it is a treasure for everyone who possesses it.<sup>223</sup>

Whatever it is, called or described as wisdom, in the >world< there is nothing more than a very limited hindsight. And to late for those that need it most. Worldly wisdom is just vanity. The gift of wisdom, available to all who search for God, is an opening of vision and moral foresight, together with an integrity of will and action which directs human conduct towards righteousness. There is no treasure more valuable to the man seeking a trouble free existence, than the gift of wisdom.

**209**

*Malachi 2:5*

**210**

*Isaiah 54:13*

**211**

*1 Peter 5:14*

**212**

*Psalm 29:11*

**213**

*Micah 4:3*

**214**

*The book of Jubilees 23:29*

**215**

*The book of Enoch 5:9*

**216**

*DSS 4Q174*

*A midrash of the Last Days 1:1*

**217**

*Ezekiel 34:29*

**218**

*Job 11:13*

**219**

*DSS 1QH*

*The Thanksgiving Hymns*

*11:20-21*

**220**

*DSS 4Q213-214*

*Aramaic Testament of Levi  
Manuscript A., fr-4, col-2, .4-9*

**221**

*Eclesiasticus 4:16*

**222**

*Proverbs 3:35*

**223**

*DSS 4Q213-214*

*Aramaic Testament of Levi  
Manuscript A., fr-1, col-1, .19-20*

2<sup>15</sup>  
freedom from sin

- He [Yahweh] shall release the captives make the blind see, raise up the downtrodden.<sup>224</sup>
- I [Yahweh] will cleanse them of every sin they have committed against me: the sins by which they offended me and apostatised from me, all these I will forgive.<sup>225</sup>
- From Zion shall come the deliverer: He shall remove wickedness from Jacob, and this is the covenant I will grant them, When I take away their sins.<sup>226</sup>

Forgiveness and freedom from sin is granted to all, who can demonstrate to God their capacity to change, by turning away from the conduct he has declared as >sin<, and embrace with integrity, the conduct this revelation declares to be >righteous< before the Lord. Complete forgiveness, without prejudice or future encumbrance is the nature of divine justice.

2<sup>16</sup>  
freedom from >death< and >alive< with the spirit of God.

- After the deprivations and cares which are in these evils, that he should receive of the greatest good, which is Life eternal, that is the firm knowledge of the totalities [God] and the reception of all good things.<sup>227</sup>
- [So] they might attain their salvation and awake from the forgetfulness through the interpreter who was sent, who is with you until the end of the >poverty< of the robbers [false teachers].<sup>228</sup>
- Deep within them I will plant my Law, writing it on their hearts. Then I will be their God and they shall be my people. There will be no further need for neighbour or brother to say to brother, 'learn to know Yahweh', no they will all know me, the least no less than the greatest, it is Yahweh who speaks-since I will forgive their iniquity and never call their sin to mind.<sup>229</sup>
- I [Yahweh] will give them a different heart and different behaviour so that they will always fear me. I will make an everlasting covenant with them; I will not cease from my efforts for their good, and I will put respect for me into their hearts, so that they turn from me no more.<sup>230</sup>
- I [Yahweh] will give them a single [undivided] heart and I will put a new [Holy] Spirit in them; I will remove the heart of stone from their bodies and give them a heart of flesh instead, so they will keep my laws and respect my observances and put them into practice. Then they shall be my people and I will be their God.<sup>231</sup>
- This is the first >resurrection<. Happy indeed, and one of God's own people is the man who shares in this first resurrection!<sup>232</sup>
- Only the Living thank thee, all those whose feet totter [fear God] thank thee when thou makest known to them thy lovingkindness, and causest them to understand thy righteousness.<sup>233</sup>
- They might in the [Holy] Spirit be alive with the Life of God.<sup>234</sup>
- "I am the God of Abraham, the God of Isaac, and the God of Jacob", God is not the God of the >dead< but of the Living.<sup>235</sup>

Spiritual >death< must have its obverse, which is spiritual >Life<. This Life is characterized by realizing a new moral dimension of human spiritual union, and securing a new intellectual foundation to moral conduct and ethical perception. This is the Word, This is the Resurrection, this is the Promise and the Life and the everlasting signs of the eternal covenant.

2<sup>17</sup>

- Put this on record for the next generation, so that a race still to be [re]born can praise God. Yahweh has leaned down from the heights of his sanctuary, has looked down at earth from Heaven, to hear the sighing of the captive, and to set free those doomed to death.<sup>236</sup>
- The times shall perish and there shall be no year, nor month, nor day and there shall be no hours nor shall they be reckoned. There shall be one eternity, and all the just who shall escape the great judgement of the Lord shall be gathered together in eternal Life and for ever and ever the just shall be gathered together and they shall be eternal.<sup>237</sup>
- More over there shall be no [unjust] labour, nor sickness, nor sorrow, nor anxiety, nor need, nor night, nor darkness, but a great Light.<sup>238</sup>

224

DSS 4Q521  
The Messiah of  
Heaven and Earth  
fr-1, Col-2, 8

225

Jeremiah 33:8

226

Romans 11:27

227

NHL  
The Testimony of Truth  
107:35/108:10

228

NHL  
The Sophia of  
Jesus Christ 101:10

229

Jeremiah 31:34

230

Jeremiah 32:39

231

Ezekial 11:18

232

Revelations 20:5

233

DSS 11QPsa  
Aprocryphal Psalms  
Prayer of Deliverance 19:1

234

1 Peter 4:6

235

Mark 12:27/Luke 20:38

236

Psalms 102:18-20

237

The book of the secrets of Enoch  
65:7-8

238

The book of the secrets of Enoch  
65:9



- And there shall be to them a great wall that cannot be broken down: and a bright and incorruptible paradise shall be their protection and their eternal habitation, for all corruptible things shall vanish and there shall be eternal Life.<sup>239</sup>
- All this is the victor's heritage; and I will be his God and he shall be my son.<sup>240</sup>
- This is the House which He [Yahweh] will build for them in the last days, as it is written in the book of Moses, in the sanctuary which thy hands have established, O Lord, the Lord shall reign for ever and ever.<sup>241</sup>
- This is the house [sanctuary] into which the unclean shall never enter, not the uncircumcised [of heart], nor the Ammonite, nor the Moabite, nor the half-breed, nor the foreigner, not the stranger, ever; for there [only] shall My holy ones be. Its glory shall endure forever; I [Yahweh] shall appear above it perpetually. Strangers shall lay waste no more, as they formerly laid waste the sanctuary of Israel because of its sin. [Yahweh] has commanded, that a sanctuary of men be built for himself, that there, they may send up, like >smoke< of incense, the works of the Law.<sup>242</sup>
- If then the son sets you free, you will indeed be free!<sup>243</sup>

**239**

*The book of the secrets of Enoch  
65:10*

**240**

*Revelations 21:7*

**241**

*DSS 4Q174  
A Midrash of the Last Days  
1:2/Exodus 15:17-18*

**242**

*DSS 4Q174  
A Midrash of the Last Days 1:4-6*

**243**

*John 8:36*

As is true of any inheritance, these gifts issue from a father to his children, sons and daughters. To be child of God, a man and women must be born or reborn into this covenant of Christ. This heritage is to be won by a test, in perfect faith, to discover the worthiness of the human heart. There is no greater or truer happiness than to share in this heritage.

This judgement has begun. How these promises are realized and how God's power is made manifest to men is where our understanding of Christ, Faith, Truth and the Resurrection starts. This Way is explained with precision in the following chapters.



## 3

*Perfect faith*

There is no concept more intellectually disreputable and dishonest, nor more dumbing down of man's spiritual aspirations and potential, than the theological spin served up to the world of false, religious tradition as –faith– in the name of Jesus the Christ. This chapter –perfect faith– explains and characterizes the nature of perfect trust necessary to explore outside the potential of natural reason and perception. The prerequisite for a man to seek out and find the living God, and justify his trust in the first and ultimate reality.

3<sup>1</sup>

In consequence of that first transgression against his Creator, a man must now prove he is worthy to share in the Lord's inheritance. By perfect faith, he must search out his spiritual potential, by a path of perfect righteousness and virtue; and realise the Promise of the living God, which is his Word.

- Then prove your repentance by the fruit it bears<sup>1</sup>
- They who will prove to be from her root [of wisdom] will strip off the darkness and the chaotic fire. They will put on the Light of the mind and they will bear witness.<sup>2</sup>
- That the issue of one misdeed was condemnation for all men, so the issue of one just act is acquittal and Life for all men.<sup>3</sup>
- I urge you therefore to assure God of your love by a formal act.<sup>4</sup>
- Run the great race of faith and take hold of eternal Life.<sup>5</sup>

*In first obedience, and their state of good,  
O may we soon again renew that song,  
And keep in tune with Heav'n, till God ere long,  
To His celestial concert us unite,  
To live with Him and sing in endless morn of Light.*<sup>6</sup>

- If you seek with a perfect seeking, then you will know the Good that is in you; then you will know yourself as well, as one who exists with the God who truly pre-exists.<sup>7</sup>
- The perfect [of faith] will thrust aside evil. They will not reject her chastisements, those with wisdom will be supported by the strength of wisdom. The intelligent will recognize her ways and plumb her depths. The lovers of God will look upon her, walking carefully within her bounds.<sup>8</sup>
- The master shall bless them that fear God and do his will, that keep his commands, and hold fast to his holy covenant, and walk perfectly in all the ways of his truth.<sup>9</sup>
- It is fitting for you to receive the Word of truth, if one will receive it perfectly.<sup>10</sup>
- Let him then order his steps to >walk< perfectly in all the ways commanded by God.<sup>11</sup>
- Serve [Yahweh] with a perfect heart and with a willing mind: for the Lord searcheth all hearts and understandeth all the imaginations and thoughts: if thou seek him, he will be found.<sup>12</sup>
- Of those who [will] ke[ep] the ways of the Most High, this is the [command] when they shall be separated from this vessel of mortality. [The] time they dwelt therein, they painfully served the Most High and were in jeopardy every hour, that they might serve the Law of the Law giver perfectly.<sup>13</sup>
- With perfect heart they offered willingly to the Lord.<sup>14</sup>

- 1**  
Matthew 3:8
- 2**  
NHL  
The Paraphrase of Shem  
43:25
- 3**  
Romans 5:18
- 4**  
2 Corinthians 2:8
- 5**  
1 Timothy 6:12
- 6**  
J. Milton  
Early Poems and Epitaphs  
24-28  
At a solemn music
- 7**  
NHL Allogenew 56:20
- 8**  
DSS 4Q525  
The Demons of Death  
col-2, fr-4, 6-8
- 9**  
DSS/1Q5b  
The Blessing of the faithful  
1:1
- 10**  
NHL  
The Testimony of Truth  
31:10
- 11**  
DSS/1QS  
The Community Rule  
3:6-10
- 12**  
1 Chronicles 28:9
- 13**  
4 Ezra 7:88-89
- 14**  
1 Chronicles 29:9

- This is the end of days, when those in [the world] are to return to the Law of God with all their heart, never to turn back again.<sup>15</sup>
- The first is, hear O Israel: The Lord your God is the only Lord; love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.<sup>16</sup>
- Love the Lord your God with all your heart, with all your soul, with all your mind, that is the greatest commandment it comes first.<sup>17</sup>
- Love the Lord your God with all your heart, all your soul, with all your strength and all your mind; and [second] your neighbour as your self.<sup>18</sup>
- God is one and beside him there is no other and to love him with all your heart, and all your understanding, and all your strength and love your neighbour as your self; that is far more than any burnt offerings, [ritual ceremony] or sacrifices.<sup>19</sup>
- As many as with their whole heart make righteousness their first thought, these alone are able to master the weakness of the flesh.<sup>20</sup>
  
- When you seek me you shall find me, when you seek me with all your heart I shall let you find me, it is Yahweh who speaks.<sup>21</sup>
- The man who with his whole heart serves God will be accepted, his petitions will carry to the clouds, until it arrives he is inconsolable, nor will he desist until the Most High takes notice of him, acquits the virtuous and delivers judgement, and the Lord will not be slow.<sup>22</sup>
- That thou mayest love the Lord thy God, and that thou mayest obey his voice and cleave unto him: for he is Life, and length of days, that thou mayest dwell in the [inheritance] which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.<sup>23</sup>
  
- I, Yahweh your God [will] teach you what is good for you, I [will] lead you in the way that you must go.<sup>24</sup>
- Trust no more in man, he has but a breath in his nostrils, how much is he worth?<sup>25</sup>
- Turn a deaf ear to empty and worldly chatter, and the contradictions of so-called [spiritual] knowledge, for [all] who lay claim to it have shot far wide of the [true] faith.<sup>26</sup>
- For thus says the Lord Yahweh, the Holy One of Israel: your salvation lay in conversion and tranquillity, your strength in complete trust.<sup>27</sup>
- **Trust whole heartedly in Yahweh, put no faith in your own perception.**<sup>28</sup>
- Thou [O Lord], will keep him in perfect peace, whose mind is [steadfast] on thee; because he trusted in thee.<sup>29</sup>
- O Lord of hosts, blessed is the man who trusteth in thee.<sup>30</sup>
- A blessing on the man who puts his trust in Yahweh, with Yahweh for his hope; he is like a tree by the waterside, that thrusts its roots into the stream: when the heat comes, it feels no alarm, its foliage stays green; it has no worries in a year of drought, and never ceases to bear fruit.<sup>31</sup>

15

DSS 4Q397-399

The Second Letter on works

Reckoned as Righteousness

24-25

16

Mark 12:30-31

17

Matthew 22:37

18

Luke 10:27

19

Mark 12:33

Isaiah 1:10

20

The fourth book of Maccabees 7:18

21

Jeremiah 29:13

22

Ecclesiasticus 35:16

23

Deuteronomy 30:20

see:Inheritance

24

Isaiah 48:17

25

Isaiah 2:22

26

1 Timothy 6:20

27

Isaiah 30:15

28

Proverbs 3:5

29

Isaiah 27:5

30

Psalm 84:12

31

Jeremiah 17:5

Wherever integrity is demanded, the accountability of living truth governs the actions of men, in every relationship with their fellow man and woman. Yet, throughout history, when men aspire to worship God, potentially the most valuable relationship of all, they have accepted as the basis for this relationship, everything except living truth; as ignorance and fantasy have defined their faith.

Faith is the confidence of trust in action. To risk something of ones self. Faith is never an end in itself; however absolute or sincere, such a faith is an illusion. Faith exists to test for understanding, to confirm the honesty and integrity of a promise, or to measure the wisdom of a choice or judgement. In human affairs, the process either builds up relationship, or by breaking trust, tears it down. Where no trust exists, honest relationship untenable.

So it is with God, thus to enter into this relationship, a greater faith and trust are demanded, by which we allow the living God, through this revelation, to lead us to himself. Our integrity to his >Word< are thus measured by the confidence and reliance we are prepared to offer him, as our first and primary source, and guide to all moral and ethical conduct.

This path of perfect faith does not ask us to suspend our rationality, au contraire, but to raise ourselves up to a greater understanding of reality. For who is more rational, than a man who relies for its root, on the efficacy of knowledge; truth that can demonstrate and justify itself, to be genuine?

3<sup>2</sup>

perfect trust in the creative power of God's promise<sup>32</sup>  
to effect change and reveal truth.

- This doctrine of the cross is sheer folly to those on the way to ruin, but to us who are on the way to salvation it is the power of God.<sup>33</sup>
- My speech and my message were not in plausible words of [human] wisdom, but in demonstration of the [Holy] Spirit and power that your faith might not rest in the wisdom of men but in the power of God.<sup>34</sup>
- by His will devote yourself to his service, and the wisdom of his storehouse [of understanding], [by obedience] you will [serve] him, and become for him [as] a first born son, and he shall love you as a man loves his only child.<sup>35</sup>
- It was not on tales artfully spun that we relied when we told you of the power of our Lord Jesus Christ and his coming.<sup>36</sup>
- Behold I send the **promise** of my Father upon you: but tarry ye [ ] until ye be endued with power from on high.<sup>37</sup>
- His Word was with power.<sup>38</sup>
- What a Word is this? For with authority and power he commandeth unholy spirits.<sup>39</sup>
- Faith and power did great wonders and miracles.<sup>40</sup>
- Ye shall receive power, after that the Holy Spirit shall come upon you.<sup>41</sup>
- As many as received him, to them he gave power to become sons of God.<sup>42</sup>
- I give you power to tread on >serpents< and scorpions, and tread over the power of the enemy.<sup>43</sup>
- The Holy Great One will come forth from his dwelling and the eternal God will tread upon the earth, even upon Mount Sinai and appear from his camp and appear in the strength of his [will] from the heaven of heavens.<sup>44</sup>
- God, willing to show his wrath and make his power known.<sup>45</sup>
- Lord, Lord, King and master of all things, everything is subject to your power.<sup>46</sup>
- unto Thee I commit my spirit.<sup>47</sup>

*Immediate are the acts of God, more swift  
Than time or motion, but to human ears  
Cannot without process of speech be told  
So told as earthly notion can receive.<sup>48</sup>*

- You will all be changed in a flash.<sup>49</sup>
- Everything now hidden will be made clear.<sup>50</sup>
- The Lord will light up all that is hidden in the dark.<sup>51</sup>
- Yahweh will proceed to do a marvellous work among his people, even a marvellous work and a wonder for the wisdom of their men shall perish.<sup>52</sup>
- Our God turned the curse into a blessing.<sup>53</sup>
- God will set right errors and he will judge revealed sins.<sup>54</sup>
- To open their eyes and to turn them from darkness to Light, and from the power of satan unto [the power of] God that they may receive forgiveness of sins, and inheritance.<sup>55</sup>
- 'And they shall be taught by God' Everyone who listened to the Father and learned from him comes to [the Son].<sup>56</sup>
- There is a God in Heaven who reveals mysteries.<sup>57</sup>
- He is the living God, he endures forever, his sovereignty will never be destroyed and his Kingship never end. He saves, sets free and works signs and wonders, in the heavens and on earth.<sup>58</sup>
- Moreover the Logos, [Christ] is more exalted than any one, was sent for this work only, so that he might announce concerning what is unknown. He said, "there is nothing hidden which will not appear, and what was unknown will be known".<sup>59</sup>
- Let [God] take hold of my strength, that he may make peace with me and he shall make peace with me.<sup>60</sup>
- The master shall bless them that fear God and do his will.<sup>61</sup>
- In the words of Scripture: things beyond our seeing, things beyond our hearing, things beyond our imagining, all prepared by God for those who love him.<sup>62</sup>
- All things [exist] according to [Thy will] and without thee nothing is done.<sup>63</sup>

**32**

*Promise and Word as used here are synonymous.*

**33**

*1 Corinthians 1:18-19*

**34**

*1 Corinthians 2:4-6*

**35**

*DSS 4Q416, 418  
The Children of Salvation and  
The Mystery of Existence  
Your Holy Spirit  
fr-9&10, col-1&2, 12-13*

**36**

*2 Peter 1:16*

**37**

*Luke 24:49*

**38**

*Luke 4:32*

**39**

*Luke 4:36*

**40**

*Acts 6:8*

**41**

*Acts 1:8*

**42**

*John 1:12*

**43**

*Luke 10:19*

**44**

*The book of Enoch 1:4*

**45**

*Romans 9:22*

**46**

*Mordecai's prayer 4:9*

**47**

*Luke 23:26*

**48**

*J. Milton-Paradise Found  
Bk 7:176-179*

**49**

*1 Corinthians 15:51*

**50**

*Luke 12:2*

**51**

*1 Corinthians 4:5*

**52**

*Isaiah 29:14*

**53**

*Nehemiah 13:12  
also Deuteronomy 11:28*

**54**

*DSS Aaron A-4Q541  
A Firm Foundation  
col-6, 1*

**55**

*Acts 26:18*

**56**

*John 6:45*

**57**

*Daniel 2:28*

**58**

*Daniel 6:26*

**59**

*NHL On the Origin of the World  
125:19 ..NT Ref, Matthew 10:26*

**60**

*Isaiah 27:5*

**61**

*DSS1Q5b  
The Blessing of the faithful  
1:1*

**62**

*1 Corinthians 2:9*

**63**

*DSS 1QH  
1:11 (1)*

- Nothing exists except by Thy will; none can consider [thy deep secrets] or contemplate thy [wisdom].<sup>64</sup>
- [nothing is done without] Thy will.<sup>65</sup>

Serious discussion of signs and miracles may appear strange in modern times, as there has been nothing available to mankind, for almost two thousand years, that measures up to the vision, which the language of scripture holds out to mankind as proof of ultimate reality.

This is especially the case while so many charlatans continue to exploit so many; debasing hope and dishonouring God by retailing their vaudeville to whoever is fool enough to listen. Where mens minds have been so conditioned by the theatre of embellished tradition; the very idea of God has become so intellectually discredited, that the very question of whether or not there is a God becomes subject to popular and often derisory debate. Yet it is here, in an absolute and irrefutable demonstration of that omnipotent power, that the difference between truth and falsehood are defined.

God alone has determined the means and way, explained by this revelation, whereby the moral quality and purposeful nature of the divine will, should be discovered as a perfectly objective experience of the power of the living God. Thus divine truth has power to change the character of human will, perception and action, from one state of reality to another.

Also note Proverbs 8:19, 8:33, NHL Gnostic Gospels: Tripartate Tractate 63:13/117:35, Allogenes 60:36, Trimorphic Protennoia 36:25

3<sup>3</sup>

### perfect trust in the wisdom of God

- [Divine] reason I take to be the mind preferring, with clear deliberation the Life of wisdom. Wisdom I take to be knowledge of things divine and human and of their causes. This I take to be the culture acquired under the Law [of Christ] through which we learn with due reverence [to distinguish between] the things of God and for our [spiritual] profit, the things of man.<sup>66</sup>
- Now wisdom is manifest under the forms of judgement, and justice and courage and temperance. But judgement or self-control is the one that dominates them all, for through it, in truth, [Divine] reason asserts its authority over the passions.<sup>67</sup>
- The temperate mind is able, as I said to win the victory over the passions, modifying some, while crushing others absolutely.<sup>68</sup>
- [Divine] reason can enable him to escape being made a slave [of] [material] desire.<sup>69</sup>
- The temperate mind is able to conquer the dictates of the passions and to quench the fires of desire and to wrestle victoriously with the pangs of our bodies though they be exceedingly strong and by the moral beauty [of the Law] and goodness of [divine] reason, to defy with scorn all the dominations of the passions, and now the occasions calls us to set forth [upon the path] of the self-controlled reason.<sup>70</sup>
- For [divine] reason [is] [ ] like a fine steersman, steering the ship of sanctity on the sea of the passions, though buffeted by the threats of the tyrant and swept by the swelling waves of the tortures, never shifted for one moment the helm of sanctity until he sailed into the haven of victory over death.<sup>71</sup>

**64**  
DSS 1QH  
The Thanksgiving Hymns  
10:1 (15)

**65**  
DSS 1QH  
The Thanksgiving Hymns  
10:10 (16)

**66**  
The fourth book  
of Maccabees 1:5

**67**  
The fourth book  
of Maccabees 1:9

**68**  
The fourth book  
of Maccabees 2:17

**69**  
The fourth book  
of Maccabees 3:1

**70**  
The fourth book  
of Maccabees 3:17

**71**  
The fourth book  
of Maccabees 7:1

*Yet what thou canst attain, which best may serve  
To glorify thy Maker, and infer  
Thee also happier, shall not be withheld  
Thy hearing, such commission from above  
I have received, to answer thy desire  
Of knowledge within bounds; beyond abstain  
To ask, nor let thine own inventions hope  
Things not reveal'd, which th' invisible King,  
Only omniscient, hath suppress in night, [darkness]  
To none communicable in earth and heav'n:  
Enough is left besides to search and know.*



*But knowledge is as food, and needs no less  
Her temperance over appetite, to know  
In measure what the mind may well contain,  
Oppresses else with surfeit, and soon turns  
Wisdom to folly, as nourishment to wind.<sup>72</sup>*

- Those who put their faith in me [Christ], put their faith not in me but in the [wisdom of the] one [God] who sent me.<sup>73</sup>
- [God] alone is wisdom; give glory to him therefore through Jesus Christ.<sup>74</sup>
- Christ has become our wisdom, and our virtue and our holiness.<sup>75</sup>
- Yahweh, who made the earth, who formed it and set it firm, Yahweh is his name, says this: call to me and I will answer you, I will [reveal to] you great mysteries of which you know nothing.<sup>76</sup>
- No other is like **her wisdom**. She will not be bought with gold or silver or any precious gem.<sup>77</sup>
- I [Yahweh] am the eternal one and the one not made with hands. My thought is without change, my wisdom is my counsellor [the Holy Spirit] and my word is reality: and my eyes see all things.<sup>78</sup>
- For with Thy counsel thou doth govern all creatures with what thy right hand has created and thou hast established every **Fountain of Light** beside thee and the **treasuries of wisdom** beneath thy throne hast thou prepared.<sup>79</sup>
- He [Yahweh] shall judge peoples and nations in the wisdom of his righteousness.<sup>80</sup>
- God's wisdom proves right by its results.<sup>81</sup>

*O Son, in whom my soul hath chief delight  
Son of My bosom, Son who art alone  
My Word, My Wisdom, and effectual might  
All hast thou spoken as my thoughts are, all  
As My eternal purpose hath decreed:  
Man shall not quite be lost, but saved who will,  
Yet not of will in him, but grace of Me.<sup>82</sup>*

- Make no mistake about this: If there is anyone among you who fancies himself wise, I mean by the standards of this passing age, he must become a fool to gain true wisdom. For the wisdom of this world is folly in God's sight.<sup>83</sup>
- He is the living God and he is holy and faithful, and he is righteous beyond all, and there is with him no accepting of [men's] person and no accepting of gifts; for God is righteousness and executes judgement on all those who transgress his commands and despise his covenant.<sup>84</sup>
- May the name of God be blessed for ever and ever, since wisdom and power are his alone. His to control the processions of times and seasons, to make and unmake kings, to confer wisdom on the wise, and knowledge on those with the wit to discern; his to uncover depths and mysteries, to know what lies in darkness; and Light dwells with him.<sup>85</sup>
- By Thy wisdom [all things exist from] eternity, and before creating them thou knewest their works for ever and ever. [Nothing] is done without thee] and nothing is known unless thou desire it.<sup>86</sup>

The world does not teach wisdom. Human nature precludes it! Tossed about a sea of relativism, materialism and ignorance, morality is chained to the corruption of natural reason, and the prejudices and pretensions of custom, tradition, intellectual fashion, political correctness, profit and expediency. To securely navigate around these dangers, that lurk like hidden reefs and rocks, concealed until too late; to escape the moral limitations of human nature, and secure a firm basis for sound and sustainable judgements, to overturn the defacto dominance of materialism, as the status quo and primary measure of human worth, man must seek the wisdom of God.

To share a portion of the Lord's wisdom is to share the most priceless possession any man can acquire. Nothing measures or compares to it. It cannot be bought or sold at any price. It cannot be corrupted or compromised; for acquiring wisdom is to share the very spirit of the living God. There is no true spirituality separate from the moral and ethical. Thus is wisdom the enlightened understanding of what is righteous before the Lord, and the moral will and integrity to put such knowledge into effect, whatever the sacrifice of self might be. Wisdom is God's gift to all who seek him out.

72

J. Milton-Paradise Lost  
Bk 7:115-130

73

find

74

1 Corinthians 1:30

75

Romans 1:27

76

Jeremiah 33:3

77

DSS 4Q525

The Demons of Death

col-3, 2-3

78

The book of the secrets of Enoch 33:4

79

The Syriac Apocalypse of Baruch

54:13

80

The Psalms of Solomon 17:24

81

Matthew 11:19

82

J. Milton-Paradise Lost

Bk 3:168-182

83

1 Corinthians 3:18

84

The book of Jubilees 21:4

85

Daniel 2:20

86

Dead Sea Scrolls:1QH

The Thanksgiving Hymns

1:2-3 (1)

3<sup>4</sup>

the inscrutability of God's wisdom.

- Of course we all have knowledge, as they say, this knowledge breeds conceit, it is love that builds. If anyone fancies that he knows, he knows nothing yet, in the true sense of knowing.<sup>87</sup>
- For My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.<sup>88</sup>
- As you do not know how the spirit comes to the bones in the womb of a woman with child, so you do not know the work of God who makes everything.<sup>89</sup>
- I [Yahweh] am more righteous than they in all their judgements and in their actions.<sup>90</sup>
- For we are not able to understand that which is good as Thou art, our creator.<sup>91</sup>
- Man knows not Thy [means of] judgement.<sup>92</sup>
- A thing long expected, takes the form of the unexpected when at last it comes.<sup>93</sup>
- For Thou art an eternal God; all thy ways are determined for ever [and ever] and there is none other beside thee. And what is a man of naught and vanity that he should understand thy marvellous mighty deeds?<sup>94</sup>
- He [Yahweh] prepared their actions before ever they were created and measured out the service of righteousness as their portion in their generations. For the rule of goodness [righteousness] has come, and he >raised< up the throne of the [Messiah] and wisdom will increase greatly. Insight and understanding will be confirmed by the works of his holiness for his elect.<sup>95</sup>
- It is impossible to fathom the marvels of the Lord. When a man finishes, he is only beginning, and when he stops, he is as puzzled as ever.<sup>96</sup>
- Nothing happens without him, nor does anything happen without the will of the Father, but his will is incomprehensible. His trace [proof] is his will and no one will know it nor is it possible to scrutinize it in order to grasp it.<sup>97</sup>
- None among those who know the wonderfully revealed things can comprehend them before He makes them. When he [creates] them, [then] the doers of righteousness can understand his plan; for they are his glorious works, [as] they come into being, they [are] derived from his plan.<sup>98</sup>

Perfect faith means precisely that: Perfect. A true revelation from the living God is not subject to human intellectual scrutiny, interpretation or clarification. For the true God provides the way of perfect faith to acquire and confirm the knowledge he has promised to men. The very purpose of sharing in the secret wisdom of God, is not to reduce the nature of truth, to the smallness of human comprehension, but to raise man up to something greater!

The path described in this teaching is to be followed perfectly, without deviation. Whatever contrary opinions neuroscience, pseudo science, psycho-babble, false religious claims, family or friends may offer, God is far above them all. If man cannot shift his reason in accordance to this teaching, that is only the measure of his distance from the Lord and salvation.

Unfortunately, human pretensions and vain imagination are without limit. Many will try to confute this revelation, and foolish indeed is any man who dares to challenge or slander this teaching. While the subject of blasphemy will be considered in full detail later, God's sanctions against those who do, are too fearful for language to describe.

3<sup>5</sup>

perfect trust in obedience to the purpose and principle of law:  
to do righteousness and avoid evil.

- Do good and evil shall not find you.<sup>99</sup>
- Love the truth and the lie hate like >poison<.<sup>100</sup>
- We must do good against evil.<sup>101</sup>
- The rarer action is in virtue, than in vengeance.<sup>102</sup>
- Truth is immutable, imperturbable, perfect in beauty. For this reason, despise error.<sup>103</sup>
- Peter replied for himself and the apostles: "We must obey God rather than men".<sup>104</sup>

87

1 Corinthians 8:1

88

Isaiah 55:8-9

89

Ecclesiastes 11:5

90

The book of Jubilees 1:6

91

The Syriac Apocalypse of Baruch  
14:15

92

The Syriac Apocalypse of Baruch  
15:4

93

Mark Twain: Notebook 236

94

DSS 1QH  
The Thanksgiving Hymns  
7:20 (12)

95

DSS 4Q215  
Testimony of Naphtali  
col-4 (or later), 7-10

96

Ecclesiasticus 18:7

97

NHL The Gospel of Truth  
37:20-30

98

Dead Sea Scrolls:4Q402  
Songs for the Holocaust of the  
Sabbath  
Masada Fragment 1:2-4

99

The Book of Tobit 12:8

100

NHL The Sentences  
of Sextus 159

101

Alls well that ends well  
Act 3, scene 1

102

Measure for measure  
Act 3 scene 1

103

NHL The Gospel of Truth 17:25

104

Acts of the Apostles 5:29

- If I still sought the favour of men, I should be no servant of Christ.<sup>105</sup>
- Hear the word of the Lord you rulers of Sodom! Give ear to the teaching of our God you people of Gomorrah! What to me is the multitude of your sacrifices? I have had enough of burnt offering of rams and the fat of fed beasts; I [God] do not delight in the blood of bulls, nor of lambs, nor of he-goats.<sup>106</sup>
- Oh is there no one among you who will shut the doors and stop you from lighting useless fires on My altar?<sup>107</sup>
- When you come to appear before Me, who requires of you this trampling of my courts? Bring no vain offerings; incense is an abomination to me. New moon and sabbath and the calling of assemblies, I [God] cannot endure iniquity and solemn assembly. Your new moons and your appointed feasts my soul hates.<sup>108</sup>
- They have become a burden to Me, I am weary of bearing them. When you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood.<sup>109</sup>
- Is the pleasure of Yahweh in holocausts and [animal] sacrifices or in obedience to the voice of Yahweh? Yes obedience is better than [animal] sacrifice, submissiveness better than the fat of rams. Rebellion is a sin of sorcery, presumption a crime of teraphim.<sup>110</sup>
- If thou turn to the Lord thy God and shalt be obedient unto his voice; he will not forsake thee or destroy thee nor forget the covenant of thy fathers which he swore unto them.<sup>111</sup>
- As an earring of gold and an ornament of fine gold, so is a wise reprove upon an obedient ear.<sup>110</sup>
- As soon as they heard of me [Yahweh] they obeyed me.<sup>113</sup>
- If you are willing to obey, you shall eat the good things of the earth.<sup>114</sup>
- To win obedience from the gentiles, by word and deed, by the power of signs and wonders and by the power of the Holy Spirit.<sup>115</sup>
- For this is why I wrote, that I might >test< you and know whether you are obedient.<sup>116</sup>
- This Command I [Yahweh] gave them. Obey my voice, and I will be your God and you shall be my people; and walk in the Way that I command you, that it may be well for you.<sup>117</sup>
- For I solemnly warned your fathers when I brought them out of the land of Egypt, warning them persistently even to this day, saying, obey my voice.<sup>118</sup>
- [Repent of] your ways and doings and obey the voice of the Lord your God and the Lord will [annul] the evil which he has pronounced against you.<sup>119</sup>
- Obey now the voice of the Lord in what I say to you and it shall be well with you and your life shall be spared.<sup>120</sup>
- By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance.<sup>121</sup>

*O truant Muse, what shall be thy amends  
 For thy neglect of truth in beauty dyed?  
 Both truth and beauty on my love depends;  
 So dost thou too, and therein dignified.  
 Make answer, Muse, wilt thou not haply say,  
 "Truth needs no color, with his color fixed,  
 Beauty no pencil, beauty's truth to lay;  
 But best, if never intermixed?  
 Because he needs no praise, wilt thou be dumb?  
 Excuse not silence so, for't lies in thee  
 To make him much outlived a gilded tomb,  
 And to praised of ages yet to be.  
 Then to my office, Muse; I teach thee how  
 To make him seem, long hence, as he shows now." <sup>122</sup>*

- Now Christ has come, high priest of good things already in being. The **tent** of his priesthood is a greater and more perfect one, not made by mens hands, that is not belonging to the [materially] created world.<sup>123</sup>
- For a change in priesthood must mean a change in law.<sup>124</sup>
- This is God's universal moral law,<sup>125</sup> the perfect law,<sup>126</sup> the law of Christ.<sup>127</sup>
- Had the first covenant been faultless, there would have been no need for a second in its place.<sup>128</sup>

**105**  
Galations 1:10  
**106**  
Isaiah 1:10  
**107**  
Malachi 1:10  
**108**  
Isaiah 1:10  
**109**  
Isaiah 1:10  
**110**  
1 Samuel 15:22  
**111**  
Deuteronomy 4:40  
**112**  
Proverbs 25:12  
**113**  
Psalms 18:44  
**114**  
Isaiah 1:19  
**115**  
Romans 15:18  
**116**  
2Corinthians 2:9  
**117**  
Jeremiah 7:23  
**118**  
Jeremiah 11:7  
**119**  
Jeremiah 26:13  
**120**  
Jeremiah 38:20  
**121**  
Hebrews 11:8  
**122**  
The Sonnets:101  
**123**  
Hebrews 9:11  
**124**  
Hebrews 7:13  
**125**  
1 Timothy 1:7  
**126**  
2 James 1:25  
**127**  
Galatians 6:2  
**128**  
Hebrews 8:9

- By speaking of a new covenant, He pronounced the first one old and anything that is growing old and ageing will slowly disappear.<sup>129</sup>
- The earlier rules are cancelled as impotent and useless, since the [written] law brought nothing to perfection.<sup>130</sup>
- What of [the written] law? It was [only] added to make wrongdoing a legal offence, it was but a temporary measure until the **issue** [of Christ].<sup>131</sup>
- For the [written] law contains but a shadow and no true image of the good things which were to come; it provides for the same sacrifices year after year, and with these it can never bring the worshippers to perfection for all time. If it could, these sacrifices would surely have ceased to be offered, because the worshippers, cleansed once and for all, would no longer have any sense of sin. But instead, in these sacrifices year after year, sins are brought to mind, because sins can never be removed by the blood of bulls and goats.<sup>132</sup>
- If, then, these [previous] sacrifices cleanse the copies of heavenly things, those heavenly things themselves require better sacrifices to cleanse them!<sup>133</sup>

Symbolic ceremony and ritual was already past its sell by date two thousand years ago. Today in the world, the apostasy of false tradition continues, reaching obscene levels of vaudeville and theatre, both the absurd and irrelevant.

The true covenant of Christ is based upon an obedience to new moral conduct, and defined as a single Law or command. An absolute definition and distinction between what is moral and righteous in the sight of the Lord, and what is error and an abomination. Communion with God and the essence of true religion is therefore in its primacy, a communion or joining of moral wills, understood as Law and realized by our obedience to His will and wisdom. This righteousness is the sole ethical conception, of the personality of the living God.

Ones religious goal is therefore the acquisition of this wisdom. Understanding revealed individually by perfect faith in the living God; the God of the prophets and Jesus the Christ, exemplified by his moral will which empowers his Law. He is demanding and commanding, promising and threatening, the absolutely free ruler over man and nature.

3<sup>6</sup>

*perfect in humility*

*O, how I faint when I of you do write,  
Knowing a better spirit doth use your name,  
And in the praise thereof spends all his might,  
to make me tongue-tied speaking of your fame.  
But since your worth, wide as the ocean is,  
the humble as the broadest sail doth bear,  
my saucy bark, inferior far to his  
On your broad main doth willingly appear.  
Your shallowest help will hold me up afloat  
Whilst he upon your soundness deep doth ride;  
Or, being wracked, I am a worthless boat,  
He a tall building, and of goodly pride.  
Then if he thrive, and I be cast away,  
The worst was this: my love was my decay.<sup>134</sup>*

**129**

Hebrews 8:18

**130**

Hebrews 7:18

**131**

Galatians 3:19

Romans 5:18

**132**

Hebrews 10:1-4

**133**

Hebrews 9:23

**134**

The Sonnets: number 80

**135**

Phillipians 2:7-11

- For the divine nature was his from the first, yet he did not think to snatch at equality with God but making himself nothing, assuming the nature of a slave, bearing the human likeness, revealed in human shape, he humbled himself, and in obedience accepted even death, death on the Cross. Therefore God >raised< him to the heights and bestowed on him the name above all names, that at the name of Jesus, every knee should bow in heaven and on earth.<sup>135</sup>
- [therefore] When you are asked by someone to a wedding feast, do not sit down in the place of honour. It may be that some person more distinguished than yourself has been invited. Then you

- will look foolish as you begin to take the lowest place, no, when you receive an invitation, go and sit down in the lowest place, so when your host comes, He will say, "come up higher my friend". Then all your fellow guests will see the respect in which you are held.<sup>136</sup>
- The Lord hates every contemptuous and proud speaking man and likewise every lying word: and that which is covered with unrighteousness, and it is cut with the sharpness of a deadly sword, and thrown into the fire and burns forever.<sup>137</sup>
  - He shall destroy the pride of sinners as a potters vessel with rod of iron. He shall break into pieces all their substance, He shall destroy the godless nations with the word of his mouth, at his rebuke nations shall flee before him and he shall reprove sinners for the [pride] of their hearts.<sup>138</sup>
  - And then there shall be bestowed upon the elect wisdom and they shall all live and never sin again either through ungodliness or through pride because they who are wise shall be humble.<sup>139</sup>
  - It is better for a man to hear the rebuke of the wise man than to hear the song of fools.<sup>140</sup>
  - I [Yahweh] live in a high and Holy place but I am also with the contrite and humbled spirit, to give the humbled spirit new Life, to revive contrite hearts.<sup>141</sup>
  - Yahweh, you listen to the wants of the humble, you bring strength to their hearts, you grant them a hearing, judging in favour of the >orphaned< and exploited, so that earth born man may strike fear no longer.<sup>142</sup>
  - He [God] does not forget the cry of the humble.<sup>143</sup>
  - Yahweh is so good, so upright. He teaches the way to sinners in all that is right, he guides the humble and instructs the poor [in spirit] in his way.<sup>144</sup>
  - Every one who exalts himself will be humbled; and whoever humbles himself will be exalted.<sup>145</sup>
  - Human pride is not worthwhile, there is always someone lying in wait to take the wind out of it.<sup>146</sup>
  - Now the basic choice which is, humility of heart, is the gift of Christ. A contrite heart is the acceptable sacrifice. If you humble yourself you will be greatly exalted. And if you exalt yourself you will be exceedingly humbled.<sup>147</sup>
  - Nor did his heart become too proud to serve My Law and his days were completed.<sup>148</sup>

*Best pleased with humble and filial submission,  
Him who imploring mercy sues for Life,  
Than who self-righteous chooses death as due,  
Which argues over-just, and self-displeased  
For self-offence, more than for God offended.  
Reject not then what offer'd means: who knows  
But God has set before us, to return thee  
Home to thy country and His sacred house,  
Where thou may'st bring thy off'rings, to avert  
His further ire, with prayers and vows renew'd.*<sup>149</sup>

- Your strength does not lie in numbers, nor your might in violent men; since you are the God of the humble, the help of the oppressed, the support of the weak, the refuge of the forsaken, the Saviour for the despairing.<sup>150</sup>
- Humble yourselves then under God's mighty hand, and he will lift<sup>151</sup> you up in due time. Cast all your cares on him for you are in his charge.<sup>152</sup>
- The reward for humility is the fear of Yahweh, riches [of wisdom], honour and Life.<sup>153</sup>
- Let a man humble himself till he is like a child.<sup>154</sup> I tell you whoever does not accept the Kingdom of God like a child will never enter it.<sup>154</sup>
- He who humbleth himself to behold the things that are in heaven.<sup>155</sup>
- [When] My people who bear my name, humble themselves and pray and seek my presence and turn from their wicked ways, I myself will hear from heaven and forgive their sins and restore their [inheritance].<sup>156</sup>
- Their >uncircumcised< hearts will be humbled, then they will atone for their sins. I shall remember my covenant with Jacob, and my covenant with Issac and my covenant with Abraham.<sup>157</sup>
- Then seeing this, the humble can rejoice, long Life to your hearts, all you who seek God! Yahweh will always hears [the prayer of] those who are in need, will never scorn his captive people.<sup>158</sup>
- Let the humble hear and rejoice.<sup>159</sup>
- The humble shall have the land for their own, to enjoy untroubled peace.<sup>160</sup>

**136**reference to the Resurrection  
also source NT**137**

The book of the secrets of Enoch 63:4

**138**

The Psalms of Solomon 17:23

**139**

The book of Enoch 5:8

**140**

?find

**141**

Isaiah 57:15

**142**

Psalm 10:17

**143**

Psalm 9:12

**144**

Psalm 25:

**145**

Luke 14:8-11

**146**

Mark Twain: notebook 345

**147**

NHL

The teaching of Silvanus  
104:20**148**

DSS 4Q385

Pseudo-Jeremiah  
fr-2, 1-2**149**J. Milton  
Samson Agonistes  
293-299**150**

Judith 9:11

**151**

Reference to the Resurrection

**152**

1 Peter 5:7

**153**

Proverbs 22:4

**154**

Mark 10:15

**155**

Psalm 113:4

**156**

2 Corinthians 7:14

**157**

Leviticus 26:41

**158**

Psalm 69:33

**159**

Psalm 34:2

**160**

Psalm 37:10



Humility before God begins in the mind, as a critical, depreciating, self-awareness. This honesty with ones self, allows the mind to open, and accept the greater intellectual and moral authority necessary to correct assumptions of human nature, that ones own reason may have accepted about itself, become accustomed to, and even defended as a source of untenable, false pride.

161

Ecclesiasticus  
10:12-15

162

The Sentences of Sextus  
27:320

163

Ecclesiasticus  
10:9-11

164

The Syriac Apocalypse of Baruch  
48:35

165

The Syriac Apocalypse of Baruch  
48:40

166

1 Samuel

167

Ecclesiasticus  
10:8

168

Mark Twain: Equator  
1:36

169

Ecclesiasticus 3:27

170

Romans 3:27

171

4 Ezra 8:50

172

1 Corinthians 1:30

173

Ecclesiasticus 7:17

174

1 Corinthians 1:31

175

Proverbs 3:34-35

176

1 Peter 5:6

177

Proverbs 18:12

178

Proverbs 16:19

179

Proverbs 29:23

180

Proverbs 16:18

181

Isaiah 2:11

182

Isaiah 5:15

183

Isaiah 2:9

184

Isaiah 10:33

185

Psalm 147:6

186

Timothy of Athens  
Act4 scene3

187

Troilus and Cressida  
Act 2 scene 3

188

James 4:6-10

3<sup>7</sup>

- The beginning of human pride is to desert the Lord and to turn ones heart away from one's maker since the beginning of pride is sin, whoever clings to it will pour forth filth.<sup>161</sup>
- To make the body of your soul a burden is pride, but to be able to restrain it gently when necessary is blessedness.<sup>162</sup>
- What has dust and ashes to pride itself on? Even in [this] life its guts are repellent, a long illness mocks the doctor; a king today is a corpse tomorrow, when a man comes to die, his inheritance will be creeping things, beasts of prey and worms.<sup>163</sup>
- Honour [in the world] shall be turned to shame, and strength [itw] humiliated into contempt and probity [itw] shall be destroyed and beauty [itw] shall be ugliness.<sup>164</sup>
- Each of the inhabitants of the earth know when he was transgressing but My Law they knew not by reason of their pride.<sup>165</sup>
- Do not speak with haughty words, let not arrogance come from the mouth. For Yahweh is an all-knowing God and >his is the weighing of deeds<.<sup>166</sup>
- Empire passes from nation to nation because of injustice, arrogance and money.<sup>167</sup>
- There are no grades of vanity, there are only grades of ability in concealing it!<sup>168</sup>
- A stubborn heart will come to a bad end at last, and whoever loves danger will perish in it. A stubborn heart is weighed down with troubles, the sinner heaps sin on sin. There is no cure for the proud mans malady, since an evil growth has taken root in him. The heart of a sensible man will reflect on parables, an attentive ear is the sage's dream.<sup>169</sup>
- What room is left for human pride, it is excluded, and on what principle? Keeping the [written] law would not exclude it but faith [in the new Law] does!<sup>170</sup>
- For with many afflictions shall they be afflicted that inhabit the world in the last times because they have walked in great pride.<sup>171</sup>
- There is no place for pride in the presence of God.<sup>172</sup>
- Be very humble since the punishment for the godless is fire and worms.<sup>173</sup>
- If a man be proud, let him be proud of the Lord.<sup>174</sup>
- [God] mocks those who mock [his wisdom] but [reveals] his favour to the humble. Honour is the portion of the wise, all that fools inherit is disgrace.<sup>175</sup>
- God sets his face against the arrogant but favours the humble.<sup>176</sup>
- The human heart is haughty until destruction comes, humility comes before honour.<sup>177</sup>
- Better be humble among the lowly, than share the booty with the proud.<sup>178</sup>
- A man's pride brings humiliation, he who humbles himself will win honour.<sup>179</sup>
- A man's pride goes before destruction, a haughty spirit before a fall.<sup>180</sup>
- Human pride will be humbled, the arrogance of men will be brought low, Yahweh alone will be exalted on that day and all idols thrown down.<sup>181</sup>
- The mortal humbled, man brought low, proud eyes will be cast down.<sup>182</sup>
- The mortal will be humbled, man brought low.<sup>183</sup>
- The proudest are brought down.<sup>184</sup>
- Yahweh, who >lifts< up the humble, humbles the wicked to the ground.<sup>185</sup>
- The learned pate ducks to the golden fool.<sup>186</sup>

*He that is proud eats up himself. Pride is his own glass, his own trumpet, his own chronicle; and whatever praises itself but in the deed, devours the deed in the praise.*<sup>187</sup>

- God opposes the arrogant and gives grace to the humble. Be submissive to God, stand up to the devil and he will turn and run. Come close to God and he will come close to you. Sinners make your hands clean; you who are double-minded, see that your motives are pure. Be sorrowful, mourn and weep. Turn your laughter into mourning and your gaiety into gloom. Humble yourselves under God's mighty hand and he will >lift< you high.<sup>188</sup>



- Well then! Make peace with him, be reconciled and all your happiness will be restored to you. Welcome the teaching from his lips, and keep his Word close to your hearts; If you return, humbled to Shaddai and drive all injustice from your tents, if you reckon gold as dust and ophir as the pebbles of the torrent, then you will find Shaddai worth bars of gold and silver piled in heaps, then Shaddai will be all your delight and you will >lift< your face to God.<sup>189</sup>
- You will pray and He will hear; you will have good reason to fulfil your vows. Whatever you do will go well, and Light will shine on your path; for he casts down the boasting of the braggart, and he saves the man of downcast eyes, If a man is innocent, he will bring him freedom,<sup>190</sup> and freedom for you if your hands are kept unstained.<sup>191</sup>
- May the contrite soul, the humbled spirit be acceptable to [God] as holocausts of rams and bullocks, as thousands of fatted lambs: such let our [new] sacrifice be with you today, and may it be your will that we follow wholeheartedly, since those who put their trust in you will not be disappointed.<sup>192</sup>
- I served the Lord with humility amid the sorrows, amid the trial and sorrows that came upon me.<sup>193</sup>
- Hezekiah did however humble the pride of his heart.<sup>194</sup>
- But since your heart has been touched and you have humbled yourself before God.<sup>195</sup>
- Since he humbled himself, the Wrath of Yahweh turned away from him.<sup>196</sup>
- They have humbled themselves, it said, "I will not destroy them, in a little while, I will grant them deliverance".<sup>197</sup>
- I humbled my soul with [spiritual] fasting.<sup>198</sup>

*Were't aught to me I bore the canopy,  
With my extern the outward honoring,  
Or laid great bases for eternity,  
Which proves more short than waste or ruining?  
Have I not seen dwellers on form and favor  
Lose all and more by paying too much rent,  
For compond sweet forgoing simple savor,  
Pitiful thrivers, in their gazing spent?  
No, let me be obsequious in thy heart,  
And take thou my oblation, poor but free,  
Which is not mixed with seconds, knows no art,  
But mutual render, only me for thee.<sup>199</sup>*

**189**  
Job 22:10-30  
**190**  
See: Return of Inheritance  
**191**  
Job 22 10-30  
**192**  
Job 22:10-30  
**193**  
Acts 20:19  
**194**  
2 Chronicles 32:26  
**195**  
2Chronicles 34:27  
**196**  
2 Chronicles 12:12  
**197**  
2 Chronicles 12:7  
also see: little while/born again  
**198**  
Psalm 35:13  
**199**  
The Sonnets: number 125  
**200**  
Psalm 50:5-6  
**201**  
Isaiah 28:16

Humility depends upon whether a man can see himself as God sees him; Not as he would like to be seen in the world, from within his own cultural construction, by his colleagues, family and friends, or by himself!

When Noah built the Ark, it was not an act predicated on human understanding or logic, but humility to wisdom, acknowledging God's authority and word to be true to their purpose. So a man must ignore the taunts and jibs of others, accept correction and in the humility of obedience, align his mind to the mind of God, and anchor his mind, body and spirit in perfect truth.

Only by holding to a false pride in human nature, or to a false religious conception, or a materialist, scientific understanding which presumes there is no God, that stops a man from seeking out the perfect knowledge, and knowing his creator. Thus is a man his own worst enemy!

3<sup>8</sup>

one perfect sacrifice:  
a test to measure the content and character of human hearts

- Assemble my faithful before me who sealed my covenant by [spiritual] sacrifice, let the heavens proclaim his righteousness when God himself is judge.<sup>200</sup>
- Behold I am laying [ ] a foundation, a stone, a tested stone, a precious cornerstone, of a sure foundation.<sup>201</sup>
- The day of judgement will expose it. For that day dawns in fire, and the fire<sup>202</sup> will test the worth of each man's work.<sup>203</sup>

- A man must test himself before eating his share of the bread and drinking from the cup, for he who eats and drinks, eats and drinks judgement on himself.<sup>204</sup>
- I wrote I may say, to see how you stood the test.<sup>205</sup>
- Under the test of this service, you will glorify God by your obedience in acknowledging the Gospel of Christ.<sup>206</sup>
- Examine yourselves: are you living the Life of Faith? Put yourselves to the test. Surely you recognize that Jesus [the] Christ is among you unless of course you prove unequal to the test.<sup>207</sup>
- Let each [man] test his own work.<sup>208</sup>
- Happy the man who remains steadfast under trial, for having passed the test, he will receive for his prize the gift of Life promised to those who love God.<sup>209</sup>
- For thou O God hast tested us.<sup>210</sup>

*Love is too young to know what conscience is,  
Yet who knows not conscience is born of love?  
Then, gentle cheater, urge not my amiss  
Lest guilty of my faults thy sweet self prove.  
For, thou betraying me, I do betray  
My nobler part to my gross body's treason;  
My soul doth tell my body that he may  
Triumph in love; flesh stays no further reason,  
But, rising at they name, doth point out thee,  
As his triumphant prize. Proud of this pride,  
He is contented thy poor drudge to be,  
To stand in thy affairs, fall by thy side.  
No want of conscience hold it that I call  
Her 'love' for whose dear love I rise and fall.<sup>211</sup>*

**202**  
See Bapt of Fire  
**203**  
1 Corinthians 3:13  
**204**  
1 Corinthians 11:28  
**205**  
2 Corinthians 2:9  
**206**  
2 Corinthians 9:13  
**207**  
2 Corinthians 13:5  
**208**  
Galatians 6:4  
**209**  
James 1:12  
**210**  
Psalms 66:10  
**211**  
The Sonnets  
number 151  
**212**  
Jeremiah 17:10  
**213**  
Job 33:24  
**214**  
Hosea 13:14  
**215**  
Habakkuk 3:9  
**216**  
Psalm 51:17  
**217**  
4 Ezra 5:23  
**218**  
Psalm 25:10  
**219**  
1 Corinthians 8:1  
**220**  
1 John 4:10-12  
**221**  
Hebrews 9:23  
**222**  
Ecclesiasticus 7:35  
**223**  
Matthew 26:26-27  
**224**  
Matthew 16:26  
**225**  
Mark 8:34-36  
Luke 9:23-25

- The heart is more devious than any other living thing, perverse too; who can pierce its **secret**? I Yahweh search the heart, I probe the loins, to give each man what his conduct and his actions deserve.<sup>212</sup>
- I [Yahweh] have found a ransom for their lives.<sup>213</sup>
- I will ransom them from the power of the grave, I will redeem them from death<sup>214</sup> That he may be delivered from the power of evil.<sup>215</sup>
- Sacrifices [of bulls] give you [Yahweh] no pleasure were I to offer holocaust, you would not have it, my sacrifice is this [unholy] spirit, you [God] will not scorn this crushed and [divided] heart.<sup>216</sup>
- O Lord, my lord out of all the woods of the earth and all the trees there hast thou chosen thee one vine; out of all lands of the world. Thou hast chosen [for Thyself] one planting ground [in the heart].<sup>217</sup>
- All Yahweh's paths are love and truth for those who keep his covenant and decrees.<sup>218</sup>
- If a man loves, he is acknowledged by God.<sup>219</sup>
- The love I speak of is not our love of God but the love he showed us in sending his son as a remedy for the defilement of sins.<sup>220</sup>
- If then, these [old] sacrifices cleanse the copies of heavenly things, those heavenly things [the soul] themselves require better sacrifices to cleanse them.<sup>221</sup>
- The >sacrifice of sanctification<, and the first fruits of the holy things.<sup>222</sup>
- Jesus took bread and blessed it and broke it and gave it to his disciples and said, take and eat; this is my body. And he took the cup, gave thanks, and gave it to all of them saying, drink ye all of it for this is my blood of the new covenant shed for many for the remission of sins.<sup>223</sup>
- If anyone wishes to be a follower of mine, he must leave self behind, he must take up his cross and come with me. Who ever cares for his own safety is lost but let a man be lost [to human understanding] for my sake and he will find true self.<sup>224</sup>
- Anyone who wishes to be a follower of mine, he must leave self behind, he must pick up his cross and come with me. Whoever cares for his own safety is lost, but if a man will let himself be lost [to human understanding] for my sake and for the sake of the Gospel, that man is safe.<sup>225</sup>
- May the God of peace, who brought up from the dead our Lord Jesus, the great shepherd of the sheep, by the 'blood' [sacrifice] of the eternal covenant, make you perfect in all goodness so that you may do his will.<sup>226</sup>

- I may speak in the tongues of men or angels, but if I am without love, I am like a sounding gong or clanging symbol. I may have the gift of prophesy and know every hidden truth, I may have the faith strong enough to move mountains, but if I have no love, I am nothing.<sup>227</sup>
- I may dole out all I possess or even give my body to be burnt but if I have no love, I am none the better.<sup>228</sup>
- Love is patient, love is kind and envies no one. Love is never boastful nor conceited, never rude nor selfish. Not quick to take offence. Love keeps no score of wrongs, does not gloat over other mans sins, but delights in the truth.<sup>229</sup>
- There is nothing love cannot face, there is no limit to its faith, its hope, and its endurance.<sup>230</sup>
- Love will never come to an end. Are there prophets, their works will be over. Are there tongues of ecstasy? They will cease. Is there knowledge? It will vanish away; for our knowledge and our prophecy alike are partial, and the partial vanishes when our wholeness comes.<sup>231</sup>
- When I was a child, my speech, my outlook, and my thoughts were all childish, when I grew up, I finished with childish things. Now we see only puzzling reflections in a mirror, but [soon] we shall see God face to face. My knowledge [of spiritual things] now is partial; then it will be whole, like God's knowledge of me.<sup>232</sup>
- In a word there are three things that last forever: faith, hope and love; but the greatest of them all is love, Put love first.<sup>233</sup>

Where ever human aspirations and hope exist, and however sincere they may be, there are no two concepts more abused, exploited, and so perpetually misunderstood as these: Love and Spirit. Whatever a man may believe he understands about his own nature, or comprehends about the nature of love and the spiritual, his own spirit remains in the confused mire of the body's corruption. Therefore, the living God has chosen to define these two realities absolutely. The love which is the promise and gift of God, demands a perfect sacrifice of self; mind, body and spirit. And through this sacrifice is a man able to realise the spiritual and moral ideal. So it is here, that correction, light and wisdom, replace error, darkness and iniquity.

Here within the unexplored potential of the human soul, the living God has chosen to test for the noblest aspirations of the human heart, and intervene directly and very personally on behalf of man, to change the nature of reality; providing for man, a new conduct of the heart, that is the sole creation and revelation of the living God.

3<sup>9</sup>

- The God who created the world and everything in it, and who is Lord of heaven and earth, does not live in the shrines made by men. It is not because he lacks anything that he accepts service at mens hands, for he himself is the universal giver of Life and breath and all else. He created every race of men from one stock, to inhabit the whole earths surface.<sup>234</sup>
- He fixed the epochs of their history and the limits of their territory. >They were to seek God and it might be, touch and find him<: though indeed he is not far from each of us, for in him we live and move, in him we exist; as some of your poets have said, "we are your offspring". As God's offspring, then we ought not to suppose that the deity is like an image in gold and silver or stone, shaped by human craftsmanship and design.<sup>235</sup>
- I [Yahweh] love a >temple of the heart<, not one of marble. In it stand the golden foundations of faith, lofty building shrine with holiness snow-white, righteousness covers its roof high up, and within it Life giving purity colours the floor with blushing flowers of modesty, scattered over it and keeps the courts.<sup>236</sup>
- This is the >house< that befits me, the beauteous abode which I enter, worthy of its everlasting guest.<sup>237</sup>
- Then [the Holy Spirit of] Christ himself, who is the true priest, born of a Father unutterable and one, bringing >food< for the blessed victors, will enter the >humble abode of the pure heart< and give it the privilege of entertaining the Trinity.<sup>238</sup>
- Cease being a >tomb< and become again a temple so that [righteousness] and divinity may remain in you.<sup>239</sup>
- That your >temple< may be rebuilt with joy within you and he may comfort every >exile< and within you he may love those who are distressed, for all generations to come.<sup>240</sup>

**226***Hebrews 13:20***227***I Corinthians 13:1-13/14:1 256***228***I Corinthians 13:1-13/14:1***229***I Corinthians 13:1-13/14:1***230***I Corinthians 13:1-13/14:1***231***I Corinthians 13:1-13/14:1***232***I Corinthians 13:1-13/14:1***233***I Corinthians 13:1-13/14:1***234***Acts 17:24-26***235***Acts of the Apostles  
17:24-30***236***Prudentious:  
The fight for mans soul, 250***237***Prudentious:  
The fight for mans soul, 255***238***Prudentious:  
The fight for mans soul,  
preface,57***239***NHL  
The Teachings of Silvanus  
106:11*

- We reckon that the temple [of the heart] is the [new] tent of witness.<sup>241</sup>
- All the servants of holiness exist in the perfection of their works together in their wondrous temples [of the heart].<sup>242</sup>
- O ye this was how He glorified it when he sanctified yourself to him, when he made you a Holy of Holies, [pure] for all [time].<sup>243</sup>
- At whatever side in mans life, whose bodily temper is given by a fourfold force, it approaches the >Alter in the Heart< by three avenues and with pure desires, honours its sanctuary whether it be [] the strong burning heat of youth, or the broad day of mans full maturity, or the chill time of north wind calling feeble age to its devotions.<sup>244</sup>
- Let [the spirit of] Christ alone enter your world, let him bring to nought all powers which have come upon you. Let him enter the temple which is within you, so that he may cast out all the merchants. Let him dwell in the temple which is within you, and you may become for him a Priest, entering [ ] in purity.<sup>245</sup>
- Learn now the way and manner of worshipping God, the nature of his temple, the gifts he ordained to be dedicated to him. The prayers he calls for, the priests he would have, the sweet savour he commands to be sacrificed to him there. A temple he has established for himself in the soul of man, one that is living, clear, perceptive, graceful, high-topped, coloured with different hues.<sup>246</sup>
- ‘Destroy this temple’, Jesus replied, ‘and in three days I will >raise< it up again.’ They said, ‘it has taken forty six years to build this temple, are you going to raise it again in three days?’ But the temple he was speaking about was his body.<sup>247</sup>
- As [Jesus] was leaving the temple, one of his disciples exclaimed, ‘look master, what huge stones! What fine buildings!’ Jesus said to him, “You see these great buildings? Not one stone will be left upon another; all will be thrown down.”<sup>248</sup>

Those of the material sciences, who have been competing hard to explain or locate the source of consciousness within man will be disappointed. For both consciousness and conscience are the emanation of a soul, and contrary to observable appearances, are not of biological origin. Attempting to understand the human condition, while in ignorance of the soul is just chasing after wind.

The soul can in part, be understood by its function as conscience. Where together with consciousness, they provide the interface with reason, and a capacity for the critical self-awareness necessary to comprehend the ethical and moral. The soul saves whatever ethical and moral perceptions a man may have learned and mastered in the world. But in consequence of the Fall, the soul and moral will are of limited understanding and strength.

Yet provided with opportunity, the influence of the soul, which holds all spiritual potential, is far more potent than the material. It is in this sense that man himself becomes a >temple< of the Holy Spirit. That is when a greater authority, understanding, wisdom and integrity are infused into the soul and >engraved< on the human heart. Such spiritual authority then easily dominates the senses with a hierarchy of value perception and will, where the spiritual limits the material. The >temple< in which men >worship< the living God is therefore not to be of marble or stone, but built-up within man as integrity to the new righteousness of divine love.

3<sup>10</sup>

*courage*

- We have found ourselves rich in goods but ragged in spirit, reaching with magnificent precision for the moon but failing into raucous discord here on earth. We are caught in war, wanting peace. We are torn by division, wanting unity. We see around us empty lives wanting fulfilment. We see tasks that need doing, waiting for hands to do them. To the crisis of the spirit we need an answer of the spirit. To find that answer we need only look within ourselves.<sup>249</sup>
- We all draw life from the same atmosphere, under the same sun, all living beings share the same air, but we follow different paths when we inquire into the being and nature of God; and by ways far apart approach the same secret; every race has its own custom, and that is the line alone which it must hasten to reach the great mystery.<sup>250</sup>

**240**

*Tobit 13:12*

**241**

*DSS 4Q394-398*

*The first Letter on Works  
Reckoned to be Righteousness  
part 2, Legal issues, 34*

**242**

*DSS 4Q286-287*

*The Chariots of Glory  
The Splendour of the Spirits  
man-B, fr-1, 9-11*

**243**

*DSS 4Q416, 418*

*The Children of Salvation and  
The Mystery of Existence  
The Eternal Planting  
fr-1, 3-4*

**244**

*Prudentious:*

*The Fight for Mansoul 843*

**245**

*NHL*

*The Teachings of Silvanus*

*109:15*

**246**

*Prudentious*

*Martydom 10:340*

**247**

*John 2:21*

**248**

*Mark 13:1*

**249**

*Mystery source for those  
who appreciate tragic irony!*

- The real voyage of discovery consists not in seeking new landscapes, but in having new eyes!<sup>251</sup>
- The easy way of faith call us to believe that the almighty is he who not only grants us blessings for the present time but promises blessings to come, that I shall not wholly pass away into nothingness and perish after a brief enjoyment of the Light.<sup>252</sup>
- Faith will give the answer, for she before all has the skill to open the first approach to the heart of true belief.<sup>253</sup>
- Knowledge will forever govern ignorance; and a people who mean to be their own governors, must arm themselves with the power which knowledge gives.<sup>254</sup>
- He took courage and put away abominable idols.<sup>255</sup>
- He thanked God and took courage.<sup>256</sup>
- Be ye of good courage and bring of the >fruit< of the land.<sup>257</sup>
- Be strong and of good courage and fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with you.<sup>258</sup>
- Be thou strong and very courageous.<sup>259</sup>
- Be strong and of good courage.<sup>260</sup>
- Have I not commaned thee? Be of strong and good courage; be not afraid, neither be dismayed: for the Lord thy God is with thee.<sup>261</sup>
- Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death, only be strong and of good courage.<sup>262</sup>
- Fear not, nor be dismayed, be strong and of good courage.<sup>263</sup>
- Be strong and of good courage, dread not, nor be dismayed.<sup>264</sup>
- Be of good courage and let us behave ourselves valiantly [ ] and let the Lord do what is good in his sight.<sup>265</sup>
- And everyone said to his brother, be of good courage.<sup>266</sup>
- Be of good courage and [the Lord] shall strengthen thine heart.<sup>267</sup>
- Arise, this matter belongeth unto thee; we will also be with thee: be of good courage and do it.<sup>268</sup>
- Be strong and of good courage and do it, fear not, nor be dismayed, for the Lord God, even my God will be with thee; he will not fail thee or forsake thee.<sup>269</sup>
- >So with faith; if it does not lead to action, it is in itself a lifeless thing<.<sup>270</sup>

**250**  
Prudentious:  
Book 2, A Reply to  
Symachos 85

**251**  
Marcel Proust

**252**  
Prudentious:  
Book 2, A Reply to  
Symachos 95

**253**  
Prudentious:  
Book 2, A Reply to  
Symachos 91

**254**  
James Madison

**255**  
2 Chronicles 15:8

**256**  
Acts 28:15

**257**  
Numbers 13:20

**258**  
Deuteronomy 31:6

**259**  
Joshua 1:6&7

**260**  
Deuteronomy 31:7&23

**261**  
Joshua 1:9

**262**  
Joshua 1:18

**263**  
Joshua 10:25

**264**  
1Chronicles 22:13

**265**  
1Chronicles 19:13

**266**  
Isiah 41:6

**267**  
Psalms 27:14 & 31:24

**268**  
1Chronicles 28:20

**269**  
Ezra 10:4

**270**  
James 2:17

Among the attributes of perfect faith described in this chapter, there is one that must exist to give form and expression to all the others; that is the courage to act. For without courage, faith is empty and without value.

For a true and perfect faith contains the moral courage of conviction, and the will to do what is right for its own sake. Yet before and man or women can act differently, they must first think differently; allowing the mind to be informed as to the root source and beginning of all true moral perception. Informed not by any product of human intellectual invention or understanding, but by the single Law and command, which is the Promise of the living God.

For those who would take up the great >shield< of perfect faith, and the >sword< of perfect truth, which has the authority to redirect the very course of civilization, God now provides the way to forge a new, strait path to the realization of those highest spiritual ideals and goals which are otherwise unreachable by man alone. The man who would change the 'world' begins by changing himself!

Happy is the man whose faith is perfect before the Lord.





## 4

*the Test of the human spirit*4<sup>1</sup>

- In his glorious wisdom, God has ordained an end to falsehood, and at the time of [his] visitation [God's intervention into the natural world] he will destroy it for ever. Then truth, which has wallowed in the ways of wickedness during the domination of falsehood and until the appointed time of judgement, shall arise in the world forever.<sup>1</sup>
- The Light, since he possessed a great power, knew the abasement of the darkness and [mans] disorder, namely that the root [of mans heart] was not strait.<sup>2</sup>
- I saw under the sun that in the place of justice, even there was wickedness, and in the place of righteousness, even there was wickedness.<sup>3</sup>
- Behold the days come, and it shall be when I [Yahweh] am about to draw near, to visit the dwellers of the earth, and [what] I require from the doers of iniquity [is] repentance [of] their iniquity. And then the humiliation of Zion shall be complete.<sup>4</sup>
- God does not require bread nor candle, nor animal, nor any other [such] sacrifice, for it is as nothing, but God requires a pure heart, and by means of this, he tests the hearts of men.<sup>5</sup>
- I [Yahweh] am the searcher of man's hearts and thoughts, and I will reward each of you according to his deeds.<sup>6</sup>
- Of the works of man, some are good and others evil and by their works, those who have wrought them are known.<sup>7</sup>
- I am going to judge you by your deeds.<sup>8</sup>
- Things won are done joy's soul lies in the doing.<sup>9</sup>
- There is no reality except in action.<sup>10</sup>
- Happiness, by virtue is specially to be achieved.<sup>11</sup>
- What nothing earthly gives or can destroy, the soul's calm sunshine and the heartfelt joy is virtues prize.<sup>12</sup>
- O ye foolish of heart, what is goodness without truth and how can there be peacefulness without [the] destruction [of falsehood] and how can there be judgement without establishing it[s] [terms] and how can the -dead- groan on account of all [its sins].<sup>13</sup>
- In the scales of righteousness He weighted out their understanding, and in [his] truth, [tests the hearts of men.]<sup>14</sup>
- Truth and the measure of righteousness he meted out to all.<sup>15</sup>
- They are weighted in a righteous balance according to their portions of Light.<sup>16</sup>
- Man and his portion lie before thee in the balance.<sup>17</sup>
- So it is with faith if it does not lead to action, it is a dead thing.<sup>18</sup>
- The road to hell is paved with good intentions.<sup>19</sup>

In his wisdom, the living God has chosen this time and commanded this revelation of perfect truth be published; the apostasy of history, which is everything calling itself Christian to be exposed for the fraud that it is. Thereby to provide humankind with a perfect means to measure for all claims of religious understanding.

Ethical conceptions demand realization, and to seek out and confirm this perfect truth is the test of faith. Just as a man may read this teaching, its value to him is naught until he undertakes the discipline of body, mind and spirit, and follows after the Way marked out; to discover this new benchmark of human moral conduct, and the plumbline for all righteous >deeds< of the heart.

**1**

DSS  
The Community Rule  
1QS 4:11-13

**2**

NHL  
The Paraphrase of Shem 2:15

**3**

Ecclesiastes 3:16

**4**

4 Ezra 6:18

**5**

The book of the secrets  
of Enoch 45:3-4

**6**

Revelation 2:23

**7**

The book of the secrets of Enoch  
42:14

**8**

Romans 2:6  
Psalms 28:4

**9**

Troilus and Cressida Act1 Scene2

**10**

John-Paul Sarte, Being and Nothingness, 1943

**11**

Taming of the shrew  
Act1 scene1

**12**

Alexander Pope

**13**

DSS 4Q416, 418 The Children of  
Salvation and The Mystery of  
Existence. The Foundations of the  
Universe. Shout out Judgement. fr-  
4,.4-5

**14**

DSS 4Q416, 418  
The Children of Salvation and  
The Mystery of Existence  
The Scales of Righteousness fr-6,.6  
15

**15**

DSS 4Q416, 418  
The Children of Salvation and  
The Mystery of Existence  
Eternal Glory fr-5,.3

**16**

The book of Enoch 43:1

**17**

The Psalms of Solomon 5:4

**18**

James 2:17 /second use

**19**

anon

4<sup>2</sup>

*Let ignorance a little while now muse  
On what is said, and let him not refuse  
Good counsel to embrace, lest he remain  
Still ignorant of what's the chiefest gain.<sup>20</sup>*

20  
John Bunyan  
A Pilgrims Progress  
1st part  
21  
DSS 4Q385-389  
Second Ezekiel  
fr-3, col-1, 2-4  
22  
The book of Enoch 55:2  
23  
The Syriac Apocalypse  
of Baruch 25:1  
24  
The book of the secrets  
of Enoch 46:3  
25  
The Book of Enoch  
Ethiopic translation:32  
26  
The book of Enoch 50:1  
27  
The book of Jubilees 2:19  
28  
The book of Jubilees 1:23  
29  
Jeremiah 32:39  
30  
Ezekiel 11:18  
31  
Jeremiah 24:17  
32  
Romans 11:32  
33  
Luke 1:17  
34  
Phillip 79:14  
35  
Isaiah 49:9  
36  
Jeremiah 30:8  
37  
Nehemiah 1:13  
38  
The book of the secrets  
of Enoch 48:9  
39  
Sirach 15:14  
40  
Malachi 3:7-8  
41  
NHL The Teachings  
of Silvanus 91:10-20  
42  
The Book of Tobit 13:6  
43  
Ezekiel 37:13  
44  
Hosea 3:21  
45  
NHL The Gospel  
of Phillip 52:1-15  
46  
NHL The Gospel  
of Phillip 52:1-15  
47  
Ezekiel 37:12

- How will their piety [obedience] be rewarded? The Lord said to me. 'I shall [reveal] [myself to] my children, so that they will know that I am the Lord'.<sup>21</sup>
- I [Yahweh] will [send] a sign [from] heaven and this shall be a pledge of good faith between me and [my elect] forever.<sup>22</sup>
- That sign which the Most High will work for the inhabitants of earth in the end days.<sup>23</sup>
- God shall send a great Light, by means of that, there will be judgement to the just and unjust, as nothing will be concealed.<sup>24</sup>
- In those days the saints and the >chosen shall undergo a change<. The Light of [judgement] day shall rest upon them; and the splendour and glory of the saints shall be changed.<sup>25</sup>
- A change shall take place for the holy elect.<sup>26</sup>
- Behold, [Yahweh] will separate unto myself a people from among all peoples, and these shall keep the Sabbath day and I will sanctify them unto myself as my people, and I will bless them.<sup>27</sup>
- [Yahweh] will circumcise the foreskin of their hearts.<sup>28</sup>
- [Yahweh] will give them a different heart and a different behaviour so they will always fear me.<sup>29</sup>
- I [Yahweh] will give them a single [undivided] heart and I will put a new spirit in them.<sup>30</sup>
- I will give them a heart to acknowledge that I am Yahweh, they shall be my people and I will be their God, for they will return to me with all their heart.<sup>31</sup>
- For in making all mankind prisoners to disobedience [sin], God's purpose was to show mercy to all mankind.<sup>32</sup>
- To convert the rebellious to the ways of righteousness, to prepare a people that shall be fit for the Lord.<sup>33</sup>
- He who is a slave [to sin] against his will, will be able to be free.<sup>34</sup>
- I will say to the prisoners, 'come out', to those in darkness, 'show yourselves'.<sup>35</sup>
- It is Yahweh Sabaoth who speaks-I will break the yoke [of sin] [from] their necks and snap the chains [of death]. They will be no longer be servants of aliens, but will serve Yahweh their God, and [Messiah] their King who I [have] raise[d] up for them.<sup>36</sup>
- For now I God will break this yoke [of sin] from them, I will afflict them no longer.<sup>37</sup>
- Blessed is the man who bears his yoke [of righteousness] and puts it on [like a garment] for he shall be set free in the great day of judgement.<sup>38</sup>
- As it was written in the Old law, God created man and left him in the hands of his yesser.<sup>39</sup>

The living God has promised to justify perfect faith with a direct, irrefutable act of power and wisdom, enabling the soul within man with new understanding; strengthening his will and correcting his moral perception. This act of power is what sets a man free from his corrupted lower nature. This demonstration of the power of God is the true experience of transcendence, and the primary evidence for perfect truth. This is how God, separate from the world, a righteous people for himself.

4<sup>3</sup>

- Return to me and I will return to you says Yahweh Sabaoth.<sup>40</sup>
- Return my son to your first father and wisdom your mother.<sup>41</sup>
- With your whole heart and with your whole soul, to do truth before Him, then he will turn unto you and will no longer hide his face from you.<sup>42</sup>
- I shall make a [new] covenant of peace with them, an eternal covenant with them.<sup>43</sup>
- In the place where they were told, you are no longer people of mine, they will be called sons of the living God.<sup>44</sup>
- The son is not only a son but lays claim to the inheritance of the Father.<sup>45</sup>
- Those who are heir to what is living are >alive< and they are heirs to both what is living and the dead.<sup>46</sup>
- The Lord Yahweh says this: I am going to open your >graves< my people and lead you back to [me], and you will know that I am Yahweh when I open your graves and >raise< you from your graves. I shall put my [holy] spirit in you and you shall Live.<sup>47</sup>

- I [Yahweh] shall give you a new heart and put a new [Holy] Spirit in you; I shall remove the heart of stone from your bodies and give you a heart of flesh instead. I shall put my [Holy] Spirit in you and make you keep my laws and sincerely respect my observances.<sup>48</sup>
- I [Yahweh] will create in them a Holy Spirit and I will cleanse them so that they shall not turn away from me anymore from that day unto eternity.<sup>49</sup>
- Their souls will cleave to Me and to all my commandments and I will be their father and they will fulfil my commandments and I will be their father and they shall be my children. They shall all be called children of the living God, and every angel and every spirit shall know that these are my children and that I am their father in uprightness and righteousness and I love them.<sup>50</sup>
- For if we have been >planted< together in the likeness of [Christ's] death, we shall also [share] in the [semblance] of his Resurrection.<sup>51</sup>
- You shall be my people and I shall be your God. I will rescue you from all your defilement.<sup>52</sup>
- They shall be my people and I shall be their God in faithfulness and integrity.<sup>53</sup>

Our separation or exile from the living God, the result of mans first disobedience, is ended by the return to obedience, that leads to the experience of transcendent power called the Resurrection. This Resurrection, the means God has chosen to reveal himself, individually, and to the visible world, begins the spiritual Life. Here, the transition from ignorance to knowledge, begins the very personal relationship between the Father and a son. Take special note of allegorical threads and metaphorical elements: of death and life, opening of graves, raising up, etc. For all these are used throughout scripture to represent God's own creative act of power.

4<sup>4</sup>  
the planting of a kingdom

- I [Yahweh] decree for some nation, for some Kingdom that I will build and plant.<sup>54</sup>
- He [Yahweh] shall plant tabernacles.<sup>55</sup>
- Deep within them I [Yahweh] will plant my Law, writing it on their hearts. Then I shall be their God and they shall be my people.<sup>56</sup>
- I will plant them there and they shall dwell in that place and never be disturbed again.<sup>57</sup>
- You will bring them and plant them on the mountain that is your own, the place you have made your dwelling, Yahweh, the sanctuary, prepared by your own hands.<sup>58</sup>
- I [Yahweh] will plant them firmly in this land with all my heart and soul.<sup>59</sup>
- Yes the vineyard of Yahweh Sabaoth is [to the gentiles], and [their] men [ ] that chosen plant.<sup>60</sup>
- Happy is the man who never follows the advice of the wicked, or lioters on the way that sinners take, or sits about with scoffers, but finds his pleasure in the >Law of Yahweh< and murmurs his law day and night. He is like a >tree< that is >planted< by the water streams, yeilding its fruit in season.<sup>61</sup>
- Like a sapling he grew up in front of us, like a root in arid ground.<sup>62</sup>
- He [Yahweh] will assuredly judge those who are [upon his earth] and [he] will visit in truth all things by means of their hidden works and he will assuredly examine the secret thoughts and that which is laid up in the secret chambers of all, and will make [truth] manifest [in] the >member< of man in the presence of all with reproof.<sup>63</sup>
- The righteous shall >arise< from their >sleep< and wisdom shall arise and be given to them.<sup>64</sup>
- Let the plant of righteousness and truth appear and it shall prove a blessing.<sup>65</sup>
- The works of righteousness and truth shall be planted in truth and joy for ever more.<sup>66</sup>
- Then shall the whole earth be tilled in righteousness and shall all be planted with trees [of virtue] and be full of blessing.<sup>67</sup>
- It's fruit shall be [as spiritual] food for the elect.<sup>68</sup>
- That Thy Law might bring forth [good] fruit in them.<sup>69</sup>
- Any plant that is not of my heavenly Fathers planting is rooted up and throw into the fire.<sup>70</sup>

Additional metaphorical elements and allegorical threads can be understood here. This Resurrection also begins the >planting< of the Garden of God; rooted in the vine of Christ. For man is planted in righteousness, to bear fruit for truth, grow in wisdom and mature into a new cultural construction, founded upon the wisdom of God. There are no geographical boundaries to this garden, as the whole earth is the grounds for this divine planting.

- 48**  
Ezekial 36:26
- 49**  
The book of Jubilees 1:23
- 50**  
The book of Jubilees 1:24-25
- 51**  
Romans 6:5
- 52**  
Ezekial 36:27
- 53**  
Zechariah 8:8
- 54**  
Jeremiah 18:9-10
- 55**  
Daniel 11:45
- 56**  
Jeremiah 31:34
- 57**  
Samuel 7:10
- 58**  
Exodus 15:17
- 59**  
Jeremiah 32:41
- 60**  
Isaiah 5:7
- 61**  
Psalm 1:1-3
- 62**  
Isaiah 53:2
- 63**  
The Syriac Apocalypse of Baruch 83:2-3
- 64**  
The book of Enoch.91:10
- 65**  
The book of Enoch 10:16
- 66**  
The book of Enoch 10:17
- 67**  
The book of Enoch 10:18
- 68**  
The book of Enoch 25:5
- 69**  
4 Ezra 3:20
- 70**  
Matthew 15:13  
Also note  
Ecclesiasticus 24:1-47

4<sup>5</sup>

- As God is true the language we address you in is not an ambiguous blend of yes and no!<sup>71</sup>
- My speech and my message were not in 'plausible'<sup>72</sup> words of [human] wisdom, but in demonstration of the [Holy] Spirit and power, that your faith might not rest in the wisdom of men but in the power of God.<sup>73</sup>
- If the trumpet-call is not clear, who will prepare for battle?<sup>74</sup>
- The trumpet shall sound aloud at which all men, when they >hear< it, shall be struck with sudden fear.<sup>75</sup>
- Hear now my sons, and I will uncover for your eyes that you may see and understand the works of God, that you choose that which pleases him and reject that which he hates, that you may walk perfectly in all his ways and not follow after thoughts of the guilty inclination and after eyes of lust. For through them, great men have gone astray and mighty heroes have stumbled from former times till now. Because they walked in the stubbornness of their heart the heavenly watchers fell.<sup>76</sup>
- Now gather courage for war and you shall be reckoned, when you shall ask of the [teachers] of righteous judgement and [in] the service of truth, you shall be lifted up, for He chose you.<sup>77</sup>

*When thou shalt be disposed to set me light  
And place my merit in the eye of scorn,  
Upon thy side against myself I'll fight  
And prove thee virtuous, though thou art forsworn.  
With mine own weakness, being best acquainted,  
Upon thy part I can set down a story  
Of faults concealed wherein I am attained,  
That thou in losing me shall win much glory.  
And I by this will be a gainer too,  
For, bending all my loving thoughts on thee,  
The injuries that to myself I do,  
Doing thee vantage, double-vantage me.<sup>78</sup>*

When the living God wishes to reveal knowledge to men, it is with precision, clarity and without ambiguity or need for interpretation. The >trumpet< call is of course the call to all men of good will, to >hear< the Word of their creator. An invitation to join with God's only son, in the battle against ignorance, illusion and death.

4<sup>6</sup>*the sleep of reason*

*Oh, wearisome condition of humanity,  
Born under one law, to another bound,  
Vainly begot and yet forbidden vanity,  
Created sick, commanded to be sound.  
What meaneth nature by these diverse laws,  
Passion and reason, self-division's cause?<sup>79</sup>*

- I implore you my sons to love the God of Heaven and cleave ye to all his [instruction].<sup>80</sup>
- Hold fast to my words in the thoughts of your hearts and suffer them not to be effaced from you hearts for I know that sinners will tempt men to [false] wisdom.<sup>81</sup>
- Be not Godless in your heart, and lie not nor alter the words of righteousness, nor change with lying, the words of the Holy Great One, nor take account of your idols for all your lying and all your godlessness issue not in righteousness but in great sin.<sup>82</sup>
- Sinners will alter and pervert the words of righteousness in many ways and will speak wicked words and lie and practice great deceits.<sup>83</sup>
- Walk not after idols and after their uncleanness and make not for yourselves molten or graven gods.<sup>84</sup>
- For they are vanity and there is no [Holy] Spirit in them for they are the work of men's hands and all who trust in them trust in nothing.<sup>85</sup>

71

2 Corinthians 1:18

72

Fake: defined from the OED  
'to make plausible'.

73

1 Corinthians 2:1-6

74

1 Corinthians 14:8

75

4 Ezra 6:23

76

DSS:

The Damascus Rule  
(CD)2:9

77

DSS 4Q471  
The Servants of Darkness  
fr-1, 5-7

78

William Shakespeare  
Sonnets Number 88

79

Fluke Greville

80

The book of Jubilees 20:7

81

The book of Enoch 94:5

82

The book of Enoch 104:9

83

The book of Enoch 104:10

84

The book of Jubilees 20:8

85

The book of Jubilees 20:8

- Serve them not nor worship them but serve the Most High God and worship him continually and hope for His countenance always, and 'work' uprightness and righteousness before Him that he may have pleasure in you and grant you his mercy and send rain upon you morning and evening and bless all your works which ye have wrought upon the earth and bless thy bread and water and bless the fruit of thy womb and the fruit of thy land and the herds of thy cattle and flocks of thy sheep and ye will be a blessing on the earth and all nations will desire you and bless your sons in my name.<sup>86</sup>
- A foolish man puts on folly like a robe, and like a garment of sorrow he puts on shame, and crowns himself with ignorance and takes his seat upon a throne of nescience. For while he is without [divine] reason, he leads only himself astray.<sup>87</sup>
- Better the sight of the eyes than the wandering of desire; this also is vanity and is chasing after wind.<sup>88</sup>

Throughout recorded history, the apostasy of human ignorance, has so perverted mankind's conception of Christ and the Godhead, it has left his ethical reasoning asleep to the potential of his own soul. Therefore any man who wishes to seek out ultimate truth, will have to think for himself, and rely solely on his conscience to awaken his heart, and free his soul from this tradition induced stupor of illusion; there after, to mount an active guard over any attempt to subvert this teaching. No being, other than Christ himself, can add or subtract a single iota to this revelation. Let the truth of this Resurrection alone lead your mind, body and heart safely to perfect knowledge of God. Understanding of what is true and righteous before the Lord, also exposes what is false and an abomination. Those who would deny this wholesome teaching are traitors against love.

4<sup>7</sup>  
*the sin of the world*

*Oh, cursed, cursed sin! Traitor to [love]  
And ruiner of man! Mother of woe,  
And death and hell! Wretched, yet seeking worse;  
Polluted most, yet wallowing in the mire;  
Most mad, yet drinking frenzy's giddy cup,  
Depth ever deepening, darkness darkening still.*<sup>89</sup>

- Each of us has been the Adam of our own soul.<sup>90</sup>
- Two kinds of men multiply sins, and a third draws down wrath; there is a desire that, blazing like a furnace, cannot be quenched until it is slacked; there is the man who lusts for his own flesh; he will not give it up until the fire consumes him; to a fornicator all >food< is sweet, and he will not weary of it until he dies.<sup>91</sup>
- The evil heart has grown up in us which has estranged us from God, and brought us unto destruction; and has made known to us the ways of death, and showed us the paths of perdition and removed us far from Life.<sup>92</sup>
- In darkness and poison are all those born on the earth under Heaven [with] serpents in [the heart]. When you go to him, you will enter [his covenant and] there will be joy on the day the mysteries of God are revealed forever.<sup>93</sup>
- Preserve your hearts from every kind of unrighteousness which the Lord hates.<sup>94</sup>
- Guard yourselves from all >fornication< and uncleanness and from all related pollution of [this] sin. Lest ye make your name a curse and your whole life hissing and all your sons be destroyed by the sword and ye become accursed like Sodom and all your remnant as the sons of Gomorrah.<sup>95</sup>
- The invention of idols [has its] origins [in] fornication, their discovery a corruption of life.<sup>96</sup>
- They defiled their bodies with the daughters of men.<sup>97</sup>
- Our natures do pursue (like rats that ravine down their proper bane) a thirsty evil; and when we drink we die.<sup>98</sup>
- For men were created [in the beginning] exactly like the angels, to the intent that they should continue pure and righteous, and [spiritual] death, which destroys everything, could not have taken hold of them, but through this [single act], and [by] their knowledge [of evil], they are perishing.<sup>99</sup>

- 86**  
*The book of Jubilees 20:9-10*
- 87**  
*NHL The Teachings of Silvanus 89:25-90:5*
- 88**  
*Ecclesiastes 6:9*
- 89**  
*Pollok*
- 90**  
*The Syriac Apocalypse of Baruch 54:19*
- 91**  
*Ecclesiasticus 23:13*
- 92**  
*4 Ezra 7:48*
- 93**  
*DSS 4Q525 The Demons of Death col-5, 1-3*
- 94**  
*The book of the secrets of Enoch 61:1/66:1*
- 95**  
*The book of Jubilees 20:6*
- 96**  
*Wisdom 14:12*
- 97**  
*The book of Enoch 69:6*
- 98**  
*Measure for measure Act1 scene1*
- 99**  
*The book of Enoch 69:11*



- There is no greater sin than >fornication< which they [the pagans] commit on earth.<sup>100</sup>
  - This is [a grave] evil among all things that is done under the sun, that one fate and death, comes to all.<sup>101</sup>
  - As Adam through this very >tree< obtained condemnation and was deserted of the >glory< of God, so also the men who now drink insatiably the wine which is begotten of it transgress worse than Adam and are far from the glory of God and are surrendering themselves to the eternal fire, for no good comes through it.<sup>102</sup>
  - From the drinking of such [stale] wine comes all evils, such as murder, adulteries, fornication, perjuries, thefts and such like and nothing good is established by it.<sup>103</sup>
  - All the nations which are in the whole earth, all shall turn and fear God truly and all shall leave their idols, who err after this false error.<sup>104</sup>
  - Lust is pursued by the foolish man because of the immediacy of its delight. They ignore the suffering and wretchedness that follow in its train.<sup>105</sup>
  - Lust and [right] reason are enemies.<sup>106</sup>
  - there will be joy for you if you purify yourself of it.<sup>107</sup>
  - Yahweh says: my [Holy] Spirit must not forever be disgraced in man.<sup>108</sup>
  - Do not keep sinning and do not dare to make use of sin.<sup>109</sup>
  - I beg you as alien in a foreign land to abstain from [gratifying] the lusts of the flesh that are at war with the soul.<sup>110</sup>
  - For what could be more loathsome than this vulgar and ridiculous way of union, against which finely strung souls always will revolt?<sup>111</sup>
  - The good news [Gospel] we bring, tells you to turn from these follies to the living God.<sup>112</sup>
- 100**  
*The book of Jubilees 33:20*  
**101**  
*Ecclesiastes 9:3*  
**102**  
*The Greek Apocalypse of Baruch 4:16*  
**103**  
*The Greek Apocalypse of Baruch 4:17*  
**104**  
*The Book of Tobit 14:6*  
**105**  
*Ibn Gagirol, Medieval Hebrew Poet*  
**106**  
*Yiddish Proverb*  
**107**  
*DSS 4Q416, 418*  
*The Children of Salvation and The Mystery of Existence All the Ways of Truth fr-10, col-2, 6*  
**108**  
*Genesis 6:3*  
**109**  
*NHL Marsanes 27:21*  
**110**  
*1 Peter 2:11*  
**111**  
*Guy de Maupassant from: Useless Beauty*  
**112**  
*Acts 14:15*  
**113**  
*William Shakespeare Sonnets 129*  
**114**  
*Fragment of Zadokite work 3:1-2*  
**115**  
*4 Ezra 14:13-14*  
**116**  
*DSS 4Q550*  
*Stories from the Persian Court col-2, 2-3*  
**117**  
*4 Ezra 8:59*  
**118**  
*DSS 4Q416, 418*  
*The Children of Salvation and The Mystery of Existence The Foundations of the Universe Shout out Judgement fr-4, 6*  
**119**  
*Psalms 34:9*  
**120**  
*NHL*  
*The Concept of our Great Power 40:1-9*  
**121**  
*Ephesians 5:19*

*The expense of spirit in a waste of shame  
 Is lust in action: and till action lust  
 Is perjured, murderous, bloody, full of blame,  
 Savage, extreme, rude, cruel, not to trust:  
 Enjoy'd no sooner but despised straight;  
 Past reason hunted; and no sooner had,  
 Past reason hated, as a swallowed bait,  
 On purpose laid to make the taker mad;  
 Mad in pursuit, and in possession so;  
 Had, having and in quest to have, extreme;  
 A bliss in proof and proved a very woe;  
 Before a joy proposed; behind, a dream.  
 All this the world well knows; yet none knows  
 well To shun the heaven that leads men to this hell.<sup>113</sup>*

- Now therefore children, harken unto me and I will open your eyes to see and to understand the works of God, and to choose what he approveth and to reject what he hateth, to walk uprightly in all his ways and not to go about in the thoughts of an evil inclination and with eyes full of fornication.<sup>114</sup>
- Renounce the life that is contemptible. Let go from thee the cares of mortality. Cast from thee the burdens of [the world]. Put off this weak nature.<sup>115</sup>
- The [true] witness shall not perish. They [that] have believed what is upright and righteous.<sup>116</sup>
- For the Most High willed that men should not come to destruction.<sup>117</sup>
- Upon his Word everything is founded, so eat [and drink] what he gives you.<sup>118</sup>
- Oh >taste< and >see< that the Lord is Good.<sup>119</sup>
- Yet you are sleeping, dreaming dreams, wake up and return, taste and eat the true [spiritual] food! Hand out the Word and water of Life! Cease from the evil lusts and desires and the teachings of the Anomoeans, evil heresies that have no basis!<sup>120</sup>
- Awake sleeper, rise from the dead and Christ will shine upon you.<sup>121</sup>

*What potions have I drunk of siren tears  
 Distilled from limbeckes foul as hell within,  
 Applying fears to hopes and hopes to fears,  
 Still losing when I saw myself to win!*



*What wretched errors hath my heart committed,  
 Whilst it hath thought itself so blessed never!  
 How have mine eyes out of their spheres been fitted  
 In the distraction of this madding fever!  
 O, benefit of ill: now I find true  
 That better is by evil still made better;  
 And ruined love, when it is built anew,  
 Grows fairer than at first, more strong, far greater.  
 So I return rebuked to my content,  
 And gain by ill's thrice more than I have spent.<sup>122</sup>*

In the corruption of human nature, there is nothing more mixed with confusion, doubt, anxiety, fear, false pride, ego and ignorance, than man's limit to comprehending the nature of love and his corresponding inability to reflect its most important and intimate expression. While the act of coitus remains bestial, it may indeed be mixed with very real and true feelings that come from the heart; those spiritual aspirations of a man and a woman, who hope to find from their intimacy, the confirmation of love, trust and fidelity. Yet such aspiration and hopes remain flawed by human nature itself. For any man to call this corruption an act of love is his greatest dishonesty; a moral and spiritual self-deception! And the gravest offence, save one, against the living God.

Fear of human sexuality virtually imbues all false religious teaching, tradition and institution. All false teaching on marriage, licences lust in a material, contractual union, recognised and approved by secular authority. The attempt to control lust, by binding man's body and mind to this base instinct, is then called 'moral'. Characterised by a seductive reasoning, this debased expression, often rationalized by procreation, is proclaimed as a gift of God; when in fact this bestial instinct and copulation, which are without honesty or fidelity, is man's punishment for disobedience! There are no circumstances, which the mind of man is able to contrive, in which this act of defiled coitus is other than wholly condemned. To think otherwise is chasing after wind.

The modern, secular world, offering little if any credibility to religion on questions of a personal sexual matter, has spawned whole industries in the futile attempt to resolve this very human dilemma. Pseudo-science and psycho-babble with their uncountable numbers of self-proclaimed experts, therapists and counsellors, do nothing more than attempt to sustain the self deception or replace one illusion with another! All such experts are >dead<.

The contribution of science is most dubious? Whatever it may dream of, freedom from the corruption of human nature is outside the limits of its material remit. Whatever 'apparent' freedom the pill and other means of contraception may have offered women, the practical consequences of this defence against male sexual corruption, and their own ignorance, remain a false dawn. Chemical solutions to reinflate men's limp, false pride when it fails, do nothing but reinforce fantasy, and perpetuate the vanity and dishonesty within human hearts.

Whatever can be bought and sold in the market place is purely material, and has no spiritual content or value. The commodification and exploitation of human sexuality for material profit is self evident, and all pervasive. –Sex sells–, a reflection of the material, base instinct of human sexuality. From the oldest profession, to all pornography, in marketing and advertising, in arts and literature, television entertainment and cinema. Everywhere is the >Lie< that man can love with his flesh. And this >Lie< is only possible because of an absolute distinction between the soul of a man and that of a woman. It is only the man, confronted by this teaching, wishing to express the fullness of his heart in spiritual union, who knows within his soul, the dishonesty and deficiency of the bestial act.

>Fornication< The common, accepted origins of this definition are theological, and like all theology, wholly in error. Fornication is the scriptural language, synonymous for bestial copulation. Consider the very word, a translation from the Greek: porneia. It has only one meaning which is prostitution. But within scripture, its use is not just in the apparent sense, but would convey the intellectual and spiritual prostitution of love. A defilement of form, a defilement of the man's own body, and a fraud against woman. The bestial act of fornication is the corruption of Love.

**122**  
 William Shakespeare  
 The Sonnets: number 119

Just as the parasitic tentacles of false Christian teaching, this evil will plague and limit all human ethical progress towards a just, peaceful, and sustainable cultural development. So long as the >seed< and >root< of man's spirit and ethical perception are fed by this evil inclination of his lower nature, human kind are incapable of escaping the cycles of violence, tyranny, gross materialism, injustice and war; ultimately all cultures and civilizations are doomed!

To untie this tangle of man's lower nature is beyond the potential of man. A knot pulled ever tighter by moral ignorance and the exploitation of human sexuality throughout culture, and false religious teaching, which promotes moral anarchy in the name of freedom. Now, in this last period of human history, the living God commands that man should have the opportunity to choose a different, strait path of Life. For those who have ears to hear let him hear.

4<sup>8</sup>*the ark of the covenant*

- Now my children, preserve your souls from all unrighteousness which the Lord hates. Walk before his face with fear and trembling and serve him alone. Worship the true God and not dumb idols, but pay attention to his [sole] Command.<sup>123</sup>
- As for the times of ignorance, God has overlooked them, but now he commands all mankind, all men everywhere to repent, because he has fixed the day on which he will have the world judged and justly judged by a man of his choosing; of this he has given assurance to all by >raising him from the dead<.<sup>124</sup>
- This is the will of God: that you should be Holy, you must abstain from fornication; each of you must learn to gain mastery over his body, to hallow and honour it, not giving way to lust like the pagans who are ignorant of God.<sup>125</sup>
- God has made a better plan, that only in company with us [the apostles] that [you] should reach perfection. A better hope is introduced by which we draw near to God.<sup>126</sup>
- For You [Yahweh] have made [a covenant with] your children to be purified before you, for him, a Law of Glory [and truth], and [man] to be in the purity of righteousness [forever].<sup>127</sup>
- Your purification in the >glory< of [God] [begins] in the day [of deliverance].<sup>128</sup>

123

*The book of the secrets of Enoch 66:1*

124

*Acts 17:30-31*

125

*1 Thessalonians*

126

*Hebrews 10:40*

127

*DSS 4Q414  
Baptismal Hymn  
fr-4, 3-4*

128

*DSS 4Q414  
Baptismal Hymn  
fr-4, 9-10*

129

*William Shakespeare  
from the poem  
Venus and Adonis*

130

*Ephesians 4:26*

131

*NHL The Teachings  
of Silvanus 87:10-20*

132

*NHL The Teachings  
of Silvanus 89:20-25*

133

*DSS 4Q416, 418  
The Children of Salvation and  
The Mystery of Existence  
The Foundations of the Universe  
Shout out Judgement  
fr-4, 8-10*

134

*The book of Enoch 99:10*

135

*The Psalms of Solomon 6:2*

136

*The book of Enoch 5:7*

137

*The book of Enoch 5:8*

*Call it not Love, for Love to Heaven is fled  
Since sweating lust on earth usurp'd His name.  
Under whose simple semblance man hath 'fed'  
upon fresh beauty, blotting it with blame,  
Which the 'hot' tyrant stains, and soon bereaves  
As caterpillars do the tender leaves.  
Love comforteth like sunshine after rain  
But lusts effect is tempest after sun.  
Love's gentle 'spring' doth always fresh remain  
Lust's winter comes, ere summer half be done.  
Love surfeits not, lust like a glutton dies,  
Love is all Truth, lust full of forged lies.<sup>129</sup>*

- You must be made new in mind and spirit and put on the new nature of Gods creation.<sup>130</sup>
- Put on the holy teaching like a robe. Make yourself noble-minded through good conduct.<sup>131</sup>
- Clothe yourself with wisdom like a robe, put knowledge upon you like a crown, and be seated upon a throne of [moral] perception.<sup>132</sup>
- You will be the elect of truth, and the pursuers after wisdom [and true judgement]. Those who are watchful will discover according to all [perfect] knowledge.<sup>133</sup>
- Blessed are all they who accept the words of wisdom and understand them and observe the paths of the Most High and walk in the path of his righteousness and become not godless with the godless, for they shall be saved.<sup>134</sup>
- [mans] ways are made [strait] by the Lord.<sup>135</sup>
- The righteous shall rejoice and there shall be forgiveness of sins and every mercy and peace and forbearance: there shall be salvation unto them, and a goodly Light.<sup>136</sup>
- For the elect there shall be Light and joy and peace and they shall inherit the earth.<sup>137</sup>

- The elect who dwell in the >garden< of Life.<sup>138</sup>
- That leaving your former way of life, you must lay aside that old human nature, which deluded by its lusts is sinking towards death.<sup>139</sup>
- more bitter than death the woman whose heart is snares and nets, and whose hands are fetters; he who pleases God escapes her but the sinner is taken by her.<sup>140</sup>
- In Christ's name we implore you to be reconciled to God.<sup>141</sup>
- Maketh atonement for sins of ignorance.<sup>142</sup>
- Repent, renounce all your sins [of fornication] and avoid all occasions of sin! Shake off all the sins you have committed against me, make yourselves a new heart and a new spirit.<sup>143</sup>
- [Yahweh] will chastise you for your iniquities and will show mercy unto you all when ye turn unto him out of the nations.<sup>144</sup>
- Turn ye sinners and do righteousness before Him.<sup>145</sup>
- Thy goodness is upon them that sinned when they repent.<sup>146</sup>
- Blessed is he who turns from the unstable path of this vain world and walks by the righteous path which leads to eternal Life.<sup>147</sup>
- I mean, as once you yielded your bodies to the service of impurity and lawlessness making for moral anarchy, now you must yield them to the service of righteousness, making for a [spiritual] Life.<sup>148</sup>
- Pay honour to the women's body, not only because it is weaker, but also because you share together in the grace of God which gives you Life. Then your prayers will not be hindered.<sup>149</sup>
- For in Christ's fellowship, woman is as essential to man as man is to woman. If a woman were made out of man; now it is through women that man comes to be and God is the source of all.<sup>150</sup>
- In loving his wife a man loves himself. For no one ever hated his own body: on the contrary, he provides and cares for it; and that is how Christ treats the church, because it is his body, of with we are the living parts.<sup>151</sup>
- in the words of Scripture, 'A man shall leave his father and mother and be joined to his wife, and the two shall become a single body'. It is a great truth that is hidden hear. I for my part refer it to Christ and to the church, but it applies also individually: each of you must love his wife as his very self: and the woman must see to it that she pays her husband all respect.<sup>152</sup>
- What joys for the world that chaste womb holds, whence comes forth the New Age with its golden Light.<sup>153</sup>

- 138**  
*The book of Enoch*  
61:12
- 139**  
*Ephesians* 4:22
- 140**  
*Ecclesiastes* 7:26
- 141**  
*2 Corinthians* 5:20
- 142**  
*The Psalms of Solomon*  
3:8
- 143**  
*Ezekiel* 18:31
- 144**  
*The Book of Tobit*  
13:5-6
- 145**  
*The Book of Tobit*  
13:6
- 146**  
*The Psalms of Solomon*  
9:15
- 147**  
*The book of the secrets of Enoch* 42:10
- 148**  
*Romans* 6:19
- 149**  
*1 Peter* 3:7
- 150**  
*1 Corinthians* 11:11
- 151**  
*Ephesians* 5:29-30
- 152**  
*Ephesians* 5:31-33
- 153**  
*Prudentius*  
*The Daily Round* 55-66
- 154**  
*John Milton*  
*Camus*: 1018-1021

It is no accident, the first of all Biblical chapters, Genesis, should be the story of creation; for a part of that creation, wholly misunderstood by the world of false Biblical exegesis, was God's first intervention into the natural order of his creation; by which he chose to reveal himself to man; attempting but failing to >seed< humankind with a portion of his own spirit and wisdom. An intervention which provided both the man and woman with a pure insight of human spiritual union. It is only within this relationship, called marriage, that man can realize an active knowledge of his creator. It is only within marriage, that a man can realise a true spiritual existence.

In that sense, a period of Genesis or new creation is starting all over again. It is together, that a man and women confront and overcome the falsehood and limitations within their own understanding and nature. Just as in the beginning, it is woman who is the >ark of the covenant< for man, for both his and her own salvation.

Now, by obedience and the humility of perfect faith, men and women, together seek out the power of God, to discover what exists beyond their natures. A man and woman share together, the witness to the miracle of change, that >lifts< them outside the forces of natural evolution, and creating within the man a new heart, governed by a new ethic, in a new spiritual union, guided by a new, pure and incorruptible holy spirit.

4 °

*Mortals that would follow me  
Love virtue, she alone is free  
She can teach ye how to clime  
Higher than the spery chime.<sup>154</sup>*

- Therefore my brothers, I implore you by God's mercy to offer yourselves to him a living sacrifice, dedicated and fit for his acceptance, >the worship of mind and heart<.<sup>155</sup>
- I urge you therefore to assure Him of your love by a formal act. I wrote, that I may say to see how your stood the test.<sup>156</sup>
- Prepare a way for the Lord; clear a strait path for him.<sup>157</sup>
- Put on the perfect man.<sup>158</sup>
- Apply your hearts to truth.<sup>159</sup>
- Light the light within you, do not extinguish it. Certainly no one lights a lamp for wild beasts.<sup>160</sup>
- Let holy reason become a torch in your mind, burning the wood which is the entirety of sin.<sup>161</sup>
- Thy Word is a lamp unto my feet and a light unto my path.<sup>162</sup>
- The righteous shall be in the Light of the Son of man and the elect in the light of eternal Life.<sup>163</sup>
- God shall be my hope, my stay, my guide, and lantern to my feet.<sup>164</sup>

*Heaven doth with us as we with torches do;  
Not light them for themselves; for if our virtues  
Did not go forth of us, 'twere all alike  
As if we had them not. Spirits are not finely touch'd  
But to fine issues; nor nature never lends  
The smallest scruple of her excellence,  
But like a thrifty goddess, she determines  
Herself the glory of a creditor  
Both thanks and use.<sup>165</sup>*

**155**  
Romans 12:1

**156**  
2Corinthians 2:9-10

**157**  
Matthew 3:3

**158**  
NHL  
Gospel of Mary  
18:15-20

**159**  
Proverbs 2:2

**160**  
NHL  
The Teachings of Silvanus  
106:15

**161**  
NHL  
The Teachings of Silvanus  
86:20-25

**162**  
Psalm 69:105

**163**  
The book of Enoch 58:3

**164**  
King Henry 2nd Part  
Act II Scene3

**165**  
Measure for Measure  
Act I Scene 1

**166**  
DSS 4Q416, 418  
The Children of Salvation and  
The Mystery of Existence  
Eternal Glory  
fr-5.,11

**167**  
The Syriac Apocalypse  
of Baruch  
85:4-5

**168**  
DSS 4Q542  
Testament of Kohath  
fr-1, col-1, 8-10

**169**  
The book of Enoch 91:4

**170**  
The Book of Tobit 4:21

**171**  
The book of the secrets  
of Enoch 2:2

**172**  
Ecclesiastes 5:1-2

**173**  
Goethe

**174**  
NHL  
The Testimony of Truth  
31:20

**175**  
Deuteronomy 31:6

**176**  
Psalm 27:14/31:24

**177**  
1Maccabees 2:65

**178**  
Measure for Measure  
Act III Scene 1

**179**  
The book of Enoch 81:7

**180**  
2Maccabees 1:4-6

**181**  
The book of Jubilees 1:7

- O ye, walk in truth with all the seekers [of truth and righteousness].<sup>166</sup>
- If we therefore direct and devote our heart [to truth] we shall receive everything that we lost [in the fall] and much better things than we lost by many times; for what we have lost was subject to corruption and what we shall receive shall not be corruptible.<sup>167</sup>
- Be holy and pure from all [vacuity] entirely, and hold to the truth, walking upright without deceitfulness, but rather with a pure heart and in a true and good Spirit.<sup>168</sup>
- Love uprightness and walk therein and draw not nigh to uprightness with a double heart and associate with those of a double heart, but walk in righteousness my sons, and it shall guide you in good paths and righteousness shall be your companion.<sup>169</sup>
- Thou hast much wealth [of wisdom] if thou fear God and avoid every kind of sin and do the things that are good in the sight of the Lord thy God.<sup>170</sup>
- Turn not aside from God: walk before the face of the Lord and keep his judgements and do not worship vain gods who did not make heaven and earth, for these will perish and also those who worship them. But may God make confident your hearts in fear of him.<sup>171</sup>
- Guard your steps when you go to the house of God; >to draw near [only] to listen is no better than to offer the sacrifice of fools<, for they do not know that they are doing evil. Be not rash with your mouth, nor let your heart be hasty to utter a word before God, for God is in heaven and you upon the earth; therefore let your words be few.<sup>172</sup>
- Man seeks his inner unity, but his real progress on that path, depends on his capacity to refrain from distorting reality in accordance with his desires.<sup>173</sup>
- Do not build nor gather for yourselves in the place where brigands break open, but [gather] fruit [of truth] for the Father.<sup>174</sup>
- Be strong and of good courage, do not fear or be in dread of them: for it is the Lord your God who goes with you; he will not fail you or forsake you.<sup>175</sup>
- Put your hope in God, be strong, let your heart take courage.<sup>176</sup>
- Be strong and show yourselves men on behalf of the Law for therein shall ye obtain glory.<sup>177</sup>
- Virue is bold and goodness never fearful.<sup>178</sup>
- Let thy heart be strong for the good shall announce righteousness to the good.<sup>179</sup>
- May [the Lord] give you all a heart to worship him and do his pleasure with hearty courage and a willing soul: may he give you an open heart for his Law; and for his statutes, and make peace and hearken to your supplications; may he be reconciled to you and not forsake you in time of evil.<sup>180</sup>
- Unto your >seed< I will give a land flowing with milk and honey.<sup>181</sup>

- Behold a wise man will understand that I am seeing and comprehending deep mysteries, thus I am speaking in parables.<sup>182</sup>
- Lest you bring forth words of folly [from the] heart. Listen to me and be still before me, [as] I have understood [the truth], so drink from the well of Life.<sup>183</sup>
- Now hear me all my sons and I will speak about that wisdom which God gave me. For he gave me the knowledge of wisdom and instruction to teach all the sons of truth.<sup>184</sup>
- Now, my sons, hear my voice and do not turn aside from the words of my mouth.<sup>185</sup>
- Give ear to me, all men of heart and those who pursue righteousness: you will understand my words and be seekers of faith. Hear my words with all your strength. Listen and by knowing the ways of righteousness achieve long life, >men of faith, search out your God<.<sup>186</sup>
- and now, understand, hear me, and set your heart to do [righteousness]. >Bring forth the knowledge of your inner self< and in [patience] meditate [on wisdom and truth].<sup>187</sup>
- Open your eyes and lift up your >horns< if ye are able to recognize the elect one.<sup>188</sup>
- Go to your bosom; knock there.<sup>189</sup>
- Sing a new song unto God who is worthy to be praised.<sup>190</sup>
- A new psalm with song in gladness of heart, the fruit of the lips with the well tuned instrument of the [spirit], the first fruits of the lips from a pious and righteous heart.<sup>191</sup>
- [in] a new house, greater and loftier than the first.<sup>192</sup>
- For we know that if the earthly frame that houses us today should be demolished, we possess a building which God has provided, a house not made of human hands, eternal and in heaven.<sup>193</sup>

Man does not test God or for God. God chooses to reveal himself, according to his own will, by setting this test for man. Confronted by new and precise ethical concepts, an honest man is compelled to reflect, to meditate and consider carefully for himself; to make a measured and circumspect decision. For by his choice does he choose his future. With careful regard does the wise man >listen< to this teaching, and search his heart for the right answer. Once the right choice has been made, one must guard against losing the intellectual hold on the abstract of understanding, until knowledge is confirmed, truth engraved on the heart, and rooted strongly into consciousness.

4<sup>10</sup>

*O yet a nobler task awaits thy hand  
for what can war but endless war still breed?  
till truth and right from violence be freed,  
And publick faith clear'd from the shameful brand  
Of publick fraud.<sup>194</sup>*

- Lord, who shall abide in they tabernacle? Who shall dwell on your holy >mountain<? He that walketh uprightly and worketh -righteousness-, and speaketh the truth in his heart.<sup>195</sup>
- We chase phantoms half the days of our lives. It is well if we learn wisdom, even then, and save the other half!<sup>196</sup>
- Knowledge of thee [Lord] is Salvation to us all. Present a command! When thou dost command, [if we obey] we have been saved. Truly we have been saved!<sup>197</sup>
- Be pleasing to God and you will not need anyone.<sup>198</sup>
- He who obeys a command will meet no harm, and the mind of a wise man will know the time and way.<sup>199</sup>
- Command therefore in mercy and accomplish all that thou hast said thou wouldst bring; that thy power may be made known to those who think that thy long suffering is weakness.<sup>200</sup>
- I charge you, serve God in truth and do what is pleasing in his sight [and upon your children it shall be enjoined to do].<sup>201</sup>
- I [Yahweh] commanded in the depths [of the soul of man] that visible things should come out of the invisible.<sup>202</sup>
- Observe the [sole] command of the Most High God and do his will and be upright in all things.<sup>203</sup>
- Circumcise the foreskin of your heart and be no more stiff necked.<sup>204</sup>
- In the words of God himself, that out of darkness, let the Light shine.<sup>205</sup>
- Your light will rise in the darkness, and your shadows become like noon. Yahweh will always guide you giving relief in >desert< places. He will give strength to your bones and you shall be like a watered >garden<, like a spring of water whose waters never run dry.<sup>206</sup>

**182**

DSS Aaron A-4Q541  
A Firm Foundation  
col-2, 6

**183**

DSS 4Q525  
The Demons of Death  
col-6, fr-10, 1-3

**184**

DSS 4Q525  
The Demons of Death  
col-1, 1-2

**185**

DSS 4Q525  
The Demons of Death  
col-2, 12

**186**

DSS 4Q298  
Admonitions To  
The Sons of Dawn  
col-1, 1-3

**187**

DSS 4Q525  
The Demons of Death  
col-4, 18-20

**188**

The book of Enoch 62:1

**189**

Measure for Measure  
Act II Scene 2

**190**

The Psalms of Solomon 3:3

**191**

The Psalms of Solomon 15:3

**192**

The book of Enoch 90:27

**193**

2Corinthians 5:1

**194**

John Milton  
Sonnets 15:9-14

**195**

Psalms 15:1-5

**196**

Mark Twain Letters 1.150

**197**

NHL  
The Three Steles of Seth  
125:15

**198**

NHL  
The teachings of Silvanus  
98:20

**199**

Ecclesiastes 8:5

**200**

The Syriac Apocalypse of Baruch  
21:20

**201**

The Book of Tobit 14:9

**202**

The book of the secrets  
of Enoch 25:1

**203**

The book of Jubilees 21:23

**204**

Deuteronomy 10:6

**205**

2 Corinthians 4-6

**206**

Isaiah 58:11-12



- If thou doest the truth, success shall be in all thy works and so it shall be unto all that do righteousness.<sup>207</sup>
- And He will bless thee in all thy deeds and will >raise up from thee a plant of righteousness< through all the earth, throughout all generations of the earth.<sup>208</sup>
- Let there be no >root< among you bearing fruit that is poisonous and bitter.<sup>209</sup>
- Unless therefore, that which is sown [in the heart] be reaped, and unless the place where evil is sown shall have passed away, the field where the good is sown cannot come.<sup>210</sup>
- Blessed is he who executes a just judgement, not for the sake of recompense, but for the sake of righteousness, expecting nothing in return: a sincere judgement shall afterwards come to him.<sup>211</sup>
- Those that fear God shall rise to Life eternal and their Life shall be in the Light of the Lord.<sup>212</sup>

207

The Book of Tobit 4:6

208

The book of Jubilees 21:24

209

Deuteronomy 29:18

210

4 Ezra 4:29

211

The book of the secrets  
of Enoch 42:7

212

The Psalms of Solomon 3:16

213

Apologies to OVID

214

Acts 6:8

215

Acts 1:8

216

John 1:12

217

Luke 10:19/second use

Note reference to false teaching

218

The book of Enoch 1:4

219

The Psalms of Solomon 5:14

220

Jeremiah 32:39

221

The Assumption of Moses 2:1

222

The book of Enoch 1:8

223

James 1:26-27

224

John 3:19

225

The fourth book  
of Maccabees

13:14-15

226

Romans 12:1

227

The fourth book  
of Maccabees

9:24-25

228

2 Corinthians 10:4

229

NHL

The Teachings of Silvanus

107:17-25

*You who in [Christ's] rolls [would] inscribe your name  
first seek a [gift of Grace] worthy of your flame  
than strive with art your lady's mind to gain  
and last, provide your love may long remain  
On these three precepts all my work shall move  
these are the rules and principles of Love.<sup>213</sup>*

- Faith and power did great wonders and miracles.<sup>214</sup>
- Ye shall receive power, after that the Holy Spirit shall come upon you.<sup>215</sup>
- As many as received him, to them he gave power to become sons of God.<sup>216</sup>
- Behold I give you power to tread on serpents and scorpions, and tread over the power of the enemy.<sup>217</sup>
- The Holy Great One will come forth from his dwelling and the eternal God will tread upon the earth, even upon Mount Sinai and appear from his camp and appear in the strength [power] of his [will] from the heaven of heavens.<sup>218</sup>
- Thy gift [of the Holy Spirit] is great in goodness and wealth [of wisdom] and he whose hope is set on thee shall have no lack of gifts.<sup>219</sup>
- I [Yahweh] will give them a different heart and different behaviour so they will always fear me. For the good of themselves and their children after them. I will make an everlasting covenant with them.<sup>220</sup>
- [Yahweh] shall bless and give them individually and confirm unto them their inheritance in me and establish for them the Kingdom.<sup>221</sup>
- He [Yahweh] will make peace and will protect the elect and mercy shall be upon them. And they shall all belong to God and they shall be prospered and they shall all be blessed and he will help them all and Light shall appear unto them and he will make peace with them.<sup>222</sup>
- The man who has no control over the >tongue<, that man's religion is futile.<sup>223</sup>
- Here lies the test: The Light has come into the world, but [evil] men preferred darkness to Light because their deeds were evil, bad men hate the light and avoid it for fear that their practices should be shown-up. The honest man comes to the Light so that it may be clearly seen that God is in all he does.<sup>224</sup>
- Let us then arm ourselves with divine reason's mastery of the passions.<sup>225</sup>
- Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the -will- of God and to know what is good, acceptable and perfect.<sup>226</sup>
- War a holy and honourable warfare [within yourself] on behalf of righteousness, through which may the just providence [ ] become merciful unto His people and take vengeance on the accursed tyrant.<sup>227</sup>
- The weapons [of absolute proof] we wield are not merely human, but divinely potent to demolish strongholds, we demolish sophistries and all that rears its proud head against the knowledge of God.<sup>228</sup>
- Entrust yourself to [divine] reason and remove yourself from [the root of] animalism. For the animal [man] that has no [divine] reason is made manifest. For many think that they have [divine] reason but if you look at them attentively, their speech is animalistic.<sup>229</sup>



- Cast out the animal nature which is within you, and do not allow base thought to enter you.<sup>230</sup>
- Cast the deceitfulness of the devil from you. Accept the Light for your eyes and cast the darkness from you.<sup>231</sup>
- Destroy from your heart vain error, on account of which ye departed [from Me] hence.<sup>232</sup>
- Join yourselves to the good and to the perfect to glorify the most High God.<sup>233</sup>
- Release yourself from the sins of lust.<sup>234</sup>
- Turn the pride of the >serpent< into dishonour.<sup>235</sup>
- O my son, strip off the old garment of >fornication<, and put on the [new] garment which is clean and shining that you may be beautiful in it but when you have this garment, protect it well.<sup>236</sup>
- Cloth yourself with [divine] wisdom like a robe, put knowledge upon you like a crown, and be seated upon a throne of perception.<sup>237</sup>
- In the truth of [God's] covenant [you shall] be cleansed from the pollution of [fornication].<sup>238</sup>
- Be prodigal, the lamp that lights its light, dries up its oil to give the world some light.<sup>239</sup>

This is the will God:

that man should take control<sup>240</sup> of his corrupted mortal flesh,  
and root his soul in righteousness to bear fruit for truth;  
as Jesus transformed common water into precious wine,<sup>241</sup>

changing the spiritual debasement of bestial copulation  
into an undefiled expression of pure and perfect love;  
the fidelity, >glory< and >celebration< of human spiritual union.<sup>242</sup>

- Then shall the hearts of the inhabitants [of the earth ] be changed and be converted to a different [holy] Spirit.<sup>243</sup>
- For evil shall be blotted out and deceit extinguished. Faithfulness shall flourish and corruption be vanquished: and truth, which for so long a time has been without fruit shall be made manifest.<sup>244</sup>
- So that the [undefiled, spiritual] Life of Christ may be manifest in our mortal >flesh<.<sup>245</sup>
- So it is with the Resurrection from the dead, what was sown in the world as a corrupt thing, is raised incorruptible; sown in humiliation, is raised in glory; sown in weakness, it is raised in power, sown as an animal body, it is raised as a spiritual body.<sup>246</sup>
- It is fitting that they should become undefiled, in order that they might show to everyone that they are from the generation of the Son of Man, since it is about them, that the Saviour bore witness.<sup>247</sup>
- Indeed the glories are spiritual [from] carnal, the heavenly [from] the earthly. He made them a place of this sort, and a school of this sort for doctrine and form.<sup>248</sup>

*Open thy mind; take in what I explain  
and keep it there; because to understand  
is not to know, if thou dost not retain  
Two things are requisite: the deodand  
And the vows self, to make the sacrifice:  
These two essentials all such rites demand  
The latter cannot be in any wise  
discharged except by thy performance; so  
'twas this I meant when I was thus precise.<sup>249</sup>*

- In the body we shall come to know something that is not bodily, if we acquire skill under the guidance of Christ, who shows His father in a mortal body.<sup>250</sup>
- He created out of the passions surrounding the seed and he separated them from one another, and the better passions he introduced into the spiritual and the worse ones into the carnal.<sup>251</sup>
- So it might bear much fruit [for truth] through Me, and be perfected, and not be lacking, but be set apart by me, the great Saviour, in order that his glory [of love] might be revealed.<sup>252</sup>

**230**

NHL

*The Teachings of Silvanus*  
87:25-35**231**

NHL

*The Teachings of Silvanus*  
88:10-15**232***The Syriac Apocalypse*  
of Baruch 78:6**233***DSS:Apocryphal Psalms*  
*The Syriac Psalm 2, 18:3***234**

NHL

*The Teachings of Silvanus*  
105:15-25**235***The Psalms of Solomon 2:29***236**

NHL

*The Teachings of Silvanus*  
105:10-20**237**

NHL

*The Teachings of Silvanus*  
89:20-25**238***DSS 4Q414*  
*Baptismal Hymn*  
fr-1, col-2, 3-4**239***William Shakespear*  
*Poems-Venus and Adonis***240***note: control is everything*  
*size is nothing***241***Note: primary allegory to this*  
*teaching in the miracle of the*  
*wedding feast of Cane***242***Spiritual union is Marriage*  
*between a man and woman.***243**

4 Ezra 6:26

**244**

4 Ezra 6:27

**245**

2 Corinthians 4:11

**246**

1 Corinthians 15:42

**247**

NHL

*The Testimony of Truth*  
67:5-9**248**

NHL

*A Valentinian Exposition 37:30***249**

Dante

*The Divine Comedy*  
Canto check 40-48**250***Prudentious check 835***251**

NHL

*A Valentinian Exposition*  
35:30**252**

NHL

*The Sophia of Jesus Christ*  
107:20

- A man who [thus] glorifies the Most High is accepted by him as one bringing an offering. As one offering he-goats and calves, as one causing the altar to grow fat on a multitude of burnt offerings, as an agreeable incense by the hand of the righteous.<sup>253</sup>
  - The morning [Light] from Heaven will rise upon us to shine on those who live in darkness, under the clouds of death, and to guide our feet in the way of peace.<sup>254</sup>
  - It is by knowledge [of Love] that [my will] shall come forth from the flesh [as truth].<sup>255</sup>
  - This is where the merits of the righteous enter and such good works as they do.<sup>256</sup>
  - This is the wedding of truth, and a repose of incorruption, in a [Holy] Spirit of truth, in every mind and a perfect Light in an unnameable mystery.<sup>257</sup>
  - Here is the test by which we can make sure that we are in Him: who ever claims to be dwelling in him binds himself to live as Christ himself lived.<sup>258</sup>
  - Here is the test by which we can make sure that we know [God]: do we keep his [sole] command? The man that says, I know him, while he disobeys [this] command is a liar and a stranger to the truth; but in the man who is obedient to his Word, the divine love has indeed come to its perfection.<sup>259</sup>
  - Such is the case for all men who enter into the congregation for the perfection of holiness.<sup>260</sup>
  - with regard to the sons of men, that God is testing them to show them that they are but beasts.<sup>261</sup>
  - Is it not strange that desire should so many years outlive performance?<sup>262</sup>
  - Whom best I love, I cross; to make my gift the more delay'd delighted.<sup>263</sup>
  - For this is the way of which Moses, while he was -alive-, spoke unto the people, saying choose thee -Life-, that thou mayest live.<sup>264</sup>
  - Now therefore hold fast in thy heart everything that I have command thee and seal it in the recesses of thy mind.<sup>265</sup>
  - I will show the judgement of my might, and my ways are unsearchable [without me].<sup>266</sup>
  - What is good has been explained to you, man: this is what Yahweh asks of you: only this, to act justly, to love tenderly and walk humbly with your God.<sup>267</sup>
  - May the God of righteousness dwell with them and by them may his sanctuary [in the heart] be built unto the ages.<sup>268</sup>
  - Then His kingdom shall appear throughout all his creation.<sup>269</sup>
- This godlike act  
Annuls thy doom, the death thou shouldst have died,  
In sin for ever lost from Life; this act  
Shall bruise the head of satan, crush his strength,  
Defeating sin and death, his two main arms,  
And fix far deeper in his head their strings,  
Than temporal death shall bruise the victor's heel,  
Or theirs whom He redeems, from death, like sleep,  
A gentle wafting to immortal life.<sup>270</sup>*
- Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.<sup>271</sup>
  - At that time the Lord will heal [the hearts of] his servants and they shall rise up and see great peace and drive out their adversaries.<sup>272</sup>
  - And the righteous shall see and be thankful and rejoice with joy forever and ever and shall see all their judgements and all their curses on their enemies.<sup>273</sup>
  - Their Spirits shall have much joy and they shall know that it is the Lord who executes judgement and shows mercy to hundreds and thousands and all that love him.<sup>274</sup>
  - This is the Spiritual Resurrection which swallows up the psychic in the same way as the fleshly.<sup>275</sup>
  - This is the first Resurrection. Happy indeed and one of God's own people [children] is the man who shares in the first Resurrection. Upon such the second death has no claim: but they shall be priests of God and of Christ, and shall reign with him for the thousand years.<sup>276</sup>
- This is true glory and renown, when God,  
Looking on the earth, with approbation marks  
The just man, and divulges him through heaven  
To all His angels, who with true applause  
Recount his praises.<sup>277</sup>*

253

DSS

Apocryphal Psalms 11QPS9

Syriac Psalm 2/18:10, 11,

254

Luke 1:79

255

2 Apocryphon of James 48:1

256

The Greek Apocalypse

of Baruch 11:9

257

NHL

The second Treatise

of the Great Seth

67:10

258

1 John 2:6

259

1 John 2:3

260

Fragment of Zadokite

work.9:30

261

Ecclesiastes 3:18

262

Henry IV pt 2

263

Cymbeline Act V, Scene 4

264

4 Ezra 7:129

265

The Syriac Apocalypse

of Baruch 20:3

266

The Syriac Apocalypse

of Baruch 20:4

267

Micah 6:8

268

The book of Jubilees 25:21

269

The Assumption of Moses 10:1

270

J. Milton-Paradise Found

Bk 12:427-435

271

Fragment of Zadokite work.9:44

272

The book of Jubilees 23:30

273

The book of Jubilees 23:30

274

The book of Jubilees 23:31

275

NHL

The Treatise on Resurrection

45:406

276

Revelations 20:5-6

277

J. Milton-Paradise Regained

Bk 3:60-64

This Resurrection is reality. It is the transcendent revelation of self-knowledge and moral insight available to every man and woman of perfect faith. For those who aspire to the ideals of human spiritual union, there is no greater foundation stone than this rock of truth upon which to build a marriage relationship, and secure ones happiness and future existence. There is no bond of spiritual union greater than when a man and woman undertake together, in singleness of mind and fear of the Lord, to confirm their Love by this Resurrection. While existing within a hierarchy of values, founded upon this truth, it is without chauvinism or prejudice. The character of this marriage is creative and enabling, with true freedom. This is the marriage of Heaven, and this Resurrection is the Promise of the living God and the Gospel of Christ.

There are two primary false assumptions which underpin the entire edifice of counterfeit Christian history and its moral conception. The first is that God is unknowable, and the second, that the >law of nature< as used and understood to describe self-evident elements of reproductive biology, is by God's will, unchangeable. Both are a very denial of the reality of the living God.

4<sup>11</sup>  
new moral perception

*It cannot be that any nature found  
at odds with its environment, should thrive;  
No seed does well in uncongenial ground.<sup>278</sup>  
If men on earth would bear in mind and strive  
To build on the foundations laid by [God]  
They'd have fine folk, with virtues all alive.<sup>279</sup>*

- Who is there that being a [seeker after truth] following the whole rule of [divine reason] and having put his trust in God, and knowing what a blessed thing it is to endure all hardness for the sake of virtue, would not conquer his passions for the sake of righteousness. For the wise and self-controlled man alone is the brave ruler of the passions.<sup>280</sup>
- Behold I lay [ ] a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: He that believeth shall not make haste.<sup>281</sup>
- My hand also hath laid the foundation of the [Kingdom], my right hand hath spanned the heavens: When I call unto them, they all stand up together.<sup>282</sup>
- The foundations of the King.<sup>283</sup>
- The foundations of our peace.<sup>284</sup>
- Return to God with weeping and fasting, rend your hearts and not your clothes. As for every person who rejects these judgements which are in keeping with all the Laws found in the Torah of Moses, he will not be reckoned among all the sons of his truth, for his soul has rejected the foundation of righteousness.<sup>285</sup>
- Foundations of fire, flames of your lamp, splendours of honour, fires of lights and miraculous brilliances, honour and virtue and highness of glory, holy secret and place of splendour, and the highness of the beauty of the fountain [of Life], majesty and the gathering place of power, honour, praise, and mighty wonders and healings, and miraculous works, secret wisdom and image of knowledge and fountain of understanding, fountain of discovery and counsel of holiness and secret truth, treasure house of understanding for the sons of righteousness, and dwelling places of uprightness.<sup>286</sup>
- So will I break down the wall [of enmity between the man and woman] that they [false teachers] have daubed with untempered mortar and bring it down to the ground, so that the foundation [of righteousness] thereof shall be discovered and it shall [never] fall and they [anti-Christ] shall be consumed in the midst thereof and ye shall know that I am the Lord.<sup>287</sup>
- As the whirlwind passeth, so is the wicked no more; but for the righteous is an everlasting foundation [of truth].<sup>288</sup>

*To better life shall yield him, where with Me  
All my redeem'd may dwell in joy and bliss;  
Made one with me as I with thee am one.<sup>289</sup>*

**278**Dante: *The Divine Comedy Paradise, Canto 139-141***279**Dante: *The Divine Comedy Paradise, Canto 142-144***280***The fourth book of Maccabees 7:21***281**

Isaiah 28:16

**282**

Isaiah 48:13

**283**

DSS 4Q550

*Stories from the Persian Court col-3, 1-2***284**

DSS 4Q550

*Stories from the Persian Court col-2, 4-7***285**

DSS 4Q266

*The foundations of Righteousness (The end of the Damascus document and Excommunication text) 5-7***286**

DSS 4Q286-287

*The Chariots of Glory**Foundations of fire man-A, fr-1, 3-7***287**

Ezekiel 13:14

**288**

Proverbs 10:25

**289**

J. Milton-Paradise Lost

Bk 11:42-44

- I [Yahweh] announce this to you and also I will indeed inform you [of the Way ]. For all the sons of Light will shine and all the sons of darkness will be dark. For all the sons of Light [live eternally] and by their knowledge [they will battle] and the sons of darkness will be burnt. For all folly and wickedness are dark and all peace and truth are bright. For all the sons of Light, Light goes towards the Light [God], towards eternal joy and rejoicing, and all the sons of darkness go towards death and perdition.<sup>290</sup>
- Yahweh Sabaoth, God of Israel, says this: these are my orders: listen to my voice, than I will be your God and you shall be my people. Follow right to the end, the Way I mark out for you and you shall prosper.<sup>291</sup>
- Yahweh says this: put yourselves on the Way of long ago, enquire about the ancient paths; which was the good Way, take it then and you shall find rest.<sup>292</sup>
- The man who fears God will accept his correction, those who eagerly look for him will win his favour. The man who seeks the Law will be nourished by it, the hypocrite will find it a stumbling block. Those who fear the Lord will have justice done them, and make their deeds shine like a light.<sup>293</sup>
- The righteous and elect shall have risen from the earth and ceased to be of downcast countenance, and [their souls] shall have been clothed with garments of glory.<sup>294</sup>
- For the Kingdom of God is not meat and drink, but justice and peace and joy, inspired by the Holy Spirit.<sup>295</sup>
- Let anyone who fears Yahweh among you listen to the voice of my servant ! Whoever walks in darkness and has no Light shining [within] him, let him trust in the name of Yahweh, let him lean on his God.<sup>296</sup>
- In this generation, the sons shall convict their fathers and their elders of sin and unrighteousness.<sup>297</sup>
- The alter cloth of one aeon is the doormat of the next.<sup>298</sup>
- To Him who has the power to make your standing sure, according to the Gospel I have brought you and the proclamation of Jesus [the] Christ according to the revelation of that divine secret kept in silence for long ages but now disclosed and through prophetic Scripture by eternal God's command, made known to all nations, to bring them to faith and obedience. To God who is alone wise, through Jesus [the] Christ, be glory and endless ages! Amen.<sup>299</sup>

290

DSS: 4QDMRUM  
The Testament of Amram  
1:7-8-9

291

Jeremiah 7:23

292

Jeremiah 6:16

293

Ecclesiasticus 32:14

294

The book of Enoch 62:15

295

Romans 14:18

296

Isaiah 50:10

297

The book of Jubilees 23:16  
second use

298

Mark Twain

Notebook 346

299

Romans 6:25

300

The Sonnets

Number 17

301

Matthew 14:58-60

also

Matthew 26:61

Mark 14:58-59

Luke 21:5

John 2:20

*Who will believe my verse in time to come  
If it were filled with your most high deserts?  
Though yet heaven knows it is but as a tomb  
Which hides your life and shows not half your parts.<sup>300</sup>*

By the Resurrection, the living God resets the moral compass within man to truth. Without any variation or deviation; he changes the very paradigm of ethical and moral thought within human consciousness and invigorates conscience. The change to a strengthened will, with moral perception lifted above that of human nature, and a new integrity of moral conduct, all >founded< upon this Resurrection, is the beginning of all true virtue and righteousness before the Lord. So with the Resurrection, the living God has set primary knowledge before man to choose according to the inclination of his heart, his faith and the fear of such consequences due to those who will not submit to the authority of God. By this >test< is judgement confirmed on all humankind; to measure every aspiration, every value, and expose every secret of the heart.

Understanding the very nature of Love within marriage is the highest intellectual, spiritual and ethical ideal to which any human being can aspire. But only within this new spiritual union, founded upon the Resurrection, can such ideals be understood and realized. The true practice of religion exists exclusively within this new marriage bond, to a single obedience, which becomes the expression of worship, communion and validation of the eternal covenant!

Self-evidently, >worship< of God is not a public exercise, but takes place in the privacy of ones own home or private space. One may now understand what Jesus meant when he said:

"I will throw down this temple made with human hands, and in three days I will build another, not made with [human] hands."<sup>301</sup>

## 5

*the Circumcision of the heart*

The event of personal transcendence, already explained as the Resurrection, is also described within scripture as the >circumcision< of heart, and the >circumcision< or >baptism< of the Holy Spirit. This chapter will continue the characterization of this experience of the power of the living God. The very word >circumcision< pointedly, directs the intellect, to the issue under consideration.

5<sup>1</sup>

*Two loves I have, of comfort and despair,  
Which like two spirits do suggest me still;  
The better angel is a man right fair,  
The worser spirit a woman coloured ill.  
To win me soon to hell, my female evil  
Tempteth my better angel from my side,  
And would corrupt my saint to be a devil,  
Wooing his purity with her foul pride.  
And whether that my angel be turned fiend  
Suspect I may, yet not directly tell;  
But being both from me, both to each friend,  
I guess one angel in another's hell.  
Yet this shall I ne'er know, but live in doubt,  
Till my bad angel fire my good one out.<sup>1</sup>*

- How then shall dust reply [to its Creator, and ] understand his [works]. How shall it stand before him who reproveth it?<sup>2</sup>
- Do not think the Resurrection is an illusion, but it is truth. Indeed it is more fitting to say that the world is an illusion rather than the Resurrection which has come into being through our Lord and Saviour, Jesus [the] Christ.<sup>3</sup>
- If a man loves, he is acknowledged by God.<sup>4</sup>
- [Like] the potter, now laboriously working the soft earth, shaping all sorts of things for us to use out of the same clay, even so, he models vessels intended for clean purposes and the contrary sort, all alike; but which of these two uses each will have is for the potter himself to decide.<sup>5</sup>
- Who are you sir to answer God back? Can the pot speak to the potter and say, 'why did you make me like this?', Surely the potter can do what he likes with the clay. Is he not free to make out of the same lump two vessels, one to be treasured, the other for common use? 6
- Do you doubt that a system of nature, since its original plan was a >creation< can be changed? Naturally its [omnipotent] creator can change it as he pleases, making and unmaking established [natural] laws.<sup>7</sup>
- When he [Jesus] place[d] his foot on the waters of the flowing sea, its thin unstable substance sets in a solid mass, how unlike the [natural] laws under which it was created! It is wont to bear up swimmers, but now it bears up footsteps!<sup>8</sup>
- Everything is possible to one who has faith.<sup>9</sup>
- It is not true that the body is for lust, it is for the Lord and the Lord for the body.<sup>10</sup>
- Clean the inside of the cup and then the outside of the cup will be clean also.<sup>11</sup>
- If there is such a thing as an animal body, there is also a spiritual body.<sup>12</sup>
- What is impossible for men is possible for God.<sup>13</sup>

1

*The Sonnets: 144*

2

*Dead Sea Scrolls/1QH  
The Thanksgiving Hymns  
12:9 (19)*

3

*NHL  
The Treatise  
on the Resurrection  
48:10-20*

4

*1 Corinthians 8:3*

5

*Wisdom 15:7*

6

*Romans 9:20*

7

*Prudentious  
Round Seven  
Hymm of fasting 940*

8

*Prudentious  
Round Seven  
Hymm of fasting 945*

9

*Mark 9:23*

10

*1 Corinthians 6:15*

11

*Matthew 23:26*

12

*1 Corinthians 15:45*

13

*Matthew 19:29  
Luke 18:27*



- It follows my friend that our lower nature has no claim upon us; we are not obliged to live on that level. If you do so you must die.<sup>14</sup>

At the Resurrection, the three starting points of true religion: love, truth and ethics, are fused together into the heart of man by this expression of divine will, in which two become one in the Holy Spirit of Christ. Just as two thousand years ago and before, the primary argument for this Resurrection and Circumcision, is that the male sexual member, by act of divine will, freed from it's corruption, is capable of becoming an instrument of perfect of love, in harmony with God, on the finely >tuned< strings of the human heart. The most perfect expression of love, a man may share with woman.

This argument, so threatening to all established religious ideas and tradition, will be resolved by those with the perfect faith, to discover for themselves, the nature of God's word. And as this teaching and revelation are published on the internet and across the whole world, there are already an uncountable numbers of men and women who have started the >way< of this teaching, to seek out the promise, and power of God; to resolve issues of religious and spiritual truth for all eternity.

5<sup>2</sup>*a demonstration of power*

- God not only raised our Lord from the dead; he will also >raise< us by his power.<sup>15</sup>
- If God, desiring to exhibit his retribution at work and to make his power known, tolerated very patiently those >vessels< which were objects of retribution due for destruction, and did so in order to make known the full wealth of his >glory< upon vessels which were objects of his mercy and from the first had been prepared for this glory. Such vessels are we, whom he has called from among the gentiles.<sup>16</sup>
- If [the] One [God], who is unknowable in his nature, to whom pertain all the greatness which I have already mentioned, if in the abundance of his sweetness, he wishes to grant knowledge [to men] so that he might be known, he has the ability to do so. He has the power which is his will.<sup>17</sup>
- It is by virtue of his will that the Father, the one [God] who is exalted, is known.<sup>18</sup>
- I [Christ] wish to reveal through you, the [Holy] Spirit of power, in order that [Yahweh] might reveal [himself] to those who are yours, and those who wish to enter and who seek to walk in the way that is before the door. Open the good door through you.<sup>19</sup>
- While the [written] law was given to Moses, grace and truth came through Jesus [the] Christ. No one has ever seen God; but God's only son, he who is nearest to the Father's heart, he has made him known.<sup>20</sup>
- To those who have yielded [Christ] their allegiance, he gave the power to become children of God, not born of any human stock, or by the fleshy [corrupt] desire of a human father, but the offspring of God himself. So the >Word< was made >flesh<.<sup>21</sup>
- Jesus said: among those born of women, from Adam until John the Baptist, there is no one so superior to John the Baptist, that his eyes should not be lowered before him. Yet I have said, which ever of you comes to be a child [of God] will be acquainted with the Kingdom and will be superior to John.<sup>22</sup>
- God's wisdom is proved right by all who are her children.<sup>23</sup>
- For all those who are moved by the [Holy] Spirit are sons of God.<sup>24</sup>
- The bondage of the body is severe. For where the winds and the stars and the demons [are] cast [out] [by] the power of the [Holy] Spirit, there repentance and testimony will appear upon them, and mercy will lead them to the unbegotten Spirit [of God]. And those who are repentant will find rest in the consummation [of this covenant of marriage] and faith, in the place of the hymen, through the chaste intercourse.<sup>25</sup>
- I am showing you how God's power works, making no secret of Shaddai's design, and if you had all understood them for yourselves, you would not have wasted your breath in empty [ceremony] and words.<sup>26</sup>

14  
Romans 8:12

15  
1 Corinthians 6:14

16  
Romans 9:22

17  
NHL  
The Tripartite Tractate  
55:29-36

18  
NHL  
The Tripartite Tractate  
71:35

19  
NHL  
The Second Apocalypse  
of James 55:5-10

20  
John 1:17

21  
John 1:13

22  
NHL  
The Gospel of Thomas  
41:1-12

23  
Luke 7:35

24  
Romans 8:17

25  
NHL  
The Gospel of Shem  
365:14-25

26  
Job 27:1

*My word, my wisdom, and effectual might  
All hast thou spoken as my thoughts are, all  
As my eternal purpose hath decreed:*



Man shall not quite be lost, but saved who will,  
 Yet not of will in him but grace of me.  
 Freely vouchsafed: once more I will renew  
 His lapsed powers, though forfeit and enthrall'd  
 By sin to foul exorbitant desires:  
 Upheld by me, yet once more he shall stand  
 On even ground against his mortal foe,  
 By me upheld, that he may know how frail  
 His fall'n condition is, and to Me owe  
 All his deliv'rance, and to none but me.<sup>27</sup>

This supporting group is to remind one that the living God is an interventionist God. But he is only prepared to use his power on his own terms. Power exists for purpose, and the purpose of the Resurrection and Circumcision of heart, is to create within man, the image of its creator.

5<sup>3</sup>  
*the circumcision of the heart*

- My children, Love must not be a matter of words or talk: it must be genuine and show itself in action. This is how we may know that we belong to the realm of truth, and convince ourselves in his sight that even if our conscience condemns us, God is greater than our conscience and knows all.<sup>28</sup>
- Circumcision is nothing; uncircumcision is nothing; >the only things that counts is the new creation<. Whoever they are who take this principle for their guide, peace and mercy be upon them.<sup>29</sup>
- [the physical] circumcision or uncircumcision is neither here nor there; what matters is to keep God's [sole] command.<sup>30</sup>
- [physical] Circumcision has value [for it reminds us of sin], provided you keep the Law [of Christ]; but if you break the Law [of Christ], then your circumcision is as if it had never been. Equally, if a [physically] uncircumcised man keeps the precepts of the Law [of Christ], will he not count as [spiritually] circumcised. He may be uncircumcised in his natural state, but by fulfilling the Law [of Christ] he will pass judgement on you who break it, for all your written code and [physical] circumcision.<sup>31</sup>
- The true [Christian] is not he who is such by externals, neither is the true circumcision the external mark of the flesh. The true [Christian] is he who is such inwardly and the true circumcision is of the heart, directed not by written precepts but by the [Holy] Spirit; such a man receives his commendation not from men but from God.<sup>32</sup>
- It is in [the Law of] Christ that the complete being of the Godhead dwells embodied, and in him you will be brought to [wholeness]. Every power and authority in the universe is subject to him as head. In him also you [will be] circumcised, not in the [outward] physical sense, >but by being divested of [your] lower [corrupt] nature; this is Christ's way of circumcision<.<sup>33</sup>
- Clean your ground thoroughly, -sow- nothing among thorns [false teaching]. Circumcise yourselves for Yahweh; off with the foreskin [lust] of your hearts, lest my wrath should leap out like a fire and burn with no one to quench it, in return for your [evil] deeds.<sup>34</sup>

The original intention, long lost under the weight of error, of the rite of physical circumcision, [the cutting away of the foreskin (prepuce) of the male penis], was to provide a linkage in the mind, even as it does today, to remember not only the stain on his heart, but the true covenant and his salvation, depends upon his righteous use of his sexual member.

With the Resurrection and Circumcision of the Holy Spirit, the need for physical mutilation becomes redundant. The new conduct created by the will of God, in the perfect, intimate expression of human spiritual union, becomes a permanent remembrance. That man should never forget where wisdom, power and just authority begins.

One extreme aberration on the concept of circumcision, and perpetuated by false tradition, is the genital mutilation of women. Such an abomination has no place before the Lord.

27  
 J. Milton-Paradise Found  
 Bk 3:175-182  
 28  
 1John 3:18  
 29  
 Galatians 6:16  
 30  
 1 Corinthians 7:19  
 31  
 Romans 2:25-28  
 32  
 Romans 2:29  
 33  
 Collosians 2:11  
 34  
 Jeremiah 4:3

5<sup>4</sup>  
the elect of freedom

- Yahweh your God will circumcise your heart and the heart of your descendents, [so] love the Lord your God with all your heart and soul and so have Life.<sup>35</sup>
  - The [seal] of God [freedom from corrupt flesh] is upon the righteous that they may be saved.<sup>36</sup>
  - the Law will be pursued, I [Yahweh] will free them.<sup>37</sup>
  - He [Yahweh] will set us free. He judges his people in righteousness and his nations in justice in all the laws of truth.<sup>38</sup>
  - I tell you this, unless you turn around and become like children, [without corruption] you will never enter the Kingdom of Heaven.<sup>39</sup>
  - When Israel was [as a] child, then I [Yahweh] loved him.<sup>40</sup>
  - Righteousness I know is not of man, nor is perfection of way of the sons of man: to the most high God belong all righteous deeds. The [righteous] way of man is not established except by the [Holy] Spirit which God created for him, to make perfect a way for the children of men, that all his creatures may know the might of his power, and the abundance of his mercies towards all the sons of his grace.<sup>41</sup>
  - God sent his only son, born of woman, born under [written] law to purchase freedom for the subjects of the law [of nature, sin and death] in order that we might attain the status of son.<sup>42</sup>
  - By sending his son in an [outward] form like our own sinful nature, and as a sacrifice for sin he passed judgement against sin within that very [human] nature. So the commandment of the [Moral] Law may find fulfilment in us whose conduct [in the flesh] is no longer under the control of our lower nature, but is directed by the [Holy ]Spirit.<sup>43</sup>
  - For no one who is under the [written] law will be able to look up to the truth, for they will not be able to serve two masters. [spiritual and material]. For the defilement of the law [of human nature] is manifest; but the undefilement belongs to the Light.<sup>44</sup>
  - Now the promise [the Word] possessed the instruction and the return to what they were from the first, from which they possess the [seed] so as to return to Him [God] which is that which is called the redemption; and it is the release from the captivity and the acceptance of freedom. In its places the captivity of those who were slaves to ignorance. The freedom is the knowledge of the truth which existed before the ignorance came to be.<sup>45</sup>
  - For no human being can be justified in the sight of God for having kept the [written] law. Law brings only consciousness of sin. For all alike have sinned and all are deprived of divine glory and all are justified by God's free grace alone, through his act of liberation in the person [and Holy Spirit] of Jesus [the] Christ.<sup>46</sup>
  - As sin [fornication] established its reign by way of >death<, so God's grace might establish its reign in righteousness, and issue in eternal Life through Jesus [the] Christ our Lord.<sup>47</sup>
  - For Christ ends the law [of sin and death] and brings righteousness for everyone who has faith.<sup>48</sup>
  - A wider freedom has been granted even to man, for he may change the shape of his life and will, whether he chooses to ascend by the [narrow] path on the right or go down over the champaign on the left, to take rest or carry out his task, to obey God or turn the other way.<sup>49</sup>
  - Listen my son and do not be slow with your ears, **raise yourself up**, when you have left your old mind behind, [fly] like an eagle. Fear God in all your acts, and glorify him through [your] good [will]. You know that every man who is not pleasing to God is a son of perdition. He will go down to the abyss of the underworld.<sup>50</sup>
  - Accept Christ who is able to set you free and who has taken on the devices of [Satan] so that through [this] [Resurrection] he might destroy him by his own deceit.<sup>51</sup>
  - Break free like a gazelle from the trap, like a bird from the snare.<sup>52</sup>
  - My son, does anyone want to be a slave [to ignorance]? Why then do you trouble yourself wrongly.<sup>53</sup>
  - Infinite Light calls you; learn to know your creator. The path of freedom is open to follow, fate is nothing, or if it is something, it is annulled and vanishes away when [the Spirit of] Christ confronts it.<sup>54</sup>
  - where the [Holy] Spirit of the Lord is there is liberty.<sup>55</sup>
  - In [the Holy Spirit of] Christ we are consecrated, [Circumcised of heart] and set free.<sup>56</sup>
- 35  
Deuteronomy 30:6  
also note chapter 8:  
Passing the stain
- 36  
The Psalms of Solomon 15:8
- 37  
DSS 4Q521  
The Messiah of Heaven and Earth  
fr-1, Col-3, 1
- 38  
DSS 4Q471  
The Servants of Darkness  
fr-3, 2-3
- 39  
Matthew 18:3
- 40  
Hosea 11:1
- 41  
DSS 1QH  
The Thanksgiving Hymns  
4:24 (7)
- 42  
Galatians 4:3-5
- 43  
Romans 8:3-4
- 44  
NHL  
The Testimony of Truth  
29:15
- 45  
NHL  
Tripartite Tractate  
117:10-30
- 46  
Romans 3:20
- 47  
Romans 5:21
- 48  
Romans 10:4
- 49  
Prudentious/A Reply to  
Symmachos:336
- 50  
NHL  
The teachings of Silvanus  
114:20
- 51  
NHL  
The Teachings of Silvanus 96:20
- 52  
Proverbs 6:5
- 53  
NHL  
The Teaching of Silvanus 88:7
- 54  
Prudentious  
A Reply to Address  
of Symmachus 485
- 55  
2 Corinthians 3:18
- 56  
1 Corinthians 1:30

- He who has knowledge of the truth is a free man, but the free man does not sin, for he who sins is the slave to sin.<sup>57</sup> Truth is the mother [of wisdom], knowledge is the [power] of the Father.<sup>58</sup>
- You are on the spiritual level, if only God's [Holy] Spirit dwells within you; and if a man does not possess the [Holy] Spirit of Christ, he is no Christian. But if [the spirit of] Christ is dwelling within you, then although the body is a dead thing because you sinned, yet the [Holy] spirit is Life itself because you have been justified. Moreover, if the spirit of Him who raised Jesus from the dead dwells within you, then God who raised Christ Jesus from the dead will also give new Life to your mortal bodies through his indwelling Holy Spirit.<sup>59</sup>
- If you are guided [to] the [Holy] Spirit, you will not fulfil the desires of your lower nature. That [lower] nature sets its desires against the [Holy] Spirit, while the [Holy] Spirit fights against it. They are in conflict with one another, so what you will to do [love] you cannot do.<sup>60</sup>
- But if you are led to the [Holy] Spirit, you are not under [natural] law.<sup>61</sup>
- For sin shall no longer be your master, because you are no longer under [natural] law, but under the grace of God.<sup>62</sup>

An understanding and appreciation of freedom, with its corresponding and indivisible responsibility are the hallmark of this covenant, and understanding the Resurrection and Circumcision of the heart. This freedom is further understood from both the old Testament story of Jonah, together with the allegorical reference used by Jesus to the >sign< of Jonah.<sup>63</sup>

This new freedom and the wholeness of an undivided heart, has profound and practical implications within this joyful and binding intimacy of marriage. Founded upon the moral reality of a new and Holy Spirit, free from the base elements of natural law, Circumcised of heart, the corruption replaced by perfect self control over the male member, family planning takes on a whole new meaning! Consider only a few examples: All questions of contraception becomes redundant. No unplanned or unwanted pregnancies, no condoms, no diaphragms, no barriers, no sponges, no foams, no pills, no chemicals, no side effects, no thermometers, no red, yellow or green lights, no abortion, no risks, no accidents, no fears. Fear belongs to the world of ignorance. And any sexual activity, based upon corruption, ignorance and deception is not safe. There is only one true and safe love, and this love is the true gift of grace; waiting only for men and women of good will, to search by faith for the power of the living God, and share together the new creation.

5<sup>5</sup>  
*the perfect virtue*

*Bethink thee then how love must be the seed  
In you, not only of each virtuous action  
but also of each punishable deed.<sup>64</sup>*

- The perfect Saviour said: I came from the boundless One [God] so that I might tell you of all things. The Spirit [of God] that exists [is] a begetter, who [has] a power of begetting and form-giving, being so that the great abundance that was hidden in him might be revealed. Because of his mercy and his love he wished to bring forth >fruit< by himself, so that he might not enjoy his blessedness alone, but [with] other spirits of the unwavering [Messianic] generation might bring forth body, form and fruit, glory and honour in the imperishableness [of] his unending grace, so that his blessings might be revealed by the self-begotten God, Father of every imperishableness and those that came to be after them.<sup>65</sup>
- My children do not be misled: it is the man who does right who is righteous, as God is righteous; the man who sins is a child of the devil, for the devil has been a sinner from the first and the Son of God appeared for the very purpose of undoing the devil's work.<sup>66</sup>
- The man who knows the good he ought to and does not do it is a sinner.<sup>67</sup>
- Those who walk in the broad way will go down at their end to the perdition of the mire. For the underworld is wide open for the soul, and the place of perdition is broad. Accept Christ the narrow way.<sup>68</sup>
- The soul which is a member of God's household is one which is kept pure, and the soul which has put on [the Spirit of] Christ is one which is pure. It is impossible for it to sin. Now where Christ is, sin is idle.<sup>69</sup>

57

John 8:34

58

NHL  
The Gospel of Phillip  
77-20

59

Romans 8:9

60

Galatians 5:16

61

Galatians 5:16

62

Romans 6:14

63

Luke 11:29

64

Dante  
The Divine Comedy  
canto 17:103-105

65

NHL  
The Sophia of Jesus Christ  
96:20/97:1-15

66

1 John 3:7

67

James 4:17

68

NHL  
The Teachings of Silvanus  
103:20-25

69

NHL  
The Teachings of Silvanus  
109: 5

- The [Holy] Spirit alone gives Life, the [corrupt] flesh is of no avail; the words which I have spoken to you are both spirit and Life.<sup>70</sup>
- Flesh and blood can never possess the Kingdom of God, and the [corrupt] can never possess immortality.<sup>71</sup>
- The conduct of the wicked is abhorrent to Yahweh, but he loves the man who makes virtue his goal.<sup>72</sup>
- God has no favourites, but that in every nation, the man who is God fearing and does what is righteous is acceptable to him.<sup>73</sup>
- The >seed< of the righteous shall be delivered.<sup>74</sup>
- Virtuous conduct sets honest men free, treacherous men are imprisoned by their own desires.<sup>75</sup>
- Those who pursue virtue and kindness shall find Life and honour too.<sup>76</sup>
- Life lies along a path of virtue.<sup>77</sup>

70  
John 6:62

71  
1 Corinthians 15:50

72  
Proverbs 15:19

73  
Acts 10:3

74  
Proverbs 11:21

75  
Proverbs 1:6

76  
Proverbs 21:21

77  
Proverbs 12:28

78  
Proverbs 11:30

79  
Proverbs 13:7

80  
Matthew 13:43

81  
Proverbs 20:

82  
Proverbs 15:6

83  
Proverbs 13:9

84  
Proverbs 14:9

85  
Proverbs 21:15

86  
NHL  
The Gospel of Shem  
43:14

87  
Dante The Divine Comedy  
Purgatory canto 5:19

88  
NHL  
The Teachings of Silvanus  
88:30/89:1-5

89  
NHL  
The Gospel of the Egyptians  
68:20-25

90  
1 Peter 2:4

91  
NHL  
The Testimony of Truth  
30:20-30

92  
NHL  
The Letter of Peter to Philip  
136:20

- From the >fruits< of virtue grows a tree of Life.<sup>78</sup>
- The Light of virtuous men burns bright.<sup>79</sup>
- The virtuous will shine like the sun.<sup>80</sup>
- A virtuous man whose ways are blameless, happy his children after him.<sup>81</sup>
- In the house of the righteous is much treasure of wisdom: but in the revenues of the wicked is trouble.<sup>82</sup>
- The Light of the righteous rejoiceth, but the lamp of the wicked shall be put out.<sup>83</sup>
- Fools make a mock at sin: but among the righteous, there is favour [from God].<sup>84</sup>
- For the virtuous man it is a joy to execute justice, but it brings dismay to the evil doer.<sup>85</sup>
- It is they who guide their >members<, they will rest in the [Holy] Spirit without suffering.<sup>86</sup>

Do not let yourself be deceived by the illusions and fantasies of men. What is righteous among men is ignorance to God. What is virtue among men is vanity before God. What is chaste among men is corruption before God. What is sacred among men is an abomination before God. What is respectable among men is destined for oblivion. True virtue before the Lord begins with the Resurrection. Only the Circumcised heart is pure, chaste and blameless in the sight of God.

5<sup>6</sup>

### *the gift of grace*

*The greatest Gift of God's largesse, when he  
created all, most prized by him and best  
As most akin to his own quality*

*Was the will's freedom, crown of all the rest  
whereof all creatures made intelligent  
they all, they only, were and are possessed*

*Hence thou may'st well conclude the eminent  
worth of a vow so tendered that in fact  
when thou consentest, so doth God consent.<sup>87</sup>*

- Christ came in order to give you this gift [of the Holy Spirit]. Why do you pursue the darkness though the Light is at our disposal? Why do you drink stale water though sweet is available for you? Wisdom summons you, yet you desire folly. Not by your own desire do you do these things, but it is the animal nature within you that does them.<sup>88</sup>
- Through the gift of the untraceable, unthinkable, fatherly love, it may come forth and revealed this incorruptible, holy race of the great Saviour, and those who dwell with them in love and the great invisible, eternal [Holy] Spirit, and his only begotten Son, and the eternal Light.<sup>89</sup>
- The Son of Man came forth from imperishability, being alien<sup>90</sup> to defilement [and corruption]. He came to the world by the Jordan river, and immediately the Jordan turned back. And John bore witness to the [covenant] of Jesus, for he is the one who saw the power which came upon the Jordan river; for he knew that the dominion of carnal procreation had come to an end.<sup>91</sup>
- I [Christ] was sent down into the body because of the seed which had fallen away and I came down to their >dead< product.<sup>92</sup>

- I came here, so that they might be joined with the [Holy] Spirit and breath [Life] and [power], from two become one so that you might yield much fruit [for love and truth] and go up [the mountain] to the one who is from the beginning, in ineffable joy and glory and honour and grace [with] the Father of the universe.<sup>93</sup>
- Behold I have revealed to you the name of the perfect one [Christ], [and] the whole Will of the mother [Wisdom] of the holy angels, so there might be revealed in the aeons, [Messianic age] the boundless ones and those who came to be in the untraceable wealth of the great invisible spirit, [God] so that they might receive from his goodness and wealth the rest that has no kingdom over it.<sup>94</sup>
- The >secret< hidden for long ages and through many generations, but now disclosed to God's people, to whom it was his will to make known how rich and glorious it is among all nations. The secret is this: [the seed of] Christ in you and hope of glory to come.<sup>95</sup>
- The close >secret< of God belongs to those who fear him, his covenant also to bring them knowledge.<sup>96</sup>

What is a mystery but the absence of understanding? And does a wise man choose to remain in ignorance when certain knowledge is within his reach? The living God is offering all men of faith and good will the free gift of perfect moral understanding; knowledge and experience outside the limits of mortal man. This gift of a new and Holy Spirit is granted to man at the experience called the Resurrection and Circumcision of heart. That he may live an untroubled Life, rooted in divine wisdom, and the spiritual energy unknown to the rest of the world.

5<sup>7</sup>  
the justification of faith

*Just are the Ways of God,  
And justifiable to men;  
Unless there be who think not God at all:  
If any be, they walk obscure;  
For of such doctrine never was there school  
But the heart of the fool  
And no man therein doctor but himself.*<sup>97</sup>

- Know who Christ is and acquire him as a friend, for this one is the friend who is faithful, he is also god [like] and teacher. This one, being god [like], became man [from animal] for our sake. It is this one who broke the iron bars of the underworld and the bronze bolts. It is this one who attacked and cast down every haughty tyrant. It is he who loosened from himself the chains [of death] of which he had taken hold.<sup>98</sup>
- He [Yahweh] will therefore justify both the [physically] circumcised by virtue of their faith and the [physically] uncircumcised through their faith.<sup>99</sup>
- Everyone who has faith in [Christ] will be saved from shame everyone: there is no distinction between Jew or [Gentile], because the same Lord is Lord of all and rich enough for the needs of all who invoke him.<sup>100</sup>
- Those [the Lord] called he has justified, and to those whom he has justified he also has given his [Life and] glory.<sup>101</sup>
- In the Lord shall the >seed< of [David] be justified and shall find glory.<sup>102</sup>

What good is a promise undelivered? As God is true, the justification of faith is the realization of the Resurrection, and salvation from destruction. This is the word of God. Thus, the man who demonstrates his faith by virtue of the righteous conduct of God's will, shall be justified by the Lord. Yet in the beginning, as for most for the last two thousand years, it is not God who has failed man; it man who failed God, himself and his fellow man. That is the way of the world.

Language, as an abstract expression to convey ideas is inherently limited. This is particularly so when trying explain an experience as sublime as the Resurrection and Circumcision of the Holy Spirit. Knowledge of the living God is so much more than any collections of scriptural material, poetry or prose might convey; only the experience of this event can explain all and secure all.

- 93**  
NHL  
*The Sophia of Jesus Christ*  
117:1
- 94**  
NHL  
*The Sophia of Jesus Christ*  
118:5-15
- 95**  
Collosians 1:26
- 96**  
Psalm 25:14
- 97**  
J. Milton  
*Samson Agonistes*  
293-299
- 98**  
NHL  
*The Teaching of Silvanus*  
110: 15-25
- 99**  
Romans 3:36
- 100**  
Romans 10:11
- 101**  
Romans 8:30
- 102**  
Isaiah 45:25

*Additional*

With the teaching revealed thus far in these first five chapters, the mystery of the >Trinity< opens up like a cockle shell to boiling water. It is appropriate that a man correctly understands the language of the Trinity, as it will be useful in future chapters.

Consider the language of the first Baptism, that of water: I baptise thee in the name of the Father and of the Son and of the Holy Spirit. This necessary declaration of faith, at this first baptism, is the starting point for this test of faith, and search for the living god. It is essentially a more concise expression of perfect faith, with the inclusion of the ethical goal of the Resurrection, which has now been explained. Therefore:

>In the name of the Father< is believing in the one, living and true God; the ultimate, invisible reality, existing omnipotent, omnipresent, and omniscient. The only true source of wisdom, perfect knowledge and moral understanding, and who is prepared to reveal himself, individually as the new primary moral insight, called the Resurrection.

>and of the son< God has sent a second >son< for last time, to reveal the secrets of his fathers wisdom. To describe and teach the path of divine love and righteousness. As this teaching is an absolute proof of God, faith in the son is believing in both the Father and the son.

>and of the Holy Spirit< To believe in the Holy Spirit is to believe in this new ethical conception of marriage. To share the experience of the Resurrection is to share a portion, according to the measure of ones faith, of God's own Holy Spirit.

*Additional*

Celibacy: If one were searching for a single word, to accurately describe the complete perversion, of all the potential and promise that is contained within the being of Jesus the Christ, that word would be celibacy! There is no greater spiritual darkness! Institutionalized celibacy, [or misogyny] which pompously and ridiculously claims for itself to be a spiritual ideal, is the most fatuous misinterpretation of scripture ever to come from the minds of men. Anyone stupid enough to open his or her mind and heart to any celibate man on the nature of marriage and true religion, does not deserve to share the Resurrection and the grace of the living God.



## 6

*the Law of Life*6<sup>1</sup>

*Law can discover sin, but not remove,  
 Save by those shadowy expiations weak,  
 The blood of bulls and goats, they may conclude  
 Some 'blood' more precious must be paid for man,  
 Just for unjust, that in such righteousness  
 To them by faith imputed they may find  
 Of conscience, which the law of ceremonies  
 Cannot appease, nor man the mortal part  
 Perform, and not preforming cannot live.  
 So law appears imperfect, and but giv'n  
 With purpose to resign them in full time  
 Up to a better covenant, disciplined  
 From shadowy types to truth, from flesh to spirit,  
 From imposition of strict laws to free  
 Acceptance of large grace, from servile fear  
 To filial, works of law to works of faith.<sup>1</sup>*

- The [Mosaic] law then engraved letter by letter upon stone dispensed >death<, and yet it was inaugurated with divine splendour. That splendour, though was soon to fade, made the face of Moses so bright that the Israelites could not gaze steadily upon him. But if so, must not the greater splendour rest upon the divine dispensation of the [Holy] Spirit?<sup>2</sup>
- If the splendour accompanied the dispensation under which we are condemned, how much richer in splendour must that one be, under which we are acquitted! Indeed, the splendour that once was is now no splendour at all; it is out shone by a [new] splendour, greater still.<sup>3</sup>
- For if that which is soon to fade had its moment of splendour, how much greater is the splendour which endures?<sup>4</sup>
- A [new] covenant, expressed not [by] a written document, but in a spiritual bond [of marriage], for the written law [of Moses] condemns to death, but the [Holy] Spirit gives Life.<sup>5</sup>
- Now Christ has come, high priest of good things already in being. The >tent< of his priesthood is a greater and more perfect one: [the soul], not made by human hands, that is not belonging to the [material] created world.<sup>6</sup>
- For a change in priesthood must mean a change in law.<sup>7</sup>
- The earlier rules are cancelled as impotent and useless, since the [Mosaic] law brought nothing to perfection.<sup>8</sup>
- Had the first covenant been faultless, there would have been no need for a second in its place.<sup>9</sup>
- By speaking of a new covenant, he pronounced the first one old and anything that is growing old and aging will slowly disappear.<sup>10</sup>

- 1**  
J. Milton-Paradise Found  
Bk 12:290-306
- 2**  
2 Corinthians 3:7-9
- 3**  
2 Corinthians 3:9-10
- 4**  
2 Corinthians 3:11
- 5**  
2 Corinthians 3:6
- 6**  
Hebrews 9:11
- 7**  
Hebrews 7:13
- 8**  
Hebrews 7:18
- 9**  
Hebrews 8:9
- 10**  
Hebrews 8:18

Whatever laws or ethical principles human beings have evolved for the construction of their cultures and traditions, whatever dreams or ideals they may have been founded upon or inspire their development, there is not a single exampl, which history can record, of any social order having been realized, able to successfully demonstrate its capacity to secure sustainable values and peace. Even as today, history is being written in the blood of men: by war, injustice, terrorism and tyranny.

It is in this sense that scripture comments, founded upon Mosaic law >nothing has come to perfection<. Thus the need for a new covenant and a new >Law< by which humankind would have the ethical foundation and moral integrity necessary, to progress fully as human beings. To reach out and take hold of those highest ideals. So is the new covenant of the Resurrection revealed for this final judgement upon human nature.

The written Mosaic Law, was only expected to be a temporary measure, pending the transition to this new spiritual covenant. Like all rules for human conduct, these ten exist externally, for reason to understand, accept and master. Observance to the single Law of the most high God, while by necessity revealed and explained in language, is a conduct for the heart to seek out and discover. A spiritual Law delivered individually as the expression of divine will. A Law to be engraved directly onto the soul and into the consciousness of man.

6<sup>2</sup>

- Abraham was the great forefather of a host of nations, no one was ever his equal in glory. He observed the Law of the Most High and entered into a covenant with him. He confirmed the covenant with his own -flesh- and proved himself under [test]. The Lord therefore promised him on oath to bless the nations through his descendents, to multiply him like dust on the ground, to exalt his descendents like the stars and give them the land for their inheritance, from sea to sea, from river to the ends of the earth.<sup>11</sup>
- Now the promises [of inheritance] were pronounced to Abraham and to his >issue<.<sup>12</sup>
- If the inheritance is by legal right, then it is not by promise.<sup>13</sup>
- The promise was made on the grounds of faith, in order that it might be a matter of sheer grace and it might be valid for all Abraham's posterity, not only for those who hold by the [written] law but also for those who have the faith of Abraham. For he is father of us all, as Scripture says: "I have appointed you as father of many nations." This promise was then valid before God, the God of whom he put his faith, the God who makes the 'dead' live and summons things that are not yet in existence as if they already were.<sup>14</sup>
- For it was not through the [written] law that Abraham or his posterity was given the promise that the earth should be his inheritance, but through the >righteousness< that came through faith.<sup>15</sup>
- For if those who hold by the [written] law, and they alone are heirs [to the inheritance of the Kingdom], then faith is empty and the promise goes for nothing, because the [written] law can only bring retribution.<sup>16</sup>
- Such was the oath [God] swore to our father Abraham.<sup>17</sup>
- If you thus belong to Christ, you are [by the Resurrection] the >issue< of Abraham and so heirs [to the Kingdom] by promise.<sup>18</sup>
- Therefore, [Christ] is mediator of a new covenant.<sup>19</sup>

**11**  
Ecclesiasticus 44:19-23

**12**  
Galatians 3:16

**13**  
Galatians 3:18

**14**  
Romans 4:18

**15**  
Romans 4:13

**16**  
Romans 4:14

**17**  
Luke 8:13

**18**  
Galatians 3:29

**19**  
Hebrews 9:1

**20**  
Bob Dylan,  
Blowing in the Wind

The Law of the most high God is a >Law of inheritance<. The inheritance is passed on by a father to his issue. That is, those who are still to be >born< of the >seed< of Abraham as the sons and daughters of the living God, and thereafter, to the issue of those righteous men and women, whose children are conceived under this covenant, and born into the Kingdom. But the inheritance of grace, which emanates from the Law, is by promise, and cannot be gained under any written code, legal right or Biblical claim. The inheritance is shared by members of the Lord's own house. And that house is built upon the new >righteousness< of human spiritual union. So it is by the Resurrection, that Christ is the mediator of a new Law, inheritance and covenant.

6<sup>3</sup>*the first principle of love*

How many roads must a man walk down, before you call him a man. How many seas must the white dove sail, before she sleeps in the sand. How many times must a cannon ball fly, before they're forever banned. How many times must a man look up, before he can see the sky. How many ears must one man have, before he can hear people cry. How many deaths will it take till he knows, that too many people have died. How many years can [ignorance] exist, before it is washed to the sea. How many years can some people exist, before they're allowed to be free. How many times can a man turn his head, and pretend that he just doesn't see.<sup>20</sup>

*The expression of true spiritual love,  
is not in taking by right  
the women's body for bestial copulation.*

*Love that is pure, righteous, choice, and precious<sup>21</sup> in the sight of God,  
is revealed by the Resurrection,  
with a new and Holy Spirit.*

*This is the gift of the living God,  
this is the Word made flesh in man.  
This is truth and this is the Law of Life.<sup>22</sup>  
The universal moral law,<sup>23</sup> the perfect law,<sup>24</sup> the command and law<sup>25</sup> of Christ.*

- This principle is a lamp, this teaching is a Light, correction and discipline are the way to Life.<sup>26</sup>
- Love the truth and the lie hate like poison.<sup>27</sup>
- Truth is immutable, imperturbable, perfect in beauty. For this reason, despise error.<sup>28</sup>
- It is a >tree< of Life to those who lay hold of her [wisdom].<sup>29</sup>

*That is the principle to which relate  
all your deserts, according to its fans  
is strict to purge right loves from reprobate.<sup>30</sup>*

- Who ever fears the Lord will act like this, and whoever grasps the Law will obtain wisdom. She [wisdom] will come to meet him like a mother, and receive him like a virgin bride. She will give him the >bread< of understanding to eat and the >water< of wisdom to drink. He will lean on her and not fall, he will rely on her and not be put to shame. >Wisdom< will raise him high above his neighbours and in full assembly she will open his mouth. He will find happiness and a crown of joy, he will merit an everlasting name. Foolish men will not gain possession of her nor will sinful men set eyes on her. [Wisdom] stands remote from pride, and liars cannot call her to mind, since it has not been put there by the Lord, for praise should only be uttered in wisdom, and the Lord, himself that prompts it.<sup>31</sup>
- The man who fears the Lord [God] will accept his correction, those who eagerly look for him will win his favour. The man who seeks the Law will be nourished by it, the hypocrite will find it a stumbling block. Those who fear the Lord will have justice done them, and make good deeds shine like Light. The sinner waves reproof aside, he finds excuses to do what he wants. A proud and godless man will be immune to fear.<sup>32</sup>
- The man who trusts in the Law pays attention to the commands [of this teaching], the man who has confidence in the Lord will come to no harm. If a man fears the Lord, evil will not come his way, again and again he will be rescued from his trials. The man who hates the Law is not wise. If hypocritical in observance, he is like a ship in a storm. A man of understanding will put his faith in the Law, for him the Law is as dependable as an oracle.<sup>33</sup>
- Universal peace for those who love your Law, no stumbling blocks for them.<sup>34</sup>

*Obedience to the Law of God, imposed  
On penalty of death, and suffering death,  
The penalty to thy transgression due,  
And due to theirs which out of thine will grow:  
so only can high justice rest appaid.  
The Law of God exact He shall fulfil,  
Both by obedience and by love, through love  
alone fulfil the Law.<sup>35</sup>*

- Let your heart therefore be wholly true to the Lord our God, walking in his statutes and keeping his command as of this day.<sup>36</sup>
- Let your heart treasure what I have to say, keep my principles and you shall live. Acquire wisdom,

**21**

1 Peter 2:5

**22**Romans 8:8  
4 Ezra 14:29**23**

Timothy 1:7

**24**

James 1:25

**25**Galatians 6:2  
1 Timothy 1:6  
1 Corinthians 9:22**26**

Proverbs 6:23

**27**NHL  
The Sentences of Sextus  
159**28**NHL  
The Gospel of Truth  
17:25**29**

Proverbs 3:18

**30**Dante: The Divine Comedy  
Purgatory, Canto 10:64**31**

Ecclesiasticus 15:1

**32**

Ecclesiasticus 32:14

**33**

Ecclesiasticus 33:24

**34**

Psalm 119:165

**35**J. Milton-Paradise Found  
Bk 12:397-404**36**

1 Kings 8:61

acquire perception, never forget her, never deviate from my words, do not desert her, she will keep you safe, love her, she will watch over you. The beginning of wisdom? The acquisition of wisdom; at the cost of all you have, acquire perception. Hold her [wisdom] close, and she will make you great; embrace her, she will be your pride; she will set a crown of grace on your head, present you with a glorious diadem.<sup>37</sup>

- Shepherds and lamps and fountains come from the Law. If therefore ye have respect for the Law and are intent upon wisdom, a lamp will not be wanting and a shepherd will not fail and a fountain [of wisdom] will not dry up.<sup>38</sup>
- Moses commanded us a Law of inheritance of the congregation of Jacob.<sup>39</sup>
- This is the Law of the House [of God]; upon the top of the Mountain, the whole limit thereof, round about shall be Most Holy. Behold, this is the Law of the House [of God].<sup>40</sup>
- Listen to this Law my people, pay attention to what I say, I am going to speak to you in parable.<sup>41</sup>
- I will utter things kept secret since the >world< was made.<sup>42</sup>
- Pay attention to me you peoples, listen to me, you nations. From Yahweh comes the Law and my justice shall be the Light of the peoples, I will establish my integrity speedily, my salvation shall come like the Light, my [right] arm [David] shall judge the peoples. The islands shall put their hope in me.<sup>43</sup>
- The Law that stands forever; those who keep her [wisdom] Live, those who desert her die.<sup>44</sup>
- He has fixed them in their place forever by an unalterable statute.<sup>45</sup>
- The page that Christ has written upon is deathless and in heaven, not a letter fades away.<sup>46</sup>
- [Yahweh] set knowledge before them, he [offered] them the Law of Life. He established an eternal covenant with them and revealed his judgements to them.<sup>47</sup>
- It is Yahweh's will for the sake of his integrity to make his Law great and glorious.<sup>48</sup>
- The Law was a >tree<. It has the power to give knowledge of good [found] and evil [lost].<sup>49</sup>
- Whoever keeps the Law >will master his instincts<; the fear of the Lord is made perfect in wisdom.<sup>50</sup>
- The man who looks into the perfect Law that makes us free, who lives in its company and does not forget what he hears, but acts upon it; that is the man who by acting will find happiness.<sup>51</sup>

37  
Proverbs 4:4-9

38  
The Syriac Apocalypse  
of Baruch 77:15-16

39  
Deuteronomy 33:4

40  
Ezekial 43:12

41  
Psalm 78:1-2

42  
Matthew 13:35

43  
Isaiah 51:4-6

44  
Baruch 4:1

45  
Psalm 148:6

46  
Prudentious  
1120 check

47  
Ecclesiasticus 17:11

48  
Isaiah 42:21

49  
NHL  
The Gospel of Philip  
74:6

50  
Ecclesiasticus 21:10

51  
James 1:25

52  
Matthew 5:17

53  
Matthew 5:19

53  
Romans 9:28

54  
1 Chronicles 17:13-17

55  
Psalm 55

56  
Proverbs 19

57  
Jeremiah 11:3

58  
2 Corinthians 3:15

59  
Acts 13:39

60  
Isaiah 8:20

Marriage, in the world, between a man and women, whether called religious or secular, is founded on a contractual legal right to consummate this relationship by bestial copulation. The right of a man to gratify his corrupted flesh within the woman: called penetrative vaginal intercourse. Contracts of carnal rights are fit for hell. The only marriage in favour with the Lord is the incorruptible spiritual union of the Holy Spirit. Only this new Law establishes the purity, chastity, ethical integrity, fidelity, and moral authority of true Love within the soul of man. And this is his [and her] salvation.

#### 6<sup>4</sup>

- Do not suppose that I have come to abolish the law [of Moses] and the prophets; I have not come to abolish but to complete. I tell you this: so long as heaven and earth endure, not a letter, not a stroke will disappear from the new Law , until all that must happen has happened.<sup>52</sup>
- If any man therefore sets aside even the least of the Laws demands, and teaches other to do the same, he will have the lowest place in the Kingdom of God. [the lowest place is hell] Whereas anyone who keeps the [new] Law and teaches others to do so, will stand high in the kingdom of God.<sup>53</sup>
- The Lords sentence on the [earth] will be summary and final.<sup>53</sup>
- He is the Lord our God, his judgements are in all the earth, be mindful always of his covenant: the Word [made flesh] which he commanded to a thousand generations. Even of his covenant which he made with Abraham, and his oath unto Isaac; and hath confirmed the same to Jacob for a Law and [ ] for an everlasting covenant.<sup>54</sup>
- The man who fails to keep the Law, his prayer is an abomination.<sup>55</sup>
- He who keeps the Command is keeper of himself, but he who despises the Word shall die.<sup>56</sup>
- Cursed be the man who will not listen to the words of this covenant.<sup>57</sup>
- Only in [this new covenant of] Christ is the old covenant abrogated.<sup>58</sup>
- It is through [Christ] that everyone who has faith is acquitted of everything for which there was no acquittal under the law of Moses.<sup>59</sup>
- [Of] the Law and the testimony: if they speak not according to this Word, it is because there is no Light in them.<sup>60</sup>

*But prayer against His absolute degree  
No more avails than breath against the wind,  
Blown stifling back on him that breathes it forth:  
Therefore to His great bidding I submit.<sup>61</sup>*

This selection is self-evident. It only needs to be said, that who ever dares open his mouth in the name of Christ, to suggest that bestial copulation has any positive moral or spiritual value, or that carnal appetite is a gift of God for marriage, is to betray Christ. That man will wish he had never been born. Prayer, unrelated to this new covenant is chasing after wind. Natural law, as the foundation of ethical thought or conduct, is both bankrupt and at an end.

6<sup>5</sup>  
*the Word*

- The Word then was with God at the beginning and through him all things came to be; no single thing was created without him. All that came to be was 'alive' with his Life, and that Life was the [spiritual enlightenment] of men. The light shines on in the dark and the darkness has never quenched it.<sup>62</sup>
- The Word of God is alive and active. It cuts more keenly than any two-edged sword, piercing as far as the place where life and spirit, joints and marrow divide. It sifts the purposes and thoughts of the heart. There is nothing in all creation that can hide from him; everything lies naked and exposed to the eyes of the One [God] with whom we must [now] reckon.<sup>63</sup>
- For the tree of Life is [the law of] Christ, he is wisdom. [ ] his is also the Word. He is the Life, the power and the door. He is the Light, the messenger and the good shepherd. Entrust yourselves to this one who became all for your sake.<sup>64</sup>
- I [Christ] am the Word [of God], ineffable, incorruptible, immeasurable, inconceivable. It is the hidden Light, bearing 'fruit' of Life, pouring forth living water from the invisible, unpolluted, immeasurable spring [of wisdom], that is the unreproducible voice of the glory of the mother [wisdom] of the glory of the offspring of God.<sup>65</sup>
- His Word of command for a thousand generations, the pact he made with Abraham, his oath to Isaac.<sup>66</sup>
- All mortals are like the grass; all their splendour like the flower of the field; the grass withers, the flower fails, but the Word of the Lord endured forever more.<sup>67</sup>
- Every Word of God is unalloyed, he is the shield of those who take refuge in him.<sup>68</sup>
- For the Word is rich, generous and kind. [God] gives away gifts [of grace and understanding] in this world to men without jealousy, [who seek him] according to [his will].<sup>69</sup>
- The Word is very high unto thee, in thy mouth, and in thy heart, that thou mayest do it.<sup>70</sup>
- He who has God for his Father listens to the Words of God.<sup>71</sup>
- He who makes his mind like unto God, according to his power, he is the one who honours God greatly.<sup>72</sup>
- He who listens to the Word shall find happiness, he who puts his trust in Yahweh is blessed.<sup>73</sup>
- Happy are those who hear [with the heart] the Word of the Lord and keep it.<sup>74</sup>
- If you thus behave so, you will never come to grief, thus you will be afforded full and free admission into the eternal Kingdom of our Lord and Saviour Jesus [the] Christ.<sup>75</sup>
- This is the rule for the men of the community who have freely pledged themselves to be converted from all evil and to cling to all His commandments according to his will.<sup>76</sup>
- He shall admit into the covenant of grace all those who have freely devoted themselves to the observance of God's precepts, that they may be joined to the Counsel of God and may live perfectly before him in accordance with all that has been revealed concerning their appointed times, and that [he] may love all [his] sons of Light according to his lot in God's design.<sup>77</sup>
- He will cast their lot amid the portions of Melchizedek, who will return them there and will proclaim liberty, forgiving them the wrong doings of all their iniquities.<sup>78</sup>
- They shall practice truth and humility in common, and justice and [righteousness] and charity and modesty in all their ways. No man shall walk in the stubbornness of his heart; so that he strays after [the] heart and eye [of the] evil inclination, but shall be circumcise among the community, the foreskin of evil inclination [lust] and of stiffness of neck that they may lay a foundation of truth for the community of the everlasting covenant.<sup>79</sup>

61

*J. Milton-Paradise Lost  
Bk 11:311-314*

62

*John 1:2-5*

63

*Hebrews 4:13*

64

NHL

*The Teachings of Silvanus  
106:21-30*

65

NHL

*Trimorphic Protennoia  
46:15-20*

66

*1 Chronicles check*

67

*1 Peter 1:25*

68

*Proverbs 30:5*

69

NHL

*The Interpretation of Knowledge  
17:36*

70

*Deuteronomy 30:14*

71

*John 8:47*

72

NHL

*The Sentences of Sextus  
381*

73

*Proverbs 16*

74

*Luke 11:28*

75

*2 Peter 1:11*

76

DSS/1QS

*The Community Rule*

5:1

77

DSS/1QS

*The Community Rule*

1:2

78

DSS/11Q Melch

*The Heavenly Prince Melchizedek*

79

DSS/1QS

*The Community Rule*

5:4-6



Two thousands years ago and before, The Word, this Resurrection and teaching on human spiritual union was a secret wisdom and esoteric teaching. Today in the modern world, the need for a new sexual ethic is self evident, and with this new Law, every assumption upon which human existence is predicated, is changed for all times!

By this single Law of command, God exposes the chasm between all human conceptions of morality or respectability, and the absolute righteousness of the Lord. By this single Law, every question of self identity is resolved, every question of human sexuality is answered. Every potential for sexual abuse ended. By this single Law, every question of moral conduct is addressed. Those men and women who have spoken out against abortion, rape and pornography, but will not acknowledge this Resurrection, expose their own hypocrisy. Those who speak out against injustice, but do nothing shall receive nothing!

6<sup>6</sup>

- I [Yahweh] will glorify the >house< of my glory.<sup>80</sup>
- God shall sanctify [those] of the Holy [Spirit] as an everlasting sanctuary for himself, and purity shall endure among the cleansed. They shall be priests, his righteous people, his host servants, the angels of his glory, they shall praise him with marvellous prodigies.<sup>81</sup>
- His covenant also to bring them knowledge.<sup>82</sup>
- It is through the [Holy] Spirit of true counsel concerning the ways of man, that all his sins shall be expiated that he may contemplate the Light of Life. He shall be cleansed from all his sins by the Spirit of holiness uniting him to the truth, and his iniquity shall be expiated by the [Holy] Spirit of [righteousness] and humility. And when his [corrupted] flesh is sprinkled with purifying >water< and sanctified by cleansing >water< it shall be made clean by the humble submission of his soul to all the precepts of God.<sup>83</sup>
- Let him then order his steps to walk perfectly in all the ways commanded by God, concerning the times appointed for him, straying neither to the right nor to the left and transgressing no [part] of his Word, and he shall be accepted by virtue of pleasing atonement before God and it shall be to him a Covenant of the everlasting community.<sup>84</sup>
- These are the ways in the world for the enlightenment of the heart of man, and all the paths of true righteousness may be made strait before him, and the fear of the Law of God may be instilled in his heart: a [Holy] Spirit of humility, patience, abundant charity, unending goodness, understanding, and intelligence; [A Holy Spirit of] mighty wisdom which trusts in all the deeds of God, and leans on his great loving kindness; a [Holy] Spirit of discernment in every purpose, of zeal for just laws, of holy intent with steadfastness of heart, of great charity towards all the sons of truth, of admirable purity which detests all unclean idols, of humble conduct sprung from an understanding of all things, and a faithful concealment [from the unworthy] of the mysteries of truth. These are the councils of the [Holy] Spirit in this world.<sup>85</sup>
- As for the visitation of all who walk in this [Holy] Spirit, it shall be healing, great peace in a long life without end, a crown of glory and a >garment< of majesty in unending Light.<sup>86</sup>
- If we are manifest in this world wearing [the garment of Christ's spirit] we are that one's beams, and we are embraced by [God].<sup>87</sup>
- The works of righteousness shall be peace and the effect of righteousness [is] quietness and assurance forever.<sup>88</sup>
- He shall enter into peace: they shall rest in their beds each one walking in righteousness.<sup>89</sup>
- Then you may face the world in innocence, unwavering and free from fear.<sup>90</sup>

80

*Isaiah 60:7*

81

DSS

4QS10-11

*Songs of the Sage 2Fr 35:1-4*

82

*Psalm 25:14*

83

DSS/1QS

*The Community Rule*

3:6-10

84

DSS/1QS

*The Community Rule*

3:6-10

*also 1 Cumran Scroll 3:6-9*

85

DSS/1QS

*The Community Rule*

4:1-2

86

DSS/1QS

*The Community Rule*

14:3

87

NHL

*The Treatise on**Resurrection 45:30-40*

88

*Isaiah 32:17*

89

*Isaiah 57:2*

90

*Job 11:13*

TH Huxley once wrote, "No human being, and no society composed of human beings, ever did or ever will, come to much unless their conduct is governed and guided by the love of some ethical ideal."

Such a practical, ethical ideal, to teach and guide the development of human values, has been absent throughout history, and here is an insight into the historical process, of rise, and the inevitable fall of cultures, nations and empires. Truth only becomes an ethical concept when applied to moral conduct. So it is at this point in human history, as mankind have come to understand and value the nature of truth, justice and freedom, the living God reveals to the world such a perfect ideal, combining absolute, perfect truth with the moral and spiritual. This is the basis of all righteousness.



Justice in the world is an illusion, reflecting the human limitations of understanding this very concept; offering little more than institutional revenge for transgression, and the endless burden of prejudice. Learning, change and true forgiveness play little role. Yet the justice of the living God is absolute and without further discrimination. When any man, whatever past he may carry within him, demonstrates his capacity for goodness, in realizing the change of conduct commanded by obedience to the Law, the living God not only forgives every previous transgression against love, but within a period of redemption, a process of rebuilding the whole of ones ethical thought and understanding, will provide the man with a new, incorruptible moral integrity.

Knowledge of moral principle and fidelity to ethical conduct is the responsibility of all men who value freedom. All men exist equally before the living God as they confront this new spiritual Law: by nature lawless of heart and exiles from their creator. But punishment is reserved for those, who will not accept correction and necessary change. It is men such as these, who of pure vanity, would sustain the materialist status quo, and perpetuate every evil, war, conflict, rape, child sexual abuse, injustice and environmental degradation, etc., etc., etc....; just so long as they don't have to confront within themselves, their own debasement, ignorance, culpability and complicity. Such men have minds deeply rooted in self-deception and illusion. They are deaf to the call of conscience, blinded by their own darkness, with hearts dumb to all true virtue and goodness. Beware of men such as these.



## 7

*the Marriage of wit and wisdom*7<sup>1</sup>*imagine*

- Great is the mystery of marriage for without it the >world< would not have existed. Now the existence of the world depends on man and the existence of man on marriage. Think of the undefiled relationship, for it possesses a great power, its [semblance] consists of a defilement of form.<sup>1</sup>
- Indeed marriage in the world is a mystery for those who have a wife. If there is a hidden quality to the marriage of defilement, how much more is the undefiled marriage a true mystery! It is not fleshly but pure, it belongs not to desire but to the will [of God]. It belongs not to the darkness of the night but to the day and the Light.<sup>2</sup>
- The law [of mans lower nature] commands one to take a husband or to take a wife and to beget, to multiply like sands of the sea. But [this] passion, which is a delight to those [of the world], constrains the souls of those who are [to be born again] in this place of [consummation] [and a repentance], [for] those [men] who defile and those [women] who are defiled, in order that the [new] Law might be fulfilled through them.<sup>3</sup>
- For many are the pleasant forms that exist in numerous sins and incontinencies, and disgraceful passions and fleeting pleasures, which men embrace until they become >sober< and go up [the mountain] to their resting place. And they will find [Yahweh] there, and they will live and they will not die again.<sup>4</sup>
- For ye shall go out [of the world] with joy and be led forth with peace: the mountains and the hills will break forth for you with singing and all the trees of the field shall clap their hands.<sup>5</sup>
- Those who are worthy of [the perfect] knowledge, [of righteousness] will be given [to] them. Whoever has been >begotten<, not by the sowing of the unclean rubbing, [fornication] but [born again] by [the teaching of] the first<sup>6</sup> who is sent, [shall live], for he is an immortal in the midst of mortal men.<sup>7</sup>
- If they are fit to share in the true [spiritual] harmony, how much more [will they share who] derive from the single unity.<sup>8</sup>
- Where as in the world, the union of one husband with a wife, is a case of strength complemented by weakness; in the [new age] the form [and character] of the union is different, although we refer to it by the same names.<sup>9</sup>
- For it is a new and perfect bridal chamber of the heavens, as I have revealed, [and] there are three [baptisms]<sup>10</sup>: [leading to] an undefiled mystery in a [Holy] Spirit of this [spiritual union] which does not perish, nor is it fragmentary, nor able to be spoken of; rather it is undivided, universal and permanent.<sup>11</sup>
- This marriage is not like the carnal marriage, those who are to have intercourse with one another will be satisfied with that intercourse. And as if it were a burden, they leave behind them the annoyance of physical [lust] and they do not separate from each other, but this marriage, once they unite with one another, they become a single Life. They will become a single flesh.<sup>12</sup>
- Thus the decree [of the new Law] will be fulfilled, for just as the woman who is honoured until death has the advantage of time, [she will] give birth [again to a man]. And this offspring [of God] will receive the effulgence [Light] appointed for it, and it will become perfect. He [will have] a generous nature since the [Holy Spirit] of the Son of God dwells in him.<sup>13</sup>

1

NHL  
Gospel of Philip  
64:30-40

2

NHL  
Gospel of Philip  
82:1-10

3

NHL  
The Testimony of Truth  
29:25/30:1-10

4

NHL  
The Thunder, Perfect Mind  
21:20-30

5

Isaiah 55:12

6

Of David's Line

7

NHL  
The Sophia of Jesus Christ  
93:20

8

NHL  
The Interpretation of Knowledge  
18:25

9

NHL  
The Gospel of Philip  
76:5-10

10

1) Water, 2) Fire and 3) Spirit

11

NHL  
The Second Treatise of the  
Great Seth: 57:15-25

12

NHL  
The Exegesis on the Soul  
32:27-35

13

NHL  
The Interpretation of Knowledge  
14:16-20

It is exclusively within this pre-eminent of all human relationships, that between a one man and one women, in the union called marriage, where the spiritual aspirations of each partner are recognized and realized. The only true spiritual existence begins within this marriage. Only here, >born again< at the Resurrection into the marriage bond of the Holy Spirit, does the true spiritual potential, and highest aspirations of the human soul, take root in new understanding; to grow and flourish in the worship of the heart.

The nature of love and the spiritual union of man and woman has always been the first concern of the living God. The same cannot be said of those men who pretend to speak in his name. It is worthy of note, that this union was of such little concern or importance within early, false tradition, that only after thirteen hundred years, was it granted the significance of a bogus sacrament.

In the world, respect is conferred upon those of the carnal marriage, whose relationship has endured many years. And this respect is do to the recognition of commitment and effort necessary to sustain the weight of it. But this is little help to any couple surviving in disconsolate balance, and even less to relationships that have already failed under the material burden of ignorance; with such damage to future aspiration.

But far greater respect is accorded to those, who by following after this revelation of the Resurrection and Holy Spirit, can throw off that ball and chain of ignorance, and they shall find a lightness of being, and a certainty, s in unrivalled joy, for all the days of their >Life<.

7<sup>2</sup>  
a holy of holies

- The bridegroom and the [false] image must enter through the [false] image into the truth.<sup>14</sup>
  - The bridal chamber [of heaven] is not for >animals<, nor is it for >slaves< nor for the defiled woman; but it is for the freeman and virgin [spirits] .<sup>15</sup>
  - The Holies of Holies is the bridal chamber [bedroom], Baptism [of the Holy Spirit] includes the Resurrection and the Redemption.<sup>16</sup>
  - As they are >begotten< in this place, when they are born [again], they are in the Light.<sup>17</sup>
  - The Redemption takes place in the bridal chamber.<sup>18</sup>
  - Those on whom the [Holy] Spirit of Life will descend and with whom [Yahweh] will bestow with power, they will be saved and become perfect and be worthy of the greatness and be purified in [the bridal chamber] from all wickedness and involvements with evil. They will have no other care than [protecting] the [undefiled form] alone, to which they direct their attention, from then on, [they exist] without anger or envy or jealousy or desire or greed, [safe] from everything.<sup>19</sup>
  - The spiritual fellowship [exists] with those united in communion, through which the wedding of incorruptibility shall be revealed.<sup>20</sup>
  - Marriage is honourable; let us all keep it so, and the marriage bond [of the Holy Spirit] inviolate; for God's judgement will fall on fornicators and adulterers.<sup>21</sup>
  - Have you never read that the creator made them from the beginning male and female? For this reason a man shall leave his father and mother, and be made one with his wife; and the two shall become one flesh. It follows that they are no longer two individuals, they are one flesh. What God has joined together, man must not separate.<sup>22</sup>
  - The glory of this latter house shall be greater than of the former, sayeth the Lord of hosts; and in this place will I give peace, sayeth the Lord of hosts.<sup>23</sup>
  - God, the best maker of all marriages, combine our hearts in one. <sup>24</sup>
- 14 NHL  
The Gospel of Philip 67:17  
 15 NHL  
The Gospel of Philip 69:1-5  
 16 NHL  
The Gospel of Philip 69:20-25  
 17 NHL  
Tripartite Tractate 62:5  
 18 NHL  
The Gospel of Philip 69:25  
 19 NHL  
The Apocryphon of John 25:24-39  
 20 NHL  
Apocalypse of Peter 79: 5  
 21 Hebrews 13:4  
 22 Matthew 19:5  
 23 Haggai 2:9  
 24 1King Henry V Act V Scene 1

*Not marble, nor the gilded monuments  
Of princes, shall outlive this pow'rful rhyme,  
But you shall shine more bright in these contents,  
Than unswept stone, besmeared with sluttish time,  
When wasteful war shall statues overturn,  
And broils root out the work of masonry,  
Nor Mars his sword nor war's quick fire shall burn  
The living record of your memory.*

'Gainst death and all oblivious enmity  
 Shall you pace forth; your praise shall still find room  
 Even in the eyes of all posterity  
 That wear this world out to the ending doom.  
 So, till the judgement that yourself arise  
 You live in this, and dwell in lovers eyes.<sup>25</sup>

- If one does not acquire the name [of Christ] for himself, the name Christian will be taken away from him. But one [only] receives the [name] in the aromatic unction of the power of the Cross.<sup>26</sup>
- Everyone who will enter the [pure] bridal chamber will kindle the Light, for it burns just as in the marriages which are observed, though they happen at night. The fire burns only at night and is put out. But the mysteries of this [new] marriage [in Christ] are perfected rather in the [morning] and the Light. Neither that day or its Light ever sets. If anyone becomes a son of the bridal chamber, he will receive the Light.<sup>27</sup>
- One will clothe himself in the Light sacramentally, in this [spiritual] union [of the Resurrection].<sup>28</sup>
- Spiritual love is [new] >wine< and >fragrance<. All who anoint themselves with it take [joy and pride] in it.<sup>29</sup>
- It is a great truth hidden here. I for my part refer it to Christ and to the church, but it applies also individually; each of you must love his wife as his very self.<sup>30</sup>
- In loving his wife a man loves himself.<sup>31</sup>
- The man who does not Love is still in the realm of >death<.<sup>32</sup>

**25**  
*The Sonnets: number 55*

**26**  
 NHL  
*The Gospel of Philip*  
 67:20-25

**27**  
 NHL  
*The Gospel of Philip*  
 70:9

**28**  
 NHL  
*The Gospel of Philip*  
 78:1

**29**  
 NHL  
*The Gospel of Philip*  
 85:35/85:1-7

**30**  
*Ephesians 5:32*

**31**  
*Ephesians 5:29*

**32**  
 1 John 3:14

**33**  
*Psalm 146:7*

**34**  
*Matthew 5:13*  
*Mark 9:50*  
*Luke 14:35*

**35**  
*Luke 14:35*

**36**  
*Job 6:6*  
 Note reference to  
 the male ejaculate

**37**  
*2 Corinthians 13:11*

**38**  
*Mark 9:50*

**39**  
*Joy of Cooking*  
*Rombauer and Becker*

**40**  
*John 4:32*

The most sacred time and place for any man and women is within that private space, where intimacy is to be shared; however humble or basic that might be is unimportant. Here is where two demonstrate their obedience to God through the Law of Christ, and become one flesh. Here, two confirm this covenant of the Resurrection and are justified in their faith. Here is where a man has his very nature corrected by the power of God. Here is where fidelity is proved and perfected. Here a man's prayer will be heard. Here is where worship begins, in a >feast< of love and celebration of this perfect spiritual union. Here is the fountain of true religion.

### 7<sup>3</sup> the true spiritual meal

- Yahweh forever faithful gives justice to those denied it, gives [spiritual] food to the hungry, gives liberty to the prisoners.<sup>33</sup>
- You are >salt< to the world, and if salt becomes tasteless, how is its saltiness to be restored, it is good for nothing, but to be thrown away and trodden under foot.<sup>34</sup>
- Salt is a good thing, but if the salt loses its saltiness what will you season it with?<sup>35</sup>
- Can tasteless food be taken without salt, is there flavour in the >white< of an egg? The very dishes I cannot stomach, these are my diet in sickness [of heart]. May my prayer find fulfilment, My God grant me my hope.<sup>36</sup>
- Mend your ways, take our appeal to heart; agree with one another live in peace and the God of love and peace with be with you.<sup>37</sup>
- Have >salt< in yourselves and be at peace with one another.<sup>38</sup>

The concept of a >spiritual< meal becomes one which forever nourishes and enhances the mutual trust, and affections upon which this new bond of marriage is founded. Scripture uses the metaphor of >salt< to relate the new experience of the >flesh<. As any good cook well knows, food without salt is dull. Careful use of salt not only flavours a meal, but draws out the full potential of the ingredients. 'The power of salt to heighten the flavour of food is its greatest culinary asset'<sup>39</sup> Who can imagine preparing a meal without salt? Salt is essential to life itself. So it is with Love!

### 7<sup>4</sup>

- Jesus said, 'It is >meat< and >drink< for me to do the will of [God] who sent me until I have finished his [labours].<sup>40</sup>

- In truth in very truth I tell you, the believer possesses eternal Life. I am the >bread< of Life. Your forefathers ate manna in the dessert and they are all dead, I am speaking of the bread that comes down from heaven which a man may -eat- and never die. I am the Living bread which has come down from heaven; if anyone eats this bread he shall Live forever. Moreover, the bread which I give is my own flesh.<sup>41</sup>
- In truth in very truth I tell you, unless you >eat< the >flesh< of the son of man and >drink< his >blood< you can have no Life in you.<sup>42</sup>
- Whoever eats my flesh and drinks my blood possesses eternal Life, and I will >raise< him up on the last day [of the test]. My flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood dwells continually in me and I dwell [as the Holy Spirit] in him.<sup>43</sup>
- As the Living Father sent me, and I Live because of the Father, so he who eats me shall Live because of me. This is the bread which came down from heaven; and it is not like the bread which your fathers ate; they are dead, but whoever eats this bread shall live forever.<sup>44</sup>
- You must work not for this perishable food, but for the food that lasts, the food of eternal Life. This food the Son of man will give you, for he it is upon whom the Father has set the seal of his authority. 'What must we do', they asked him, 'if we are to [labour] as God would have us?' Jesus replied, 'This is the [labour] that God requires: believe in the one whom he has sent.'<sup>45</sup>
- Jesus said, 'I am the bread of Life', whoever comes to me shall never be hungry, and whoever believes in me shall never be thirsty.<sup>46</sup>
- The man who comes to me I will never turn away.<sup>47</sup>
- For it is my Fathers will that everyone who looks upon the Son and puts his faith in him shall possess eternal Life; and I shall >raise< him up on the last day [of the test].<sup>48</sup>
- He who shall not eat my flesh and drink my blood has not Life in him.<sup>49</sup> What is it? His flesh is the Word [of God] and his blood is the Holy Spirit. He who has received these has >food< and he has >drink< and >clothing< [for the soul].<sup>50</sup>

The decline of marriage, and general breakdown of the family are subjects which continue to attract attention, comment and concern; but no resolution. How can there be anything called sustainable values, when sustainable relationships are fraught with difficulty? Into this vacuum, the living God has commanded the revelation of the Resurrection and the marriage bond of Heaven; to make strait the ways of the heart.

41  
John 6:47

42  
John 6:53

43  
John 6:54

44  
John 6:58

45  
John 6:28-29

46  
John 6:35

47  
John 6:37

48  
John 6:40

49  
John 6:53

50  
NHL  
Gospel of Philip  
57:5-10

51  
Studies on Voltaire and the Eighteenth  
Century: Voltaire and the eucharist

52  
1 Corinthians 9:5  
NHL  
1 APO James  
36:1

As in the beginning, the Lord has chosen the intimacy between a man and woman, as the place for teaching humankind the guiding principles of all righteous conduct. The first concern of this marriage is >not< procreation, but learning a wholly new spiritual and ethical conception, while at the same time, building upon this new foundation, and strengthening bonds of trust between a man and a woman in communion with their creator. When a man and woman choose to begin their family under this covenant, it will be under very different circumstances to any existing reality!

Voltaire once referred to the so-called sacrament of the eucharist as Hocus Pocus.<sup>51</sup> A particularly apt description. Any third rate magician should be able to conjure up an illusion better than this bogus theological drivel. For the true transubstantiation is of the male >member< and the true communion with God is solely within the new spiritual marriage and union of the Holy Spirit. Everything else is chasing after wind!

The true food of the soul, the spiritual energies to sustain the heart is this >feast< of love, and those who have made this new marriage of Heaven their spiritual Life, share the Lord's table. Those who rely on cheap, fast food, filled with poor quality ingredients, artificial flavours and colours, and way too much salt, fat and sugar are deceived by convenience, to consume food without nutritional value, and little to savour or appreciate. Fornication is like junk food for the soul. A brief, quick satisfaction that in the end, leads nowhere one wants to go!

All the Prophets, Christ and his Apostles<sup>52</sup> were married men by this act of divine will. Only a man, married by the experienced this Resurrection is fit to teach others. Let those of the world who have any insight into the importance and primacy of this relationship be among the first to bring this new covenant and marriage into being. Those who aspire to this marriage of Heaven need no other, nor approval by anyone, other than their creator.



## 8

*Passing the stain*8<sup>1</sup>

- O thou Adam, what hast thou done! For though it was thou who sinned, the fall was not thine alone but ours also who are thy decedents: For how does it profit us that an eternal age is promised to us, where as we have done the works that bring -death-? And that there is foretold to us an imperishable hope, were as we so miserably are brought to futility. And that there are reserved habitations of health and safety, were as we have lived wickedly. And that the glory of the most High is to defend them who have lead a pure >Life<, were as we have walked in the ways most wicked. And that a Paradise whose >fruit< endures incorruptible, wherein delight and healing is made manifest, but we cannot enter it because we have passed our lives in unseemly manners. And that the faces of [those who] practiced [your righteousness] shall shine above the stars whereas our faces [are] blacker than darkness. For while we lived and committed iniquity, we considered not what we were destined to suffer after death.<sup>1</sup>

*Now open thine eyes, and first behold  
Th' effects which thy original crime hath wrought  
In some to spring from thee, who never touch'd  
The excepted tree, nor with the snake conspired,  
Nor sinn'd thy sin; yet from that sin derive  
Corruption to bring forth more violent deeds.<sup>2</sup>*

- There are two >trees< growing in paradise. The one bears animals and the other bears men. Adam >ate< from the tree which bore animals. He became an animal and he brought forth animals.<sup>3</sup>
- These visible bodies eat of creatures similar to them with the result that the bodies change. Now that which changes will decay and perish, and has no hope of >Life< from then on, since the body is bestial. So just as the body of the beasts perishes, so also will these formations perish. Do they not derive from intercourse like that of the beasts? If the body too derives from [such] intercourse, how will it beget anything different from beasts?<sup>4</sup>
- The ordinary man produces his young like the animals.<sup>5</sup>
- All bodies of man and beasts are begotton irrationally; surely it is evident in the way a creature copulates. Those however that are [born of] the Father are not visible among the things that are visible, but are visible [to the Father] in their own [Spiritual] root, and it is their >fruit< that nourishes them.<sup>6</sup>
- For evil cannot produce good >fruit<<sup>7</sup> for the place from which each of them is, produces which is like itself; for not every soul is of the truth, not of immortality nor every soul of these has death assigned to it in our view, because it is always a >slave<, since it is created for its desires and their eternal destruction, in which they are and from which they are.<sup>8</sup>
- Thou shall beget sons and daughters, but you shall not enjoy them: for they shall [all] go into captivity [slavery].<sup>9</sup>
- A son of the pollution of [the] evil [inclination].<sup>10</sup>
- In as much as they delight themselves in their children, the >death< of their beloved ones shall they see and over the judgement of their children, they shall lament.<sup>11</sup>
- Evil spirits have proceeded from their bodies because they are born from [bestial] men.<sup>12</sup>
- All the works of the children of men are sin and wickedness, and all their deeds [of heart] are uncleanness and an abomination and a pollution and their is no righteousness with them.<sup>13</sup>

1

4 Ezra 7:115-118

2

J. Milton-Paradise Lost  
Bk 11:423-428

3

NHL  
The Gospel of Philip  
71:25

4

NHL  
The Gospel of Thomas  
139:1-10

5

'Useless Beauty'  
Guy De Maupassant

6

NHL  
The Gospel of Thomas  
138:40

7

Luke 6:43

8

NHL  
Apocalypse of Peter  
75:10-20

9

Deuteronomy 28:41

10

DSS 4Q462  
The Era of Light is Coming  
fr-1, 16

11

The book of Enoch 12:6

12

The book of Enoch 15:9

13

The book of Jubilees 21:21

- Women are [also] unrighteous, all the children of man are unrighteous and unrighteous are all such [] works: and there is no truth in them, in their unrighteousness also they shall perish.<sup>14</sup>
- Through [their] children they will pollute their >seed< [and] their [false] priests will commit [deception]and violence [against them].<sup>15</sup>
- Much hardship has been made for every man, a heavy >yoke< lies on the sons of Adam from the day they come out of their mother's womb, till the day they return to the mother of them all. What fills them with brooding and their hearts with fear is the day of death.<sup>16</sup>
- A curse on the day I was born. No blessing on the day my mother bore me! A curse on the man who brought my father the news, 'A son, a boy has been born to you', making him overjoyed. May this man be like the towns that Yahweh overthrew without mercy; may he hear the alarms in the morning, the war cry in broad daylight, since he did not kill me in the womb; my mother would have been my tomb while her womb was swollen with me. Why did I ever come out of the womb, to end my days in shame!<sup>17</sup>
- The sinner stumbleth and curseth his life, the day when he was begotten and his mother's travail [at his birth].<sup>18</sup>
- Did not my mother's womb become my >grave<? <sup>19</sup>
- Had we not been begotten [of] the [corrupt] flesh, we would not have known iniquity.<sup>20</sup>
- Could anyman ever think himself innocent when confronted by God? Born of woman, how could he ever be clean?<sup>21</sup>
- You [Yahweh] are just when you pass sentence on me, blameless when you give judgement; you know I was born guilty, a sinner from the moment of conception.<sup>22</sup>

All humankind share in the >Fall< of Adam. All share the same ignorance, darkness, spiritual death, corruption, division, moral limitation, and the dominance of material perception. This yoke of iniquity is passed from father to son, primarily by the very act of bestial conception within human nature, the act of common animal procreation, euphemistically called 'natural' sexual intercourse. And in the modern world, this >stain< is passed on by any artificial means of conception, for these also reflect the spiritual death and ignorance of humankind. From this conception, before God, there is no such thing as an innocent child. Every male product of this conception contains the seed of an unpropagated ignorance and evil inclination. The female product inherits a reflected ignorance, to become an abettor in perpetuating the stain, sin, its ignorance and limitation.

8<sup>2</sup>

- 14  
1 Esdras 4:37
- 15  
DSS 4Q390  
*The Angels of Mastemoth  
and the Rule of Belial  
fr-2, Col-1, 10*
- 16  
Ecclesiasticus 40:1  
second use
- 17  
Jeremiah 20:14-18
- 18
- 19  
*The Psalms of Solomon  
3:9*
- 20  
4 Ezra 5:35
- 21  
NHL  
*The Gospel of Thomas  
141:25*
- 22  
Job 25:3
- 23  
Psalm 51:
- 24  
*The book of the secrets  
of Enoch 53:1*
- 25  
Ezekiel 14:20
- 26  
*The Syriac Apocalypse  
of Baruch 10:14*
- 27  
Luke 23:27-31  
Galatians 4:27

- Now my children, do not say: Our [natural] father stands before God and prays for us to be released from sin; for there is no person to help any man who has sinned.<sup>23</sup>
- If Noah and Daniel and Job were in a country, as I live it is the Lord Yahweh who speaks-they would not be able to save either son or daughter, though they would save their own lives because of their integrity [to God].<sup>24</sup>
- For the barren shall above all rejoice and those who have no sons shall be glad and those who have [many] sons shall anguish.<sup>25</sup>
- Happy are the barren, the wombs that never bore a child, the breasts that never fed one.<sup>26</sup>
- Rejoice, o barren woman who never bore a child; break into a shout for joy, who never knew a mothers pangs.<sup>27</sup>

At this judgment, every individual must make their own peace with God. There is nothing which a parent may do to intercede on behalf of their offspring, to mitigate their condemnation, who like themselves, now come under this final process of judgement. A whatever age, the greatest contribution a parent can make to secure their future is to set the example, in obedience to the Law. Or it will come to pass, they find their own children setting the example, and exposing the ignorance, hypocrisy and false religious faith of their parents!

Some mark the onset of sexual maturity of their children with a variety of ceremony. Such is the folly of tradition which celebrates its own ignorance. Now understand the words of Jesus, speaking to the women, while facing his own death on the cross. [Luke 23:27-31]. Knowing his teaching would fail to take root in the Israelites: "Daughters of Jerusalem, weep not for me; but for yourselves and your children". Also note Galatians 4:21-31.

8<sup>3</sup>

- Now you who live together with the son of God, love not the >world< but love the Lord, in order that those you will bring forth may not resemble the world [in corruption] but may resemble the Lord [without corruption].<sup>27</sup>
- Otherwise your children would not belong to God, where as in fact they do.<sup>28</sup>
- Serve God in truth and do what is pleasing in his sight [and upon your children it shall be enjoined to do].<sup>29</sup>
- Yahweh our God will circumcise your heart and the heart of your decedents, [so] love the Lord your God with all your heart and soul and so have Life.<sup>30</sup>
- [Yahweh] will circumcise the foreskin of their hearts and the foreskin of the heart of their seed.<sup>31</sup>
- When thou sittest on the throne of honour of thy righteousness, there shall be great peace for all the seed of thy sons of the beloved [children of God].<sup>32</sup>
- May the most high God bless the man that worketh righteousness, him and his seed forever.<sup>33</sup>
- [Yahweh's] servants sons will have a permanent home, and their decendants [will] be in your presence always.<sup>34</sup>
- The good man bequeaths his >inheritance< to his childrens children.<sup>35</sup>
- Observe the man, innocent [of sin], consider the [righteous]; for the man of peace there are decedents, but the sinners shall be destroyed altogether, the decendants of the wicked wiped out.<sup>36</sup>
- For thou hast known me from (the seed of) my father, (and hast chosen me) from the womb. (From the belly of) my mother thou hast dealt kindly with me, and from the breast of her who conceived me have Thy mercies been with me. (Thy grace was with me) in the lap of her who reared me, and from my youth Thou hast illumined me with the wisdom of Thy judgement.<sup>37</sup>

*I never saw that you did painting need,  
And therefore to your fair no painting set;  
I found, or thought I found, you did exceed  
The barren tender of a poet's debt;  
And therefore have I slept in your report,  
That you yourself, being extant, well might show  
How far a modern quill doth come too short,  
Speaking of worth, what worth in you doth grow.  
This silence for my sin you did impute,  
Which shall be most my glory, being dumb;  
For I impair not beauty, being mute,  
When others would give life and bring a tomb:  
There lives more life in one of your fair eyes,  
Than both your poets can in praise devise.<sup>38</sup>*

- Drive out the >slave< woman and her son, for the son of the slave shall not share the inheritance with the free woman.<sup>39</sup>
- For children begotton of >unlawful< intercourse witness, when God judges them, the wrong their parents did.<sup>40</sup>
- In this generation, the sons shall convict their [natural] fathers and their elders of sin and unrighteousness.<sup>41</sup>

**27**

NHL  
The Gospel of Philip  
78:20-25

**28**

1 Corinthians 7:14

**29**

The Book of Tobit 14:9

**30**

Deuteronomy 30:6

**31**

The book of Jubilees  
1:23

**32**

The book of Jubilees  
31:20

**33**

The book of Jubilees  
36:17

**34**

Psalms 102:28

**35**

Proverbs 13:22

**36**

Psalms 55:18

**37**

DSS 1QH  
The Thanksgiving Hymns  
9:18-19 (14)

**38**

The Sonnets:  
number 83

**39**

Galations 4:30-31

**40**

Wisdom 4:6

**41**

The Book of Jubilees 23:13

Those men and women who share in the Resurrection, the Holy Spirit, they are of the Kingdom and not of the world. The intercourse of these couples is not bestial, but pure, spiritual and chaste. When, after completing the full term of this new covenant, called the Redemption, these couples choose to begin a family, the spiritual >Life< of the parents is inherited by their children. Children such as these inherit the Law and the Kingdom; are born into knowledge of the soul and their creator, and do not come under judgement, but from the moment of conception, come under the protection and grace of the living God.

Those human beings who knowingly conceive against this new Law, the product of that conception has no future at all!



## 9

## Health

9<sup>1</sup>

*What misery th' in abstinence of Eve  
 Shall bring on men. Immediately a place  
 Before his eyes appear'd, sad, noisome, dark,  
 A lazar-house it seemed, wherein were laid  
 Numbers of all diseased, all maladies  
 Of ghastly spasm, or racking torture, qualms  
 Of heartsick agony, all feverous kinds  
 Convulsions, epilepsies, fierce and catarrhs,  
 Intestine stone and ulcer, colic pangs,  
 Demonic frenzy, moping melancholy,  
 And moon-struck madness, pining atrophy,  
 Marasmus, and wide-wasting pestilence,  
 Dropsies, and asthmas, and joint-racking rheums.  
 Dire with tossing deep the groans; despair  
 Tended the sick, busiest from couch to couch;  
 And over them triumphant Death his dart  
 shook, but delay'd to strike, though oft invoked  
 With vows, as their chief good, and final hope.<sup>1</sup>*

- The after birth of the body is old age and you exist in corruption.<sup>2</sup>
- A nature which is doomed to have an end is not free from imperfection.<sup>3</sup>
- The constitution of the world and this body we wear are one; it is the same nature that upholds both. Produced from nothing, they grow up and because they are destined to return to nothingness, they either become infirm through disease, or they are overcome by time and grow old and feeble.<sup>4</sup>
- In the same way the functioning of the body often goes wrong and lapses into imperfection; it does not continue in the right system and by getting out of control brings disease on our organs.<sup>5</sup>
- Shun fornication. Every other sin that a man can commit is outside the body; but the fornicator sins against his own body.<sup>6</sup>
- That is why many of you are feeble and sick and a number have died.<sup>7</sup>
- That is why you become sick and die, for [not knowing the one [God] [who is]. [To] him who understands let him understand. Matter gave birth to a passion that has no equal, which proceeded from something contrary to [divine] nature. Then there arises a disturbance in the whole body. That is why I said to you, be of good courage, and if you are discouraged, be encouraged by the presence of the different forms of nature. He who has ears to hear let him hear.<sup>8</sup>

**1**  
 J. Milton-Paradise Lost  
 Bk 11:476-493

**2**  
 NHL  
 The Treatise on Resurrection  
 47:15

**3**  
 Prudentius  
 A reply to address of Symmachos 990

**4**  
 Prudentius  
 A reply to address of Symmachos 990

**5**  
 Prudentius  
 A reply to address of Symmachos 990

**6**  
 1 Corinthians 6:16

**7**  
 1 Corinthians 11:31

**8**  
 NHL  
 The Gospel of Mary  
 7:21/8:5

**9**  
 Note: the Fall:1.<sup>8</sup>

So long as the dichotomy<sup>9</sup> of body and soul remains within man, the very nature of man is in conflict within itself. And out of harmony, the bodies defences are subject to fail, and are unable to reach the full potential of its creators design. In fact, the immune and regulatory systems are much influenced by human sexual conduct. Not to mention the emotional component which can so readily effect health. While public health is heavily impacted by the abuses of human sexual conduct, the negative impact of human sexual conduct upon health is considerably more than imagined!

9<sup>2</sup>

- In fact, God appointed each limb and organ to its own place in the body as he chose. If the whole were one single organ, there would not be a body at all. In fact, however there are many different organs, but one body. The eye cannot say to the hand, 'I do not need you' nor the head to the feet, 'I do not need you', quite the contrary.<sup>10</sup>
- Those organs of the body which seem to be more frail than the others, are indispensable, and the parts of the body which we regard as less honourable are treated with special honour.<sup>11</sup>
- To our unseemly parts are given a more than ordinary seemlyness, where as our seemly parts need no adorning.<sup>12</sup>
- God has combined [designed] our humbler parts, so there should be no sense of division in the body, but that all its organs might feel the same concern for each other. If one suffers, they all suffer, if one flourishes, they all rejoice together.<sup>13</sup>
- On [the Holy Spirit of Christ] the whole body depends, bonded and knit together by every constituent joint, the whole frame grows through the due activity of each part and builds itself up in love.<sup>14</sup>

*He whose high wisdom over all transcends  
stretched from the heavens', and guiding spirits supplied  
so that each part to each part shines resplendent.<sup>15</sup>*

By sharing in God's wisdom and design for human spiritual union, sharing the Resurrection and Holy Spirit, the body builds in strength to become capable of perfecting its own immune system and defences. And that is independent of any direct action the Lord may take on behalf of his own children. For God has made this new ethic of intimate union, the beginning and ultimate source of perfect health. This design for perfect love is God's own preventative medicine. There is no greater health insurance!

For those who will put their faith in the Promise of God, the Resurrection marks the beginning of the end to all fears of debilitating or chronic disease. Whoever suffers the pains of incurable illness, whoever lives under the threat of genetic flaw, the shadow of breast cancer, cervical cancer, testicular cancer or any cancer, AIDS, MS, Parkinson's, Huntington's, TB, CJD, Alzheimer's, Malaria, Mesothelioma, Pneumoconiosis and whatever the limitations of human reason have not understood and cannot resolve, God does!

9<sup>3</sup>

- If on the other hand thou wouldst learn what our temple is, it is one that no workman built-up piece by piece with the skill of his craft, no fabric of hewn fir or pine, nor even those sculpt out of quarried marble, it is one whose mass does not rest high up on pillars, supported with the delicate skill of curving arches.<sup>16</sup>
- It is made from the Word of our Lord, not his sounding voice, but his Word which ever lived, the Word made flesh.<sup>17</sup>
- The visitation [of the living God] [to] all who walk in [his] [Holy] Spirit shall be healing, great peace and long life.<sup>18</sup>
- For your sons, not even the fangs of venomous serpents could bring them down, your mercy came to their help and cured them. One sting, how quickly healed! To remind them of your oracles.<sup>19</sup>
- They should [not] be cut off from your kindness. No herb, no poultice cured them, but it was your Word, Lord which heals all things.<sup>20</sup>
- What calamity has robbed you of, what illness or pain has drained away, what consuming age with wasting decline has cut off, will return at my coming again, to a body renewed.<sup>21</sup>
- A glad heart is excellent medicine, a spirit repressed wastes the bones away.<sup>22</sup>
- I will restore your health, and heal your wounds-It is Yahweh who speaks.<sup>23</sup>
- I will turn diseases to commodity.<sup>24</sup>
- You will cure me and give me Life, my suffering will turn to health.<sup>25</sup>
- The >tongue< of the wise brings healing.<sup>26</sup>
- Who forgiveth all thine iniquities; who healeth all thy diseases.<sup>27</sup>
- Then shall Thy Light break forth as the morning, and thine health shall spring forth speedily.<sup>28</sup>
- Learn from thy ills, poor creature, by whose vengeance it is that vain superstition and carnal keeping of [natural] law are punished.<sup>29</sup>
- My son, pay attention to my words, listen carefully to the words I say, do not let them out of our sight, keep them deep in your heart. They are Life to those who grasp them, health for the entire body.<sup>30</sup>

10

1 Corinthians 12:18-22

11

1 Corinthians 12:22-23

12

1 Corinthians 12:23-24

13

1 Corinthians 12:24-26

14

Ephesians 4:14

Collosians 2:20

15

Dante

The Divine Comedy

Inferno, Canto 7:73-75

16

Prudentious

The Divinity of Christ

521

17

Prudentious

The Divinity of Christ

522

18

DSS/1QS

The Community Rule

4:3

19

Wisdom 16:10

20

Wisdom 16:12

21

Prudentious

The Fight for Mansoul

1077

22

Proverbs 17:22

23

Jeremiah 30:17

24

King Henry IV

2nd part Act 1 Scene 2

25

Isaiah 38:16

26

Proverbs 12:18

27

Psalm 103:3

28

Isaiah 58:8



- Cast fear out of your hearts, my [children] and believe that you will return with Christ who is [from] God; for he wears you and calls you back with himself. Laugh at the threats of disease, despise the blows of calamity, scorn the foul >tomb<, when Christ at his raising calls you go.<sup>31</sup>

*As a decrepit father takes delight  
To see his active child do deeds of youth,  
So I, made lame by fortune's dearest spite,  
Take all my comfort of thy worth and truth.  
For whether beauty, birth, or wealth, or wit,  
Or any of these all, or all, or more,  
Entitled in their parts do crowned sit,  
I make my love engrafted to this store.  
So then I am not lave, poor, nor despised  
Whilst that this shadow doth such substance give  
That I in they abundance am sufficed  
And by a part of all the glory live.  
Look what is best, that best I wish in thee  
This wish I have, then ten times happy me!<sup>32</sup>*

It is a fashionable, religious prejudice which describes AIDS as a punishment from heaven. In truth I tell you all disease the body cannot defend itself against is part of the punishment under which men and women suffer for their ignorance of God, their material and spiritual vanity.

It should therefore become obvious, that anyone suffering from serious ill health or wasting disease, could not possibly teach in the name of Christ. Beware of such men who would destroy both your body in this world and your soul in the next, just to subsidise their own spiritual illusions.

All who go seeking a solution in the Resurrection will find one. Yet there will be those, who confront this judgement, and because of disability or age may think themselves beyond access to this grace. Yet every human being, whatever their condition or age approach the principle of this teaching, first with the mind, either supporting or rejecting this new ethical insight, and encouraging or discouraging others to do the same. Some answers must come before others, and the establishment of the Resurrection is paramount over them all. Knowledge undreamed of by men accompanies this covenant. Those who offer their support in the establishment of this teaching, and the overthrow of apostasy will not be forgotten.

All problems of fertility, both male and female dissolve away. And if it needs to be said, all male fears of erectile dysfunction and performance are resolved under this covenant! And a women will never need hormone therapy again!

**29**

*Prudentious  
The Divinity of Christ  
510*

**30**

*Proverbs 4:22*

**31**

*Prudentious  
The Fight for Mansoul  
1081*

**32**

*The Sonnets: Number 37*



## 10

## Woman

10<sup>1</sup>

- Sin [against the eternal covenant] began with woman, and thanks to her we must all die.<sup>1</sup>
- For it was not the man who was deceived [first], but the woman who yielding to deception fell into sin.<sup>2</sup>
- For they were originally joined to one another when they were with the Father, before the woman led astray the man.<sup>3</sup>
- As long as she was with the Father, she was >virgin< [in spirit] and in form [undefiled by man]. But when she fell down into the body and into this [material existence], then she fell into the hands of many >robbers<.<sup>4</sup>
- How Alice longed to get out of the dark hall and wonder around those beds of bright flowers and cooling fountains, but she could not even get her head through the door way.<sup>5</sup>

10<sup>2</sup>

## pandora's box

- Charm is deceitful and beauty empty; the woman who is wise is the one to praise.<sup>6</sup>
- You may dress yourself in scarlet, put on ornaments of gold, enlarge your eyes with paint but you make yourself pretty in vain.<sup>7</sup>
- The affairs of the earth by which the soul has become defiled here, receiving bread from them, as well as oil, clothing and the other external nonsense surrounding the body-she thinks she needs.<sup>8</sup>
- Some made use of her by force, while others did so by seducing her with gifts. In short, they defiled her and she defiled her virgin [spirit].<sup>9</sup>
- And in the body [woman] [spiritually] prostituted herself and gave her self to one and all, considering each one she was about to embrace to be her husband. When she gave herself to wanton, unfaithful adulterers, so that they might make use of her, then she sighted deeply and repented. But even when she turns her face on those adulterers, she runs to others and they compel her to live with them and render [sexual] service to them upon their bed, as if they were her masters. Out of shame, she no longer dares to leave them, whereas they deceive her for a long time, pretending to be faithful true husbands, as if they greatly respected her. After all this, they abandon her and go.<sup>10</sup>
- As long as the soul keeps running about everywhere copulating with whomever she meets, and defiling herself, she exists suffering her just deserts.<sup>11</sup>
- Poor queen of love, in thine own law forlorn, to love a cheek that smiles on thee in scorn. She is love, she loves and yet is not loved.<sup>12</sup>

1

*Ecclesiasticus 24:25*

2

*1 Timothy 2:15*

3

NHL

*The Exegesis on the Soul 133:2*

4

NHL

*The Exegesis on the Soul 127:25**Note: reference to false religious teaching. >robbers<*

5

*Alice in Wonderland Lewis Carroll*

6

*Proverbs 31:30*

7

*Jeremiah 4:30*

8

NHL

*The Exegesis on the Soul 130:22*

9

NHL

*The Exegesis on the Soul 127:30*

10

NHL

*The Exegesis on the Soul 128:1-15*

11

NHL

*The Exegesis on the Soul 131:14-22*

12

*William Shakespeare Poems: Venus and Adonis*

Whatever may be the sexual mores of ones cultural existence, or the licence fashionable or liberal conceptions of sexual freedom may offer, whatever a contract of marriage may demand, on the street, on the game, in the illusion of respectability, or in just plain, unembellished ignorance; whenever a woman opens her thighs to allow a man to gratify the corruption of his lower, bestial nature, she does not confirm any reality of love, but the lowest common denominator of human nature, and her own vanity, moral ignorance and self deception. To accept animal copulation in the name of love, by him or for him, is a grave offence against the living God, and nothing less that the intellectual rape of your moral reason, and prostitution of your soul.

'Until you stop dutifully following cultural orders,'<sup>13</sup> by vainly subsidizing male sexual fantasy; until you stop listening to religious tradition that binds you to the material and biological tyranny of the corrupted male flesh, and stop believing that >liberation< is licence to emulate the same ignorance as men, you will never find true freedom, nor the Love which is the inheritance of the Lord.

However you may light the fires and fantasies of male sexual desire, they are of no value or advantage, but dangerous skills. The woman who has learned to manipulate the weakness of male flesh, thinking she has power, or the ability to hold a man's heart, is self-deceived. Equally, virginity, the unbroken hymen, is as meaningless as male circumcision, if by such you are only waiting to be later defiled by the corrupted male sexual member.

In that single disobedience against the covenant of her creator, by following her own will and believing only in her own understanding, woman not only deprived the man of his true spiritual and ethical root, but deprived herself of the security in true spiritual union, and a share in the greatness of a divine inheritance. Thus did she open the door to every prejudice, chauvinism, crime and exploitation of and against her gender, and by simple acquiescence, does she perpetuate the evil inclination and moral anarchy with the man, and is complicit with the man, in every evil that has manifested itself throughout history. For this you come under the Lord's judgement.

### 10<sup>3</sup>

- He planted sexual desire in her who belonged to Adam, and she produced through intercourse, the copies of those bodies, and inspired them with his opposing spirit.<sup>14</sup>
- For from them she gained nothing except the defilements they gave her while they had sexual intercourse with her. And her offspring, by [fornicators and] adulterers are >dumb<, >blind< and sickly.<sup>15</sup>
- Her children will strike no [spiritual] >root<, her branches will bear no [true] fruit, she will leave an accursed memory behind her. Her shame will never be wiped out, and those who survive her will recognize that nothing is better than fear of the Lord, and nothing is sweeter than adherence to the Lord's Commandment.<sup>16</sup>
- Do not long for a brood of worthless children and take no pleasure from Godless sons. However many you have, take no pleasure in them unless fear of the Lord lives among them. Do not count on their having long life, do not put too much faith in their future; for better one than a thousand, better to die childless than have Godless ones.<sup>17</sup>
- Better to have no children yet to have virtue, since immortality perpetuates its memory and God and men both value it highly. Present we imitate it, absent, we long for it, crowned, it holds triumph through eternity, having striven for blameless prizes and emerged the victor.<sup>18</sup>
- Blessed the barren woman if she is blameless, she who has known no guilty bed, her fruitfulness will be seen at the scrutiny of souls.<sup>19</sup>
- Jesus said, 'Blessed are those who have heard the Word of the Father and have truly kept it. For there will be days when you will say, >blessed are the womb which had not conceived and the breasts which have not given milk<.<sup>20</sup>

Reproduction 'rights' are a moral illusion contrived by false religious and moral thought, and a cultural dead end! And those women, barren by accident of nature or impotent husband, would have done better to stay that way. For whoever have sought artificial means of conception, share the same fate as all women who conceive in the >world<. Who ever knowingly continues to procreate by bestial copulation or any product of human thought, against this new command of God, destroys the future of those children.

### 10<sup>4</sup>

- Lord, God of my father Simeon, you who armed him with a >sword< to take vengeance on [those to whom your word is foreign], who had undone a virgin's girdle to her shame, laid bare her thigh to her confusion, violated her womb to her dishonour.<sup>21</sup>
- Save me, my Father, for behold I will render an account to thee, for I abandoned my >house< and fled from my maiden's quarters. Restore me to thyself again.<sup>22</sup>
- When she perceives the straits she is in and weeps before the father and repents, then the Father will

**13**  
Susan Faludi:  
Backlash  
**14**  
NHL  
The Apocryphon of John  
24:30  
**15**  
NHL  
The Exegesis on the Soul  
128:21-24  
**16**  
Ecclesiasticus 23:25  
**17**  
Ecclesiasticus 16:1  
**18**  
Wisdom 4:1  
**19**  
Wisdom 3:13  
**20**  
NHL  
The Gospel of Thomas  
47:10  
**21**  
Judith 9:2  
**22**  
NHL  
The Exegesis on the Soul  
128:35/129:1-6

have mercy on her and he will make her womb turn from the external [material] domain and will turn it again inward [and spiritual], so that the soul will regain her proper character.<sup>23</sup>

- When he sees her in such a state, then he will count her worthy of his mercy upon her, for many are the afflictions that have come upon her because she abandoned her [spiritual] >house<.<sup>24</sup>
- Seven women will fight over a single man that day. 'We will eat our own food and wear our own clothing', they will say, 'let us just bear your name; take our disgrace away.'<sup>25</sup>

This teaching is a lesson in humility for both a man and a woman. And if the humility demanded of man, whose soul can alone recognize this call from Heaven, is indeed great, how much more is the humility demanded of a woman, whose soul is unable<sup>26</sup> to comprehend this design for human spiritual union. And while the man's obedience is directly to the moral authority of God, the woman's obedience to God is through man, and there is no chauvinism in this shared humility or authority. And if the humiliation of any man who speaks out against this Resurrection will be great, how much more severe will be the humiliation of a woman who dares to open her mouth against the Word.

Humility begins with the acceptance of difference. Whatever the intellectual gifts of a woman are, and they may be considerable, it is only the man, his heart being sound, who can recognize within his soul this higher moral wisdom, and deserves the perfect trust, the first and absolute loyalty of the woman he has chosen as a wife.

10<sup>5</sup>

*Go take this man and see thou gird his waist  
with a smooth reed and from his brow like wise  
cleanse all this filth from which it is defaced.<sup>27</sup>*

- I mean to purge the land of debauchery; all the women will thus be warned, and ape your debauchery no more. Your debauchery will recoil on your own heads, and you will bear the weight of your idolatrous sins, so you will learn that I am Lord Yahweh.<sup>28</sup>
- Hear my daughter, and see and incline your ear and forget your -people- and your [natural] fathers house, for the King [requires] [of you] [a spiritual] beauty, for he is your Lord.<sup>29</sup>
- Look now and learn. Search [your city] squares, if you find a man, one man who does -righteousness- and seeks the truth [of my Resurrection], then I will pardon her says Yahweh.<sup>30</sup>
- She is saved through him.<sup>31</sup>
- A woman must be a learner, listening quietly and with due submission.<sup>32</sup>
- She will be saved through [bearing a son for God] if only a woman continues in faith, love and holiness, with a sober mind.<sup>33</sup>
- Yahweh is creating something >new< on earth: the woman sets out to find her husband again.<sup>34</sup>

*To whom thus eve with perfect beauty adorn'd  
My author and disposer, what thou bidd'st  
Unargued I obey, so God ordains;  
God is the Law, thou mine; to know no more  
Is woman's happiest knowledge and her praise.<sup>35</sup>*

- She [the woman] turned her dark vagina and from her the power of the >fire< which was in her from the beginning through the practice of >darkness<.<sup>36</sup>
- She [like the man] cleansed herself in the bridal chamber; she filled it with perfume; she sat in it waiting for the true bridegroom.<sup>36</sup>
- So when the womb of the soul, by the will of the father turns itself inward, it is baptised and is immediately cleansed of the external pollution which was pressed upon it, just as garments, when dirty are put into the water and turned about until their dirt is removed and they become clean. And so the cleansing of the soul is to regain the newness of her former nature and to turn herself back again. That is her baptism.<sup>37</sup>
- And when she had intercourse with him [in the Spirit of Christ], she received from him the >seed< that is the Life giving Spirit, so that by him she bears good children and rears them. For this is the great, perfect marvel of birth, and so this marriage is made perfect by the will of the Father.<sup>38</sup>

23

NHL  
*The Exegesis on the Soul*  
131:14-22

24

NHL  
*The Exegesis on the Soul*  
129:1-4

25

Isaiah 4:1

26

*What feminist literature  
either point to or speculates of  
such a potential as the reality  
of this Resurrection?*

27

Dante: *The Divine Comedy*  
*Purgatory Canto 1:94-96*

28

Ezekiel 23:47

29

NHL  
*The Exegesis on the Soul*  
133:16-20

30

Jeremiah 5:1

31

NHL *The Apocryphon*  
*of John 27:20*

32

1 Timothy 2:12

33

1 Timothy 2:15

34

Jeremiah 31:22

35

J. Milton *Paradise Lost*  
Bk 4:634-638

35

NHL  
*Paraphrase of Shem*  
27:1

36

NHL  
*The Exegesis on the Soul*  
132:15

37

NHL  
*The Exegesis on the Soul*  
131:29-36

38

NHL  
*The Exegesis on the Soul*  
133:35/134:1-6

The Promise can only be realized, and the Word expressed, and the Law fulfilled by a man in union with woman, so it is only through man, in this new spiritual union of the Resurrection and Holy Spirit that woman finds her own salvation from destruction at this judgment.

Just as a man, she must prove to the Lord she is worthy to share in the inheritance of his grace. A woman must hold the Promise of the Lord, far above the vanities and illusions of the material world. She must demonstrate her own selflessness of mind: the humility to accept correction, obedience to moral principle, and an appreciation of love and truth. She must trust her very existence, in perfect faith, to the man she will call husband under this new covenant.

A mountain exists to be climbed together in faith and trust. Whenever two begin a climb, one is the leader by virtue of greater ability, while the other belays, and then follows up the chosen route. It is only the man who can >see< this mountain, and must lead up the hardest pitch. For this reason absolute equality with man before God is not possible. Yet, the honours for belaying up the man, are far greater than anything a woman can yet imagine, gazing at this peak from so great a distance. And both will share together the unlimited joys and credit of the summit. On this mountain of truth, a woman will discover the character and reality of true love and liberation! For they are the same!

#### *Additional*

It seems appropriate, in this chapter, to address another fraudulent dimension of counterfeit Christianity that has particularly affected your gender. This is the cult of the biblical Virgin Mary, rightly described by some as: 'mariolatry'. This deceptive historical development, contrived without any scriptural warrant is no more than beggarly crumbs from the ecclesiastical table of celibate and misogynist men; who in total ignorance of God, and incapable of imagining or comprehending the primacy of human spiritual union, contrived this illusion, mostly for themselves, and as a public sop to women; only to further exploit, deprive and limit her freedom, and a rightful place and role.



## 11

*the Single way of the resurrection*11<sup>1</sup>

*A fairer paradise is founded now  
 For [the last] Adam and his chosen sons, whom thou  
 A Saviour art come down to reinstall  
 Where they shall dwell secure, when time shall be,  
 Of tempter and temptation without fear.<sup>1</sup>*

- God loved the world so much that he gave his only son, that everyone who has faith in him shall not [be destroyed] but have eternal Life.<sup>2</sup>
- As the Father >raises the dead< and gives them >Life< so the son gives Life to men as he determines.<sup>3</sup>
- In very truth, anyone who gives heed to what I say and puts his trust in Him who sent me has hold of eternal Life and does not come up for judgement, but has already passed from [spiritual] death to [spiritual] Life.<sup>4</sup>
- In very truth I tell you, if anyone obeys my teaching he shall never know what it is to die.<sup>5</sup>
- Whoever [discovers] the interpretation of these sayings will not experience death.<sup>6</sup>
- All who have become acquainted with this way [of the Resurrection] exist deathless in the midst of dying mankind.<sup>7</sup>
- The Lord said, 'He that is from the truth does not die; he that is from the women's [error] dies'.<sup>8</sup>
- For the whole creation that came from the >dead< [world] will be under the authority of death, but those who reflect upon the knowledge of the eternal God, [and act upon it] will not perish.<sup>9</sup>
- There is nought loftier than the love of truth, those who maintain the name of the everlasting God have nothing to make them afraid, even death is under their feet.<sup>10</sup>

*Music to hear, why hear'st thou music sadly?  
 Sweets with sweets war not, joy delights in joy  
 Why lov'st thou that which thou receiv'st not gladly,  
 Or else receiv't with pleasure thine annoy?  
 If the true concord of well tunes sounds,  
 By unions married, do offend thine ear,  
 They do but sweetly chide thee, who confounds  
 In singleness the parts that thou shouldst bear.  
 Mark how one string, sweet husband to another,  
 Strikes each in each by mutual ordering;  
 Resembling sire, and child, and happy mother,  
 Who all in one, one pleasing note do sing;  
 Whose speechless song, being many, seeming one,  
 Sings this to thee, "Thou single wilt prove none."<sup>11</sup>*

- Christ, the brightness of the Fathers glory, who is creator of the world and partaker with us also, promises eternal salvation for those who will believe, the salvation of the soul, which alone does not perish but endures for ever and undergoes fortunes that differ; it either shines with the Light or is sunk into darkness; if it has followed Christ, it enters into the Father's >glory<, but if it has separated itself from Christ, it is delivered up to Hell.<sup>12</sup>

**1**  
*J. Milton-Paradise Regained  
 Bk 4:613-617*

**2**  
*John 3:16*

**3**  
*John 5:21*

**4**  
*John 5:24*

**5**  
*John 8:51*

**6**  
*NHL  
 The Gospel of Thomas  
 32:5*

**7**  
*NHL  
 The hypostasia of the Archons  
 98:29*

**8**  
*NHL  
 The Dialogue of the Savior  
 140:12*

**9**  
*NHL T  
 he Apocalypse of Adam  
 76:20*

**10**  
*Prudentious  
 Martyrdom 10:592*

**11**  
*The Sonnets, Number 8*

**12**  
*Prudentious  
 Martyrdom 465*

- Jesus said, 'It is in Light that Light exists'.<sup>13</sup>
- God is Light, and in him there is no darkness at all. If we claim to be sharing his Life while we walk in the dark, our words are a lie; but if we walk in the Light as [Christ] himself is in the Light, then we share together a common Life, and we are being cleansed from every sin by the >blood< of his son.<sup>14</sup>
- The Light is among you still, but not for long, go on your way while you have the Light, so that darkness may not overtake you. He who journeys in the darkness does not know where he is going. While you have the Light, trust to the Light, that you may become men of Light.<sup>15</sup>
- Whoever serves [Christ] is the true nobleman; he who will not submit to the Father turns out to be debased.<sup>16</sup>

*Thus by the shepherd secrets are revealed  
which from all other men are kept concealed;  
Come to the [Lord] then, if you would see  
things deep, things hid, and that mysterious be.<sup>17</sup>*

The living God invites all humankind into the Light of divine understanding; to anchor their hearts and minds in the emotional and intellectual security of the Resurrection. To realise this end, an only son has once again been sent to begin this final judgement, and extend this invitation of salvation to all of good will. This Resurrection is a covenant of sonship. All who are >born again< of the Resurrection and marriage of the Holy Spirit are sons and daughters of the living God; of the house of God, and a people set apart for himself.

Here within the spiritual union of marriage, the elements of law, moral principle, righteousness and joy converge and combine in a unity of body, mind and enlightened spirit. These are infused into the heart and engraved upon the soul of man, that he may reflect the image of his creator, and to confirm the primary purpose of human existence, Life, the universe and everything: To find God, and learn the very nature of love.

11 <sup>2</sup>  
*garments of wisdom*

- In the world, those who put on garments are better than the garments. In the Kingdom of Heaven, the >garments< are better than those who have put them on.<sup>18</sup>
- What else is evil >death< except ignorance? What else is evil >darkness< except familiarity with forgetfulness? Cast out anxiety, trust upon God alone. Do not become desirous of gold and silver which is profitless, but clothe yourself in wisdom like a robe. Put knowledge [of God & Love] upon you like a crown seated upon a throne of [moral] perception.<sup>19</sup>
- O my son, strip off the old garment of fornication and put on the [new] garment [of truth and glory] which is clean and shining, that you may be beautiful in it. But when you have this garment protect it well. Release yourself from every bond so that you may acquire [every] freedom; when you cast out the [corrupted] desire whose devices are many, [then you will] release yourself from the sins of lust.<sup>20</sup>
- Put on the beauty of the >glory< of [love] for ever, wrap the cloak of the integrity of God around you, put the diadem of [the] glory of [spiritual union] [and] eternal [Life] on your head.<sup>21</sup>
- For through faith you [will] all [become] sons of God in union with Christ Jesus. Baptized into union with him, you [will] all put on [the uncorrupted body of] Christ as a garment. There is no such thing as Jew and Greek, slave and freeman, male and female; for you are all one person in Christ Jesus.<sup>22</sup>
- Do not despise the lamb [sacrifice] for without it, it is not possible to >see< the King. No one will be able to go into the [sanctuary of] the King if he is naked [without the garment of Christ].<sup>23</sup>
- If one does not understand how the body that he wears came to be, he will perish with it, and he who does not know the Son, how will he know the Father?<sup>24</sup>
- Things are not imperishable, but sons are. Nothing will be able to receive imperishability if it does not first become a son [of God].<sup>25</sup>
- This perishable being must be clothed with the imperishable, and what is [corrupted] must be clothed with [incorruptibility] and when our mortality has been clothed with immortality, then the

13

1 John 1:5

14

NHL

The Book of Thomas  
the Contender 139:22

15

John 12:36

16

Prudentious  
Martyrdom 126

17

John Bunyan  
A Pilgrims Progress  
first part

18

NHL

The Gospel of Philip  
57:20-30

19

NHL

The Teaching of Silvanus  
89:15

20

NHL

The Teaching of Silvanus  
105:15-25

21

Baruch 5:1

22

Galatians 3:26-29  
The third Baptism of the Holy  
Spirit at the Resurrection

23

NHL

The Gospel of Philip  
58:15

24

NHL

The Dialogue  
with the Savior  
134:15

25

NHL

The Gospel of Phillip  
75:10

saying of the Scriptures will come true: >death< is swallowed up; victory is won! O death where is your victory, O death where is your sting?<sup>26</sup>

- No one knows the God of truth except solely the man who will forsake all the [perceptions] of the world, having renounced the whole place and having grasped the fringe of his garment.<sup>27</sup>
- Such is the way of those who have cast [the] ignorance [of death] aside from them like a sleep, not esteeming it as anything, nor do they esteem its works as solid things either, but they leave them behind like a dream in the night. The knowledge of the Father they value as the dawn.<sup>28</sup>
- The man who has faith will not be put to shame.<sup>29</sup>

One of the more obvious signs of false Christian witness in the world, are the costumes: simple or extravagant, which men and women wear to advertise their own self deceived claims of understanding Christ. That is why it is written in Matthew 7:17 "Beware of false prophets, the men who come dressed up as sheep, but underneath they are savage wolves". Such external costume and other nonsensical paraphernalia are the material vanity of ignorance. No true servant of Christ needs any such external embellishment; for the true servant of Christ and of God knows that the true garments are all within him as understanding and wisdom. These garments of the soul come with the gift of the Holy Spirit, a spirit of righteous perception and conduct delivered to every man who shares the living Resurrection. The Holy Spirit clothes the soul of man to reflect the ethical wisdom, glory, perception and experience that is knowing the Lord.

11<sup>3</sup>*true witness and testimony*

*Whether science or mystic cult  
Here's a truth, then as pragmatists call it:  
don't prejudge-all that gets you is  
the name impetuous  
simply try it and check the result!*

*Now denying we are what we are  
might seem more than a little bizarre  
Yet, the proud and conceited  
Will always get cheated  
their self-love is always love from afar.*

*Thus bad faith, despite all its gainsaying  
takes for Being what's really just [s]aying.  
In the words of one sage: life's just roles on a stage  
from your youth to when temples are graying.<sup>30</sup>*

- When a man believes in me, he believes not in me but in Him who sent me rather than in me. Seeing me, he sees Him who sent me. I have come into the world as Light, so that no one who has faith should remain in darkness.<sup>31</sup>
- To accept [Christ's] witness is to [confirm] that God speaks true; for he whom God sent utters the Word of God, so measureless is God's gift of the [Holy] Spirit.<sup>32</sup>
- The souls will appear who are holy through the Light of the power [of God] who is exalted above all powers, the immeasurable, the universal One; I and all those who will know me. And they will be in the aeon of beauty and the aeon of judgement, since they are ready in wisdom, having given glory to [God] who is in the incomprehensible unity; they >see< Him because of his >will< which is within them and they all have become as reflections in his Light. They all have shone, and they have found rest in his rest.<sup>33</sup>
- This [Resurrection] therefore is the true testimony: when a man knows himself and God who is over the truth, he will be saved and he will be crowned with the crown [which is] unfading.<sup>34</sup>
- This [Resurrection] is the perfect [spiritual] Life that a man may know himself by means of the All.<sup>35</sup>
- Those who receive Him to themselves with uprightness and power and every knowledge are the ones he [raises] to the heights, unto eternal Life.<sup>36</sup>

26

1 Corinthians 15:53

27

NHL

The Testimony of Truth

41:5-10

28

NHL

The Gospel of Truth

29:30-35/30:1-10

29

1 Peter 2:6

30

Rhyme or reason

The limerick history of philosophy

by R.E. Aquila

31

John 12:44

32

John 3:33

33

NHL

The Concept of

the Great Power

47:10-25

34

NHL

The Testimony of Truth

45:5

35

NHL

The Testimony of Truth

36:25

36

NHL

The Testimony of Truth

38:25

- These by thy sacrifice enter in[to] [the kingdom] with their good deeds, they who have redeemed their souls from these >blind< limbs in order that they might exist forever Amen.<sup>37</sup>
- They who will prove to be from her [wisdom's] root will strip off the darkness and the chaotic fire. They will put on the Light of the mind and they will bear witness.<sup>38</sup>
- For they will bear witness to the universal testimony; they will strip off the burden of darkness; they will put on the Word of Light.<sup>39</sup>
- Indeed it is in order that he might know who is worthy of salvation, that God examines the inward parts and searches the bottom of the heart. For no one is worthy of salvation who still loves the place of [carnal] deception.<sup>40</sup>
- Blessed is the soul of those men because they have known God with a knowledge of the truth! They shall live forever, because they have not been corrupted by their desire.<sup>41</sup>
- They have stood in his presence in a knowledge of God [and love] like Light-that has come forth from >fire< and >blood<.<sup>42</sup>

The world is a virtual hypermarket, awash with ideas and claims of what it is to be spiritual and religious. Take any box off the shelf, pay at the counter and wash your soul clean!

Such is the tragedy of the world! When so much sincere aspiration and hope are deceived, debased and exploited by men and their traditions; which in vain pretends to offer salvation in the name of Christ. Now, by this new revelation, there is only one true witness and one true testimony, and that is the witness and testimony of the man who has experienced the demonstration of power and wisdom of God. Such a man has confirmed the new moral reality of spiritual union, in the new uncorrupted flesh and spirit. Any human being who claims to speak in the name of Christ, but has not shared the living Resurrection is not only a false witness, but a thief, and a robber.

11<sup>4</sup>*one narrow gate*

*One gate there only was, and that looked east  
On th' other side: which when th' arch-felon saw,  
Due entrance he disdain'd, and in contempt  
At one slightbound high overleap'd all bound  
Of hill or highest wall, and sheer within  
Light on his feet. As when a prowling wolf,  
Whom hunger drives to seek new haunt for prey,  
Watching where shepherds pen their flocks at eve  
In hurdled cotes amid the field secure,  
Leaps o'er the fence with ease into the fold:  
Or as a thief bent to unhoard the cash  
Of some rich burgher, whose substantial doors  
Cross-barr'd and bolted fast, fear no assault,  
In at the window climbs, or o'er the tiles:  
So climb this first grand thief into God's fold;  
So since into his church lewd hirelings climb.  
Thence up he flew, and on the Tree of Life,  
The middle tree and highest there that grew,  
Sat like a cormorant; yet not true life  
Thereby regained, but sat devising death  
To them who lived.<sup>43</sup>*

**37**  
NHL  
*The Dialogue with the Savior*  
121:20

**38**  
NHL  
*The Paraphrase of Shem*  
43:25

**39**  
NHL  
*The Paraphrase of Shem*  
42:30

**40**  
NHL  
*The Exegesis on the Soul*  
136:21-29

**41**  
NHL  
*The Apocalypse of Adam*  
83:15

**42**  
NHL  
*The Apocalypse of Adam*  
83:20

**43**  
*J. Milton-Paradise Lost*  
Bk 4:178-198

**44**  
*John 10:1*

**45**  
*John 10:10*

- In truth in very truth, the man who does not enter the sheepfold by the gate, but climbs in some other way, is nothing but a thief and a robber.<sup>44</sup>
- The thief comes only to steal, to kill, to destroy; I have come that men may have >Life<, and may have it in all its fullness. I am the good shepherd; the good shepherd lays down his life for the sheep. The hireling, when he sees the wolf coming abandons the sheep and runs away, because he is no true shepherd and the sheep are not his. Then the wolf harries the flock and scatters the sheep. The man runs away because he is a hireling and cares nothing for the sheep.<sup>45</sup>

- In truth in very truth I tell you, I am the gate of the sheepfold. The sheep paid no heed to anyone who came before me, for these were all thieves and robbers. I am the gate; anyone who comes into the fold through me shall be safe. He will go in and out and shall find pasturage.<sup>46</sup>
- Enter by the narrow gate [of the Resurrection]. The gate [of falsehood] is wide that leads to perdition, there is plenty of room on the road, and many go that way; but the gate that leads to >Life< is small and the road is narrow, those that find it are few.<sup>47</sup>
- None but the single >way< [of the Resurrection] is free from straying, the way where there is no turning aside into a byroad nor hesitation at a number of forks.<sup>48</sup>
- Yet I do not deny a double path always confronts us, and that mortality goes in two ways in uncertainty as to where its ignorance is carrying its step. The one [of ignorance] splits into many branches, but the other [of truth] is one and single, [this] one follows after God.<sup>49</sup>
- It is a >single< path then, on which God is our guide; he bids the race of men to go by the one way [of the heart] which he makes straight, high upon the slopes on the right, towards the lofty peaks.<sup>50</sup>
- At first the path appears rude, somewhat rough, grim and hard; but at its end it is most beautiful, furnished with plenteous riches abounding in everlasting Light and able to make up for the toils of the past.<sup>51</sup>

*Whatever art or nature made as lure  
to take the eye, whereby the mind is caught  
of fleshy beauty, or of portraiture.<sup>52</sup>*

*If all assembled, would appear as naught  
beside the beauty which divinely glowed  
When her sweet joyous countenance I sought.<sup>53</sup>*

*Sour as thy speech may seem at first, when tasted,  
it will leave behind it much good, wholesome stuff,  
[and] very nutritious, once it's been digested.<sup>54</sup>*

- Truth then is one single thing, [the Resurrection], and it is also many things for our sakes who learn this one thing in love through many things.<sup>55</sup>
- The solution [to the dichotomy] appeared so as not to leave anything hidden, but to reveal all things openly concerning existence—the destruction of evil on the one hand, the revelation of the elect on the other, this is the emanation of truth and [Holy] Spirit; grace is that which belongs to truth.<sup>56</sup>
- This [sacrifice of self] is the ransom from captivity. This is the upward journey of accent [up the mountain] to the Father, therefore The prophet said: <sup>57</sup>
- “Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his [inheritance]; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's”.<sup>58</sup>
- These things are due to the [spiritual] root of the All [God], let us for our part enter his revelation and his goodness and his [ascent] and the All, that is the son, the Father [], and the mind of the [Holy] Spirit.<sup>59</sup>

*Judge not what is best  
By pleasure, though to nature seeming meet,  
Created, as thou art to nobler ends  
Holy and pure, conformity divine.  
Those tents, thou saw'st so pleasant, were the tents  
Of wickedness, wherein shall dwell the race  
who slew his brother; studious they appear  
Of arts that polish life, inventors rare,  
Unmindful of their maker, though his spirit  
Taught them, but his gifts acknowledged none.<sup>60</sup>*

**46**

John 10:7

**47**

Matthew 7:13

**48**Prudentious  
A Crown of Martyrdom  
850**49**Prudentious  
A Crown of Martyrdom  
853**50**Prudentious  
A Crown of Martyrdom  
855**51**Prudentious:  
A Crown of Martyrdom  
857**52**Dante  
The Divine Comedy  
Paradise, Canto 27:91-93**53**Dante  
The Divine Comedy  
Paradise, Canto 27:94-96**54**Dante  
The Divine Comedy  
Purgatory Canto 17:130**55**NHL  
The Gospel of Philip  
54:15**56**NHL  
The Treatise on Resurrection  
45:5-15**57**NHL  
The Exegesis on the Soul  
134:15-25**58**

Psalm 103:1-5

**59**NHL  
A Valentinian Exposition  
23:35**60**J. Milton-Paradise Lost  
Bk 11:603-612

- Because of the >blood< of your covenant, I am sending back your >prisoners< from the pit.<sup>61</sup>
- The blood of Jesus [will] make[s] us free to enter boldly the sanctuary by the new living way.<sup>62</sup>
- They who trust in Him will understand the truth, those who are faithful will live with him in love; for grace and mercy await those he has chosen.<sup>63</sup>
- Yahweh himself made the heavens; in his presence are splendour and majesty, in his sanctuary are power and joy.<sup>64</sup>
- And if you dwell in the revelation I have brought you, you are indeed my disciples, you shall know the truth and the truth shall set you free.<sup>65</sup>
- This age the Most High has made for many, but the age to come is for few.<sup>66</sup>
- There are more who perish than shall be saved, even as the flood is greater than a drop.<sup>67</sup>
- Many are called but few are chosen.<sup>68</sup>

The metaphor >gate< has always represented entry into a direct covenant with God which is also the sanctuary and the Kingdom, the return from >exile<, the reconciliation of man with his creator and salvation from the terrors of judgement.

This gate the living God has fashioned for man is through woman, as an ethical, spiritual test and sacrifice of self to measure the content and potential for goodness within the human heart. This gate >opens< at the Resurrection. There is no other means of realizing a true relationship with the living God without sharing in the Resurrection as explained and taught by this revelation. This is the only teaching which offers every man of faith, an absolute confirmation of ultimate reality. So are the words of Christ to be understood: >no one comes to the Father except by me<.

The Resurrection and salvation exists only for those couples of one man and one woman who aspire to the ideals of human spiritual union. There is no salvation or any true path of spiritual development outside this new marriage of the Holy Spirit, or through a single sex relationship.

61

Zacharia 9:11

62

Hebrews 10:19

63

Wisdom 3:9-12

64

1 Chronicles 16:27

65

John 8:31

66

4 Ezra 8:1

67

4 Ezra 9:14-15

68

Matthew 20:16/22:14

69

J. Milton-Paradise Regained  
Bk 4146-151

70

1 Peter 2:6

Romans 10:11

71

1 Peter 2:5

72

Romans 9:33

73

Luke 20:18

74

Proverbs 10:8

75

Isaiah 8:14

76

1 Corinthians 1:27

second use

77

Haggi 2:22

78

Prudentious  
The Divinity of Christ  
30-3211<sup>5</sup>*one foundation stone*

*Know therefore, when my season comes to sit  
On David's throne, it shall be like a tree  
Spreading and overshadowing all the earth,  
Or as a stone that shall to pieces dash  
All monarchies beside throughout the world,  
And of my kingdom there shall be no end.*<sup>69</sup>

- I [Yahweh] lay a choice corner stone of great worth.<sup>70</sup>
- The stone rejected by men, but choice and precious in the sight of God.<sup>71</sup>
- Here, I [Yahweh] lay a stumbling-stone and a rock to trip >them< up; but he who has faith in him will not be put to shame.<sup>72</sup>
- The stone which the builders [of false religion] rejected has become the main corner stone, anyone who falls on that stone will be dashed to pieces, and if it falls on a man, he will be crushed by it.<sup>73</sup>
- The wise in heart will receive the commandment: but a prating fool shall fall.<sup>74</sup>
- He [Christ] is the sanctuary and the stumbling-stone and the rock that brings down the two houses of Israel; a trap and a snare for the inhabitants of Jerusalem, by it many will be brought down, many will fall and be broken, be trapped and made captive.<sup>75</sup>
- To shame the wise God has chosen what the world counts folly and to shame the strong, God has chosen what the world counts weakness. He has chosen things low and contemptible, mere nothings, to overthrow the existing order.<sup>76</sup>
- I [God] will overthrow the throne of kingdoms and I will destroy the strength of the kingdoms of the heathen: I will overthrow their chariots and those that ride them; and the horses and their riders shall come down.<sup>77</sup>
- The right rule is a foe to their prating and bursts their tight knots. God has especially chosen the foolish things of the world to overthrow the sophistical, and by means of weakness, he subdues strength [so] that believing might be made simple.<sup>78</sup>



- Behold a stone is set to trip us up, that vanity may strike against it, a guide post to the weary, but to the unwary a stumbling block. The one it lays low the other it directs.<sup>79</sup>
- On this rock I will [raise up a people] and the forces of >death< shall never overpower it.<sup>80</sup>

For two thousand years, the template of all religious forms claiming to be Christian, were and continue to be defined by their symbolic rituals, derived from theological interpretations. In perfect ignorance, it was not even conceivable to the minds of the early fathers of false tradition, or even those who today perpetuate and peddle their godless myths, that the living, invisible God had provided a path to reveal himself, individually, and absolutely to the visible world.

The nature of absolute living truth is to defend itself as testable, reliable proof. Such uncontested knowledge exposes all false, competing claims. So this Resurrection and covenant of human spiritual union, is the >stone< and the >stumbling block< which exposes the mountain of hubris, and against which ignorance, institutional or individual, stumbles and falls.

The dangers inherent within tradition are exposed. When founded upon >blind< ignorance, tradition does no more than perpetuate ignorance in its own tangle of intellectual contortion, rational and obscurantism. This is preached to the gullible as understanding of God! But knowing what is false, one may surely recognise, from the institutional facade of false Christian teaching, the very measure of darkness: ignorance, materialism, dishonesty, greed, and error.

11<sup>6</sup>

*When life as lived by wretched humankind  
in all its adverse truth to Light was brought  
by her who fills with paradise my mind.<sup>81</sup>*

*As in a looking-glass a flame is caught  
a waxen torch behind us being lit  
anticipating thus our sight and thought.<sup>82</sup>*

*And glancing round to test the truth of it  
we find that glass and flame as well agree  
as notes and melody together fit.<sup>83</sup>*

*So I remember, did it prove to be  
while I was gazing into lovely eyes  
wherewith Love made a noose to capture me.<sup>84</sup>*

- Only concord knows God; it alone worships the beneficent Father aright in peace. The untroubled harmony of human [spiritual] union wins his favour for the world.<sup>85</sup>
- I tell you this, If you have faith no bigger than a mustard seed, you will say to this mountain [of ignorance] move and it will move, nothing will prove impossible to you.<sup>86</sup>
- Jesus said, "When you make the two one, you will become the sons of man and when you say mountain, move away, it will move away".<sup>87</sup>
- Jesus said, "If two make peace with each other in this one house, they will say to the mountain, 'move away' and it will move away".<sup>88</sup>
- Truth shall spring out of the earth and righteousness shall look down from heaven.<sup>89</sup>
- On this mountain [of truth] Yahweh Sabaoth will prepare for all peoples, a [spiritual] banquet of rich food, a banquet of fine wine, of food rich and juicy, fine strained wines. On this mountain he will remove the mourning veil covering all peoples, and the shroud enwrapping all nations, he will destroy >death< forever. The Lord Yahweh will wipe away the tears from every cheek; he will take away his peoples >shame< everywhere on earth.<sup>90</sup>
- In the days to come, the mountain of the temple of Yahweh [within the hearts of men] shall tower above the mountains and be lifted up above the hills. [Peoples from] all the nations will stream to it, peoples without number will come to it; and they will say, 'come let us go up the mountain of Yahweh, to the temple of the God of Jacob, that he may teach us his paths; since the Law will go out from [the city of God]'.<sup>91</sup>

79

Prudentious  
The Divinity of Christ  
32-37

80

Matthew 16:18

81

Dante, Divine Comedy  
Canto:23:13 Paradise

82

Dante, Divine Comedy  
Canto:23:13 Paradise

83

Dante, Divine Comedy  
Canto:23:13 Paradise

84

Dante, Divine Comedy  
Canto:23:13 Paradise

85

Prudentious  
Crown of Martyrdom  
592

86

Matthew 17:20  
Mark 11:23

87

NHL  
The Gospel of Thomas  
50:20

88

NHL The Gospel  
of Thomas 41:25

89

Psalm 85:11

90

Isaiah 25:6

91

Isaiah 2:1

Youth of delight come hither  
 And see the opening morn,  
 Image of truth newborn,  
 Doubt is fled and clouds of reason,  
 Dark disputes and artful teasing.  
 Folly in an endless maze  
 Tangled roots perplex her ways,  
 How many fallen there!  
 They stumble all night over bones of the dead  
 And feel they know not what but care  
 And wish to lead others, when they should be lead.<sup>92</sup>

- How happy those of blameless >Life< who walk in the Law of Yahweh! How happy those who respect his decrees, and seek him with their whole heart, and doing no evil, walk in his ways.<sup>93</sup>
- Happy are your eyes because they see and ears because they hear. Many prophets and saints, I tell you desired to see what you now see and never saw. To hear what you hear and yet never heard it. But happy are your eyes because they see and your ears because they hear.<sup>94</sup>
- Happy is the man who reads and happy those who listen to the words of this prophesy and heed what is written in it, for the hour of fulfilment is near.<sup>95</sup>
- Happy the man who remains steadfast under trial, for having passed the test, he will receive the gift of Life promised to those who love God.<sup>96</sup>
- Happy is the man who does not find me a stumbling block.<sup>97</sup>
- Happy are those who never saw me and yet have found faith.<sup>98</sup>
- The poor are hearing the good news and happy is the man who does not find me a stumbling block.<sup>99</sup>
- Happy is the man who shall sit at the [wedding] feast in the Kingdom of God.<sup>100</sup>
- Happy are those who are invited to the wedding supper of the Lamb.<sup>101</sup>
- Happy is the man whose >sins< [of fornication] the Lord does not count against him.<sup>102</sup>
- Happy are those who love You, happy are those who rejoice over your peace, happy are those who have mourned over your punishment for they will soon rejoice with you, witnessing all your blessedness in days to come.<sup>103</sup>
- Blessed are you who weep and are oppressed by those without hope, for you will be released from every bondage.<sup>104</sup>

92

The voice of the Ancient bard  
William Blake

93

Psalm 119:1

94

Matthew 13:16-17

95

Revelations 1:3

96

James 1:12

97

Matthew 11:6

98

John 20:29

99

Luke 7:23

100

Luke 14:15

101

Revelation 19:9

102

Romans 4:9

103

Tobit 13:14

104

NHL  
The Gospel of Thomas  
145:6

- Happy are those who dream of peace and an end to tyranny, war, terrorism and militarism, for they shall see the dream come upon the earth.
- Happy are those who have despaired, as unbridled greed and destructive exploitation of the earths natural resources divide peoples, nations and lay the planet waste; for they shall be among the first to confirm God's own lesson in the joys of conservation.
- Happy are those who have suffered under the world of throw-a-way values and market forces, for they shall be among the first to throw-a-way the world.
- Happy are the seekers after justice, a corrupted world cannot deliver, for they shall rise to the justice of the Lord.
- Happy are those who have fallen away from the worldly churches, and thrown off the blinkers of tradition, but salvaged some hope, for that hope shall deliver them into the truth.
- Happy is every man and woman who enters the Kingdom.

## 12

*Choice and judgement*12<sup>1</sup>

- Who is like thee among the gods, O Lord, and who is according to thy truth? And who, when he is judged, shall be righteous before thee? For no spirit can rebuke nor can any withstand thy wrath.<sup>1</sup>
- Hear now all you who enter the covenant, and I will unstop your ears concerning the ways of the wicked. God loves knowledge. Wisdom and understanding he has set before [man], and prudence and knowledge serve him. Patience and much forgiveness are with him towards those who turn from transgression; but power, might and great flaming wrath by the hand of all the [spirits] of destruction towards those who depart from the way and abhor Thy precept. They shall have no remnant or survivor.<sup>2</sup>
- God loveth wisdom and [holy] counsel he has set before man, prudence and knowledge minister unto him.<sup>3</sup>
- Those without sense or faith he will not gaze upon with understanding and grace.<sup>4</sup>
- What shall a man say concerning his sin? And how shall he plead concerning his iniquities? And how shall he reply to righteous judgement? For thine O God of knowledge are all righteous deeds from the counsel of truth; but to the sons of men is the work of iniquity and deeds of deceit.<sup>5</sup>
- [man] a shape of clay kneaded in water, ground of shame and a source of pollution and melting pot of wickedness and an edifice of sin, a straying and perverted spirit of no understanding, fearful of righteous judgements, what can I say that is not foreknown, and what can I utter that is not foretold.<sup>6</sup>
- But what is this spirit of [corrupted] flesh that it should understand all this, and that it should comprehend the great design of Thy wisdom? What is he that is born of woman in the midst of all thy terrible judgement. He is but an edifice of dust, and a thing kneaded with [the] water [of darkness] whose beginning was sinful iniquity, and shameful nakedness and over whom a [corrupted] spirit of straying rules. If he [remains] wicked, he shall become [cursed] forever, and an [example] to every generation, and an object of horror to all human flesh.<sup>7</sup>
- Before [Yahweh] no man is just, that he may understand all thy mysteries or give answer to thy rebuke. But the children of thy grace shall delight in thy correction and watch for thy goodness, and in thy mercies thou wilt show thyself to them and they shall know thee; at the time of thy glory they shall rejoice.<sup>8</sup>

*Why should man seek glory, who of his own  
Hath nothing, and to whom nothing belongs  
But condemnation, ignominy, and shame?  
Who for so many benefits receive  
Turn'd recreant to God, ingrate and false,  
And so of all true good himself despoiled,  
Yet, sacrilegious, to himself would take  
That which to God alone of right belongs:  
Yet so much bounty is in God, such grace,  
That who advance His Glory, not their own,  
Then He Himself to Glory will advance.<sup>9</sup>*

- 1**  
DSS 1QH  
*The Thanksgiving Hymns*  
7:18 (12)
- 2**  
DSS/CD  
*The Damascus*  
Rule 2:2-3
- 3**  
*Fragment of Zadokite work.*  
2:2
- 4**  
DSS 4Q285  
*The Messianic Leader*  
fr-3, 4-5
- 5**  
DSS 1QH  
*The Thanksgiving Hymns*  
1:14 (1)
- 6**  
DSS 1QH  
*The Thanksgiving Hymns*  
1:13(1)
- 7**  
DSS 1QQH  
*The Thanksgiving Hymns*  
13:6-9 (20)
- 8**  
DSS 1QH  
*The Thanksgiving Hymns*  
12:5-6 (919)
- 9**  
J. Milton: *Paradise Regained*  
Bk 3: 134-144

Confronted with this revelation of the living Resurrection, every man holds his future, in his own hands. How a man responds to this judgement, in thought, word and deed, whether he willingly accepts

the rebuke and correction of the almighty, and whether his values can provide him with both the faith and the will to act in accordance with this new Law of righteousness, these will decide that man's future!

Humanity now has before it, with this new foundation of righteousness, the opportunity to evolve morally. And by doing so, break free from all conflict, war, terrorism, tyranny, injustice, and the gross, excess of materialism which leads inevitably to cultural and environmental destruction. The status quo is no option. Let a man choose, the character of the civilization he prefers?

12<sup>2</sup>

- He [Yahweh] has weighed the age in the balance, and with measure has measured the times and by number has numbered the seasons, neither will he move nor stir things till the measure [of truth] appointed be fulfilled.<sup>10</sup>
- For the age is hastening fast to its end because it is unable to bear the things promised in their season to the righteous.<sup>11</sup>
- Behold the days have come and the times shall hasten more than the former and the seasons shall speed on more than those of the past and the years shall pass more quickly than the present, therefore have I [Yahweh] now taken away Zion [from the kingdom] that I may more speedily visit the world in its season.<sup>12</sup>
- For all healthiness of this time are turning to diseases and all might of this time is turning to weakness and all the force of this time is turning to impotence and every energy of youth is turning into old age and consummation and every beauty of gracefulness of this time is turning faded and hateful and every proud dominion of the present is turning to humiliation and shame and every praise of the glory of this time is turning to voiceless ruin and every delight and joy of this time is turning to worms and corruption and every clamour of the pride of this time is turning into dust and stillness and every possession of riches of this time is turning into Sheol alone and all the rapine of passion of this time is turning into involuntary death and every passion of the lusts of this time is turning into a judgement of torment and every artifice and craftiness of this time is turning into a proof for the truth and every sweetness of unguents of this time is turning into judgement and condemnation and every love of [deceit] is turning into contumacy through [the] truth.<sup>13</sup>
- For the youth of the world is past and the strength of the creation already exhausted and the advent of the times is very short.<sup>14</sup>
- How long will that which is corruptible remain and how long will the time of mortals be postponed and until what time will those who transgress in the world be polluted with much wickedness?<sup>15</sup>

This period in human history has been chosen to begin this final judgement; for the limitations of human understanding are manifest for all to recognise. As a new cycle of war and sectarian violence take hold of the planet with unthinkable risks to all, as economic instabilities and injustice abound, with environmental destruction unstoppable, and the Aids pandemic threatening, never have the limitations of natural reason shown itself so incapable of generating solutions to secure a sustainable, peaceful future. The veneers of respectability and institution are decayed by their own corruption. And however sincere ones aspirations or hopes may be, all are part of the problem. Mankind has neither the wisdom, knowledge, or will to make the necessary changes to save either himself or his own planet. Progress, that central enlightenment ideal, so darkened and overshadowed by events, is now only possible, through the newly enlightened heart.

- 10  
4 Ezra 4:37
- 11  
4 Ezra 4:26-27
- 12  
The Syriac Apocalypse  
of Baruch 20:1
- 13  
The Syriac Apocalypse  
of Baruch 83:5-10
- 14  
The Syriac Apocalypse  
of Baruch 85:10
- 15  
The Syriac Apocalypse  
of Baruch 21:19
- 16  
The Sonnets 137

12<sup>3</sup>

*Thou blind fool, Love, what dost thou to mine eyes  
That they behold and see not what they see?  
They know what beauty is, see where it lies,  
Yet what the best is take the worst to be.  
If eyes, corrupt by overpartial looks,  
Be anchored in the bay where all men ride,  
Why of eyes' falsehood has thou forged hoods,  
Whereto the judgement of my heart is tied?*<sup>16</sup>

- Now ye peoples and nations, ye are guilty because ye have always trodden down the earth and used the creation unrighteously, for I [Yahweh] have always benefited you and ye have always been ungrateful for the beneficence.<sup>17</sup>
- The retribution that has been spoken of shall [now] come upon the nations.<sup>18</sup>
- Behold! The days come and the books shall be opened in which are written the sins of all those who have sinned and again also the treasures in which the righteousness of all those who have been righteous in creation is gathered.<sup>19</sup>
- [Yahweh] [offered] him his 'will' and showed him the two ways, the Light and the darkness and I said to him: 'This is good and this is evil; that I should know whether he has love for me or hate. That he should appear in his [chosen] race as loving me.'<sup>20</sup>
- And on this account [Yahweh] will bring a deluge [of righteousness] upon the earth and I will destroy all [wickedness] and the world shall be destroyed in great corruption.<sup>21</sup>
- [to] cleanse thou the earth from all oppression and from all unrighteousness and from all sin and from all godlessness: and all the uncleanness that is wrought upon the earth destroyed from off the earth.<sup>22</sup>
- The great God has revealed to you that which is to come. It shall all come to pass, unto eternity. There will be violence and great evils. Oppression will be upon the earth. Peoples will make war and battles shall multiply among the nations.<sup>23</sup>
- As things were in Noah's days, so will it be in the days of the Son of Man. They ate and drank and married until the days that Noah went into the ark and the flood came and made an end to them all. As things were in Lots day also; they ate and drank; they bought and sold; they planted and built; but the day Lot went out from Sodom, it rained fire and sulphur from heaven and made an end of them all-indeed, it will be like that on the day when the Son of Man is revealed.<sup>24</sup>

**17**  
*The Syriac Apocalypse of Baruch 13:11-12*

**18**  
*The Syriac Apocalypse of Baruch 14:1*

**19**  
*The Syriac Apocalypse of Baruch 24:1*

**20**  
*The book of the secrets of Enoch 30:15 [will meaning freedom]*

**21**  
*The book of the secrets of Enoch 34:3*

**22**  
*The book of Enoch 10:20*

**23**  
*DSS 4Q246  
Son of God Col-1, 3-5*

**24**  
*Luke 17:26*

**25**  
*Genesis 6:12-13  
Genesis 8:21  
Genesis 9:11  
Genesis 9:15*

**26**  
*DSS 4Q215  
Testimony of Naphtali col-4 (or later), 2-7*

**27**  
*for -vain- understand all theological religious forms. All that is other than the Resurrection.*

**28**  
*The book of Enoch 60:6*

**29**  
*The Book of Enoch/Ethiopic translation:13*

**30**  
*The Syriac Apocalypse of Baruch 54:21*

**31**  
*The Syriac Apocalypse of Baruch 85:15*

**32**  
*DSS 4Q252  
A Genesis Florilegium col-3, 3-4*

**33**  
*4 Ezra 9:17*

**34**  
*King Henry IV  
2nd part Act 1 scene3*

Then as now, the living God judges the whole of mankind as a destructive and self-destructive animal species; corrupted, unrighteous, and in this fallen state, of no value to His design for creation. In Noah's time, the destruction of corrupted humanity was without alternative, there was no choice presented to the whole of mankind. After the flood, God promised<sup>25</sup> Noah, he would never again arbitrarily destroy so much humanity. That promise is now manifest by this revelation, available to all, which will provide for every human being, the opportunity to share in the righteousness of the Resurrection, and thus make peace with their creator.

#### 12<sup>4</sup>

- For the era of evil has been completed, and all sinfulness will pass away; the time of righteousness has come, and the earth will be full of knowledge and praise of God. For the era of peace has [started], and the Law of truth and the testimony of the righteous, to teach all mankind the ways of God and the mightiness of his works; they shall be instructed until all eternity. All creation will bless him and every man will bow down before him in worship and their hearts will become [whole] [by God].<sup>26</sup>
- The Lord of spirits hath prepared for those who worship not the righteous Law and for those who deny the righteous judgement and for those who take his name in vain<sup>27</sup>. That day is prepared; for the elect a covenant, but for the sinners an inquisition.<sup>28</sup>
- I [Yahweh] will also change the face of the earth; will bless it; and cause those whom I have elected, to dwell upon it. But those who have committed sin and iniquity shall not inhabit it; for I have marked their proceedings. My righteous ones will I satisfy with peace, placing them before me; but the condemnation of sinners shall draw near, that I may destroy them from the face of the earth.<sup>29</sup>
- At the consummation of the world, vengeance shall be taken upon those who have done wickedness according to their wickedness and Thou wilt glorify the faithful according to their faithfulness.<sup>30</sup>
- [Yahweh] will preserve those whom he can forgive and at the same time destroy those who are polluted with sins.<sup>31</sup>
- [the] righteous, [Yahweh] will not destroy.<sup>32</sup>
- As is the ground, so is the sowing; as are the flowers, so are the colours; as is the workman, so is the work; as is the husbandman, so is the threshing floor.<sup>33</sup>
- A habitation giddy and unsure, hath he who buildeth on a vulgar heart!<sup>34</sup>

- [Truely I tell you] already the axe is laid to the roots of the trees and every tree that fails to produce good fruit is cut down and thrown into the fire.<sup>35</sup>
- His shovel is ready in his hand and he will winnow his threshing-floor; the wheat he will gather into his granary, but he will burn the chaff on a fire that can never go out.<sup>36</sup>
- Now My eyes are turned on the sinful kingdom, to wipe it off the face of the earth.<sup>37</sup>

Everyman exists as a individual moral agent, by the nature of whatever moral understanding he has chosen to master and live by. What a man does to either help or hinder the establishment of God's final will on earth, will count either for or against him at this final reckoning.

12<sup>5</sup>

- The day of judgement shall begin the end of this age and [be] the beginning of the eternal age that is to come. Wherein corruption is passed away, weakness abolished, infidelity is cut off, while righteousness is grown and faithfulness is sprung up.<sup>38</sup>
- When the time of [final] chastisement draws nigh and vengeance arises through the kings who share in their guilt, [ ] they themselves shall be divided as to the truth.<sup>39</sup>
- [Now] shall all [mankind] strive with one another, the young with the old and the old with the young. The poor with the rich and the lowly with the great and the beggar with the prince and [all] on account of the Law and the covenant.<sup>40</sup>
- In those days, in one place shall the fathers together with their sons be smitten and brothers one with another shall fall in >death<.<sup>41</sup>
- Let the human race lament, but the beast of the field be glad, let all the earth-born mourn but let the cattle and flocks rejoice for it is far better with them than with us, for they have no [terrible] judgement to look for, neither do they know of any torture nor of any salvation promised to them after death, for what doth it profit us [men] that we should be preserved alive, but yet suffer great torment? For all the earth born are defiled with iniquities, full of sins, laden with offences.<sup>42</sup>
- Hear you who have ears to hear! Whosoever is meant for prison, to prison he goes. Whosoever takes the sword to kill, by the sword he is bound to be killed.<sup>43</sup>

*Theres naught to marvel at, if to untie  
this tangled knot, thy fingers are unfit  
so tight tis grown for lack of will to try.<sup>44</sup>*

Judgement is both individual and general. It is individual by nature of the personal moral choice this teaching places before every man and woman. This final judgement is also a general process, which has a beginning and an end; a process of separating those who have chosen the wisdom and will of God, from those who have chosen to follow after their own selfish reason and will. These times are known as the 'end days'. This process started with this revelation of the Resurrection. The end of the process is at a point in time known only to the Father. At its conclusion, those who have chosen error and ignorance for their guide, will be summarily removed from the face of the planet.

12<sup>6</sup>

- Who is he whose heart is not softened concerning it [the Resurrection] and whose reins are not troubled by this word of judgement that has gone forth?<sup>45</sup>
- My son, have you sinned? Do not do it again, and ask forgiveness for your previous faults. Flee from [the] sin [of fornication] as from a snake; if you approach it, it will bite you, its teeth are lions teeth, they deprive men of their lives. All Law breaking is like a two edge sword and the wounds it inflicts are beyond cure.<sup>46</sup>
- Do not swell the ranks of sinners, remember that wrath will not delay.<sup>47</sup>
- The sinners road is smoothly paved, but it ends at the pit of Sheol.<sup>48</sup>
- Let us not fear him who thinketh he kills: for a great struggle and peril of the soul awaits in eternal torment those who transgress the ordinance of God.<sup>49</sup>
- Unless you repent, you will, all of you, come to the same end.<sup>50</sup>
- Conscience is called as witness and their own thoughts argue the case on either side, against them or even for them, on the day when God judges the secrets of human hearts through Christ.<sup>51</sup>

35

Matthew 3:10

36

Matthew 3:12

37

Amos 9:8

38

4 Ezra 7:113-114

39

The Assumption of Moses 5:1

40

The Book of Jubilees 23:19

41

The Book of Enoch 100:1

42

4 Ezra 7:65

43

Revelations 13:9

44

Dante: The Divine Comedy

Paradise Canto 28:43-58

45

The Book of Enoch 68:3

46

Ecclesiasticus 21:1

\*Revelations 2:12

47

Ecclesiasticus 7:16

48

Ecclesiasticus 21:10

49

The fourth book of Maccabees

13:14-15

50

Luke 13:3-5

51

Romans 2:16



- The Kingdom of God is not a matter of talk, but of power, >choose then<: am I to come to you with a rod in my hand, or in love and gentle spirit?<sup>52</sup>
- Between the sons of lying and the sons of truth.<sup>53</sup>
- And having thus chosen our course, without guile and with pure purpose, let us renew our trust in God and go forward without fear and with manly hearts.<sup>54</sup>
- Jesus said, 'If he is undivided [of heart] he will be filled with Light, but if he is divided, he will be filled with darkness.'<sup>55</sup>
- He who is in darkness will not be able to see anything unless he receives the Light by means of it. >Examine yourselves< to see whether you actually have the Light, so that if you ask about these things, you may understand how you will escape [perdition], for many are seeking in darkness, and they grope about, wishing to understand since there is no Light in them.<sup>56</sup>

*So are you to my thoughts as food to life,  
Or as sweet-seasoned showers are to the ground;  
And for the peace of you I hold such strife  
As twixt a miser and his wealth is found;  
Now proud as an enjoyer, and anon  
doubting the filching age will steal his treasure;  
Now counting best to be with you alone,  
Then bettered that the world should see my pleasure;  
Sometime all full with feasting on your sight,  
And by and by clean starv'ed for a look;  
Possessing of pursuing no delight  
Save what is had or must from you be took.  
Thus do I pine and surfeit day by day,  
Or gluttoning on all, or all way?<sup>56a</sup>*

**52**1 Corinthians 4:20  
Mark 9:1**53**DSS 4Q543-545-548  
Testament of Amram,  
Manu.?, col-1, 8**54**Abraham Lincoln: message to  
Congress July 4 1860**55**NHL The Gospel  
of Thomas 43:30**56**NHL The Teachings  
of Silvanus 102:25-30**56 a**

The Sonnets Number 75

**57**

2 Corinthians 5:10

**58**

The Book of Tobit 13:1-2

**59**The book of the secrets  
of Enoch 50:1**60**The book of the secrets  
of Enoch 66:3**61**

The book of Enoch 9:5

**62**

The book of Enoch 84:3

**63**

Hebrews 4:13

**64**

King Henry V Act4, scene1

**65**

King Lear Act1 scene1

**66**Pericles, Prince of Tyre  
Act 1 scene1**67**King Henry VI 2nd  
part Act 5 scene2

It is within the intimate relationship of a man and woman that a man's conscience, comes to bear fully on his mind, reflecting the content of his soul. Here, any man who truly wishes to love a woman with a whole and undivided heart, and has not been completely corrupted by the world, will recognize the ignorance, innate to his nature. It is here, contemplating the intimacy within marriage that a man examines the deepest parts of his soul. Meditating on his own conduct in the flesh, the lie of bestial copulation is exposed to the mind, and here also, a man is able to comprehend the truth of God's own wisdom.

12<sup>7</sup>

- We must all have our lives laid open before the tribunal of Christ, where each of us will receive what is due him for his conduct in the body, good or bad.<sup>57</sup>
- Blessed is God that liveth for ever, and his kingdom, for he chastiseth and showeth mercy, he leadeth down to Hades below the earth and he bringeth up from great destruction, and there is nothing that shall escape his hand.<sup>58</sup>
- I [Yahweh] have laid down in writings the actions of every man and no one born on the earth can hide himself, nor can his deeds be concealed: I [Yahweh] see all.<sup>59</sup>
- The Lord sees everything; whatever a man meditates in his heart, and what [ever] counsel he plans, and every thought is constantly before the Lord.<sup>60</sup>
- Thou hast made all things and power over all things thou hast, all things are naked and open in thy sight and thou seest all things and nothing can hide itself from thee.<sup>61</sup>
- Thou knowest and seest and hearest everything and there is nothing hidden from Thee.<sup>62</sup>
- There is nothing in creation that can hide from him; everything lies naked and exposed to the eyes of the one [God] with whom we have to reckon.<sup>63</sup>
- Now if these men have defeated the law, and outrun native punishment, though they can outstrip men, they have no wings to fly from God.<sup>64</sup>
- Time shall unfold what plaited cunning hides.<sup>65</sup>
- Heaven hath its countless eyes to view men's acts.<sup>66</sup>
- Can we outrun the heavens?<sup>67</sup>
- Do not say, 'I will hide from the Lord, who will remember me up there. I shall certainly not be noticed among so many; what am I in the immensity of creation?' Why look, the sky and the

heavens above the sky, the deep and the earth tremble at his visitation. The mountains and the base of the earth together quail and tremble when he looks at them. But who bothers his head about such things? Who attempts to understand the way he moves? The storm wind itself is invisible, and most of what he does goes undetected. Who will report whether justice has been done? Who will be expecting it, 'the covenant is far away', such are the thoughts of the man of little sense, the rash misguided man who loves illusions.<sup>68</sup>

- Do not give your heart to money or say, 'with this I am self-sufficient', do not be led by your [sexual] appetites and energy to follow the [evil] passions of the heart. And do not say, 'who has authority over me?' For the Lord will certainly be avenged on you. Do not say, 'I sinned and what happened to me?' For the Lord's forbearance is long. Do not be so sure of forgiveness that you add sin to sin. And do not say, 'his compassion is great, he will forgive me my many sins' for with him are both mercy and wrath, and his rage bears heavy on sinners. Do not delay your return to the Lord; do not put it off day after day for suddenly the Lord's wrath will blaze out, and at the time of vengeance you will be utterly destroyed. Do not set your heart on ill-gotten gains, they will be of no use to you on the day of disaster.<sup>69</sup>
- If someone hears the sound of the horn, but pays no attention, the sword will overtake him and destroy him; he will have been responsible for his own death. He has heard the sound of the horn and paid no attention; his death will be his own responsibility. But the life of someone who pays attention to the warning will be secure.<sup>70</sup>
- Thy power and kingship and greatness abide for ever and ever and throughout all generations thy dominion and all the heavens are thy throne for ever, and the whole earth thy footstool for ever and ever.<sup>71</sup>

In this small group, we are reminded of the omniscient, omnipresence and omnipotent nature of the living God. There is no place, no hole, no ocean, no shelter, no cave on the face of the planet, nor indeed in the whole of the known universe, from which a man can avoid this final judgement. Every thought within the mind of man is laid open to the scrutiny of the Lord. Every inclination within the heart is there for the Lord to know and measure.

68

Ecclesiasticus 16:17

69

Ecclesiasticus 5:

70

Ezekiel 33:4

71

The book of Enoch 84:2

72

The Psalms of Solomon 9:8

73

The Psalms of Solomon  
15:14-15

74

DSS 1QH  
The Thanksgiving Hymns  
14:2 (21)

75

DSS 1QH  
The Thanksgiving Hymns  
14:8 (21)

76

DSS 1QH  
The Thanksgiving Hymns  
14:10 (21)

77

J. Milton-Paradise Lost  
Bk 8:588-594

78

NHL  
The Teachings of Silvanus  
104:32

79

1 Corinthians 5:7

80

NHL  
Zostrianos 131:1012<sup>8</sup>

- In Thy >righteousness< thou visitest the sons of men. He that doeth righteousness layeth up Life for himself with the Lord and he that doeth wrongly forfeits his life to destruction.<sup>72</sup>
- When God visiteth the earth with his judgement, [ ] they that fear the Lord shall find mercy therein and shall live by the compassion of their God but sinners shall perish forever.<sup>73</sup>
- For thou has divided each man into good and evil in accordance with the spirit of their lot; in accordance with [the inclination of their will] do they accomplish their task.<sup>74</sup>
- [Yahweh] will cause each man to draw near [to me] in accordance with his understanding [of love], and according to the greatness of his portion [of faith] so will [Yahweh] love him.<sup>75</sup>
- But according as Thou drawest a man near to thee, so will I love him, and accordingly as thou removest him from thee, so will I hate him; and none of those who have turned [away] from thy covenant will I bring into the council [of thy Holy Spirit].<sup>76</sup>

*In loving thou dost well in passion not,  
Wherein true love consists not: love refines  
The thoughts, and heart enlarges: hath his seat  
In reason, and is judicious; is the scale  
By which to heav'nly love thou may'st ascent,  
Not sunk in carnal pleasure; for which cause  
Among the beasts no mate for thee was found.<sup>77</sup>*

- It is a great and good thing not to love fornication and not even to think of the wretched matter at all, but to think of it [as] death.<sup>78</sup>
- The old leaven of corruption is working among [and within] you, purge it out and then you will be bread of a new baking.<sup>79</sup>
- Flee from the madness and the bondage of femininity, [the women's error] and choose for yourself the salvation of masculinity. You have come not [to die a slave to lust] but to escape your bondage.<sup>80</sup>

- Renounce this way [of bestial copulation] which is so variable, and walk in accordance with Him who desires that you become free men with me.<sup>81</sup>
- Cast off the darkness of idolatry and see the Light of eternal hope which does not flow into the humours of the eyes, gleaming through the windows of the body, but shines in pure hearts within.<sup>82</sup>
- Cast away from yourself >blind< thought, this bond of [corrupt] flesh which encircles you. Then you will reach [the Living God] who is.<sup>83</sup>
- Remove all these, O wretched soul. Bring in your guide and your teacher. The mind is the guide but [Divine] reason is the teacher. They will bring you out of destruction and dangers.<sup>84</sup>
- Wash your heart clean of wickedness and so be saved. How long will you harbour in your breast your pernicious thoughts?<sup>85</sup>
- Away then with all that is sordid and the malice that hurries to excess.<sup>86</sup>
- Turn from the wayward impulses of youth and pursue justice, integrity, love and peace with all who invoke the Lord >in singleness of mind<. Have nothing to do with foolish and ignorant speculations.<sup>87</sup>
- For a divided will creates disorder in our inmost nature, making two parties in a heart at variance. Let our understanding be united by love, our life be in >a single aim<; where there is [division] there is no strength.<sup>88</sup>
- Return to the Lord and leave sin behind, plead before his face and lessen your offence. Come back to the most high and turn away from iniquity, and hold in abhorrence all that is foul.<sup>89</sup>
- Return to your divine nature. Cast from you these evil deceiving friends! Accept Christ, this true friend as a good teacher. Cast from you [spiritual] death, which has become a father to you. For >death< did not exist, [in the beginning] nor will it exist in the end.<sup>90</sup>
- To turn from evil is the way of honest men; he keeps his life safe who watches where he goes.<sup>75</sup>
- Give yourselves gladness [of heart] from the true vine of Christ. Satisfy yourself with the true wine in which there is no drunkenness nor error. For the true wine marks the end of [drunkenness] since it has the power to give joy to the soul and the mind through the Spirit of God.<sup>92</sup>
- It is good for you, O man to turn yourself toward the [Divine] rather than towards the animal nature—I mean toward the fleshly nature. You will take on the likeness of the part toward which you will turn yourself.<sup>93</sup>
- If He says, you would >ascend< to heaven, cast from your hearts the cares of earth.<sup>94</sup>
- Know your self as you are and >ascend< to the vitality.<sup>95</sup>
- So that her sons [of wisdom] might not again become defective, but might attain honour and glory and go up to the Father and know the -Word- of the masculine Light.<sup>96</sup>

*Thy wits asleep is it hath not discerned  
that for a special cause the Tree's so high  
and hath it top inverted thus and turned;*<sup>97</sup>

*Had fancies round thy mind not come to lie  
Like Eli's waters, not their little span  
Of joy played pyramus to thy mulberry.*<sup>97</sup>

*Thy moral sense had told thee how to scan  
and recognize, by all these signs alone  
Wrought on the Tree, God's justice in the ban.*<sup>97</sup>

- To those who have believed there shall be the good [inheritance] which was spoken of aforetime and to those who despise [the Law] there shall be the contrary of these things. And as for what thou didst say regarding those who have drawn near and those who have withdrawn, this is thy word.<sup>98</sup>
- [therefore] if anyone hears these words of mine and pays no regard to them, I am not his judge; I have not come to judge the world but to save the world. There is a judge for the man who rejects me and does not accept my words; the words that I spoke will be his judge on the last day.<sup>99</sup>
- A man who listens to the message but never acts upon it is like one who looks into the mirror at the face nature gave him. He glances at himself and goes away, and at once forgets what he looked like.<sup>100</sup>

**81**NHL  
*The Second Apocalypse  
of James 59:5***82**Prudentious/  
*Martydom 430***83**The First Apocalypse  
*of James 27:5***84**NHL *The Teachings  
of Silvanus 85:25***85***Jeremiah 4:14***86***James 1:21***87***2 Timothy 2:22***88**Prudentious:  
*A Fight for Mansoul  
760***89***Ecclesiasticus 17:25***90**NHL  
*The Teachings of Silvanus  
90:30/91:1-5***91***Proverbs 16:17***92**NHL  
*The Teachings of Silvanus  
107:30***93**NHL  
*The Teachings of Silvanus  
94:1-5***94**Prudentious:  
*A Reply to Address  
of Symmachos 123***95**NHL  
*Allogenes 59:15***96**NHL  
*The Sophia of Jesus Christ 1  
08:1-5***97**Dante: *The Divine Comedy  
Purgatory Canto 33:64***98***The Syriac Apocalypse  
of Baruch 42:2***99***John 5:22***100***James 1:23*

- He sees himself with too flattering an eye to detect his guilt, all he says tends to mischief and deceit, he has turned his back on wisdom.<sup>101</sup>
- A man is trapped when he shouts dedicated, and only begins to reflect on the vow.<sup>102</sup>
- What of the man who hears these words of mine and does not act upon them? He is like the man who was foolish enough to build his house on sand. The rain came down, the floods rose, the wind blew, and beat upon the house; and down it fell with a great crash.<sup>103</sup>
- What then of the man who hears these words of mine and acts upon them? He is like the man who had the sense to build his house on rock, the rain came down, the floods rose, the winds blew, and beat upon that house; but it did not fall, because its foundations were on rock.<sup>104</sup>

*Poor soul, the centre of my sinful earth,  
My sinful earth these rebel pow'rs that thee array,  
Why dost thou pine within and suffer death,  
Painting the outside walls so costly gay?  
Why so large cost, having so short a lease,  
Dost thou upon thy fading mansion spend?  
Shall worms, inheritors of this excess,  
Eat up thy charge? Is this thy body's end?  
Then, soul, live thou upon thy servants loss,  
And let that pine to aggravate thy store;  
But terms divine in selling hours of dross;  
Within be fed, without be rich no more:  
So shalt thou feed on death, that feeds on men,  
And death once dead, there's no more dying then.<sup>105</sup>*

This group continues to develop the theme of profound choice confronting all humankind by the revelation of the true Resurrection. With the understanding explained thus far, these passages can be read in their literal sense. As in any revolution, there are those with the courage to be among the first to enter this battle for truth and righteousness. There are those who are last, there are those who represent every increment in between. And lastly, there are those who chose the wrong side on which to take their stand. So it is with this last judgment.

- 101**  
Psalm 36:2
- 102**  
Proverbs 20:
- 103**  
Matthew 7:24
- 104**  
Matthew 7:24
- 105**  
Sonnet 146  
W. Shakespeare
- 106**  
John 9:39
- 107**  
Matthew 12:30
- 108**  
John 3:35
- 109**  
John 12:47
- 110**  
NHL  
The Tripartite Tractate  
101:30
- 111**  
Deuteronomy 30:16
- 112**  
Deuteronomy 30:15
- 113**  
Ecclesiasticus 15:16

12<sup>9</sup>

- Jesus said, 'it is for judgement that I have come into the world—to give sight to the blind and to blind those who [pretend to] see'. Some of the Pharisees in the company asked, 'do you mean that we are blind?' If you were blind said Jesus, you would not be guilty [of apostasy], but because you say, 'we see', that your guilt remains.<sup>106</sup>
- He who is not with me is against me and he who does not gather with me scatters.<sup>107</sup>
- The Father loves the son and has entrusted him with all authority. He who puts his faith in the son has hold of eternal Life, but he who disobeys the son shall not see that Life: God's wrath rests on him.<sup>108</sup>
- And again, the Father does not judge anyone, but has given full jurisdiction to the son; it is his will that all should pay the same honour to the son as to the Father. To deny honour to the son is to deny honour to the Father.<sup>109</sup>
- [God] has established a rest for those who obey him but for those who disobey him, he has established punishments. With him too there is a Paradise and a Kingdom and everything else which exists in the aeon [new age].<sup>110</sup>
- I call to heaven and earth to record this day against you, that I have set before you Life and death, blessing and cursing; therefore choose Life that both thee and thy seed shall live.<sup>111</sup>
- See, I have set before you this day >Life< and good and >death< and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commands and statutes and his judgements, that thou mayest live and multiply: the Lord thy God shall bless thee in the land whither thou goest to possess it.<sup>112</sup>
- He has set fire and water before you; put your hand to which ever you prefer, man has Life and death before him, which ever a man likes better will be given him, for vast is the wisdom of the Lord, he is almighty and all-seeing. His eyes are on those who fear him, he notes every action of man, he never commanded anyone to be godless, he has given no one permission to sin.<sup>113</sup>

- He [Yahweh] has created man to govern the world, and has appointed him two spirits in which to walk until the time of his visitation: the spirits of truth and falsehood.<sup>114</sup>
- Until now the spirits of truth and falsehood struggle in the hearts of men and they walk in both wisdom and folly. According to his portion of truth so does a man hate falsehood, and according to his inheritance in the realm of falsehood so is he wicked and so hates truth.<sup>115</sup>
- The nature of all the children of men is ruled by these two spirits, and during their [existence], all the hosts of men walk in both their ways. And the whole reward for their deeds shall be for everlasting ages, according to [his choice], whether each man's portion [of goodness] in their two divisions is great or small.<sup>116</sup>
- For God has established the two spirits [at variance] until the determined end, and until the renewal [i.e. the Resurrection], and he knows the reward of their deeds from all eternity. He has allotted them to the children of men that they may know good and evil and that the destiny of all the living may be according to the spirit within them, at the time of the visitation.<sup>117</sup>

*Plac'd on this isthmus of a middle state  
A being darkly wise and rudely great:  
With too much knowledge for the Sceptic side,  
With too much weakness for the stoic's pride,  
He hange between: in doubt to act of rest;  
In doubt to deem himself a god, or beast;  
In doubt his mind of body to prefer;  
Born but to die, and reasoning but to err;  
Alike in ignorance, his reason such  
Whether he thinks too little or too much  
Chaos of thought and passion all confus'd;  
Created half to rise and half to fall;  
Still by himself abus'd or disabus'd;  
Great lord of all things, yet a prey to all;  
Sole judge of truth, in endless error hurl'd:  
The glory, jest and riddle of the world.<sup>118</sup>*

- For if there were this life [existence] only, which belongs to all men, nothing could be much better than this: for of what profit is strength that turns to sickness or fullness of food that turns to famine or beauty that turns to ugliness.<sup>119</sup>
- For the nature of man is always changeable. For what we were formerly now we no longer are and what we are now, we shall not afterwards remain, for if a consummation had not been prepared for all, in vain would have been their beginning.<sup>120</sup>
- No man is guilty if it is fate that rules all life and action, no the guilty man is he who dares of his own will to do what is forbidden [bestial copulation-fornication] because to will one or the other is in his power and it is not fate that imposes guilt on a man.<sup>121</sup>
- Who soever thinks there is any room for fate, let him understand that no man is prevented from knowing God, the Father of all, and that good desires are not driven away by some ordinance of astrology.<sup>122</sup>
- For the soul breaths a nobler spirit and raises higher than the stars, passing beyond the clouded paths of fate.<sup>123</sup>
- Come hither ye race of men. Infinite Light calls you; learn to know your creator. The path of freedom is open to follow, fate is nothing, or if it is something, it is annulled and vanishes away when Christ confronts it.<sup>124</sup>
- [Man] may change the shape of his life and will, whether he chooses to ascend by the path on the right or go down the champaign on the left, to take rest or carry out his task, to obey God or turn the other way.<sup>125</sup>
- If we put bits into horses mouths to make them obey our will, we can direct their whole body. Or think of ships: large they may be, yet even when driven by strong gales they can be directed by a tiny rudder on what ever course the helmsman chooses. **So with the tongue. It is a small member but can make huge claims.**<sup>126</sup>
- The price of doing the same old thing is much higher than the price of change.<sup>127</sup>
- Let the desires of our bodies be bridled, and the clean flame of wisdom shine within us; so with

**114**  
DSS 1 QS  
The Community Rule  
3:3-4

**115**  
DSS 1 QS  
The Community Rule  
4:18

**116**  
DSS 1 QS  
The Community Rule  
4:7-8

**117**  
DSS 1 QS  
The Community Rule  
4:20

**118**  
Alexander Pope:  
An essay on man

**119**  
The Syriac Apocalypse  
of Baruch 21:13

**120**  
The Syriac Apocalypse  
of Baruch 21:18

**121**  
Prudentius  
The Divinity of Christ  
470

**122**  
Prudentius  
The Divinity of Christ  
475

**123**  
Prudentius  
The Divinity of Christ  
477

**124**  
Prudentius  
The divinity of Christ  
480-485

**125**  
Prudentius  
A Reply to an address  
of Symmachos 336  
second use.

**126**  
James 3:3-5

**127**  
Bill Clinton  
President of the USA  
First Inaugural address.



judgement awakened, the spirit will see clearly, it will have more freedom and more room to breath and will pray better to the Father of all things.<sup>128</sup>

- Anyone who wilfully keeps his eyes closed, when they ought to be wide open, deserves to have God forsake him.<sup>129</sup>

*Go, wond'rous creature! mount where science guides,  
Go measure earth, weigh air, and state the tides;  
Instruct the planets in what orbs to run,  
Correct the time and regulate the sun;  
Go, soar with Plato to th' Empyrean sphere,  
To the first good, first perfect, the first fair;  
Or tread the mazy round his follow'rs trod,  
And quitting sense call imitating God;  
As eastern priests in giddy circles run,  
And turn their heads to imitate the sun.  
Go, teach the eternal wisdom how to rule  
Then drop into thyself, and be a fool!<sup>130</sup>*

We are reminded, if a reminder were necessary, that Jesus came into the world two thousand years ago to bring a righteous judgement upon his >own< people; one which failed to return them to the Lord's righteousness. Now, at this final period of human history, that process begins again with the same revelation, and teaching of the Resurrection. A judgement spreading across the whole earth, and upon all peoples and nations of the earth.

The metaphor of >horses bits< and especially the >ships rudder< are worth noting for their succinct characterisation of the change of mind and the change of direction human will must effect. The inclination of a mans spirit sets out on the course of his choice, towards salvation or destruction. Note again the metaphorical use of >tongue< to represent the male sexual member. There is something of a maxim here that might read: Small things have an impact out of all proportion to what they appear. Indeed, 'small is beautiful'.

- 128**  
Prudentious  
Round Seven Hymm  
of Fasting 20-25
- 129**  
Chaucer  
The nun's priest tale
- 130**  
Alexander Pope  
An essay on man
- 131**  
The book of the secrets  
of Enoch 61:2-3
- 132**  
Romans 6:16
- 133**  
Matthew 6:23
- 134**  
NHL  
The Gospel of Thomas  
41:15
- 135**  
2 Peter 2:20
- 136**  
Proverbs 29:19
- 137**  
John 8:35
- 138**  
Luke 6:43
- 139**  
NHL  
The Gospel of Thomas  
41:1-5
- 140**  
NHL  
The Apocryphon of Peter  
76:5-10
- 141**  
Proverbs 28:18

12<sup>10</sup>

- There are many mansions prepared for men; good for good, evil for evil: many and without number. Blessed are those who go to the mansions of the blessed: for the evil ones there is no rest nor any means of returning [to God] from them.<sup>131</sup>
- You know well enough that if you put yourselves at the disposal of a master, to obey him, you are [servants] to the master whom you obey and this is true whether you serve sin [the desires of your lower nature] with death as its result or obedience, with righteousness as its result.<sup>132</sup>
- No servant can be a slave to two masters; for either he will hate the first and love the second or he will be devoted to the first and think nothing of the second.<sup>133</sup>
- 'It is impossible to mount two horses or to stretch two bows. And it is impossible for a servant to serve two masters; otherwise he will honour the one and treat the other contemptuously.<sup>134</sup>
- A man is a slave to whatever has mastered him.<sup>135</sup>
- Not by words [alone] is a slave corrected; even if he understands, he will take no notice.<sup>136</sup>
- The slave has no permanent standing in the household, but the >son< belongs to it forever.<sup>137</sup>
- There is no such thing as a good tree producing worthless fruit, nor yet a worthless tree producing good fruit, for each tree is known by its own fruit; you do not gather figs from thistles, and you do not pick grapes from brambles. A good man produces good from the store of good within himself; and the evil man from evil within produces evil.<sup>138</sup>
- Jesus said, 'A good man brings forth good from his storehouse; an evil man brings forth evil things from his storehouse which is his heart, and says evil things. For out of the abundance of the heart he brings forth evil [or good] things'.<sup>139</sup>
- People do not gather figs from thorns or from thorn trees, if they are wise, nor grapes from thistles. For on the one hand, that which is always becoming, is in that from which it is, being from what is not good, which becomes destruction for it and death.<sup>140</sup>
- He that lives an honest life will be safe, he that wavers between two ways falls down one of them?<sup>141</sup>



*Not from the stars do I my judgement pluck,  
 And yet me thinks I have astronomy;  
 But not to tell of good and evil luck,  
 Of plagues, of dearths, or seasons' quality;  
 Nor can I fortune to brief minutes tell,  
 Pointing to each his thunder, rain, and wind,  
 Or say to princes if it shall go well  
 By oft predict that I in heaven find.  
 But from thine eyes my knowledge I derive,  
 And, constant stars, in them I read such art  
 As truth and beauty I shall together thrive  
 If from myself to store thou wouldst convert:  
 Or else of thee this I prognosticate,  
 Thy end is truth's and beauty's doom and date.<sup>142</sup>*

- Peter began, I now see how true it is that >God has no favourites<, but that in every nation, the man who is God fearing and does what is right, [according to the Word] is acceptable to him.<sup>143</sup>
- Even as now, a father may not send a son or a son his father or a master his slave, or a friend his dearest, that in his stead he may be ill or sleep or eat or be healed; so shall none pray for another on that day. Neither shall one lay a burden on another; for everyman shall bear his own righteousness or unrighteousness.<sup>144</sup>
- Mercy and wrath alike belong to the Lord, who is mighty to forgive and to pour out wrath. His mercy is great, but his severity is as great, he judges every man as his deeds deserve; the sinner shall not escape with his ill gotten gains nor the devout mans patience go for nothing. He allows free play to his mercy; yet every man shall be treated as his deeds deserve.<sup>145</sup>
- As I live—it is the Lord Yahweh who speaks: I take pleasure, not in the death of a wicked man, but in the turning back of the wicked man who changes his ways to win Life. Come back from your evil ways. Why are you so anxious to die?<sup>146</sup>
- If however, I say to the wicked man, you are to die, and he renounces his sins and does what is Lawful and righteous, if he returns pledges, restores what he has stolen, >keeps the Law that gives Life< and stops committing sin, he shall live and will not die. All his previous sins will no longer be remembered, he has done what is Lawful and righteous; he shall live.<sup>147</sup>
- If the wicked man renounces all his sins he has committed, respects My Law and is law abiding and honest, he will certainly live; he will not die. All the sins he has committed will be forgotten from then on; he shall live because of the integrity [of the heart] he has practiced. What! Am I to take pleasure in the death of a wicked man—it is the Lord Yahweh who speaks- and not prefer to see him renounce his wicked ways and Live? <sup>148</sup>
- The man who has sinned [against Me of his own choice] is the one who must die, a son is not to suffer the sins of the Father nor the Father the sins of the son. To the upright man his integrity [of heart] will be credited, to the wicked his wickedness.<sup>150</sup>
- The upright man is Law abiding, and honest; he does not eat [iniquity] on the mountains [of my covenant] or raise his eyes to the idols, does not seduce his neighbours wife or [have intercourse] with [his wife] during her periods. He oppresses no one, returns pledges, never steals, gives his own >bread< to the hungry and >clothes< to the naked. He never charges usury on loans, takes no interest, abstains from evil, gives honest judgement between man and man, keeps my laws and sincerely respects my observances—such a man is truly upright.<sup>151</sup>

**142**  
*Sonnet 14*  
*W. Shakespeare*

**143**

*Acts 10:34*

**144**  
*4 Ezra 7:104*

**145**  
*Ecclesiasticus 16:12*

**146**  
*Ezekiel 33:11*

**147**  
*Ezekiel 33:18*

**148**  
*Ezekiel 18:21*

**150**  
*Ezekiel 18:20*

**151**  
*Ezekiel 18:5*

Continuing the development of choice, when confronted by this new moral absolute, there is no compromise, there is no –middle– way. Any and every attempt to rationalize >fornication< with a positive value is a dishonest, intellectual self-deception, and false philosophy. Some traditions have recognised that material >desire< innate to human nature is the very source of unhappiness, their limitations preclude any true solution. Their path and meditations are an illusion.

A man can stand against the wind or blow right along with it! He can ride the storm or sink into oblivion! The man who cannot except correction, change and learning, who puts his faith, in his own conception of respectability, is the same man who would prefer the status quo. He is on the fast track to hell!

The allegory of the tree bearing good or bad fruit is here discernible. A man either bears fruit for truth and righteousness or for >sin<, corruption and ignorance. Passing the stain of original sin, already explained, is included within this allegory.

Once a man realizes the Resurrection, he exists under the grace of God. So long as a man holds to the Law of Life, his future is secure. But should a man re-offend by using his >flesh< even once in a bestial manner within woman, he breaks covenant with the Father. There are no second chances.

>Bread< and >clothes< in this group are used as spiritual metaphor representing this new moral teaching; as any man who realizes the Resurrection is under an absolute obligation to share this knowledge. This is the essence of the second pillar of the Law, fully explained later in this teaching.

12<sup>11</sup>

*Think of your breed, for brutish ignorance  
Your mettle was not made; you were made men,  
to follow after knowledge and excellence.<sup>152</sup>*

**152**

Dante  
The Divine Comedy  
Hell: Canto 26:118

**153**

DSS 4Q185  
Exhortation to Seek Wisdom  
2:3-4

**154**

DSS 4Q185  
Exhortation to Seek Wisdom  
1:5-7

**155**

DSS 4Q185  
Exhortation to Seek Wisdom  
2:9

**156**

DSS 4Q185  
Exhortation to Seek Wisdom  
2:1

**157**

Fragment of Zadokite  
work.2:3

**158**

Fragment of Zadokite  
work.2:7

**159**

Isaiah 1:18

**160**

Taming of the shrew  
Act III Scene 3  
also: Psalms 108-1

**161**

Matthew 6:22

**162**

NHL  
The Gospel of Thomas  
38:7

**163**

NHL  
The Gospel of Truth  
24:30-35/25:1

**164**

NHL  
The Teachings of Silvanus  
98:25

**165**

DSS 1QH  
The Thanksgiving Hymns  
1:8-10 (1)

- Harken to me, O my sons, and do not rebel against the Word of Yahweh, do not walk the crooked paths and bye-ways but in the way [of heart] he established for Jacob.<sup>153</sup>
- Now pray harken unto Me, my people; heed me, O you simple [of heart], become wise through the might of God. Remember his miracles which he did in Egypt, and his marvels in the land of Ham. Let your hearts shake because of him, fear [him] and do his will.<sup>154</sup>
- Seek it and find it, grasp it and possess it! With it is length of days and fatness of bone, the joy of the heart and the peace of mind. Happy is the man who works [the Word] to completion.<sup>155</sup>
- Teach your souls according to His good graces, and search for yourself a way of Life, a highway [straight] towards [Heaven].<sup>156</sup>
- Longsuffering is with Him and plenteousness of forgiveness to pardon those who repent of transgression.<sup>157</sup>
- And power and might and great fury with flames of fire for them who turned aside out of the way and abhorred the statute.<sup>158</sup>
- Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like [new] wool. If you are willing to obey [God], you shall eat the good things of the earth but if you resist in rebellion, the sword shall eat you instead. The mouth of Yahweh has spoken.<sup>159</sup>

*Preposterous ass! that never read so far  
To know the cause why music [for the heart] was ordain'd  
Was it not to refresh the mind of man  
After his studies and his usual pain?<sup>160</sup>*

- The [light] of the [soul] is the eye [of moral perception]. If your eyes are sound you will have Light for your whole body; if the eyes are bad, your whole body will be in darkness. If then the only light you have is darkness, the darkness is doubly dark.<sup>161</sup>
- Whoever has ears let him hear. There is Light within a man of Light and he lights up the whole world. If he does not shine, he is in darkness.<sup>162</sup>
- As with the ignorance of a person. When he comes to have knowledge his ignorance vanishes of itself, as the darkness vanishes when the Light appears, so also the deficiency vanishes in the perfection.<sup>163</sup>
- Live with Christ and he will save you. For he is the true Light and the son of Life. For just as the sun which is manifest and makes light of the eyes of the flesh, so Christ illuminates every mind and heart.<sup>164</sup>
- The [Holy] Spirit of man which thou hast formed in the world, thou hast given dominion over the works of thy hands for everlasting days and unending generations. Thou has allotted to them tasks during all their generations, and judgement in their appointed seasons according to the rule [of perfect faith]. For thou hast established their ways for ever and ever, and has ordained from eternity their visitation for reward and chastisements; thou has allotted it to all their >seed< for eternal generations and everlasting years.<sup>165</sup>

- Those born [again] of truth spring from a fountain of Light, but those born of falsehood spring from a source of darkness. All the children of righteousness are ruled by the Prince of Light and walk in the ways of Light; but all the children of falsehood are ruled by the angel of darkness and walk in the ways of darkness.<sup>166</sup>
- God [] and his holy angel of truth will succour all the sons of Light, for it is he who created the spirits of Light and darkness and founded every action upon them and established every deed upon their ways. And he loves the one, [of Light] everlastingly and delights in its works forever; but the counsel of the other, [darkness] he loathes and forever hates its ways.<sup>167</sup>
- [Yahweh] will pay to no man the reward for evil; I will pursue him with goodness for judgement of all the living is with God and it is he who will render to man his reward. I will not envy the spirit of wickedness, my soul shall not desire the riches of wickedness, my soul shall not grapple with the men of perdition until the day of revenge.<sup>168</sup>
- My wrath shall not turn from the men of falsehood and I will not rejoice until judgement is made. I will bear no rancour against them that turn from transgression, but will have no pity on all who depart from the way [of righteousness]. I will offer no comfort to the smitten until their way becomes perfect.<sup>169</sup>
- For the sons of darkness there shall be no escape. The sons of righteousness shall shine over all the ends of the earth; they shall go on shining until all the seasons of darkness are consumed, and at the season appointed by God, his exalted greatness shall shine eternally in the peace, blessing, glory and joy and long life of all the sons of Light.<sup>170</sup>
- [Man] shall rise from his lifeless ashes and former frame to establish, either, according to its deserts, to make payment to Me [Yahweh] through torment for its sins, or to shine in the seat of supreme goodness and never again to die, in whatever state it shall remain.<sup>171</sup>

**166**  
DSS 1QS  
The Community Rule 3:3-4

**167**  
DSS/1QS 3:18

**168**  
find

**169**  
DSS 1QS  
The Community Rule 10:20-25  
The Community Hymn  
1QX 17-18

**170**  
DSS 1QM/4QM  
The War Rule 1:4

**171**  
Prudentious  
Hymn of Fasting  
Round Seven 207

**172**  
Julius Caesar, Act I Scene 2

**173**  
The Psalms of Solomon  
2:33-35

**174**  
Romans 5:17

**175**  
The book of Enoch 94:1

**176**  
1 Corinthians 1:18-19

**177**  
Othello Act I Scene 3

**178**  
Francis Bacon

**179**  
1 Corinthians 10:21

**180**  
NHL  
Authoritative Teaching  
24:10

**181**  
Proverbs 18:21

**182**  
1 Corinthians 11:28

The potential of human moral perception and will is measured, not only by a man's capacity to comprehend the truth of this Resurrection, but his ability to turn away from what God has declared wrong, and to seek out the perfect Light, and the righteousness of the Lord.

## 12<sup>12</sup>

- Men at some time are masters of their fates; the fault is not in our stars, but in ourselves.<sup>172</sup>
- Bless ye that fear the Lord of wisdom, for the mercy of the Lord will be upon them that fear him in the judgement, so that he will distinguish between the righteous and the sinner and recompense the sinners for ever according to their deeds, and have mercy on the righteous, delivering them from the afflictions of the sinner and recompensing the sinner for what he hath done to the righteous.<sup>173</sup>
- Christ will cause everyone to reign in Life who receives the free >gift< of being made righteous.<sup>174</sup>
- I say to you, love righteousness and walk therein; for the paths of righteousness are worthy of acceptance, but the paths of unrighteousness shall suddenly be destroyed and vanish.<sup>175</sup>
- This doctrine of the >Cross< is sheer folly to those on the way to ruin, but to us who are on the way to salvation it is the power of God.<sup>176</sup>

*Our bodies are our gardens, to which our wills  
are gardeners; so that if we plant nettles or sow  
lettuce, set hyssop and weed up thyme, supple it  
with one gender of herbs or distract it with many;  
either to have it sterile with idleness, or manured  
with industry; why, the power and corrigible  
authority of this lies in our wills.<sup>177</sup>*

- A mans nature runs either to herbs or weeds; therefore let him season with water the one and destroy the other.<sup>178</sup>
- You cannot drink the cup of the Lord, and the cup of demons. You cannot partake of the Lords supper and the table of demons.<sup>179</sup>
- For Life and death are set before everyone. Which ever of these two they wish, then, they will choose for themselves.<sup>180</sup>
- Death and Life are in the >gift of the tongue<. Those who indulge it must eat the fruit it yields.<sup>181</sup>
- He who eats and drinks, eats and drinks judgement on himself if he does not discern the body.<sup>182</sup>

183  
The book of Enoch  
81:7

184  
Galatians 6:8

185  
1 Peter 3:10

186  
1 Peter 2:10

187  
2 Corinthians 2:15

188  
Othello Act I Scene 3

189  
King Henry VI 2nd part  
Act III Scene 2

190  
King Richard Act I Scene 1

191  
Job 4:8

192  
Ecclesiastes 6:9

193  
Proverbs 28:19

194  
Psalm 32:10

195  
The Book of Enoch  
Ethiopic translation:33

196  
the first death

197  
Ecclesiastes 6:11

198  
Ecclesiastes 7:5

199  
The Book of Tobit 12:9-10 Note:  
here the word -alms- is used in the  
simple sence of a religious offering.  
Not money!

200  
The Book of Tobit 12:9

201  
The book of Jubilees 26:24

202  
NHL

The Tripartite Tractate  
119:15-20

203  
Isaiah 48:22

204  
Romans 2:10

205  
DSS 4Q543-545-548  
Testament of Amram  
Manu.?, col-1, 9

206  
DSS 4Q543-545-548  
Testament of Amram  
Manu.?, col-1, 10-11

207  
DSS 4Q543-545-548  
Testament of Amram  
Manu.?, col-1, 12

208  
DSS 4Q543-545-548  
Testament of Amram  
Manu.?, col-1, 12-14

209  
The Book of Tobit 14:7

210  
Hamlet Act IV Scene 3

- The righteous with the righteous shall rejoice and offer congratulations to one another. But sinners shall die with sinners and the apostate go down with the apostate.<sup>183</sup>
- If he >sows< in the field of his lower nature, [bestial copulation] he will reap from it a harvest of corruption, but if he sows in the field of the [Holy] Spirit, that spirit will bring him a harvest of eternal Life.<sup>184</sup>
- Whoever loves life and would see good days must restrain his >tongue< from evil.<sup>185</sup>
- Above all [God] will punish those who follow their abominable lusts.<sup>186</sup>
- Both those on the way to salvation and those who are on the way to perdition; to the latter it is a deadly fume that kills, to the former, a vital fragrance [to be retained] that brings Life.<sup>187</sup>
- Tis in ourselves that we are thus or thus.<sup>188</sup>

12<sup>13</sup>

*What stronger breastplate than a heart untainted?  
Thrice is he arm'd that hath his quarrel just;  
And he but naked, though lock'd in steel,  
Whose conscience with injustice is corrupted.*<sup>189</sup>

- The purest treasure mortal times afford is spotless reputation; that away, men are but gilded loam, or printed clay.<sup>190</sup>
- I speak of what I know: those who plough iniquity and sow seeds of grief reap a harvest of the same kind. A breath from God will bring them to destruction, a blast from God will wipe them out.<sup>191</sup>
- Better the >sight< of the >eyes< than the wandering of desire: this is vanity and is chasing after wind.<sup>192</sup>
- He who tills the land [labours for the Lord] shall have >bread< and to spare, he that chases fantasies, poverty in plenty.<sup>193</sup>
- Many torments await the wicked but grace enfolds the man who trusts in God.<sup>194</sup>
- In the day of trouble evil shall be heaped upon sinners; but the righteous shall triumph in the name of the Lord of spirits.<sup>195</sup>
- The heart of the wise is in the house of mourning<sup>196</sup> but the heart of the fool is in the house of mirth.<sup>197</sup>
- It is better for a man to hear the rebuke of the wise than to hear the song of fools.<sup>198</sup>
- They that do alms shall be fed with Life, they that commit sin and unrighteousness are enemies to their own [existence].<sup>199</sup>
- Better is prayer with truth and alms with righteousness than riches with unrighteousness.<sup>200</sup>
- Cursed be he that curseth Thee and blessed be he that blesseth Thee.<sup>201</sup>
- The spiritual race will receive complete salvation in every way, the material will receive destruction in every way.<sup>202</sup>
- There is no peace, sayeth the Lord unto the wicked.<sup>203</sup>
- For every well-doer, there will be glory, honour and peace.<sup>204</sup>
- All the sons of Light will be made Light, whereas all the sons of darkness will be made dark.<sup>205</sup>
- The sons of Light shine and in all their knowledge they will [live], and the sons of darkness will be destroyed.<sup>206</sup>
- For all [folly] and evil will be darkened, while all peace and truth will be made Light.<sup>207</sup>
- All the sons of light are destined for [Life], and eternal joy and rejoicing; [while] all the sons of darkness are destined for darkness and death and destruction.<sup>208</sup>
- They that love God in truth shall rejoice and they that do sin and unrighteousness shall cease from the earth.<sup>209</sup>
- Your worm is your only emperor for diet: we fat all creatures else to fat us; and we fat ourselves for maggots; your fat king and your lean beggar but variable service-two dishes, but to one table: that's the end.<sup>210</sup>

*To be or not to be..That is the question?  
Wether 'tis nobler in the mind to suffer  
the slings and arrows of outrageous fortune,  
Or to take up arms against a sea of troubles,  
and by opposing, end them!*

*To die..to sleep no more; and by a sleep to say we end the heartache and  
the thousand natural shocks  
that flesh is heir to,  
'Tis a consummation devoutly wished, to die, ..to sleep; to sleep per-  
chance to dream: ay there's the rub!*

*For in that sleep of 'death' dreams may come  
[of] when we've shuffled off this mortal 'coil'  
must give us pause:*

*There's the respect that makes calamity of so long a life;  
for who would bear the whips and scorns of time?  
The oppressor's wrong, the proud man's contumacy.  
The pangs of despised love, the law's delay,  
the insolence of office, and the spurns  
that patient merit of the unworthy takes.  
When he himself might his quietus make  
with a -bare bodkin-, who would fardels bear  
to grunt and sweat under a weary life,*

*But that the dread of something after death,  
the undiscovered country from whose turn  
no traveller returns, puzzles the will?  
and makes us rather bear those ills we have  
than fly to others that we know not of?*

*Thus conscience doeth make cowards of us all;  
and thus the native hue of resolution  
and enterprises of great pith and moment  
with this regard, their currents turn awry,  
and lose the name of action.<sup>211</sup>*

The living God has been quiet upon the earth for almost two thousands years. Now once again and for the last time, he confronts the corruption of humanity with a just and final judgement on the nature of man.

Every human being expresses his or her values through the choices they make. Perfect truth exists to clearly distinguish itself as immutable proof; so human reason may show a preference by recognising and acknowledging the supremacy of truth over falsehood. Thus, a rational choice can be made among many competing claims. Choice presupposes alternatives, but only with this revelation and teaching of the Resurrection, does the human spirit have the opportunity, and the new freedom of will, to choose this new perfect virtue, to conquer evil and triumph over ignorance. To choose the Resurrection is to be chosen by God. Thus by choice does every man and woman judge themselves and bring judgement upon themselves.

All the peoples of the earth, every individual who understands the necessity to do so, will have their opportunity to make peace with their creator. All are offered the freedom of personal choice, the precondition which is the essential element of self-determination; to demonstrate by their actions, the ability to distinguish and appreciate the difference between, what is truly from God and what is error and illusion, what is righteousness before the Lord and what is evil, These are the responsibilities indivisible from an >inheritance< of freedom.





## 13

*Against traitors and rebels*13<sup>1</sup>

*The forward violet thus did I chide:  
 Sweet thief, whence didst thou steal thy sweet that smells,  
 If not from my love's breath? The purple pride  
 Which on thy soft cheek for complexion dwells  
 In my love's veins thou hast too grossly dyed.  
 The lilly I condemne'd for thy hand,  
 And buds of marjoram had stol'n thy hair;  
 The roses fearfully on thorns did stand,  
 One blushing shame, another white despair;  
 A third, nor red, nor white, had stol'n of both,  
 And to his robb'ry had annexed thy breath;  
 But for this theft, in pride of all his frowth  
 A vengeful canker eat him up to death.  
 More flowers I noted, yet I none could see,  
 But sweet or colour it had stol'n from thee.<sup>1</sup>*

- I know the wickedness of men. [Many] will not bear the yoke [of righteousness] which I have put before them, nor sow the >seeds<<sup>2</sup> which I have given them, but will cast [aside] my yoke and accept another and sow vain seeds and bow down to vain gods and deny me the only God.<sup>3</sup>
- They will fill all the world with wickedness and iniquity and foul impurities with one another, sodomy and all other impure practices which it is foul even to speak about.<sup>4</sup>
- And when sin and unrighteousness and blasphemy and violence in all kinds of deeds increase and apostasy and transgression and uncleanness increase, a great chastisement shall come forth from heaven and upon all those, and the Holy Lord will come forth with wrath and chastisement to execute judgement on earth.<sup>5</sup>
- A great punishment shall befall the [evil] deeds of this generation from the Lord, and he will give them over to the sword and to judgement and captivity and to be plundered and devoured.<sup>6</sup>
- For calamity follows calamity and wound upon wound and tribulation on tribulation and evil tidings on evil tidings and illness on illness and all evil judgements such as these, one with another, illness and overthrow, and snow and frost and ice and fever and chill and torpor and famine and death and pains. And all these shall come on an evil generation which transgresses [my single command] on the earth.<sup>7</sup>
- If [you] be one of those that have scorned and have not kept the ways of the most high, that have despised his Law and that hate those who fear God; such souls shall not enter into habitations [of] [rest] but shall wonder about henceforth in torture, ever grieving and sad.<sup>8</sup>
- All the foolish of heart will be destroyed, and the sons of wickedness will be found no more, and all the seekers after evil will be abashed forever. The foundations of the universe will shout out Your judgement, and all the skies will thunder with all the lovers of truth.<sup>9</sup>
- Men who never change their minds love themselves more than they love the truth.<sup>10</sup>

**1**  
 William Shakespeare  
 Sonnet 89

**2**  
 Ref: The first Baptism  
 of water

**3**  
 The Book of the secrets  
 of Enoch 34:1

**4**  
 The Book of the secrets  
 of Enoch 34.2

**5**  
 The book of Enoch 91:7

**6**  
 The book of Jubilees 23:22

**7**  
 The book of Jubilees 23:13

**8**  
 4 Ezra 7:79

**9**  
 DSS 4Q416, 418  
 The Children of Salvation and  
 The Mystery of Existence  
 The Foundations of the Universe  
 Shout out Judgement  
 fr-4.,8-10

**10**  
 Joseph Joubert

Traitors and rebels are self-evident references encompassing all human conduct which sets itself up in opposition to this new revelation of the Resurrection. A traitor is a traitor against Love. He has chosen the Lie of fornication, the deception against woman, and the short lived in preference to what is true and eternal. That man rebels against the Lord and faces destruction.

The traitor and rebel is usually a hypocrite of the highest order. This man is fool enough to openly rebel against this teaching. He is distinguished both as a false witness, and may even blaspheme against this revelation. The institutional form of rebel and traitor is called antichrist. These concepts are more fully developed in later chapters. Here, it needs only be said, that both a traitor and a rebel, however unlikely, may yet be pardoned if they learn fear of the Lord. No such hope exists for the ones who attempt to discredit the nature of this revelation, and thus blaspheme against God himself!

13<sup>2</sup>

- Woe to you who love intimacy with woman kind and the polluted intercourse with it!<sup>11</sup>
- Woe to you who beguile your limbs with the fire [of lust].<sup>12</sup>
- The man who sins against his own marriage bed, and says to himself, 'Who can see me? There is darkness all round me, the walls hide me, nobody sees me; why should I worry? The most high will not call my sins to mind', what he fears is the eyes of men, he does not realize that the eyes of the Lord are ten thousand times brighter than the sun, observing every aspect of human behaviour.<sup>13</sup>
- Woe to the traitors who betray, to the traitors who treacherously betray! Terror, the pit, the snare, for you, inhabitants of the earth: the man who runs away [from the Lord] at the cry of terror shall fall into the pit, shall be caught in the snare.<sup>14</sup>
- He lacks the common wisdom to keep still that deadly enemy of man, his own tongue.<sup>15</sup>
- The invention of idols was the origin of fornication, their discovery the corruption of Life.<sup>16</sup>

*Fraud, which gnaws every conscience, may be  
a breach of trust against the confiding, or deceive  
such as repose no confidence; through each  
Is fraud, the latter sort seems but to cleave  
the general bond of love and natures tie  
so the second circle opens to receive  
So in the smallest circle, that dark spot  
core of the universe and throne of Dis  
The traitors lie; and their worm dieth not.<sup>17</sup>*

11

NHL

The Gospel of Thomas  
144:10

12

NHL

The Gospel of Thomas  
144:15

13

Ecclesiasticus 23:16

14

Isaiah 24:17

15

Mark Twain  
Sandwich Islands 116

16

Wisdom 14:12

17

Dante: The Divine Comedy  
Hell, Canto 11:52-57/64-66

18

The book of Enoch 1:5

19

The book of Enoch 1:6

20

The book of Enoch  
91:9

21

The book of Jubilees  
22:22

22

DSS 4Q285  
The Messianic Leader  
fr-6, 1

23

The book of Enoch 1:7

24

The book of the secrets  
of Enoch 10:2-6

25

The book of the secrets  
of Enoch 10:2-6

- All [traitors] shall be smitten with fear, and the watchers shall quake and great fear and trembling shall seize them unto all the ends of the earth.<sup>18</sup>
- And the high mountains shall be shaken and the high hills shall be laid low and shall melt like wax before the flame.<sup>19</sup>
- And all the idols of the heathen shall be abandoned and the temples burned with fire and they shall remove them from the whole earth. And they shall be cast into the judgement fire and perish in wrath and in grievous judgement for ever.<sup>20</sup>
- As for the worshippers of idols and the profane: there shall be no hope for them in the land of the living and there shall be no remembrance of them on earth, for they shall descend into sheol and into the place of condemnation shall they go. As the children of Sodom were taken away from the earth, so will all those who worship idols be taken away.<sup>21</sup>
- On the earth, wickedness will be smitten without mercy.<sup>22</sup>
- The earth shall be wholly rent a sunder and all that is upon the earth shall perish and their shall be a judgement upon all.<sup>23</sup>
- [those] who do not know their Creator and have worshipped gods without life; who can neither see nor hear, being vain gods and have fashioned the forms of idols, and bow down to a contemptible thing, made with hands [of men], for all these, this place is prepared [as] an eternal inheritance [of hell].<sup>24</sup>
- And there were all sorts of tortures in that place. Savage darkness and impenetrable gloom, and there is no light there, but a gloomy fire is always burning and a fiery river goes forth. And all that place has fire on all sides and on all sides cold and ice, thus it burns and freezes and the prisoners are very savage and the spirits terrible and without pity, carrion, savage weapons and where torture was unmerciful. And I said: 'Woe Woe! How terrible is this place!' And the men said to me: 'this place Enoch is prepared for those who do not honour God; who commit evil deeds on earth, vitium sadomitium, witchcraft, enchantments, devilish magic, and who boast of their evil deeds, stealing lying, calumnies, envy, evil thoughts, fornication and murder.'<sup>25</sup>

*Into this torment carnal sinners are thrust  
So I was told, the sinners who make their reason  
bond thrall under a yoke of lust  
like as the starlings wheel in the wintry season  
in wide and clustering 'flocks' wing-borne, wind-borne  
even so they go, the souls who did this treason.<sup>26</sup>*

- There shall not be there again, a place of repentance nor a limit to the times, nor a duration for the hours, nor a change in the ways, nor a place for prayer, nor a sending of petitions, nor receiving of [righteous] knowledge, nor giving of love, nor place of repentance for the soul, nor supplication for offences, nor intercession of the fathers, nor prayer of the prophets, nor help of the righteous.<sup>27</sup>
- Justly do they perish who have not loved thy Law and the torment of judgement shall await those who have not submitted themselves to thy power.<sup>28</sup>

*For those deceits he's sentenced to these woes<sup>29</sup>  
and with him every like deceiver goes  
suffice thee so much knowledge of this ditch  
and those whom its devouring jaws enclose.<sup>30</sup>*

This group continues the characterization of judgement on those who persist in the conduct which condemns a man to death and destruction. The more a man attempts to justify his >sin< against the just judgement of the Lord, the less likely it is, that man shall find Life. The concept of >hell< has been the subject of much fascination, intellectual speculation and art for many centuries. And if a man has made his existence hell on earth already, things can get very much worse for any man who refuses obedience to the Lord. For this punishment continues after the physical death, as a soul in perpetual torment. The severity of the –real hell– exceeds human imagination or description!

13<sup>3</sup>

- Woe to those who build [on] unrighteousness and oppression and lay deceit as a foundation, for they shall be suddenly overthrown and they shall have no peace.<sup>31</sup>
- Woe to those who build their houses with sin for all their foundations shall be overthrown and by the Sword [of the Word] shall they fall.<sup>32</sup>
- Woe to you who build your houses through the grievous toil of others and all their building materials and the bricks and stones of sin, I tell you ye shall have no peace.<sup>33</sup>
- Cursed is he who looks to make use of another man's labour.<sup>34</sup>
- Woe to you the rich, for you have trusted in your riches and from your riches shall ye depart because ye have not remembered the most high in the days of your riches.<sup>35</sup>
- I speak to you and declare unto you: he who created you shall overthrow you and for your fall there will be no compassion and your creator shall rejoice at your destruction.<sup>36</sup>
- Woe to you who requite your neighbour with evil for ye shall be requited according to your works.<sup>37</sup>
- Woe to you who acquire silver and gold in unrighteousness and say, 'we have become rich with riches and possessions and have acquired everything we have desired'.<sup>38</sup>
- Woe to you, ye fools for through your folly shall ye perish and ye transgress against the wise and so good hope shall not be your portion. And know now ye that ye are prepared for the day of destruction, wherefore do not hope to live ye sinners but ye shall depart and die, for you know no ransom; for ye are prepared for the day of the great judgement, for the day of tribulation and the great shame of your spirits.<sup>39</sup>
- Woe to you obstinate of heart, who work wickedness.<sup>40</sup>
- Woe to you who set at naught the words of the righteous; for ye shall have no hope of Life.<sup>41</sup>
- Woe to them who reject the measures and eternal heritage of their [spiritual] fathers and who follow after idols, for they shall have no rest.<sup>42</sup>
- Woe to you obstinate of heart who watch in order to devise wickedness. Therefore shall fear come upon you and there shall be none to help you.<sup>43</sup>
- Cursed is he who breaks the enactments of his [heavenly] Father.<sup>44</sup>
- Cursed is he who speaks peace with his tongue but in his heart there is no peace.<sup>45</sup>

26

Dante: The Divine Comedy  
Hell, Canto 5:37-42

27

The Syriac Apocalypse  
of Baruch 85:12

28

The Syriac Apocalypse  
of Baruch 54:14

29

Dante: The Divine Comedy  
Hell-Canto 16:95

30

Dante: The Divine Comedy  
Hell-Canto 16:97-99

31

The book of Enoch 94:6

32

The book of Enoch 94:7

33

The book of Enoch 99:13

34

The Book of the secrets  
of Enoch 52:8

35

The book of Enoch 94:8

36

The book of Enoch 94:10

37

The book of Enoch 95:5

38

The book of Enoch 97:8

39

The book of Enoch 98:9

40

The book of Enoch 98:11

41

The book of Enoch 98:14

42

The book of Enoch 99:14

43

The book of Enoch 100:8

44

The Book of the secrets  
of Enoch 52:10

45

The book of the secrets  
of Enoch 52:14

- Whoever refuses to enter his covenant, walking in the stubbornness of his heart [is a traitor].<sup>46</sup>
- Again I [Yahweh] swear to you, ye sinners, that sin is prepared for a day of unceasing bloodshed, and they who worship stones and grave images of gold and silver and wood and stone and clay and those who worship impure spirits and demons and all kinds of idols [and] not according to [the eternal] knowledge shall get no manner of help from them.<sup>47</sup>
- They shall become godless by reason of the folly of their hearts and their eyes shall be blinded through the fear of their hearts and through [false] visions in their dreams.<sup>48</sup>
- These they shall become godless and fearful for they shall have wrought all their work in a lie. And shall have worshipped a stone and therefore in an instant they shall perish.<sup>49</sup>
- All who defied My Law, while they yet had [opportunity], and while place of repentance was still open to them, gave no heed but scorned [my labour]; these must be brought to know after death by torment.<sup>50</sup>
- But ye—ye who have not been steadfast, nor done the Command of the Lord, but ye who have turned away and spoken proud and hard words with your impure mouths against his greatness, ye hard hearted, ye shall find no peace.<sup>51</sup>
- Heaven they shall not ascend, nor shall they [rise up] on the earth. This shall be the portion [for] sinners, who deny the name of the Lord of spirits and who are thus reserved for the day of punishment and affliction.<sup>52</sup>
- For this reason therefore shall the sojourners [on] the earth suffer torture because having understanding [revealed], they yet wrought iniquity, and receiving the precepts they have kept them not, and having obtained the Law, they set at naught that which they received.<sup>53</sup>
- Therefore shall ye execrate your days and the years of your life shall perish and the years of your destruction shall be multiplied in eternal execration and ye shall find no mercy.<sup>54</sup>

*My love is as a fever, longing still  
for that which longer nurseth the disease,  
Feeding on that which doth preserve the ill,  
Th' uncertain sickly appetite to please.  
My reason the physician to my love,  
Angry that his prescriptions are not kept,  
Hath left me, and I desperate now approve  
Desire is death, which physic did except.  
Past cure I am, now reason is past care,  
And frantic-mad with evermore unrest;  
My thoughts and my discourse as madman's are,  
At random from the truth vainly expressed:  
For I have sworn thee fair, and thought thee bright,  
Who art as black as hell and dark a  
as night.<sup>55</sup>*

This collection of warnings should be taken very literally. They speak strongly against all those who continue to defile, and defy the Law and rebel against this pure teaching. Vain is any attempt to hold personal accumulations of material wealth made outside the righteousness of the Lord. Too bad for those who find their names on some newspaper or magazine rich list.

Yet, the absolute masters of ruthless exploitation, who are guilty of the greatest of all frauds against humanity, are not those who appear to be as common criminals, but those who in their unbridled pretentiousness, have demanded the greatest deference and even protection within their own secular cultures.

13<sup>4</sup>

- Those that are betray'd do feel the treason sharply, yet the traitor stands in worse case of woe.<sup>56</sup>
- And as in the common course of all treasons, we still see them reveal themselves, till they attain to their abhorred ends; so he that contrives against his own nobility, in his proper stream o'erflows himself.<sup>57</sup>
- Trouble shall come upon them as upon a woman in travail, whose labour is severe, when her child comes to the mouth of the womb and she finds it difficult to bring forth.<sup>58</sup>

46  
DSS/4Q286-7/4Q280-82  
Curses of Satan and his lot  
Melkiresha 1:9

47  
The book of Enoch 99:6-7

48  
The book of Enoch 99:8

49  
The book of Enoch 99:9

50  
4 Ezra 9:10

51  
The book of Enoch 5:4

52  
The Book of Enoch  
Ethiopic translation:10

53  
4 Ezra 7:72

54  
The book of Enoch 5:5

55  
William Shakespeare  
Sonnet 147

56  
Cymbeline ActIII Scene 4

57  
All's Well that Ends Well  
ActIV Scene 3

58  
The Book of Enoch  
Ethiopic translation: 61

- In His presence they shall fall, and not to be raised up again; nor shall there be any one to take them out of his [terrible] hands and to lift them up; for they have denied the Lord of spirits and his Messiah.<sup>59</sup>
- According to the ranks of corruption they shall be imprisoned, and all their works shall disappear from the face of the earth; nor hence forward shall there be any to corrupt, for the Son of man has been seen sitting upon the throne of his glory.<sup>60</sup>
- Then shall the Lord of Spirits hasten to expel them from his presence. Their faces shall be full of confusion, and their faces shall darkness cover; the angels shall take them to punishment, that vengeance may be inflicted on those who have oppressed his children and his elect. And they shall become an example to the saints and the elect. Through them shall these be made joyful; for the anger of the Lord of spirits shall rest upon them.<sup>61</sup>

*Sweet recreation barr'd what doth ensue,  
But moody and dull melancholy,  
(kinsman to grim and comfortless despair),  
And at her heels, a huge infectious troop  
Of pale distemperatures, and foes of Life.<sup>62</sup>*

- They are as sick [at heart] that surfeit with too much, as they that starve with nothing. It is no mean happiness, therefore, to be seated in the [middle].<sup>63</sup>
- In those days shall ye make your names an eternal execration unto all the righteous and by you shall all who curse, curse and all the sinners and godless shall imprecate by you and for you, the godless there shall be an [eternal] curse.<sup>64</sup>
- Cursed be the man who enters this covenant while walking among the idols of his heart, who sets up before himself this stumbling block of sin so that he may backslide! Hearing the words of this covenant, he blesses himself in his heart and says, 'peace be with me', even though I walk in the stubbornness of my heart.<sup>65</sup>
- And for all of you sinners there shall be no salvation but on you shall abide a curse.<sup>66</sup>
- The accursed, here is the fate that God has in store for the wicked, and the inheritance with which shaddai endows the man of violence. A sword [of judgement] awaits his sons whoever they may be, and their children after them will go unfed.<sup>67</sup>
- Sinners shall be destroyed before the face of the Lord of spirits and they shall be banished from off the face of the earth and they shall perish for ever and ever.<sup>68</sup>
- I [Yahweh] will cast them like hay into the fire and like lead into the water. Thus they shall burn in the presence of the righteous and sink in the presence of the holy, nor shall a tenth part of them be found.<sup>69</sup>

*O alienate from God, O spirit accurst,  
Forsaken of all good, I see thy fall  
Determined, and thy hapless crew involved  
In this perfidious fraud, contagion spread  
Both of thy crime and punishment.<sup>70</sup>*

There are parallel themes running through most this chapter. Condemning both the individual traitor and all the institutional forms of false Christian tradition. Contemplate if you're able, the sheer scale of accumulated ignorance represented by two thousand years of false Christian teaching and institution. Try to imagine the vast resources that have gone for naught. Both individual traitor and rebel institution are now heading for history's own dustbin of oblivion.

13<sup>5</sup>

- The life of the wicked is unceasing torment, the years allotted to the tyrant are numbered, the danger signal ever echoes in his ear, in the mist of peace the marauder swoops on him, he has no hope of fleeing from the darkness, but knows he is destined for the Sword; marked down as meat for the vulture, he knows that his ruin is at hand, the hour of darkness makes him terrified, distress and anguish close in on him, as though some king were mounting an attack.<sup>71</sup>
- The sword the sword, sharpened and polished, sharpened for slaughter, polished to flash like lightning, polished only to be wielded, sharpened and fit for the slaughterer's hand!<sup>72</sup>

59

The Book of Enoch  
Ethiopic translation:27

60

The Book of Enoch  
Ethiopic translation:79

61

The Book of Enoch  
Ethiopic translation:68

62

Comedy of Errors  
ActV Scene 1

63

Merchant of Venice  
Act I Scene 2

64

The book of Enoch 5:6

65

DSS 1QS  
The Community Rule 2:3  
also 2:11-12

66

The book of Enoch 5:8

67

Job 27:13

68

The book of Enoch 53:2

69

The Book of Enoch  
Ethiopic translation:25

70

J. Milton-Paradise Lost  
Bk 5:877-881

71

Job 15:20

72

Ezekiel 21:14



- All those caught are slaughtered, all those captured fall by the sword [of truth and judgement].<sup>73</sup>
- It is a terrible thing to fall into the hands of the Living God.<sup>74</sup>
- These are the words of the one who has the two edged sword.<sup>75</sup>

*Author of evil, unknown till thy revolt  
 Unnamed in heav'n; now plenteous, as thou seest  
 These acts of hateful strife, hateful to all  
 Though heaviest by just measure on thyself  
 And thy adherents: how hast thou disturb'd  
 Heav'n's blessed peace, and into nature brought  
 Misery, uncreated till the crime  
 Of thy rebellion! how hast thou instill'd  
 Thy malice into [Millions], once upright  
 And faithful, now proved false!<sup>76</sup>*

- Woe to those who [try and] hide from Yahweh, to conceal their plans, who scheme in the dark and say, who can see us? Who can recognize us? What perversity this is! Is the potter no better than the clay? Can something that was made, say to its maker, 'He did not make me' or a pot say to the potter, 'he is a fool'?<sup>77</sup>
- The godless will be duly punished for their reasoning, for neglecting the virtuous man and neglecting the Lord. Yes, wretched are they who scorn wisdom and discipline, their hope is void, their toil is unavailing, their achievements unprofitable, their wives are reckless, their children depraved, their descendants accursed.<sup>78</sup>
- For they shall hope for healing but He [Yahweh] will crush them. They are all of them rebels, for they have not turned from the way of traitors, but have wallowed in the ways of whoredom and wicked wealth. They have taken revenge and borne malice, every man against his brother, and every man has hated his fellow, and everyman has sinned against his near kin, and has approached for unchastity, and has acted arrogantly for the sake of riches and gain. And every man has done that which seemed right in his eyes and has chosen the stubbornness of his heart.<sup>79</sup>
- But the wicked thou didst create for the time of thy wrath, thou didst vow them from the tomb to the day of the massacre, for they walk in the way which is not good, they have despised thy covenant and their souls have loathed thy truth; they have taken no delight in thy commandments and have chosen that which thou hatest.<sup>80</sup>
- For according to the mysteries of thy wisdom, thou hast ordained them for great chastisements before the eyes of all thy creatures, that for all eternity they may serve as a sign and a wonder and that all men may [fear thee and] know thy glory and thy tremendous power.<sup>81</sup>

**73**  
 Isaiah 13:15  
**74**  
 Hebrews 10:31  
**75**  
 Revelations 2:12  
**76**  
 J. Milton-Paradise Lost  
 Bl 6:262-271  
**77**  
 Isaiah 29:15  
**78**  
 Wisdom 3:15  
**79**  
 DSS CD  
 The Damascus Rule  
 8:4-7  
**80**  
 DSS 1QH  
 The Thanksgiving Hymn  
 15:6-9 (22)  
**81**  
 DSS 1QH  
 The Thanksgiving Hymn  
 15:6-9 (22)

*He with his horrid crew  
 Lay vanquish'd, rolling in the fiery gulf,  
 Confounded [through] immortal: but his doom  
 Reserved him to more wrath; for now the thought  
 Both of lost happiness and lasting pain  
 Torments him; round he throws his baleful eyes,  
 That witness'd huge affliction and dismay,  
 Mix'd with obdurate pride and steadfast hate.  
 At once, as fast as angels keen, he views  
 The dismal situation waste and wild;  
 A dungeon horrible, on all sides round,  
 As one great furnace, flamed; yet from those flames  
 No light, but rather darkness visible  
 Served only to discover sights of woe,  
 Regions of sorrow, doleful shades where peace  
 And rest can never dwell, hope never comes,  
 That comes to all; but torture without end  
 Still urges, and a fiery deluge, fed  
 With ever-burning sulphur unconsumed.*



*Such place eternal justice had prepared  
For those rebellious; here their prison ordain'd  
In utter darkness and their portion set  
As far removed from God and light of heav'n.<sup>82</sup>*

Three examples of human conduct which arouse great anger from the Lord. 1) The man, who contrary to this revelation and new Law, continues to defile the nature of Love, his marriage bed, and the very spirit of God by the deceit of bestial copulation, called fornication. 2) The exploitation of human sexuality for profit is as old as history itself. In the modern world, it is all pervasive and has even become mainstream within business and culture. Yet whoever continues plying this trade in flesh and fantasy, from the softest to the hardest, is not long on the face of the earth. 3) But the greatest anger is reserved for those hypocrites who have dared to teach this Lie and deceit of bestial copulation, as the consummation of a spiritual union within marriage, sanctioned by Christ or approved of by the Living God. These are the ones who have deceived humanity, and if they dare stand against this revelation of the Resurrection, they are called: anti-Christ!

**82**  
*J. Milton-Paradise Lost*  
*Bk 1:50-74*



## 14

## Wisdom

14<sup>1</sup>

- The Lord is wisdom, he makes the foolish man wise. It [wisdom] is a Holy Kingdom and a shining robe. For it is much more than gold which gives you great honour. The wisdom of God became a type of fool for you, so that it might > raise you up, O foolish one and make you a wise man.<sup>1</sup>
- Of course we all have knowledge, as you say this knowledge breeds conceit; it is love that builds. If anyone fancies that he knows, he knows nothing yet in the true sense of knowing, but if a man loves, he is acknowledge by God.<sup>2</sup>
- Thus says Yahweh, 'Let the sage boast no more about his wisdom, nor the valiant about his valour, nor the rich about his riches! But if anyone wants to boast, let him boast of this: of understanding and knowing me for I am Yahweh, I rule with kindness, justice and integrity on earth; yes these are what please me, it is Yahweh who speaks.<sup>3</sup>
- If a man be proud, let him be proud of the Lord.<sup>4</sup>
- Let the wise man understand these words, let the intelligent man grasp their meaning, for the ways of Yahweh are >strait< and virtuous men walk in them, but sinners stumble.<sup>5</sup>
- Prudence is the knowledge of things to be sought and those to be shunned.<sup>6</sup>
- Whoever of them feared the Law was saved from suffering; when they sought the Law, then their sins were forgiven them. Remember David. He was a man of pious works, and he also was saved from many sufferings and forgiven.<sup>7</sup>
- If now you desire to be perfect [of heart], you shall observe these things; if not, your name is ignorant, since it is impossible for the wise man to dwell with a fool, for the wise man is perfect in all wisdom; to the fool however, the good and the bad are the same.<sup>8</sup>
- Who among you is wise or clever? Let his right conduct [in the flesh] give practical proof of it with the modesty that comes of wisdom.<sup>9</sup>
- Wisdom leads the soul [heart] to the place of God.<sup>10</sup>
- The wise man shares in the Kingdom of God; the evil man does not want the foreknowledge of God to come to pass.<sup>11</sup>
- The wise man will be nourished by the truth and will be like a tree growing by the meandering stream.<sup>12</sup>
- After God, no one is as free as the wise man!<sup>13</sup>

- 1**  
NHL  
*The Teachings of Silvanus*  
107:5-14
- 2**  
1 Corinthians 8:2
- 3**  
Jeremiah 9:22
- 4**  
1 Corinthian 1:31
- 5**  
Hosea 14:10
- 6**  
Cicero
- 7**  
DSS 4Q397-399  
*The Second Letter on works*  
*Reckoned as Righteousness*  
26-29
- 8**  
NHL  
*The Gospel of Thomas*  
140:10-15
- 9**  
James 3:13
- 10**  
NHL  
*The Sentences of Sextus*  
167
- 11**  
NHL  
*The Sentences of Sextus*  
312
- 12**  
NHL  
*The Gospel of Thomas*  
140:20
- 13**  
NHL  
*The Sentences of Sextus*  
309
- 14**  
Abraham Lincoln: message to  
Congress 1-12-1862
- 15**  
Proverbs 8:5
- 16**  
Proverbs 14:16
- 17**  
Proverbs 14:8
- 18**  
Psalm 14:1

The Resurrection and gift of the Holy Spirit are the highest wisdom and brightest enlightenment for the human heart. And no mortal is equal to her in righteousness. To inherit wisdom is to know the living God, and to know God is to be rooted in true religion, and the true spiritual Life.

14<sup>2</sup>

- It is not, "can any of us imagine better?" but, "can we all do better?" Object to whatsoever is possible, still the question recurs, "can we do better?" The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we must think anew and act anew. We must disenthrall ourselves.<sup>14</sup>
- You ignorant ones study discretion; and you fools, come to your senses.<sup>15</sup>
- The wise man feareth, and departeth from evil; but the fool rageth and is [proud].<sup>16</sup>
- The wisdom of the prudent is to understand [God's] way, but the folly of fools is deceit.<sup>17</sup>
- The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good.<sup>18</sup>

- Every prudent man dealeth with knowledge; but a fool layeth open his own folly.<sup>19</sup>
- Folly is joy to him that is destitute of wisdom; but a man of understanding walketh upright.<sup>20</sup>
- A stone is heavy, and the sand is weighty; but a fool's wrath is heavier than them both.<sup>21</sup>
- [The fool] shall die without instruction and in the greatness of his folly he shall go astray.<sup>22</sup>

*Then let not winter's ragged hand deface  
In thee thy summer ere thou be distilled.  
Make sweet some vial; treasure thou some place  
With beauty's treasure ere it be self-killed.  
That use is not forbidden usury  
Which happies those that pay the willing loan;  
That's for thyself to breed another thee,  
Or ten times happier be it ten for one.  
Ten times thyself were happier than thou art,  
If ten of thine ten times refigured thee:  
Then what could death do if thou shouldst depart,  
Leaving thee living in posterity?  
Be not self-willed, for thou art much too fair,  
To be death's conquest and make worms thine heir.<sup>23</sup>*

- If there is ignorance, and learning [from the Lord] does not exist [for] the soul of man, then the incurable passions persist in it, the soul, and additional evil comes from the passions in the form of an incurable sore. The sore constantly gnaws at the soul, and through it the soul produces worms from the evil and stinks. But God is not the cause of these things since he has sent to men knowledge and learning.<sup>24</sup>
- From your earliest youth choose instruction and till your hair is white you will keep finding wisdom. Cultivate her like >the ploughman and the sower< and wait for her fine harvest; for in tilling her you will toil for a little while, but very soon you will be eating her crops.<sup>25</sup>
- How very harsh she [wisdom] is to the undisciplined! The senseless man does not stay with her long; she will weigh on him like a heavy stone and he will lose no time in throwing her off; for discipline is true to her name, she is not accessible to many.<sup>26</sup>
- Listen my son and take warning, do not reject my advice. Put your feet into her fetters and your neck into her harness. Give shoulder to her yoke [of righteousness]. Do not be restive in her reigns; court her with all your soul and with all your might keep her ways, >go after and seek her<; she will reveal herself to you. Once you hold her do not let her go for in the end [of the test] you will find rest in her and she will take the form of joy for you.<sup>27</sup>
- Her fetters you will find are a strong defence, her harness a robe of honour, her yoke will be a golden ornament, her reigns purple ribbons; you will wear [wisdom] like a robe of honour, you will put her on like a crown of honour.<sup>28</sup>
- My son, accept education and teaching. Do not flee from the education and teaching [of the heart], but when you are taught, accept it with joy. And if you are educated in [this] matter, do what is good. You will plait a crown of education by your guiding principle. Put on the holy teaching like a robe. Make yourself noble-minded through good conduct. Have the austerity of good discipline. Judge yourself like a wise judge.<sup>29</sup>
- To the shrewd man instruction is like a golden ornament, like a bracelet on his right arm.<sup>30</sup>
- To see what is right and not to do it is want of courage.<sup>31</sup>

**19**  
Proverbs 13:16  
**20**  
Proverbs 15:21  
**21**  
Proverbs 27:3  
**22**  
Proverbs 5:23  
**23**  
William Shakespeare  
The Sonnets 6  
**24**  
NHL  
Asclepius  
66:15-25  
**25**  
Ecclesiasticus 6:18  
**26**  
Ecclesiasticus 6:20  
**27**  
Ecclesiasticus 6:23  
**28**  
Ecclesiasticus 6:29  
**29**  
NHL  
The Teachings of Silvanus  
87:5-20  
**30**  
Ecclesiasticus 21:21  
**31**  
Confucius

*As an imperfect actor on the stage,  
Who with his fear is put besides his part,  
Or some fierce thing replete with too much rage,  
Whose strength's abundance weakens his own heart;  
So I, for fear of trust, forget to say  
The perfect ceremony of love's right,  
And in mine own love's strength seen the decay,  
O'ercharged with burden of mine own love's might.  
O, let the books be then the eloquence  
And dumb preachers of my speaking breast,*

*Who plead of love, and look for recompense,  
More than that tongue that more hath more expressed,  
O, learn to read and what silent love hath writ.  
To hear with eyes belongs to love's fine wit.<sup>32</sup>*

- My son, listen to my teaching which is good and useful and end the sleep [of ignorance] which weighs heavy upon you. Depart from the forgetfulness which fills you with darkness.<sup>33</sup>
- The compassion of the Lord extends to every thing that lives, rebuking, correcting and teaching; bringing them back as a shepherd brings [in] his flock. He has compassion on those who accept correction, and who fervently [search] for judgements.<sup>34</sup>
- Listen to me my son and learn knowledge [of God and love] and give your whole mind to my words. I will expound discipline to a nicety, and proclaim knowledge with precision.<sup>35</sup>
- Learn where knowledge [of God] is, where strength, where understanding, and so learn where length of days is, where Life, where Light of the eyes, and where [complete] peace [exists].<sup>36</sup>
- Listen to instruction and learn to be wise, do not ignore it. Happy the man who keeps my ways! Happy the man who listens to me; who day after day watches my gates to guard the portals. For the man who finds [wisdom] finds Life, he will win favour from Yahweh.<sup>37</sup>

*In [Christ's] school, who'er would take degree  
must learn his rudiments, by [following] me  
Seaman with failing art their vessels move  
art guides the chariot, art instructs to love  
of ship and chariot others know the rule;  
but [Wisdom] is master in Love's mighty school.<sup>38</sup>*

- [Yahweh says] Come close to me, you uninstructed, take your place in my school. Why complain about lacking these things when your souls are so thirsty for them? I [Yahweh] have spoken: buy her [wisdom] without money, put your necks under her yoke and let your souls receive instruction. She is not far to seek. See for yourselves, how slight my efforts have been to win so much peace. [Seek her out and profit from it] May your souls rejoice in the mercy of the Lord, may you never be ashamed of praising him. Do your work before the appointed time and he in his time will give you your reward.<sup>39</sup>
- Accept my discipline rather than silver, knowledge in preference to pure gold, for wisdom is more precious than pearls, and nothing is so worthy of desire.<sup>40</sup>
- The fruit [of wisdom] I give is better than gold, even the finest, and the return I make is better than pure silver.<sup>41</sup>
- It is the faithful person, fond of learning who is the worker of the truth.<sup>42</sup>
- Apply your heart to discipline, and your ears to words that are wise.<sup>43</sup>
- The path of Life is to abide by discipline and he who ignores correction goes astray.<sup>44</sup>
- He who loves discipline, loves knowledge, stupid is the man who hates correction.<sup>45</sup>
- The ear attentive to wholesome correction finds itself in the company of the wise.<sup>46</sup>
- He who rejects discipline despises his own self; he who listens to correction wins discernment.<sup>47</sup>
- He who spurns his Creator's discipline is a fool.<sup>48</sup>
- For the man who rejects discipline, poverty and disgrace; for the man who accepts correction, honour.<sup>49</sup>
- The wise man sees ahead, the fool walks in the dark.<sup>50</sup>
- If you pursue justice [and wisdom] you will achieve it and put it on like a [wedding] gown.<sup>51</sup>
- Run the great race of faith and take hold of eternal life.<sup>52</sup>
- You will know the truth and the truth will set you free.<sup>53</sup>

**32**W. Shakespeare  
The Sonnets 23**33**NHL  
The Teachings of Silvanus  
88:25**34**

Ecclesiasticus 18:13

**35**

Ecclesiasticus 16:24

**36**

Baruch 3:24

**37**

Proverbs 8:33

**38**

apologizes to OVID

**39**Ecclesiasticus  
51:23-38**40**

Proverbs 8:10-11

**41**

Proverbs 8:19

**42**NHL  
The Sentences of Sextus  
384**43**

Proverbs 33:12

**44**

Proverbs 10:17

**45**

Proverbs 12:1

**46**

Proverbs 15:31

**47**

Proverbs 15:32

**48**

Proverbs 15:5

**49**

Proverbs 13:18

**50**

Ecclesiasticus 2:14

**51**

Ecclesiasticus 27:8

**52**

1 Timothy 6:12

also

Acts 20:24

1 Corinthians 9:24

Hebrews 12:1

**53**

John 8:32

There are allegorical threads within scripture, which characterize this teaching in terms of an athletic event. For this test of the human spirit is not unlike a physical contest. Seeking out the wisdom of the living God requires a period of preparation in both mental training, and the bodily discipline of strict self-control. There is a start and finish; a goal and the recognition of success. To those who compete within themselves, it demands all the determined single-mindedness, which is the prerequisite of achievement. Athletes compete to measure their physical skills. To run the great race of faith is the testing of an inner-self, and the prizes for winning are beyond value!

This covenant of the Resurrection is a course of moral wisdom for learning the secrets of the human heart. It offers humankind a strait and narrow path to certain knowledge. Such insight and understanding are far above the potential of natural reason or evolution. Very private but admission is free and open to all. Success in these studies begins with critical and honest introspection. Together with the aspiration to know the very nature of love, and to distinguish absolutely between what is from God, and the illusions called falsehood. In due course, perfect faith will deliver its degree. And there is no higher knowledge to which man can aspire.

14<sup>3</sup>

*think differently!*

- Does a wise mans keen intellect allow him to say, 'the old custom is to be preferred in my eyes to the path of righteousness, the goodness revealed from Heaven, the sure confidence of truth, the rule of right belief!' <sup>54</sup>
- Even now, when ever it is to our benefit to depart from wanton ways and reject manners of the past for newer style, we are glad that something which was unknown before has been discovered and at last brought to light.<sup>55</sup>
- The time has come to understand things divine, having skill, with the thought of a mind unclouded [by tradition], more actively to search out mysteries and at last to watch over its eternal well-being.<sup>56</sup>
- It is a cheap sacrifice, a slight loss that only galls us if we fear to lose that which we must part with. Why does not our [own] will forestall necessity and the order of nature turn into the substance of glory? <sup>57</sup>
- The fleshy pupil, being gross, perceives that which is gross; being mortal, it sees that which must pass away; it is the spiritual nature of the soul that is fitted to see spiritual things, it is only the glowing substance that takes in the flashing energy of the bright glowing Godhead.<sup>58</sup>
- I discover this principle then: that when I want to do what is right, only the wrong is within my reach. In my inner most self I delight in the [new] Law of Christ, but I perceive that there is in my bodily members a different law [of nature] fighting against the [new] Law that my reason approves and making me >prisoner< under the law that is in my members, the law of sin.<sup>59</sup>
- When God, then makes such promises [of freedom] what man of courage and vigour and capacity for goodness would prefer the short lived to what is eternal in him? <sup>60</sup>
- What man of sense would fancy that the [carnal] pleasures of his body are more important than the prizes [of a spiritual inheritance] his living soul can win.<sup>61</sup>
- Is it [not] better for you to lose one part of your body than for the whole of it to be thrown into hell? <sup>62</sup>
- Let us account as a prize, the loss which the Law [of Christ] imposes. But let us see the shape of the prize which comes to the steadfast, and certainty which never perishes. The [Holy] Spirit, being restored [by] Heaven will fly upwards and enjoy the Light of the Father, standing in the royal court where Christ is King.<sup>63</sup>
- Let the body go, for it belongs to be >buried< in the grove. Set your course for the >glory< that shall be, go on towards God. Recognize what you are and >overcome the world<.<sup>64</sup>
- What no eye has seen nor ear heard, nor the heart of man conceived what God has prepared for those who love him.<sup>65</sup>

The modern, secular world often prides itself on its own so-called enlightened rationality; yet human reason loses whatever claim it has to be rational, when it is unable to >see< past its own tightly held prejudices that blind the mind to newer and greater insight. By refusing to put new knowledge and understanding to the test, by preferring the limitations one has become accustome to, rather than conceding the necessity of change, man shows his contempt for perfect, objective truth!

Where than are the men and women who have the courage to stand against the wind? For the only thing which prevents a man from sharing the Resurrection and knowing his creator is man himself! Truly, man may very well be his own worst enemy! Let those whose conscience has been touched by this revelation, who value this highest wisdom, who value righteous knowledge and certain truth, readily accept the correction of the Lord. Let him seek out the Resurrection along God's own pathway of faith. Patience and perseverance will deliver her promises.

**54**  
Prudentious  
Crown of Martrydom  
272

**55**  
Prudentious  
Crown of Martrydom  
315

**56**  
Prudentious  
Crown of Martrydom  
330

**57**  
Prudentious  
Martrydom 10  
525

**58**  
Prudentious  
Martrydom 10  
435

**59**  
Romans 7:21

**60**  
Prudentious  
Martrydom 10  
161

**61**  
Prudentious  
Martrydom 10  
161

**62**  
Matthew 5:29

**63**  
Prudentious  
Martrydom 530

**64**  
Prudentious  
Martrydom 540

**65**  
1 Corinthians 2:9



14<sup>4</sup>  
idleness

- Idle weeds are fast in growth.<sup>66</sup>
- Ten thousand harms, more than the ills I know, my idleness doth hatch.<sup>67</sup>
- The devil tempts all other men, but the idle man tempts the devil.<sup>68</sup>

*Idleness, that is the gate of all harmes,  
And idle man is like a house that hath no walls;  
The devils may enter in on every side.*<sup>69</sup>

- Now why delay? It is time you were baptised.<sup>70</sup>
- You have grown so slow at understanding.<sup>71</sup>
- You foolish men! So slow to believe.<sup>72</sup>
- Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.<sup>73</sup>
- Eateth not the bread of idleness.<sup>74</sup>
- Fools find hard work irksome; he who does not know the way cannot go to town.<sup>75</sup>
- This was the iniquity of thy sister Sodom, pride, fullness of bread and abundance of idleness.<sup>76</sup>
- Woe to those who draw down punishment on themselves with an ox's halter, and sin as with a chariot's traces: and to those who say, 'Quick! let him hurry his work so that we can see it; these plans of the Holy One of Israel, let them happen and come true.'<sup>77</sup>

*Haste still pays haste  
and leisure answers leisure,  
like doth quit like  
and measure still for measure.*<sup>78</sup>

*Foul cankering rust the hidden treasure frets:  
But 'wisdom', thats put to use, more 'wisdom' begets.*<sup>79</sup>

- 66**  
King Richard the III  
Act III Scene 1
- 67**  
Antony and Cleopatra  
Act I Scene 2
- 68**  
Trukish proverb
- 69**  
Chaucer
- 70**  
Acts 22:16
- 71**  
Hebrews 5:11
- 72**  
Luke 24:25
- 73**  
Proverbs 19:15
- 74**  
Proverbs 31:27
- 75**  
Ecclesiastes 10:15
- 76**  
Ezekiel 16:49
- 77**  
Isaiah 5:18
- 78**  
W. Shakespeare  
Measure for Measure
- 79**  
Apologises to Shakespeare,  
Poems: Venus and Adonis
- 80**  
William Shakespeare  
The Sonnets 121
- 81**  
NHL  
The Teachings of Silvanus  
97:35/98:1-5

Once the heart and conscience of man have been touched by this Word, delay and danger go hand in hand. Delay weakens the very thoughts which uphold conviction and integrity, while self-discipline in action sets their root deeply in the mind, and purpose reaps its own reward.

14<sup>5</sup>  
poor company

*'Tis better to be vile than vile esteemed  
When not to be receives reproach of being,  
And the just pleasure lost, which is so deemed  
Not by our feeling, but by others' seeing.  
For why should others' false adulterate eyes  
Give salutation to my sportive blood?  
Or on my frailties why are frailer spies,  
Which in their wills count bad what I think good?  
No, I am that I am, and they that level  
at my abuses reckon up their own;  
I may be strait though they themselves be bevel.  
By their rank thoughts my deeds must not be shown,  
Unless this general evil they maintain:  
All men are bad and in their badness reign.*<sup>80</sup>

- Do not trust anyone as a friend, for this whole world has come into being deceitfully, and everyman is troubled [within himself]. All things of the world are not profitable, [and] they happen in vain. There is no one, not even a [natural] brother who is trustworthy, since each one is seeking his own advantage.<sup>81</sup>

- Do not have anyone for a friend. But if you do acquire one, do not entrust your [soul] to him. Entrust yourself to God alone as Father and [Christ as] friend. For everyone proceeds deceitfully, while the whole earth is full of suffering and pain and things in which there is no profit.<sup>82</sup>
  - It is certain that either wise or ignorant carriage is caught as men take disease one of another; therefore let a man take heed of their company.<sup>83</sup>
  - There is a thing [] which thou hast often heard of and is known to many in our lands by the name of pitch; this pitch, as ancient writers do report doth defile! so doth the company thou keepst.<sup>84</sup>
  - For conversation seek intelligent men, let all your discussions bear on the Law of the Most High. Have virtuous men for table companions, and let your pride be in fearing the Lord.<sup>85</sup>
  - Make no mistake: bad company is the ruin of a good character, come back to a sober and up-right life and leave your sinful way.<sup>86</sup>
  - Birds consort with their kind, justice comes to those who practice it. The lion lies in wait for its prey, so does sin for those who do wrong.<sup>87</sup>
  - Make the wise your companions and grow wise yourself; make fools your friends and suffer for it.<sup>88</sup>
  - Keep where there is wit stirring, and leave the faction of fools.<sup>89</sup>
  - Converse with him that is wise!<sup>90</sup>
  - Who so keepeth the Law is a wise son, but he that is a companion of riotous men shameth his father.<sup>91</sup>
  - Whoso loveth wisdom rejoiceth in his Father: but he who seeks the company of harlots spendeth his substance.<sup>92</sup>
  - For deaf and blind ones join only with their own kind.<sup>93</sup>
  - Nature teaches beasts to know their friends.<sup>94</sup>
  - What is the trust or strength of foolish men?<sup>95</sup>
  - If anyone disobeys our instructions given by letter, mark him well and have no dealings with him until he is ashamed of himself.<sup>96</sup>
- Thou are noble; yet I see  
 Thy honourable metal may be wrought  
 From that it is disposed; therefore tis meet  
 That noble minds keep ever with their likes;  
 For who so firm that cannot be seduced?<sup>97</sup>*
- I now write that you must have nothing to do with any false Christian who leads a loose life, or is grasping, or idolatrous, a slanderer, a drunkard, or a swindler. You should not even eat with any such person.<sup>98</sup>
  - Don't take [religious] instruction [or advice] from a deceitful person and don't go, young man, with someone who is unstable. For just as lead melts, so before a fire he will not stand. Do not put a slackard in charge of an important task, for he will not carry out your charge.<sup>99</sup>
  - Do not trust a man of cunning lips with your judgements. He will certainly speak deviously, not being zealous for truth.<sup>100</sup>
  - Have any number of acquaintances but not counsellors. First examine your counsellor, for do not honour anyone who flatters. Their word to be sure is sweet as honey, but their heart is full of hellebore. For whenever they think that they have become a reliable friend, then they will deceitfully turn against you, and they will cast you down into the mire.<sup>101</sup>
  - Where hatred is there are dissembling lips, but deep within lies treachery; do not trust him if the man is of fair speech, >since in his heart lurk seven abominations<.<sup>102</sup>
  - But these, the ones who are ignorant—do not seek God. Nor do they inquire about their dwelling place, which exists in rest, but they go about in bestiality. They are more wicked than the pagans, because first of all they do not inquire about God, for their hardness of heart draws them down to make them exercise their cruelty, thinking they have done a good thing for themselves.<sup>103</sup>
  - Indeed, they are sons of the devil! For even the pagans give in charity, and they know that God who is in the heavens exists, the Father of the universe, exalted over their idols, which they worship. But they have not heard the Word, that they should inquire about his ways.<sup>104</sup>
  - You must face the fact: the final age of this generation is to be a time of troubles. Men will love nothing but money and self; they will be arrogant, boastful and abusive; with no respect for parents, no gratitude, no piety, no natural affection; they will be implacable in their hatreds, scandal mon-

82

NHL

The Teachings of Silvanus  
98:10

83

King Henry IV

2nd part Act 5 scene1

'no company is preferable to bad  
company'.

84

King Henry IV 1st part

Act 2 scene 4

85

Ecclesiasticus 9:22

86

1 Corinthians 15:33

87

Ecclesiasticus 27:8

88

Proverbs 13:20

89

Troilus and Cressida

Act2 Scene 1

90

King Lear Act 1 Scene 4

91

Proverbs 28:7

92

Proverbs 29:3

93

NHL

The Act of Peter

76:20

94

Coriolanus

ActII Scene 2

95

King Henry VI

1st part Act III Scene1

96

2 Thessalonians 3:14-15

97

Julius Caesar ActI Scene 1

98

1 Corinthians 5:11

99

DSS 4Q424 Proverbs

The Sons of Righteousness

fr-1, 4-6

100

DSS 4Q424 Proverbs

The Sons of Righteousness

fr-1, 8-9

101

NHL

The Teachings of Silvanus

97:20-27

102

Proverbs 26:25

103

NHL

Authoritative Teaching

33:1-5

104

NHL

Authoritative Teaching

33:30

gers, intemperate and fierce, strangers to all goodness will be the men who put pleasure in place of God, men who preserve the outward form of religion, but are a standing denial of its reality. Keep clear of men like these.<sup>105</sup>

*Thou art Wisdom-Freeman never  
Dream that God will damn for ever  
All who think those things untrue  
Of which [false] Priests make such ado.<sup>106</sup>*

The new Law of Christ presents a primary moral choice, which commands every conscience to respond, every being to think for themselves independently, as an individual. It is for every man and woman to consider the issue of the Resurrection carefully, decide with conviction and act with integrity. Ethical and moral integrity begins with the strength of mind to hold a moral concept. This concept is the wisdom and reality of the Resurrection. The new expression of human spiritual union.

Among the more potent outside pressures which any man and woman will have to contend with, are those of a peer group. Everyone 'wants' friends, for this is one of many ways in which human identity is underpinned and maintained. But at this time of judgement, when critical self examination is necessary, a mans real enemies may very well be found among those he once counted as his closest friends! Prepare yourself for this. Whatever colleagues, mates or acquaintances a man may have, trust your heart only to Christ, and find your friends among those who share this common cause and spiritual goal, described as the Resurrection. The storm against this teaching will be severe, so stay alert to anyone who might 'blow you away' from the strait path!

14<sup>6</sup>  
*fear of God*

- Silver has its mines, and gold a place for refining. Iron is extracted from the earth, the smelted rocks yield copper. Man makes an end to darkness when he pierces to the uttermost depths the black and lightless rock. Mines the lamp-folk dig in places where there is no foothold, and hang suspended far from mankind. That earth from which bread comes from is ravaged underground by fire. Down there the rocks are set with sapphires, full of spangles of gold. Down there is a path unknown to birds of prey, unseen by the eye of the vulture; a path not trodden by the lordly beasts, where no lion ever walked. Man attacks its flinty sides, upturning mountains by their roots, driving tunnels through the rocks, on the watch for anything precious. He explores the sources of rivers, and brings to daylight secrets that were hidden. But tell me, where does wisdom come from?<sup>107</sup>
- The road is still unknown to man, not to be found in the land of the living. 'It is not in me' says the abyss; 'Nor here' replies the sea. It cannot be bought with solid gold, nor paid for with any weight of silver; nor priced by any standard of gold or ophir, or of precious onyx or sapphire. No gold, no [diamond] can match it in value, nor for a fine gold vase can it be bartered. Nor is there need to mention coral, nor crystal; besides wisdom pearls are not worth the fishing. Topaz from Cush is worthless by comparison, and gold, even refined is valueless. But tell me, where does wisdom come from? Where is understanding to be found?<sup>108</sup>
- It is outside the knowledge of every living thing, hidden from the birds in the sky, perdition and death can only say, 'we have heard reports of it'. God alone has traced its path and found out where it lives. For he sees to the ends of the earth, and observes all that lies under heaven. When he willed to give weight to the wind and measured out the waters with a guage, when he made the [natural] laws and rules for the rain and mapped a route for thunderclaps to follow, then he had it in sight and cast its worth, assessed it, fathomed it. And He said to man, '**Wisdom? It is fear of the Lord. Understanding? avoidance of evil.**'<sup>109</sup>

*O thou my lovely boy, who in thy power  
Dost hold time's fickle glass, his sickle hour,  
Who hast by waning grown, and therein show'st  
Thy lovers withering, as thy sweet self grow'st;  
If nature, sovereign mistress over wrack,*

105

2 Timothy 3:1-5

106

Shelly: Mask of Anarchy LVIII

107

Job 28:1

108

Job 28:1

109

Job 28:21

*As thou goest onwards, still will pluck thee back,  
 She keeps thee to this purpose, that her skill  
 May time disgrace and wretched minutes kill.  
 Yet fear her, O thou minion of her pleasure;  
 She may detain, but not still keep her treasure.  
 Her audit, though delayed, answered must be,  
 And her quietus is to render thee.<sup>110</sup>*

- As one year is more honourable than another, so is one man more honourable than another. This man on account of many possessions, that man on account of the wisdom of his heart, this man on account of understanding, another on account of cunning; that man for the silence of his lips; this man on account of purity, that on account of strength; this man on account of comeliness, another on account of youth; this man on account of sharpness of mind, another on account of quickness of body and another for the perception of many things, [But] let it be heard everywhere; there is no one greater than he who fears God. He shall be the most glorious forever.<sup>111</sup>

- The fear of the Lord is glory and pride and happiness and a crown of joyfulness. The fear of the Lord will gladden the heart giving happiness, joy and long life. With him who fears the Lord it will be well at the last and he will be blessed on the day of his death.<sup>112</sup>

- To fear the Lord is the beginning of wisdom. She was created with the faithful in her mother's womb. She has made a nest among men, >an age old foundation<. And to their offspring she will cling faithfully.<sup>113</sup>

- To fear the Lord is the perfection of wisdom, she intoxicates them with her fruits; she fills their whole house with their hearts desire, and their storerooms with her produce.<sup>114</sup>

- The fear of the Lord is the crown of wisdom, it makes peace and health to flourish. The Lord has looked on her and assessed her, he has showered down learning and discernment, and exalted the renown of those who hold her close.<sup>115</sup>

- To fear the Lord is the root of wisdom, and her branches are long life.<sup>116</sup>

- The fear of Yahweh is the school of wisdom, humility comes before honour, mans heart makes the plans, Yahweh gives the answer.<sup>117</sup>

- Gain wisdom than gold, choose discernment than silver, pride goes before destruction, a haughty spirit before a fall, better be humbly among the lowly than share the booty with the proud.<sup>118</sup>

- Esteem [wisdom] more than scepters and thrones. Compared to her, hold riches are nothing. Reckon no priceless stone to be her peer. Compared to her all gold is a pinch of sand and besides her silver ranks as mud. Love her more than health or beauty. Prefere her to the light since her radiance never sleeps. In her company all good things come to be.<sup>119</sup>

- Wisdom consists entirely in fearing the Lord and wisdom is entirely constituted by fulfilling the Law [of Christ], but being learned in evil is not wisdom, and there is no shrewd judgement in the advice of a sinner. There is cleverness that is foul, he who does not have wisdom is a fool. Better be short of sense and full of fear than abound in shrewdness and violate the Law.<sup>120</sup>

- The rational man is he who fears God. He who fears God does nothing insolent and he guards himself against doing anything insolent, he is one who keeps his guiding principle.<sup>121</sup>

- There are several good protections against temptations, but the surest is cowardice.<sup>122</sup>

*God will be avenged for the deed;  
 Take not the quarrel from his powerful arm,  
 He needs no indirect nor Lawless course  
 To cut off those who have offended him.<sup>123</sup>*

- To you who are my friends I say; do not fear those who kill the body and after that have nothing more they can do, I will warn you who to fear: fear him who after he has killed, has authority to cast into hell. Believe me, he is the one to fear.<sup>124</sup>

- My son, do not fear anyone except God alone, the exalted one. Cast the deceitfulness of the devil from you. Accept the Light for your eyes and cast darkness from you. Live in Christ, and you will acquire a treasure in Heaven.<sup>125</sup>

- Fear Yahweh my son and fear his king; do not rebel against either of them; for suddenly their

110

Willian Shakespeare  
The Sonnets 126

111

The book of the secrets  
of Enoch 43:2-3

112

Ecclesiasticus 1:11

113

Ecclesiasticus 1:11

114

Ecclesiasticus 1:11

115

Ecclesiasticus 1:11

116

Ecclesiasticus 1:11

117

Proverbs 15

118

Proverbs 16

119

Wisdom 7:7

120

Ecclesiasticus 19:20

121

NHL

The Teachings of Silvanus  
108:20

122

Mark Twain  
Equatorml.xxxvi

123

King Richard III  
Act I Scene 4

124

Luke 12:4

125

NHL  
The Teachings of Silvanus  
108:10-15

- vengeance will arise and then who knows what ruin both will send?<sup>126</sup>
- What God is saying means peace for his people and his friends, if only they renounce their folly; for those who fear him, his saving grace is near.<sup>127</sup>
  - Everyone who fears Yahweh will be taught the course a man should choose, his soul will live in prosperity, his children will have the land for their own.<sup>128</sup>
  - For wisdom and instruction mean fear of the Lord and what pleases him is faithfulness and gentleness. Do not be unsubmitive to the fear of the Lord, do not practice it with a double heart.<sup>129</sup>
  - Those who fear him need only ask to be answered, he hears their cries for help and saves them. Under his protection, the pious are safe but Yahweh is destruction for the wicked.<sup>130</sup>
  - The name of Yahweh is a strong tower, the virtuous man runs to it and is secure.<sup>131</sup>
  - Fear of Yehweh gives good grounds for confidence, in him his children find [safe] refuge.<sup>132</sup>
  - The fear of Yahweh is a Life giving spring for eluding the snares of death.<sup>133</sup>
  - The close secret of God [the Resurrection] belongs to those who fear him; His covenant also to bring them knowledge.<sup>134</sup>

*Then to subdue and quell o'er all the earth  
Brute violence and proud tyrannic pow'r,  
Till Truth were freed, and equity restored:  
Yet held it more humane, more heav'nly, first  
By winning words to conquer willing hearts,  
And make persuasion do the work of fear;  
At least to try, and teach the erring soul,  
Not wilfully misdoing, but unaware  
Mised; the stubborn only to subdue.<sup>135</sup>*

Fear of the Lord is understood by the principle of Law. Those who shelter under an obedience to the Law of Christ are free from any fear of punishment or retribution. They share an inheritance of peace and freedom. Fear remains for those outside this obedience: the lawless, those traitors who rebel against the Lord. Now the power of any Law is in the accountability of the enforcing authority, and to invite upon oneself the retribution of God is neither rational or thinkable!

Fear of the Lord has also been one the founding tyrannies of all false Christian teaching, exploiting and extorting wealth from the foolish, for nothing in return except hocus-pocus illusions. Now that same concept, so long corrupted by ignorance and falsehood, will turn as vengeance against all who have deceived mankind with a perversion of the Word and a counterfeit salvation. Those who dare oppose this teaching of the Resurrection, betray Christ and the Father. Better for them if they had never been born!

14 <sup>7</sup>  
*exhortation to learn wisdom*

- All wisdom is from the Lord and it is his own forever. The sand of the sea and the raindrops and the days of eternity, who can assess them? The height of the sky and the breath of the earth, and the depth of the abyss, who can probe them?<sup>136</sup>
- Before all other things wisdom was created. Shrewd understanding is everlasting. For whom has the root of wisdom ever been uncovered? Her resourceful ways, who knows them? One only is wise, terrible indeed, seated on his throne, [that is] the Lord. He himself has created her, looked upon her and assessed her and poured her out on all his works, >to be with all mankind as his gift [of the Holy Spirit]< and he conveyed her to those who love him.<sup>137</sup>
- If in this life, wealth be a desirable possession, what is more wealthy than wisdom whose work is everywhere? or if it be the intellect that is at work, where is there greater than wisdom, designer of all? Or if it be virtue you love, why, virtues are the fruits of her labours, since it is she who teaches temperance and prudence, justice and fortitude; nothing in life is more serviceable to men than these, or if you are eager for wide experience, she knows the past, she forecasts the future; she knows how to turn maxims and solve riddles; she has foreknowledge of signs and wonders, of the unfolding of the ages and the times.<sup>138</sup>

**126**

Proverbs 24:21

**127**

Psalm 85:8

**128**

Psalm 25

**129**

Ecclesiasticus 1:34

**130**

Psalm 145

**131**

Proverbs 18

**132**

Proverbs 14:26

**133**

Proverbs 14:27

**134**

Psalm 25:14

**135**

J. Milton-Paradise Regained

Bk 1:217-226

**136**

Ecclesiasticus 1:1-3

**137**

Ecclesiasticus 1:4-10

**138**

Wisdom 8:21



- Wisdom brings up her own sons, and cares for those who seek her. Who ever loves her loves Life. and those who wait on her early will be filled with happiness. Whoever holds her close will inherit honour, and where ever he walks, the Lord will bless him.<sup>139</sup>
- Those who serve her minister to the Holy One, and the Lord loves those who love her. Who ever obeys her judges aright and whoever pays attention to her dwells secure. If he trusts himself to her, he will inherit her, and his descendents will remain in possession of her; for though she at first takes him through winding ways, brings fear and faintness on him, plaguing him with her discipline until she can trust him and testing him with her ordeals, >in the end she will lead him back to the strait road, and reveal her secrets to him<. If he wanders away, she will abandon him and hand him over to his fate.<sup>140</sup>
- Wisdom speaks her own praises in the midst of her people when she glorifies in herself. She opens her mouth in the assembly of the Most High. She glories in herself in the presence of the Mighty One; It [wisdom] came forth from the mouth of the Most High and it covered the earth like a mist, it had my tent in the heights, and my throne in a pillar of cloud. Alone it encircled the vault of the sky, and it walked on the bottom of the deeps, over waves of the sea and over the whole earth, and over every people and nation it held sway. Among all these it searched for rest and looked to see in whose territory it might pitch [its] camp. Then the creator of all things instructed me and he also created me, fixed a place for my tent. He said, 'pitch your tent in [the glory of] Jacob, make [the God of freedom] your inheritance.'<sup>141</sup>

- Accept the wisdom of Christ, who is patient and mild and guard this, O my son, knowing that God's way is always profitable.<sup>142</sup>
- For within [wisdom] is a spirit intelligent, holy, unique, manifold, subtle, active, incisive, unsullied, lucid, invulnerable, benevolent, sharp, irresistible, dependable, unperturbed, almighty, all-surveying, penetrating, all intelligent, pure and most subtle spirits; for wisdom is quicker to move than any motion; she is so pure, she pervades and permeates all things.<sup>143</sup>
- She is a breath of the power of God, pure emanation of the >glory< of the Almighty. Hence nothing impure can find a way into her. She is a reflection of the eternal Light, untarnished mirror of God's active power, >image of his goodness<.<sup>144</sup>
- Although alone, she can do all herself unchanging, she makes all things new; in each generation she passes into holy souls, she makes friends of God and prophets; for God loves the man who lives with wisdom.<sup>145</sup>
- She is indeed more splendid than the sun, she outshines all the constellations, compared with light she takes first place, for light must yield to night, but over wisdom, evil can never triumph.<sup>146</sup>
- Wisdom is bright, and does not grow dim, by those who love her she is readily seen and found by those who search for her. Quick to anticipate those who desire her, she makes herself known to them. Watch for her early and you will have no trouble. You will find her sitting at your gates.<sup>147</sup>
- Even to think about her is understanding fully grown, be on the alert for her and anxiety will quickly leave you. She herself walks about looking for those who are worthy of her and graciously shows herself to them as they go in every thought of theirs coming to meet them.<sup>148</sup>
- Of her most sure beginning is the >desire for discipline<, care for discipline means loving her, loving her means keeping her law [the Law of Christ], obeying her law guarantees incorruptibility, incorruptibility brings near to God, thus desire for wisdom leads to sovereignty.<sup>149</sup>
- Happy the man who meditates on wisdom and reasons with good sense, who studies her ways in his heart, and ponders her secrets, he pursues her like a hunter, and lies in wait by her path; he peeps in at her windows, and listen at her door; he lodges close to her house and fixes his peg in her walls; he pitches his tent at her side, and lodges in an excellent shade, and camps beneath her branches; he is sheltered from the heat, and in her >glory< he makes his home.<sup>150</sup>

**139***Ecclesiasticus 4:11-14***140***Ecclesiasticus 4:***141***Ecclesiasticus 24:1***142***NHL The Teachings of Silvanus 118:5***143***Wisdom 7:22***144***Wisdom 7:22***145***Wisdom 7:22***146***Wisdom 7:22***147***Wisdom 6:12***148***Wisdom 6:12***149***Wisdom 6:12**Sovereignty meaning control over the corrupted flesh***150***Ecclesiasticus 14:20*

The wisdom of Christ and the wisdom of God are one and the same. The Law of Christ and the Law of the most high God are one. Wisdom and Law are one. They are fully expressed in the bond of human spiritual union, the marriage revealed from heaven by the Resurrection and gift of the Holy Spirit. The man who finds these two, holds the most priceless of all possessions. He shares the image of his creator, and a portion of God's own incorruptible and Holy Spirit. Whoever builds upon this foundation stone of wisdom, builds a Life of unshakable and untouchable peace and security.



Two pair of climbers approach an inspiring and beautiful new rock face they had never attempted before. Their climbing reference had no entry or advice to offer. There seemed no obvious way on to the wall. As they walked about the base, surveying the challenge, and discussing among themselves, trying to recognize a clear route and place to start, they happened upon a local guide who was experienced with this mount, and knew well the only route. He sat down with them and patiently described precisely the direct approach, and safest route to the top. As he finished his explanation, he warned: stay strictly on the way I have marked out for you. From where we stand now, it may appear the most exposed, but once on the wall, you will find solid granite, ample holds and secure placements, all the way to the top. To vary at all from the single route leads into rotten, crumbling stone and loose shale that is extremely dangerous. Then the guide, wishing them all success, left them.

The wise pair meticulously followed the route which the guide had described, and they were well satisfied, jubilant, even enthralled with the joys and accomplishment of their new and successful ascent. By humility, they had conquered a height above all heights. The other foolish and vainglorious pair would not listen, and followed their own minds. They said, 'look over here, there is another, easier way up this side of the overhang', and off they went. They were lost and never found. Let those who have ears, hear!



## 15

*Search for the resurrection  
and find the living God*

15<sup>1</sup>

*Come gather round people wherever you roam,  
And admit that the waters around you have grown  
And accept it that soon you'll be drenched to the bone,  
If your time to you is worth savin'  
Then you better start swimming or you'll sink like a stone  
for the times they are a changin'.<sup>1</sup>*

- Those who live on the level of [their] lower nature have their [moral perceptions] formed by it, and that spells >death<; but those who live on the level of the [Holy] Spirit have the spiritual outlook and that is peace and Life.<sup>2</sup>
- The outlook of the lower nature is enmity with God; it is not subject to the Law of God; indeed it cannot be; those who live on such a level cannot possibly please God.<sup>3</sup>
- Anyone can see the kind of behaviour that belongs to the lower nature. Fornication, impurity, and indecency, idolatry and sorcery; quarrels, dissensions, party intrigues and jealousies; drinking bouts, orgies and the like. I warn you as I have warned you before, that those who behave in such ways will never enter the Kingdom of God.<sup>4</sup>
- Listen to me all of you and understand this: nothing that goes into a man from the outside can defile him; no it is the things that come out of him that defile him.<sup>5</sup>
- It is what comes out of a man that defiles him. From the inside, out of a mans heart, come evil thoughts, acts of fornication, of theft, murder, adultery, ruthless greed, and malice; fraud, indecency, envy, slander, arrogance, and folly; these evil things all come from the inside, and they defile the man.<sup>6</sup>
- Give up living like pagans with their good for nothing notions. Their wits are beclouded, they are strangers to the Life that is in God, because ignorance prevails among them and their minds have grown hard as stone. Dead to all feeling, they have abandoned themselves to vice and stop at nothing to satisfy their foul desires.<sup>7</sup>
- Have you not learned that the love of the >world< is enmity to God. Whoever chooses to be the world's friend, makes himself God's enemy.<sup>8</sup>
- The Lord said, those who seek Life know this, for this is their wealth, for the [carnal pleasure] of this >world< is a lie, and its gold and silver is error.<sup>9</sup>
- For the possessions of the outsiders are proud passions, the [material] pleasures of this life, hateful envies, vain-glorious things, nonsensical things, accusations etc.<sup>10</sup>
- For all these things in measures and in books will be revealed in the day of that great judgement.<sup>11</sup>
- Do not set your hearts on the godless >world< or anything in it. Anyone who loves the world is a stranger to the Father's love. Everything the world affords, all that panders to the appetites, or entices the eyes, all the glamour of its life springs not from the Father, but from the godless world, and that world is passing away with all its allurements, but he who does God's will, stands for evermore.<sup>12</sup>
- He who wants to enter the Kingdom of Heaven will attain it if he despises everything of this >world< and scorns it as a trifle, he will come out laughing.<sup>13</sup>

- 1**  
Bob Dylan:  
*The Times they are a changin'*
- 2**  
Romans 8:5
- 3**  
Romans 8:8
- 4**  
Galatians 5:19-21
- 5**  
Mark 7:14
- 6**  
Mark 7:20-24
- 7**  
Ephesians 4:17-19
- 8**  
James 4:4
- 9**  
NHL  
*The Dialogue of the Savior*  
141:15
- 10**  
NHL  
*Authoritative Teaching*  
23:30
- 11**  
*The book of the secrets of Enoch*  
52:15
- 12**  
1 John 2:16
- 13**  
NHL  
*The Gospel of Philip*  
74:35

This chapter begins with a reminder of a most important biblical metaphor, first explained in chapter one: the Fall. That metaphor is the >world<. Mankind is by human nature of the world. To be of the world is to be in exile, and outside the sphere of God's grace and favour. The world represents a hierarchy of values and perceptions which stand against the nature of this revelation and true righteousness. So long as a man remains in this lower, material state, he is an enemy of God. Therefore a man is either of the world, or by sharing the Resurrection, of the Kingdom of our Lord.

15<sup>2</sup>

*All things are best fulfilled in their due time,  
And time there is for all things, tryth hath said:  
If of my reign prophetic writ hath told  
That it shall never end, so when begin  
The Father in his purpose hath decreed,  
He in whose hands all times and seasons roll.<sup>14</sup>*

- Whatever is now is nothing, but that which shall be is very great; for everything that is corruptible shall pass away and everything that dies shall depart and the present time shall be forgotten nor shall there be any remembrance of the present time which is defiled with evils. For that which runs now runs into vanity and that which prospers shall quickly fall and be humiliated.<sup>15</sup>
- For [the Resurrection and gift of the Holy Spirit] which is to be shall be the object of desire and for that which comes afterwards shall we hope; for it is a time that passes not away and the hour comes which abides forever.<sup>16</sup>
- All who have fallen asleep in [false] hope of Him shall >rise< again and it shall come to pass at that time that the treasures [of wisdom and understanding] will be opened, which is preserved [for] the number of souls of the righteous, and they shall come forth and a multitude of souls shall be seen together in one assemblage of one thought, and the first shall rejoice and the last shall not be grieved for ye knows that the time has come of which it is said, that it is the consummation of the times, but the souls of the wicked, when they behold all these things, shall then waste away the more, for they shall know that their torment has come and their perdition has arrived.<sup>17</sup>
- The earth shall yield its fruit [for truth] ten thousand fold and on each vine there shall be a thousand branches, and each branch shall produce a thousand clusters, and each cluster a thousand grapes, and each grape produce a cor of wine and those who have hungered [for righteous sake] shall rejoice.<sup>18</sup>
- And it shall come to pass at that self same time that the treasures of manna shall again descend from on high and they will >eat< of it in those years, because these are they who have come to the consummation of time.<sup>19</sup>
- More over, they shall behold marvels everyday for the winds shall go forth from before me to bring every morning the fragrance of aromatic fruits and at the close of the day, clouds distilling the dew of health.<sup>20</sup>
- And the new [Holy Spirit] which comes does not return to corruption [for] those who depart to its blessedness, and has no mercy on those who depart to torment, and leads not to perdition [for] those who live in it.<sup>21</sup>
- For these are they who shall inherit that time which has been spoken of and theirs is the inheritance of the promised time.<sup>22</sup>
- These are they who have acquired for themselves treasures of wisdom and with them are found stores of understanding and from mercy have they not withdrawn and the truth of the Law have they preserved.<sup>23</sup>
- To them shall be given the [Kingdom] to come, but the dwelling of the rest who are many, shall be in the fire.<sup>24</sup>

The sense of expectation, anticipation and foreboding is evident in this group; while news of this revelation begins to spread across the earth. This new paradigm of human conscientiousness was created by God, so that only in company with his son, would mankind be enabled to seek out and discover the source of all moral understanding and sustainable values. Note the development of the 'fruit' and 'vine' allegories representing the growth of this teaching. Those who search out the divine wisdom leave their 'old' world behind, to share a much more propitious future.

14

*J. Milton-Paradise Regained  
Bk 3:182-187*

15

*The Syriac Apocalypse  
of Baruch  
44:8-15*

16

*The Syriac Apocalypse  
of Baruch  
44:8-15*

17

*The Syriac Apocalypse  
of Baruch  
30:2-5*

18

*The Syriac Apocalypse  
of Baruch  
29:5-6*

19

*The Syriac Apocalypse  
of Baruch 29:8*

20

*The Syriac Apocalypse  
of Baruch 29:7*

21

*The Syriac Apocalypse  
of Baruch  
44:8-15*

22

*The Syriac Apocalypse  
of Baruch  
44:8-15*

23

*The Syriac Apocalypse  
of Baruch  
44:8-15*

24

*The Syriac Apocalypse  
of Baruch  
44:8-15*

15<sup>3</sup>

- I am the Light of the world, no follower of mine shall wander in the dark; he shall have the Light of Life.<sup>25</sup>
- It is in [Christ] that knowledge [of God] dwells. The knowledge of things everlasting. It is I who speak within every creature and I [am] known by the All [Mighty God]. It is I who lift up the sound of the [Word] to the ears of those who will know me, that is the sons of the Light.<sup>26</sup>
- [Christ] is inviting you into the exalted, perfect Light. Moreover, this Light, when you enter it, you will become glorified by those who give glory, and those who enthrone will enthrone you. You will receive robes from those who give robes and the baptisers will baptize you and you will become gloriously glorious the way you first were when you were [as a child].<sup>27</sup>
- Enlighten your mind with the Light of heaven so you may turn to the Light of heaven.<sup>28</sup>
- Unload your burden on to the Lord and he will support you. He will not permit the virtuous to falter.<sup>29</sup>
- Yahweh guides a mans steps, they are sure and he takes pleasure in his progress, he may [falter] but never fatally, since Yahweh supports him by the hand.<sup>30</sup>
- In God alone there is rest for my soul, from him comes my safety, with him alone for my rock, my safety, my fortress, I can never fall.<sup>31</sup>

*So love's fair [goodness] does my soul inspire  
To teach her softer arts; to sooth the mind  
and smooth the rugged berefts of human kind.<sup>32</sup>*

- Become earnest about the Word! For as to the Word, its first part is faith, the second love, and the third works, from these comes Life.<sup>33</sup>
- Hasten to be saved without being urged. Instead be eager of your own accord and thus the Father will love you.<sup>34</sup>
- Submit to the Law of God without having transgressed at all, but in purity, [seek] God for wisdom and knowledge.<sup>35</sup>
- Praise and extol and glorify the King of heaven, his promises are always faithfully fulfilled, his ways are always just, and he has the power to humble those who walk in pride.<sup>36</sup>
- Bring out the offering, bear it before him; worship Yahweh in his sacred court [of the human heart], tremble before him, all the earth!<sup>37</sup>

*Be strong, live happy, and love, but first of all  
Him whom to love is to obey, and keep  
His great command; take heed lest passion sway  
Thy judgement to do ought, which else free will  
Would not admit; thine and of all thy sons  
The weal or woe in thee is placed; beware.  
In thy persevering shall rejoice,  
And all the blest: stand fast; to stand or fall  
Free in thine own arbitrement it lies;  
Perfect in within, no outward aid require,  
And all temptation to transgress repel.<sup>38</sup>*

- The aim and object of this command is the love that springs from a clean heart, a good conscience and faith that is genuine.<sup>39</sup>
- The man who has received my command[s] and obeys them—he it is who loves me [Christ]; and he who loves me will be loved by my Father; I will love him and disclose my spirit to him.<sup>40</sup>
- Anyone who loves me will heed what I say; then my Father will love him and we will come [as the Holy Spirit of truth] and make our dwelling within him.<sup>41</sup>
- If you love [Christ] you will obey [his] command[s]; and I will ask the Father and he will give you [a new] [spirit] to be your advocate, who will be with you forever, the [Holy] Spirit of truth.<sup>42</sup>
- Blessed shall they be that love [Yahweh] and blessed shall they be that rejoice for thy peace and blessed shall be all men that sorrow for thee and all thy chastisements because they shall rejoice in thee and shall see all thy joy forever.<sup>43</sup>
- Peace to the brotherhood and love with faith, from God the Father and the Lord Jesus the Christ,

25

John 8:12

26

NHL

Trimorphic Protennoia  
42:15

27

NHL

Trimorphic Protennoia  
45:15

28

NHL

The Teaching of Silvanus  
103:10

29

Psalm 55

30

Psalm 37:23-24

31

Psalm 62:1-3

32

Ovid

33

NHL

The Apocryphon of James  
8:10-15

34

NHL

The Apocryphon of James  
7:10

35

NHL

The Discourse on the Eighth  
and Ninth 62:30

36

Daniel 4:34

37

1Chronicles 16:29

38

J. Milton-Paradise Lost  
Bk 8:633-643

39

Timothy 1:5-6

40

John 14:21

41

John 14:23

42

John 14:15-16

43

The Book of Tobit  
13:14

- God's grace be with you all who love our Lord Jesus Christ, grace and immortality.<sup>44</sup>
- Grace and peace to you from God our Father and the Lord Jesus Christ.<sup>45</sup>

*The fame and glory, glory [of God] the reward  
That sole excites to high attempts, the flame  
Of most erected spirits, most temper'd pure  
Aethereal, who all pleasures else despise,  
All treasures and all gain esteem as dross,  
And dignities and powers, all but the highest.<sup>46</sup>*

- Bend your necks to my yoke [of righteousness] and learn from me, for my yoke is good to bear and my load is light.<sup>47</sup>
- All corrupted flesh must come to me with all its sins, though our faults overpower us, you blot them out.<sup>48</sup>
- He who hastens and brings his offering before the face of the Lord, the Lord will hasten the accomplishment of his work, and will execute a just judgement for him.<sup>49</sup>
- He who increases his >lamp< before the face of the Lord, the Lord greatly increases his treasure [of wisdom] in the heavenly kingdom.<sup>50</sup>
- [Those] who lift not [a] hand against His holy statutes, his righteous judgement and the testimony of his truth, and are chastised by the first judgements with which the children of men were judged, and give ear to the voice of the unique teacher of righteousness [Messiah] and reject not the statutes of righteousness when they hear them, they shall rejoice and be glad and their heart shall exalt and they shall make themselves strong against all the children of the world, and God will pardon them and they shall see his salvation for the trust in his holy Word.<sup>51</sup>
- No man shall be in the community of his truth who refuses to enter (this covenant of) God so that he may walk in the stubbornness of his heart, for if his soul detests the wise teaching of just law, he shall not be counted amongst the upright [righteous] for he has not persisted in the conversion of his life.<sup>52</sup>
- Blessed is the man who opens his lips to praise the God of Sabaoth and praises the Lord with his heart.<sup>53</sup>
- Blessed is he who opens his lips to the blessing and praise of God.<sup>54</sup>
- Blessed is he who blesses all the works of the Lord.<sup>55</sup>
- Blessed is he who looks to raise his own hand for labour.<sup>56</sup>
- Blessed is he who preserves the foundations of his [holy] Father from the beginning.<sup>57</sup>
- Blessed is he who establishes peace and love.<sup>58</sup>
- Blessed is he who does not only speak peace with his tongue but in his heart, [where] there is peace for all.<sup>59</sup>

Those with the courage to stand against the apostasy of history, and realize the promise of the Resurrection will expose the ignorance of the world. Those who are first to confirm this revelation, glorify God, and win the greatest favour from God.

Occasionally the reader may come across the apparent ambiguity or contradiction with the words: >command< singular and >commands< plural. This new Law and teaching of the Resurrection is defined by a single primary Law and command, but fulfilling this Law requires following a path of instructions, which also carry the force of commands, plural.

15<sup>4</sup>

- Now the name of the Father is the son, it is he who first gave a name to the one who came forth from him, who was [as the image of] himself, and he begot him as a son. He gave him his [holy spirit] which belonged to him, the Father. His is the [Holy Spirit]; his is the Son. It is possible for him [the son] to be seen, but the [Holy Spirit] is invisible because it alone is the mystery of [the truth]. The Father's name is not spoken, but it is apparent through a son.<sup>60</sup>
- Jesus is a hidden name, Christ is a revealed name. For this reason Jesus does not exist in another language, but his name is always Jesus as he is called. Christ is also his name; in Syriac it is the Messiah, in Greek it is Christ. Certainly all the others have it according to their own language. The Nazarene is >he who reveals what is hidden<.<sup>61</sup>

44  
Ephesians 6:23

45  
Romans 1:7

46  
J. Milton-Paradise Regained  
Bk 3:25-30

47  
Matthew 11:28

48  
Psalm 65:2-3

49  
The book of the secrets  
of Enoch 45:1

50  
The book of the secrets  
of Enoch 45:2

51  
Fragment of Zadokite  
work 9:53

52  
DSS 1QS  
The Community Rule  
2:11/3:1

53  
The book of the secrets  
of Enoch 52:1

54  
The book of the secrets  
of Enoch 52:3

55  
The book of the secrets  
of Enoch 52:5

56  
The book of the secrets  
of Enoch 52:7

57  
The book of the secrets  
of Enoch 52:9

58  
The book of the secrets  
of Enoch 52:11

59  
The book of the secrets  
of Enoch 52:13

60  
NHL  
The Gospel of Truth  
38:5-25

61  
NHL  
The Gospel of Philip  
56:1-154



- Now, it is not difficult to know the Creator of all creatures [God], but it is impossible to comprehend the likeness of this one. For it is difficult not only for men to comprehend God, but it is also difficult for every divine being, both angels and archangels. It is necessary to know God as he is. You cannot know God through anyone else except Christ [by this revelation and teaching of the Resurrection], who has the [spiritual] image of the Father, for this image reveals the true likeness in correspondence to that [truth] which is revealed. A King is not usually apart from an image!<sup>62</sup>
- Inquiring about God, who he is and what is he like, they<sup>\*</sup> have not found him. The wisest among them have speculated about the truth from the ordering of the world. But the speculation<sup>\*</sup> has not reached the truth. For the ordering is spoken of in three different opinions by all the philosophers, and hence they do not agree. For some of them say about the world that it was directed by itself, some that it is providence that directs it, some that it is fate. Now, it is none of these. Of the three opinions that I have just described, none is true.<sup>63</sup>
- Whoever is able to get free of these three opinions that I have described, and come by means of [the Resurrection], to confess [to] the God of truth, and be in harmony [wholeness] with everyone because of him; he is an immortal in the midst of mortal men.<sup>64</sup>

*He who receives  
 Light from above, from the fountain of light  
 No other doctrine needs, though granted true:  
 But these are false, or little else but dreams,  
 Conjectures, fancies, built on nothing firm.  
 The first and wisest of them all [Socrates] professed  
 To know this only, that he nothing knew;  
 The next [Plato] to fabling fell and smooth conceits;  
 A third, Pyrrhonians, sort doubted all things, though plain sense;  
 Others in virtue placed felicity,  
 But virtue join'd with riches and long life;  
 In corporal pleasure he and careless ease;  
 The Stoic last in philosophic pride,  
 By him call'd virtue; and his virtuous man,  
 Wise perfect in himself, and all possessing,  
 Equal to God, oft shames not to prefer,  
 As fearing God nor man, condemning all  
 Wealth, pleasure, pain or torment, death and life;  
 Which when he lists or leaves, or boasts he can,  
 For all his tedious talk is but vain boast,  
 Or subtle shifts conviction to evade.  
 Alas! what can they teach and not mislead,  
 Ignorant of themselves, of God much more,  
 And how the world began, and how man fell  
 Degraded by himself, on grace depending?  
 Much of the soul they talk, but all awry,  
 And in themselves seek virtue, and to themselves  
 All arrogate, to God give none.,  
 Rather accuse Him under usual names,  
 Fortune and fate, as one regardless quite  
 Of mortal things. Who therefore seeks in these  
 True wisdom, finds her not, or by delusion  
 Far worse, her false resemblance only meets,  
 An empty cloud.<sup>65</sup>*

62

NHL  
*The Teachings of Silvanus*  
 100:15-20

63

NHL  
*Eugnostos the Blessed*  
 70:5-25

64

NHL  
*Eugnostos the Blessed*  
 71:10

65

J. Milton-Paradise Regained  
 Bk 4:288-321

66

NHL  
*Philip* 83:35

- Ignorance [of God] is the mother of all evil. Ignorance will eventuate in death, because those that come from ignorance neither were, nor are, nor shall be. But those who are of the truth will be perfect [in heart] when the truth is revealed.<sup>66</sup>
- For the truth is like ignorance: While it is hidden it rests in itself, but when it is revealed and is recognized, it is praised in as much as it is stronger than ignorance and error. It gives freedom. The

words said, 'if you know the truth, the truth will set you free' (John 8:32) Ignorance is a slave. Knowledge is freedom. If we know the truth, >we shall find the fruits of the truth within us<. If we are joined to it, it will bring us our fulfilment.<sup>67</sup>

- Wisdom concealed, and treasure undiscovered, what use is either of these? Better a man who conceals his folly than a man who conceals his wisdom.<sup>68</sup>
- Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are revealed they die, as illustrated by the visible man. As long as the intestines of the man are hidden the man is alive; if his intestines are exposed and come out of him, the man will die.<sup>69</sup>
- So with the tree, while its root is hidden, it sprouts and grows. If its root is exposed, the tree dries up. So it is with every birth that is of the world not only with the revealed but with the hidden.<sup>70</sup>
- For so long as the root of [corruption] is hidden, it is strong. But when it is recognized it is destroyed. When [truth] is revealed, [falsehood] perishes. That is why the words say, 'Already the axe is laid at the root of the trees' (Matthew 3:30) It will not merely cut—for what is cut sprouts again—but the axe penetrates deeply until it brings up the root.<sup>71</sup>
- Let each one of us dig down after the root of evil which is within one, and let one pluck it out of ones heart from the root. It will be plucked out if we recognize it. But if we are ignorant of it, it takes root in us and produces its [evil] fruit in our hearts. It masters us. We are its slaves. It takes us captive, to make us do what we do not want; and what we do want.<sup>72</sup>
- Happy the man who discovers wisdom, the man who gains discernment: gaining her is more rewarding than silver, more profitable than gold. She is beyond the price of pearls, nothing you could covet is her equal. In her right hand is length of days; in her left hand, riches and honour. Her ways are delightful ways, her paths all lead to contentment. She is a tree of Life for those who hold her fast, those who cling to her live happy lives.<sup>73</sup>

In the world, whatever 'ologies' of knowledge may exists, or letters may appear after ones name, the spiritual pretensions and intellectual hubris of men have completely and utterly failed to correctly comprehend the Gospel of Christ. This was prophesied by scripture.<sup>74</sup> Now at a time of God's own choosing<sup>75</sup> the true covenant and Resurrection has been revealed to men as perfect truth; to search out, discover and justify their faith. Whoever roots his heart in the wisdom and righteousness of God, needs no other guiding principle or philosophy to steer his course through Life.

15<sup>5</sup>

## search and find

- Who, O Lord, my Lord will comprehend thy judgement or who will search out the profoundness of thy way or who will think out the weight of thy path or who of those born [of corruption] [will ever] find the beginning or end of thy wisdom?<sup>76</sup>
- Verily I say unto you, none will be saved unless they believe in my cross, but those who have believed in my cross, theirs is the Kingdom of God. Therefore become seekers for death<sup>77</sup> like the >dead< that seek for Life, for that which they seek is revealed to them.<sup>78</sup>
- Now, if anyone desires to believe the words [of this covenant] that are set down here, let him investigate from what is hidden to the completion of what is revealed, and this thought will instruct him how the belief in those things that are not [yet] [realized], [are] [discovered] in what is revealed. This thought is a source of knowledge.<sup>79</sup>
- Is there a father among you who will offer his son a snake when he asks for fish, or a scorpion when he asks for an egg? If then, bad as you are, you know how to give your children what is good for them, how much more will the heavenly Father give the Holy Spirit to those who [seek] him.<sup>80</sup>
- The dark places will be made Light because of your abundance [of faith], the eternal being shall be the lot of the seekers of truth and the witnesses of your judgements.<sup>81</sup>
- [When you find it], do not exchange your Holy Spirit for any riches, because no price is worth your soul. Willingly seek the face of him who has authority over your storehouse and in his own >tongue< speak with him. In that way will you[r] [soul] find satisfaction. Do not forsake your Law and keep secret your mysteries [from the foolish].<sup>82</sup>
- So then, be thou no longer curious as to how the ungodly shall be punished, but inquire, rather how the righteous shall be saved; they to whom the world will belong and for whose sakes, also the world has come into existence.<sup>83</sup>

67

NHL

Philip 84 1-15

68

Ecclesiasticus 20:30

69

NHL

Philip 82:35

70

NHL

Philip 83:1-7

71

NHL

Philip 83:10-15

72

NHL

Philip 83:19-30

73

Proverbs 3:13-18

74

1 Corinthians 1:21

75

Hebrews 4:7

76

The Syriac Apocalypse  
of Baruch 14:9

77

Explained in the chapter:  
The Baptism of water  
and the first death.

78

NHL

The First Apocalypse  
of James 6:1-10

79

NHL

Eugnostos the Blessed  
74:15-20

80

Luke 11:11 also Matthew 7:9

81

DSS 4Q416, 418

The Children of Salvation and  
The Mystery of ExistenceThe Foundations of the Universe  
Shout out Judgement  
fr-4, 7

82

DSS 4Q416, 418

The Children of Salvation and  
The Mystery of ExistenceYour Holy Spirit  
fr-9&10, .col-1&2, 6-8

83

4 Ezra 9:13

- Measure the matter carefully in the mind and when thou seest that a certain part of the predicted signs are [realized] then thou shall understand that it is the very time when the Most High is about to visit the earth which he has made.<sup>84</sup>

*The line it is drawn, the curse it is cast,  
The slow one now will later be fast.  
As the present now will later be past  
The order is rapidly fadin.  
And the first one now will later be last  
For the times they are a changin.<sup>85</sup>*

- Eat honey, since it is good; honey that drips from the comb is sweet to the taste: and such is the knowledge of wisdom for your soul: find it, and there will be a morrow and your hope [of the Resurrection] will not be in vain.<sup>86</sup>
- And so I say to you, ask and you will receive, seek and you will find; knock and the door will be opened. For every one who asks receives, he who seeks finds and to him who knocks the door [to salvation and the the Kingdom of God] will be opened.<sup>87</sup>
- Jesus said, 'he who seeks will find, and he who knocks will be let in'.<sup>88</sup>
- Go to your bosom; knock there.<sup>89</sup>
- Listen my son and learn to be wise and guide your heart in the Way.<sup>90</sup>
- Seek [the wisdom of Christ] and you will find [God].<sup>91</sup>
- Open the door for yourself that you may know what is [ultimate reality]. Knock on yourself that the Word may open for you. For he [Christ] is ruler of faith and the sharp sword, having become all for every one because he wishes to have mercy on everyone.<sup>92</sup>
- Men of understanding, and all those seeking judgement; humility will add strength. And men of truth, pursue righteousness and love piety; add meekness; [search out] the hidden things of the testimony, which he [Messiah] solved so that you understand the era of eternity and examine the past, so to know the future.<sup>93</sup>
- The saints shall exist in the Light of the Son and the elect in the Light of everlasting Life, the days of whose life shall never terminate; nor shall the days of the saints be numbered, who seek for Light and obtain righteousness with the Lord of Spirits.<sup>94</sup>
- Henceforth shall the saints be told to seek in heaven the secrets of righteousness, the portion of faith; for like the son, [who] has arisen from the earth, while darkness has passed away. There shall be Light interminable; nor shall they enter upon the enumeration of time; for darkness shall be previously destroyed and Light shall increase before the Lord of Spirits; before the Lord of Spirits shall the Light of uprightness increase for ever.<sup>95</sup>
- The discovery of what is true and the practice of what is good are the two most important objects of philosophy.<sup>96</sup>
- Hear me you hearers, and learn from my words, you who know [of] me, I, Yahweh, God of Israel am the hearing that is attainable to everything.<sup>97</sup>
- When you hear therefore, open your ears and understand and walk accordingly.<sup>98</sup>
- Know who God is, and know who is the one who thinks in you a good man, [for this] is the good work of God.<sup>99</sup>
- Why are you hesitating? Seek when you are sought; when you are invited, listen. For the time is short.<sup>100</sup>
- I [Yahweh] love those who love me; those who seek me eagerly shall find me.<sup>101</sup>

*Rise like lions after slumber  
In unvanquishable number  
Shake your chains to earth like dew  
Which in sleep had fallen on you.<sup>102</sup>*

- When you seek me you shall find me, when you seek me with all your heart, I will let you find me, it is the Lord Yahweh who speaks.<sup>103</sup>
- Therefore, they [the faithful] had the sole task of searching for [God], realizing that he exists, ever wishing to find out what [truth] it is that exists.<sup>104</sup>
- This is the Gospel of the one who is searched for, which [is] revealed to those who are perfect [in

**84**

4 Ezra 9:1

**85**

Bob Dylan

*The Times they are a-changin***86**

Proverbs 24:13

**87**

Luke 11:9

also Matthew 7:7

**88**NHL *The Gospel of Thomas*

48:33

**89***Measure for Measure*

Act II Scene 2

**90**

Proverbs 23:19

**91**

NHL

*The Gospel of Thomas* 48:26**92**

NHL

*Silvanus* 117:10**93**

DSS 4Q298

*Admonitions To The Sons*

of Dawn

col-3, 4-10

**94***The Book of Enoch*

Ethiopic translation: 42

**95***The Book of Enoch*

Ethiopic translation: 44

**96**

Voltaire

**97**

NHL

*The Thunder Perfect mind.*

12:30

**98**

NHL

2 *Apocalypse of James*

52:16

**99**

NHL

*The Sentences of Sextus*

395

**100**

NHL

*Zostrianos*

131:20

**101**

Proverbs 8:17

**102**

Shelly

*Mask of Anarchy***103**

Jeremiah 29:13

**104**

NHL

*The Tripartite Tractate*

61:25

faith] through the mercies of the Father—the hidden mystery, Jesus the Christ. Through it he enlightened those who were in darkness. Out of oblivion he enlightened them, he showed them a way. And the way [to] the truth [of the Resurrection] which he taught them.<sup>105</sup>

- The Gospel is the proclamation of hope, being discovery for those who search for [God].<sup>106</sup>
- The heart of the discerning makes knowledge its search.<sup>107</sup>
- The heart of the discerning gains in knowledge, the ear of the wise man searches for knowledge.<sup>108</sup>
- [God] grants >that he be conceived in such a way as to be sought for<.<sup>109</sup>
- Seek me and you shall live, seek Yahweh and you shall live.<sup>110</sup>
- Seek good and not evil so that you may live, and that Yahweh, God of Sabaoth may really be with you as you claim he is.<sup>111</sup>
- Seek the Light and find righteousness with the Lord of spirits.<sup>112</sup>
- Seek out the secrets of righteousness and the heritage of faith.<sup>113</sup>
- Pursue her wisdom and seek her and gain possession of her [and retain her within you]. Behold you will gladden many and many will inherit a place in the Kingdom of God.<sup>114</sup>
- Seek and choose for yourselves righteousness and an elect Life and walk in the paths of peace and ye shall live and prosper.<sup>115</sup>
- Never yield to evil, practice good, seek peace [with God], pursue it.<sup>116</sup>
- There you will remember your past behaviour and all the misdeeds by which you have defiled yourselves and you will loathe yourselves for all the sins you have committed.<sup>117</sup>
- Thus says the Lord, the Holy One of Israel: If you return and sigh, then you will be saved and will know where you were when you trusted in what is empty.<sup>118</sup>

105

NHL

The Gospel of Truth  
18:10-20

106

NHL

The Gospel of Truth  
17:1-5

107

Proverbs 15:14

108

Proverbs 18:

109

NHL

The Tripartite Tractate  
71:10

110

Amos 5:5

111

Amos 5:14

112

The book of Enoch  
58:4

113

The book of Enoch  
58:5

114

DSS Aaron A-4Q541  
A Firm Foundation  
col-2, 8

115

The book of Enoch 94:4

116

Psalm 34:14

117

Ezekiel 20:43

118

NHL

The Exegesis on the Soul  
136:1-10

119

sung by Mpeople  
written by Pickering/Heard

120

NHL

The Gospel of Thomas  
140:5

121

NHL

The Gospel of Philip  
62:1-10

122

NHL

The Dialogue of the Savior  
129:15

123

NHL

The Gospel of Thomas  
46:20

124

Proverbs 2:1-9

125

Proverbs 2:1-9

*Search for the hero inside yourself  
Search for the secrets you hide  
Search for the hero inside yourself  
until you find the key to your Life.<sup>119</sup>*

- Everyone who seeks the truth from true wisdom will make himself wings [of faith] so as to fly, fleeing the lust that scorches the spirits of men. And he will make himself wings to flee every [corrupted] visible spirit.<sup>120</sup>
- Faith receives, love gives. No one will be able to receive without faith. No one will be able to give [of himself] without love. Because of this, in order that we may indeed receive [grace] in love, he has no profit from what he has given. He who has not received the [Holy spirit of the] Lord is still a Hebrew.<sup>121</sup>
- But I say to you, he who is able, let him deny himself and repent. And he who knows, let him seek and find and rejoice.<sup>122</sup>
- Jesus said, 'seek his unfailling and enduring treasure [of wisdom], where no moth comes near to devour and no worm destroys'.<sup>123</sup>

The living, invisible God chooses to make himself known to the visible world, in such a way that tests and judges the hearts of men and women. He commands that men seek him out, by accepting his perfect moral authority, and demonstrating their obedience by an act of perfect faith; seeking out the power of Resurrection. This is the new Exodus! Out of the world and into the Kingdom. Out of ignorance and into knowledge. Out of darkness and into the Light of heaven.

15<sup>6</sup>

*to dream is not enough, you must become the dream.*

- My son, if you take my words to heart, if you set store by my commandment, tuning your ear to wisdom and applying your heart to truth: yes, if your plea is for clear perception, if you cry out for discernment, if you look for it as if it were silver and search for it as for a buried treasure, you will then understand what the fear of Yahweh is, and discover the knowledge of God.<sup>124</sup>
- For Yahweh himself is the giver of wisdom, from his mouth issue knowledge and discernment. He keeps his help for honest men, his is the shield for those whose ways are honourable, he stands guard over the paths of justice, he keeps watch on the way of his devoted ones; then you will understand what virtue is, justice, and fair dealing, all paths that lead to happiness.<sup>125</sup>
- Seek Yahweh, all you, the humble of the earth, seek integrity [of heart], seek humility.<sup>126</sup>

- Seek Yahweh while he is to be found, call to him while he is still near. Let the wicked man abandon his way, the evil man his thoughts. Let him turn to Yahweh, who will take pity on him, to our God who is rich in forgiving.<sup>127</sup>
- His brightness is like the day, rays flash from his hands, the [Resurrection] is where [God's] power lies hidden.<sup>128</sup>
- Let us set ourselves to know Yahweh, that he will come is as certain as the dawn, his judgement will rise like the Light. He will come to us as showers come, like the spring rains watering the earth.<sup>129</sup>
- The rational soul who wearied herself on seeking—she learned about God. She [the soul] laboured with inquiring, enduring distress in the body, wearing out her feet [along the way] after the evangelists, learning about the inscrutable one. She found her rising. She came to rest in him who is at rest. She [slept] in the bed-chamber [at peace]. She ate of the banquet for which she had hungered. She partook of the immortal food. She found what she had sought after she received rest from her labours, while the Light that shines forth upon her does not sink. To it belongs the glory and the power and the revelation for ever and ever amen.<sup>130</sup>
- My son, >prepare yourself to escape from the world<, [from the] rulers of darkness and of this sort of [foul] air which is full of [evil] powers. But if you have Christ, you will conquer this entire world. That which you will open for yourself, you will open. That which you will knock upon for yourself, you will knock upon benefiting yourself.<sup>131</sup>
- Blessed are you, O soul if you find this [Holy Spirit of Christ] in your temple [of the heart], blessed are you still more if you perform his service.<sup>132</sup>
- Blessed is the wise man who sought after the truth and when he found it, rested upon it forever and was unafraid of those who wanted to dislodge him.<sup>133</sup>
- He who has found the Life giving Word and he who has come to know the Father of truth has come to rest; he has ceased seeking, having found. And when he found, he became silent.<sup>134</sup>

*When I consider how my light is spent  
Ere half my days, in this dark world and wide,  
And that one tent which is death to hide,  
Lodged with me useless, though my soul more bent  
To serve there with my maker, and present  
My true account, lest he returning chide;  
"Doth God exact day-labour, light denied?"  
I fondly ask: but patience, to prevent  
That murmur soon replies, "God doth not need  
Either man's work, or his own gifts; who best  
Bear his mild yoke, they that serve him best; his state  
Is kingly; thousands at his bidding speed,  
And post o'er land and ocean without rest."<sup>135</sup>*

Looking at the images of our earth, returned to us by modern space travel and technology, we are often touched and in awe by the majesty of our living, bountiful and whole planet. But just as spacecraft must travel out beyond our natural world to see the whole, so it is with man. In faith, he must explore beyond his nature, beyond the limits of human perception, to discover the Resurrection and be made whole.

While spacecraft fly on fuels burning only briefly before dying, men's souls can fly with the necessary measure of faith, hope and love, divine fuels that will empower the heart forever. We must all navigate across the expanse of our existence. This final voyage and search for truth will test and transcend every perceived limit. It is no easy task to break free from the gravity of earth or of self, but the power is there to project a man free and clear of the moral, spiritual and intellectual corruption of his lower nature; for God is living and God is true, and waiting only for men of courage, conviction and good will, to launch their hearts in flight.

**126**  
Zephaniah 2:3

**127**  
Isaiah 55:6

**128**  
Habakkuk 3:4

**129**  
Hosea 6:3

**130**  
NHL  
The Acts of Peter and  
the Twelve Apostles  
35:1-20

**131**  
NHL  
The Teachings of Silvanus  
117:15-20

**132**  
NHL  
The Teachings of Silvanus  
109:25

**133**  
NHL  
The Gospel of Thomas  
141:1

**134**  
NHL  
The Testimony of Truth  
69:1-5

**135**  
J. Milton  
Sonnets Numer 19





## 16

*To arms – to battle*

The Way, the path to the Resurrection, this ultimate proof of the living God, the justification for ones faith is now set before all mankind. This chapter offers encouragement and solace, especially for those who are to be among the first to accept this –call to arms– to establish upon the earth God's final will. Those with the courage and good will to crack open history; a struggle not only within man himself, but against all the forces of ignorance that have established themselves in the world is the struggle for the very future of the planet and the heart of civilization!

16<sup>1</sup>

- Now in any great house there are not only utensils of gold and silver, but also of wood and earthenware; the former are valued, the latter held cheap. To be among those which are valued and dedicated, a thing of use to the master of the house, a man must cleanse himself from all [ ] evil things; then he will be fit for any honourable purpose.<sup>1</sup>
- Let us therefore throw off the deeds of darkness and put on our armour as soldiers of Light. Let us behave with the decency as befits the day: no revelling or drunkenness, no debauchery or vice, no quarrels or jealousies! Let [the Spirit of] Christ himself be the armour that you wear; give no more thought to satisfying the bodily [carnal] appetites.<sup>2</sup>
- By wisdom a house is built, by discernment the foundation [stone] is laid; by knowledge its store-rooms filled with riches of every kind [of understanding] rare and desirable.<sup>3</sup>
- Wealth and riches [of wisdom] shall be in His house and his righteousness endureth for ever.<sup>4</sup>
- Wisdom [will] buildeth her house, she [will] hewn out her seven pillars.<sup>5</sup>
- For I know that Thou wilt bring me to >death< and to the house appointed of all Living.<sup>6</sup>
- I am hoping to come to you before long, but I write this in case I am delayed, to let you know how men ought to conduct themselves in God's household, that is the church of the living God, the pillar and bulwark of the truth. And great beyond all question is the mystery of our religion.<sup>7</sup>
- Therefore, brother in the family of God, who share a heavenly calling, think of the apostle and high priest of the religion we profess, who was faithful to God who appointed him. Moses also was faithful in God's household; Jesus, of whom I speak has been deemed worthy of greater honour than Moses, as the founder of a [new] house enjoys more honour than his household. For every house has its founder; and the founder of all is God. Moses then was faithful as a servitor in God's household, his task was to bear witness to the words that God would speak; but Christ is faithful as a son [is] set over his household. And we are of that household of his if only we are fearless and keep our hope high.<sup>8</sup>
- The house of the wicked shall be overthrown, but the tabernacle of the righteous shall stand.<sup>9</sup>
- The wicked are overthrown, but the righteousness shall stand.<sup>10</sup>
- Bow down thine ear to me; deliver me speedily; be thou [O Lord] my strong rock, and house of defence to save me.<sup>11</sup>

- 1**
- 2 Timothy 2:20
- 2**
- Romans 13:12
- 3**
- Proverbs 24:3
- 4**
- Psalm 112:3
- 5**
- Proverbs 9:1
- 6**
- Job 30:23
- 7**
- 1 Timothy 3:14-15
- 8**
- Hebrews 3:1-6
- 9**
- Proverbs 14:11
- 10**
- Proverbs 12:7
- 11**
- Psalm 31:2

Consider the house of any man who justly defines the values, rules and standards of conduct which he expects of his own children. So it is with God. With this revelation of the Resurrection, the Lord has defined absolutely and for all time, the conduct which he commands of all who would share his spirit, house and kingdom. So the concept of God's house, assembly, people or congregation is never focused within a physical building, nor an inheritance fixed within any specific geographical location. But is the cultural development, arising from the realization of this new plumbline of righteousness and moral foundation, from any point on the earth.

16<sup>2</sup>

- Come, you must set your heart right, stretch out your hands to Him, renounce the iniquity that stains your hands, let no injustice live within your tent, then you may face the world in innocence, unwavering and free from fear. You will forget your sufferings, remember them as waters that have passed away; your Life, more radiant than the noonday, will make a dawn out of darkness, full of hope. You will live secure, dwelling well and safely guarded. No one will dare to disturb you and many men will seek your favour, but the wicked will look around with weary eyes and find no escape. The only hope they have is [their] last breath.<sup>12</sup>
- For the Lord God is [sword] and shield; the Lord will give grace and glory. No good thing will he withhold from those who walk uprightly [in righteousness].<sup>13</sup>
- Happy indeed is the man who God corrects! Then do not refuse this lesson from Shaddai, for he who wounds is he who soothes the sore, and the hand that hurts is the hand that heals. Six times he will deliver you from sorrow and the seventh,<sup>14</sup> evil shall not touch you.<sup>15</sup>
- Set your troubled hearts at rest. Trust in God always; trust also in me. There are many dwelling-places in my Father's house. If it were not so I should have told you.<sup>16</sup>
- Joy and gladness for all who seek Yahweh, to all who love your saving power, give constant cause to say, God is great.<sup>17</sup>
- Commit your fate to Yahweh, trust in him and he will make your virtue as bright as the noon.<sup>18</sup>
- A man's heart plans out his way, but it is Yahweh that makes his steps secure.<sup>19</sup>
- [Righteous] reason must be the beginning of every activity, reflection must come before any undertaking. >Thoughts are rooted in the heart< and this sends out four branches. Good and evil, Life and death, and always the mistress of them all is the [carnal] tongue.<sup>20</sup>
- On open ground, plan what you have to do, make your preparation in the field; then you may go and build your house.<sup>21</sup>
- Let this suffice for now, since it is impossible to anyone to dispute the nature of the words that I have spoken in regard to the blessed, imperishable true God.<sup>22</sup>
- And now my friends, all that is true, all that is noble, all that is just and pure, all that is loving and gracious, whatever is excellent and admirable fill all your thoughts with these.<sup>23</sup>
- Finally stick to the advice your own heart gives you, no one can be truer than that, since a man's soul [conscience] often forewarns him better than seven watchmen perched on a watchtower, and besides all this, beg the most high God to guide your steps in the [way of] truth.<sup>24</sup>

12  
Job 11:13  
13  
Psalm 84:11  
14  
Reference:  
Period of Redemption  
15  
Job 5:15-18  
16  
John 14:1-3  
17  
Psalm 69:  
18  
Psalm 37:5-6  
19  
Proverbs 16:9  
20  
Ecclesiasticus 37:13  
21  
Proverbs 24:27  
22  
NHL  
Eugnostos the Blessed  
74:10  
23  
Phillipians 4:8  
24  
Ecclesiasticus 37:13  
25  
1 Peter 4:17  
26  
Luke 12:49  
27  
DSS/1QM4QM  
The War Rule 11:9  
28  
Luke 12:51  
29  
Matthew 10:34  
30  
NHL  
The Gospel of Thomas  
42:30

This group is self-evident in the character of strong encouragement it offers one to act on conviction. Trust your very existence to the promise of the living God. Do not delay your beginning of the Way, but let your heart and mind break free from the world. Perfect faith, conviction and confidence are the shield we hold against all who would attempt to dissuade us.

16<sup>3</sup>

- The time has come for judgement to begin: [] and if it is starting with you, how will it end for those who refuse to obey the Gospel of God? And if it is hard enough for the [so-called respectable] to be saved, what will become of the impious and sinful?<sup>25</sup>
- I [Christ] have come to set fire to the [world].<sup>26</sup>
- Thou wilt kindle the downcast of spirit and they shall be a flaming torch in the straw to consume ungodliness and never to cease till iniquity is destroyed.<sup>27</sup>
- Do you suppose that I have come to establish peace on earth, no indeed, [not yet] I have come to bring division. For from now on, five members of a family will be divided, three against two and two against three; father against son and son against father, mother against daughter and daughter against her mother-in-law.<sup>28</sup>
- You must not think that I have come to bring peace to the earth [yet], I have come not to bring peace but a sword [of judgement] I have come to set a man against his father, a daughter against her mother, a young wife against her mother in law, and a man will find his enemies under his own roof.<sup>29</sup>
- Jesus said, Whoever does not hate [the perceptions of] his father and his mother cannot be a disciple of mine, and whoever does not hate [the perceptions of] his brothers and sisters and take up his cross in my way will not be worthy of me.<sup>30</sup>
- If anyone comes to me and does not hate [the perceptions] of his father and mother, wife and

children, brothers and sisters, even his own life, he cannot be a disciple of mine. No one who does not carry his cross and come with me can be a disciple of mine.<sup>31</sup>

- No man is worthy of me who cares more for mother and father than for me, no man is worthy of me who cares more for son and daughter; no man is worthy of me who does not pick up his cross and walk in my footsteps, by losing his own life<sup>32</sup> for my sake, he will gain it!<sup>33</sup>
- Raising up the man in whom thou will purify unto thy Life, according to thine imperishable [truth and Resurrection].<sup>34</sup>

The confirmation and establishment of this new, moral, absolute of the Resurrection is the single, prime imperative for any man who goes into –battle– for Christ. Perfect faith does not allow for any contrary opinion from any source to interfere with the search to discover and experience the power of the Resurrection. These will indeed be divisive times, but only until the authority of the living God has come to bare fully on the all peoples of the earth.

Peace is the prize of the victorious in battle. Ultimate peace among all men and nations can only become a reality by the destruction of every moral ignorance and spiritual illusion upon the earth. The final conflict between good and evil, which this revelation begins, is the battle where perfect truth smites all falsehood, and darkness falls to Light!

16<sup>4</sup>  
*the word is our weapon*

*All men dream, but not all equally  
Those who dream by night,  
in the dusty recesses of their minds,  
wake to find it was all vanity.  
But the dreamers of the day are men,  
For they may act their dreams with open eyes,  
To make things possible.<sup>35</sup>*

- At the time of judgement the sword of God will hasten, and all the sons of his truth shall awake to (overthrow) wickedness; all the sons of iniquity shall be no more. The hero shall bend his bow; the fortress shall open on to endless space and the everlasting gates shall send out weapons of war.<sup>36</sup>
- They shall be mighty from the ends (of the earth and there shall be no escape) for the guilty of heart. **They** shall be utterly trampled down without any remnant. There shall be no hope in the greatness of their illusions, no refuge for the mighty warriors [of the world] for (the battle shall be) to the most high God.<sup>37</sup>
- The war of heavenly warriors shall scourge the earth; and it shall not end before the appointed destruction, which shall be for ever and without compare.<sup>38</sup>
- The scourging flood [of judgement] when it advances shall not invade the stronghold [of God's sanctuary].<sup>39</sup>
- We will despise kings, [queens, presidents and prime ministers] we will mock and scorn the mighty; for the Lord is holy, and the king of glory is with us together with the holy ones. Valiant warriors of the angelic host are among our numbered men, and the hero of war is with our congregation; the host of his spirits is with our foot-soldiers and horseman. They are as clouds, as clouds of dew (covering) the earth, as a shower of rain shedding righteousness on all that grows from the earth.<sup>40</sup>
- Their kings shall serve you and all oppressors shall bow down before you; (and they shall wipe) the dust (off your boots). Shout for joy, (O sons of my covenant). Deck your souls with glorious jewels [of wisdom] and rule over the kingdoms of the nations! Sovereignty shall be to the Lord.<sup>41</sup>
- Arise, shine out for your Light has come, the glory of Yahweh is rising on you, though night still covers the earth and darkness the peoples.<sup>42</sup>
- Awake, awake, to your feet, you who from Yahweh's hand have drunk the cup of his wrath. The chalice of stupor [ignorance] you have drained to the dregs.<sup>43</sup>
- Hoist a banner, O you who lie in the dust! O bodies gnawed by worms, raise up an ensign [a sign from God] for (the destruction of wickedness) in the battles against the ungodly.<sup>44</sup>

**31**

Luke 14:26

**32**

Ref: the first Baptism of Water and the first 'death'.

**33**

Matthew 10:33

**34**

NHL

The Gospel of the Egyptians 67:20

**35**

T.E.Lawrence

**36**

DSS 1QH

The Thanksgiving Hymns 6:22-25 (10)

**37**

DSS 1QH

The Thanksgiving Hymns 6:22-25 (10)

**38**

DSS 1QH

The Thanksgiving Hymns 3:25 (5)

**39**

DSS 1QH

The Thanksgiving Hymns 6:27 (10)

**40**

DSS 1QM4QM

The War Rule 12:5-7

**41**

DSS 1QM4QM

The War Rule 12:12-14

**42**

Isaiah 60:1-2

**43**

Isaiah 51:17

**44**

DSS 1QH

The Thanksgiving Hymns 6:26 (10)

- On a bare hill hoist a signal, sound the war cry. To the nobles gate. I for my part issue orders to my sacred warriors, I [Yahweh] summon my knights to serve my anger, my proud champions. Listen, a rumbling of mountains like a great crowd, listen! the din of kingdoms, of nations mustering. It is Yahweh Sabaoth marshalling the troops for battle. They come from a distant country, from far horizons, Yahweh and the instruments of his fury to lay the whole earth waste.<sup>45</sup>
- Let God arise [within you], let his enemies be scattered, let those who hate [his covenant] flee before him! As the smoke [of ignorance] disperses, they disperse; as wax melts when near the fire. So the wicked perish when God approaches.<sup>46</sup>
- The wrath of God is kindled against Satan and against the men of his company, [there will be] no remnant [left].<sup>47</sup>
- He who is not with me is against me and he who does not gather with me scatters.<sup>48</sup>

*Arm, warriors, arm for fight, the foe is at hand  
Whom fled we thought, will save us long pursuit  
This day. Fear not his flight, so thick a cloud  
He comes, and settled in his face I see  
Sad resolution and secure: let each  
His adamantine coat grid well, and each  
Fit well his helm, gripe fast his orbe'd shield,  
borne ev'n or high; for this day will pour down,  
If I conjecture aught, no drizzling show'r  
But rattling storm of arrows barb'd with fire.<sup>49</sup>*

45

Isaiah 13:1-6

46

Psalm 68:1

47

DSS 1QM4QM

The War Rule

4:2

48

Luke 11:23

49

J. Milton-Paradise Lost

Bk 6:537-546

50

DSS 1QM-4QM

The War Rule

12:9-10

51

DSS 1QM-4QM

The War Rule

12:1-4

52

DSS 1QM-4QM

The War Rule

12:1-4

53

DSS 1QM-4QM

The War Rule

15:6/16:1

54

DSS 4Q286-7

The Curses of satan

and his lot

Blessings and Curses 1:25

55

DSS 1Q27

The Triumph of

Righteousness 1:2-4

56

DSS 1Q27

The Triumph of

Righteousness 1:5

- Rise up, hero, lead off thy captives, O glorious one! Gather up thy spoils, O author of mighty deeds! Lay thy [sword] on the neck of thine enemies and thy feet on the pile of the slain! Smite the nations, thine adversaries, and devour the flesh of the sinner with thy sword [of truth]! Fill thy land with glory and thine inheritance with blessing! Let there be a multitude of cattle in thy fields, and in thy palaces, silver and gold and precious stones [of wisdom].<sup>50</sup>
- Thou wilt fight with them from Heaven, for the multitude of the holy ones [are with thee in spirit], and the host of the angels is in thy holy abode, praising thy name, and thou [shalt be] established in [a royal brotherhood] for thyself, the elect of thy holy people.<sup>51</sup>
- (The list) of the names of all their host is with thee [Lord] in the abode of thy holiness; (the reckoning of the saints) is in thy glorious dwelling place. Thou hast recorded them with the [en]graving-tool of Life, the favours of [thy] blessings and the covenant of thy peace, that thou mayest reign (over them) forever and ever and throughout all the ages. Thou wilt muster the (hosts of) thine elect, in their thousands and myriads, with thy holy ones, (and with all) thine angels, that they may be mighty in battle, (and smite) the rebels of the earth by thy great judgements, and that (you may triumph) together with the elect of heaven.<sup>52</sup>
- (Be brave and) strong for the battle of God! For this day is (the time of the battle of God) against all the host of Satan, (and of the judgement against) all flesh. The God of Israel lifts his hand in his marvellous (power) against all the spirits of wickedness. The host of the warrior servants gird themselves for battle, (in the) formations of the holy ones. (They prepare themselves) for the day of revenge, for the God of Israel has called out the sword against all the nations, and he will do mighty deeds by the saints of his people.<sup>53</sup>
- Afterwards (the righteous) shall damn Satan and all his guilty lot. They shall answer and say, "cursed be Satan in his hostile design, and damned is his guilty dominion. Cursed be all the spirits of his lot in their wicked design [of falsehood], and damned in their thoughts of unclean impurity. For they are the lot of darkness and their visitation is for eternal destruction. Amen Amen."<sup>54</sup>
- When the breed of iniquity is shut up, wickedness shall be banished by righteousness as darkness is banished by the light. As the smoke clears and is seen no more, so shall wickedness perish for ever and righteousness be revealed like the son governing the world. All who cleave to the mysteries of sin shall be no more; knowledge of righteousness shall fill the world and folly shall exist no longer.<sup>55</sup>
- This word [promise of the Resurrection] shall surely come to pass; this prophecy is true. And by this may it be known to you that it shall not be taken back.<sup>56</sup>

Scriptural language turns militaristic, for a war has indeed started, but all guns, bombs, modern weaponry, and all material forces are totally useless! And while the language may be couched in metaphor, the stakes are higher than any conflict which has ever existed in human history. This is the only war that can end all war! This battle is between solid reality and the power of ignorance and illusion, between perfect righteousness and perfect evil. Everyone will need to re-examine their values and beliefs and choose sides. And as in all conflicts, there will be victors and vanquished.

The Word of God, the Promise of the Resurrection is truly a great shield and a mighty sword for spiritual combat. The confirmation of this reality speaks directly into every man's conscience and consciousness. It is a potent monkey wrench to wield at the power structures of every established order. Realizing the Resurrection is the most potent NVDA any human being can take to alter the very course of civilization. The Resurrection establishes on earth the moral primacy of the living God. An unassailable authority, force for good and accountability greater than any in the known or imagined universe. Once established, there is no place to escape from this new reality.

But do not expect the world to go quietly! The priests and powers of ignorance, those traditions now under siege, will not be pleased at the prospect of their utter humiliation and destruction. Those who oppose this revelation will be many. But this divine truth is much stronger than the apostasy of history, and all who dare to oppose this revelation face an unthinkable retribution. That is why, to successfully subvert all false tradition, this teaching is accomplished in the privacy of ones own home or private space, where neither false priest, police or politician can interfere.

16<sup>5</sup>

*What danger is the pilgrim in!  
How many are his foes!  
How many ways are there to sin  
No living person knows.<sup>57</sup>*

- Hear, O [faithful ones]! You draw near to battle this day against your enemies, do not fear! Do not let your hearts be afraid! Do not be (terrified), and have no fear! For your God goes with you to fight for you against your enemies that he may deliver you [into the truth].<sup>58</sup>
- In time of famine, he will save you from death and in wartime from the stroke of the sword. You shall be safe from the lash of the >tongue< and see the approach of the brigand without fear.<sup>59</sup>
- You shall laugh at drought and frost, and have no fear of the beasts of the earth. You shall have a pact with the stones of the field and live in amity with wild beasts. You shall find your tent secure, and your sheepfold untouched when you come, you shall see your descendants multiply, your offspring grow like the grass in the fields. In ripe age you shall go to the grave like a wheatsheaf stacked in due season. All this we have observed: it is true, heed it to your profit.<sup>60</sup>
- I bid you put away anxious thoughts about food and drink to keep you alive, and clothes to cover your body. Surely Life is more than food, the body more than clothes. Look at the birds of the air; they do not sow and reap and store in barns, yet your heavenly Father feeds them. Are you not worth more than the birds?<sup>61</sup>
- Is there a man among you who by anxious thought can add a foot to his height? And why be anxious about clothes? Consider how the lilies grow in the fields; they do not work, they do not spin, yet I tell you even Solomon in all his splendour was not attired like one of these. But if that is how God clothes the grass in the fields, which is here today and tomorrow is thrown into the stove, will not he all the more clothe you?<sup>62</sup>
- How little faith you have! No, do not ask anxiously, what are we to eat? What are we to drink? What are we to wear?<sup>63</sup>
- All these are things for the heathen to run after, not you, because our heavenly Father knows that you need them all. Set your mind on God's Kingdom and his justice before anything else, and all the rest will come to you as well.<sup>64</sup>
- Do not be anxious about tomorrow; tomorrow will look after itself. Each day has troubles enough for its own.<sup>65</sup>
- Behold, I [Yahweh] have set the [Kingdom] before you; go in and possess the [inheritance] which I the Lord swore unto your fathers, Abraham, Issac, and Jacob, to give unto them and to their >seed< after them.<sup>66</sup>

57

*John Bunyan  
A Pilgrims Progress  
2nd part*

58

*DSS 1QM-4QM  
The War Rule 10:3-4  
also Deut 20:2-4*

59

*Job 5:20-21  
Allegory of fasting and  
the Baptism of fire*

60

*Job 5:22-27*

61

*Luke 12:22-32*

62

*Luke 12:22-32*

63

*Luke 12:22-32*

64

*Luke 12:22-32*

65

*Luke 12:22-32*

66

*Deuteronomy 11:8-16*



- That ye may prolong your days in the land which the Lord swore unto your fathers to give unto them and to their >seed< a land that floweth of milk and honey.<sup>67</sup>
  - For the [inheritance] whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowest the [corrupt] seed and waterest it with tread, as a garden of herbs.<sup>68</sup>
  - But the [inheritance], whither ye go to possess it, is the land of hills and valleys and drinketh water and rain from heaven.<sup>69</sup>
  - A land which the Lord thy God careth for: the eyes of the Lord God are always upon it, from the beginning of the year even unto the end of the year.<sup>70</sup>
  - And it shall come to pass, if ye shall harken diligently unto my [sole] commandment which I [Yahweh] command you this day, to love the Lord your God and to serve him with all your heart, and with all your soul.<sup>71</sup>
  - I [Yahweh] will give you the >rain< of your [salvation] in its due season. That thou mayest gather [a harvest of] thy corn and thy wine and thine oil.<sup>72</sup>
  - And I [Yahweh] will send grass in thy fields for thy cattle, that thou mayest eat and be full.<sup>73</sup>
  - Take heed to yourselves, that your heart be not deceived, so ye turn aside [from My way] and serve false gods and worship them.<sup>74</sup>
- No Time, thou shalt not boast that I do change,  
 Thy pyramids built up with newer might  
 To me are nothing novel, nothing strange;  
 They are but dressings of a former sight.  
 Our dates are brief, and therefore we admire  
 What thou dost foist upon us that is old,  
 And rather make them born to our desire  
 And think that we before have heard them told.  
 Thy registers and thee I both defy,  
 Not wond'ring at the present, nor the past;  
 For thy records and what we see doth lie,  
 Made more or less by thy continual haste.  
 This I do vow, and this shall ever be:  
 I will be true despite thy scythe and thee.<sup>75</sup>*
- When you go to war against your enemies, and you see horses and chariots and an army greater than yours, be not afraid of them, for I [Yahweh] am with you who brought you out of the land of Egypt.<sup>76</sup>
  - The mighty deeds of God shall crush the enemy, putting to flight all those who hate righteousness and bringing shame on those who hate him.<sup>77</sup>
  - The mysteries of God [and love] shall undo wickedness.<sup>78</sup>
  - The mighty hand of God in war shall cause the ungodly to be -slain- and fall.<sup>79</sup>
  - From God comes the might of war against all sinful [corrupted] flesh.<sup>80</sup>
  - Thy righteousness shall go before thee, the -glory- of the Lord shall be thy reward.<sup>81</sup>
  - The race is not to the swift, nor the battle to the strong.<sup>82</sup>
  - Better the wise man than the strong; the man with knowledge than the brawny fellow, for war is won by sound thinking, and victory in having many [righteous] counsellors [as friends].<sup>83</sup>
  - Weigh you plans in consultation, with sound guidance wage your war.<sup>84</sup>
  - The wise man can scale a citadel of warriors and throw open the rampart it trusted in.<sup>85</sup>
  - Have buckler ready and shield: onward to battle! Harness the horses: into the saddle horseman! On with your helmets! Sharpen your spears, put on your breast-plates.<sup>86</sup>
  - Find your strength in the Lord, in his might and power. Put on all the armour which God provides so that you may be able to stand firm against the devices of the devil. For our fight is not against human foes but against the cosmic powers, against the authorities and potentates of this dark world, against the superhuman forces of evil in the heavens.<sup>87</sup>
  - May the God of peace, who brought up from the dead our Lord Jesus [the Christ], the great shepherd of the sheep, by the blood of thy eternal covenant, make you perfect in all goodness, so that you may do his will, and may he make of us, what he would have us be, through Jesus [the] Christ, to whom be glory!<sup>88</sup>



While all religious forms will no doubt make their own response to this revelation of the Resurrection, this 'surprise assault' has a self evident first target. For there is one grand illusion, the greatest own-goal of civilization, which stands in the path of all human progress. This is an ancient apostasy, with many modern variations and expressions, contrived of every false theology that claims to be of Christ. For over two thousand years this fraud has grown to vast proportions of institution and organization. But like a hot air balloon well overblown, it will take only this single puncture for the whole edifice of ignorance to begin imploding on itself. To sweep away two thousand years, and even more, of intellectual self-deception and fraud is easier done than said! Take courage, for the Resurrection is the lance prepared and sharpened by God himself. And victory belongs to the Lord.

16<sup>6</sup>

*the great shield of faith*

*Who would true valour see,  
Let him come hither;  
One here will constant be,  
Come wind, come weather;  
There's no discouragement  
Shall make him once relent  
His first avowed intent  
To be a pilgrim.<sup>89</sup>*

- [The time has approached, the heavens and the earth will obey His messiah, the islands and all that is in them. He will not turn aside from the commandments of the holy ones. Take strength in his service (you) who seek the Lord, for shall you not find the Lord in this, all you who wait patiently in your hearts? For the Lord will visit the pious ones and the righteous will he call by name. Over the [humble] will his [Holy] Spirit hover, and the faithful will he restore by his power. He shall glorify the pious ones on the throne of the eternal kingdom.<sup>90</sup>
- The Life of heaven wishes to renew all, that he may cast out that which is weak and every form [of darkness], that everyone may shine forth with great brilliance in heavenly garments [of the soul] in order to make manifest the command of the Father, and that of the contest. He [will] crown everyone, teaching everyone to contend.<sup>91</sup>
- The Father, wishing to reveal his wealth [of wisdom], [power] and glory, brought about this great contest in the world, wishing to make the contestants appear, and make all those who contend leave behind the things [material perceptions] that had come into being, and despise them with a lofty incomprehensible knowledge, and flee to the one [God] who truly exists.<sup>92</sup>
- Our contest is not against flesh and blood; rather the authorities of the universe and the spirits of wickedness.<sup>93</sup>
- Therefore take up God's armour; then you will be able to stand your ground when things are at their worst, to complete every task and still to stand. Stand firm, I say. Buckle on the belt of truth; for a coat of mail put on integrity; let the shoes of your feet be the gospel of peace, to give you firm footing, and with all of these, take up the great shield of faith with which you will be able to quench all the flaming arrows<sup>94</sup> of the evil one. Take salvation for a helmet; for sword take that which the Holy Spirit gives you [the power of the] – The Word- that come from God.<sup>95</sup>
- The four chief demons are: Ephememphi which belongs to transient, [selfish] pleasure, Yoko who belongs to desire [of the lower nature], Nenentophni who belongs to grief, Blaomen who belongs to fear. And the mother of them all is Aesthesis-Puchepiptoe. And from the four demons, passions came forth. And from grief came envy, jealousy, distress, trouble, pain, callousness, anxiety, mourning, etc. And from pleasure, much wickedness arises, and empty pride, and similar things. And from [carnal] desire comes anger, wrath and bitterness and bitter passion and satedness and similar things. And from fear comes dread, fawning, agony and shame. All of these things are like useful things as well as evil things. But the insight into their true character is Anaro, who is the head of the material soul, for she belongs to the seven senses, Ouchepiptoe.<sup>96</sup>
- And there took place the struggle with the apostasy of the angels and mankind, those on the right with those on the left, and those in heaven with those on earth, the [Holy] Spirits [against] the carnal and the [Satan] against God.<sup>97</sup>
- Fight the good fight as long as the fight lasts; while all the powers are staring after you—not only the

89

*John Bunyan  
A Pilgrims Progress  
2nd part*

90

*DSS 4Q521  
The Messiah of Heaven and Earth  
fr-1, Col-2, 1-7*

91

*NHL  
The Teachings of Silvanus  
112:11-20*

92

*NHL  
Authoritative Teaching  
26:10-20*

93

*NHL  
The Hypostasis of the Archons  
86:25*

94

*Ref:second baptism: fire*

95

*Ephesians 6:10-18*

96

*NHL  
The Apocryphon of John  
18:15-19:1*

97

*NHL  
A Valentinian Exposition  
38:30*

- holy ones, but also the powers of the adversary. Woe to you if they are victorious over you in the midst of everyone who is watching you! If you fight the fight and are victorious over the powers which fight against you, you will bring great joy to every holy one and yet great grief to your enemies. Your judge [God] helps you completely, since he wants you to be victorious.<sup>98</sup>
- He who is victorious shall be robed all in white; his name I will never strike off the role of the Living, for in the presence of my Father and his angels, I will acknowledge him as mine.<sup>99</sup>
  - To him who is victorious I will give the right to eat from the tree of Life that stands in the garden of God.<sup>100</sup>
  - To him who is victorious, I will give some of the hidden manna.<sup>101</sup>
  - To him who is victorious, I will grant him a place on my throne, as I myself was victorious and sat down with my Father on his throne.<sup>102</sup>
  - He who is victorious, I will make him a pillar in the temple of my God; he shall never leave it, and I shall write the name of my God upon him and the name of the city of my God.<sup>103</sup>
  - Pray that the God of our Lord Jesus [the] Christ, may give you the spiritual powers of wisdom and vision, by which their comes knowledge of [God]. I pray that your inward eyes may be illuminated, so that you may know what is the hope [of the Resurrection] to which he calls you. What the wealth and glory of the share he offers you among his people in their heritage and how vast are the resources of his power open to those who trust in him.<sup>104</sup>
  - To be accepted as his sons [and daughters] through Jesus [the] Christ.<sup>105</sup>

*No coward soul is mine,  
No trembler I the world's storm troubled sphere;  
I see heaven's glories shine,  
And faith shines equal, arming me from fear.*

*Vain are the thousand creeds  
That move men's hearts: unutterable vain;  
Worthless as withered weeds,  
Or idle froth amid the boundless main.*

*To waken doubt in one  
Holding so fast to thine infinity,  
So surely anchored on  
The steadfast rock of immortality.<sup>106</sup>*

98  
NHL  
The Teachings of Silvanus  
114:1-15

99  
Revelations 3:5

100  
Revelations 2:2

101  
Revelations 2:17

102  
Revelations 3:21

103  
Revelations 3:12

104  
Ephesians 1:17

105  
Ephesians 1:5

106  
E. Bronte

107  
Hebrews 11:1-4

108  
Hebrews 11:1-4

109  
Hebrews 11:1-4

110  
Hebrews 11:1-4 &  
Hebrews 11:4-40

111  
Hebrews 11:4-40

112  
Hebrews 11:4-40

113  
Hebrews 11:4-40

114  
Hebrews 11:4-40

115  
Hebrews 11:4-40

- And what is [perfect] faith? Faith gives substance to our hopes and makes us certain of realities we do not see.<sup>107</sup>
- It is by faith that the men of old stand on record. By faith we perceive that the universe was fashioned by the Word of God so that the visible world came from the invisible.<sup>108</sup>
- By faith Abel offered a sacrifice greater than Cain's and through faith his goodness was attested, for his offerings had God's approval; and through faith he continues to speak after death.<sup>109</sup>
- By faith Enoch was carried away to another life without passing through death; he was not to be found, because God had taken him. For it is the testimony of Scripture that before he was taken he pleased God and without faith it is impossible to please Him.<sup>110</sup>
- **For anyone who comes to God must first believe that he exists and that he rewards those who search for Him.**<sup>111</sup>
- By faith Noah, divinely warned about the unseen future, took good heed and built an ark to save his household.<sup>112</sup>
- Through faith, >he put the whole world in the wrong<, and made good his claim to the righteousness which comes from faith.<sup>113</sup>
- By faith Abraham obeyed the call to go out to a land destined for himself and his heirs, and left home without knowing where he was to go.<sup>114</sup>
- By faith he settled as an >alien< in the land promised to him, living in tents, as did Isaac and Jacob, who were heirs to the same Promise. For he was looking forward to the city with firm foundations, whose architect and builder is God.<sup>115</sup>
- By faith even Sarah herself received strength to conceive, though she was past the age, because she judged that He who promised would keep faith; and therefore from one man, and one as good as

dead, there sprang descendants numerous as the stars or as the countless grains of sand on the sea shore.<sup>116</sup>

- All these persons died in faith. They were not yet in possession of the things promised, but had seen them from afar and hailed them and confessed themselves no more strangers or passing travellers on earth. Those who use such language show plainly that they are looking for a country of their own. If their hearts had been in the country they had left, they could have found an opportunity to return. Instead we find them looking for a better country I mean, the heavenly one. That is why God is not ashamed to be called their God, for he is a city ready for them.<sup>117</sup>

*Ah love, let us be true  
To one another! for the world which seems  
To lie before us like a land of dreams,  
So various, so beautiful, so new,  
Hath really neither joy, nor love, nor light,  
Nor certitude, nor peace, nor help for pain;  
And we are here as on a darkling plain  
Swept with confus'd alarms of struggle and flight,  
Where ignorant armies clash by night.<sup>118</sup>*

- By faith Abraham, when the test came, offered up Issac: he had received the promises, and yet he was on the point of offering his only son, of whom he was told, 'Through the line of Isaac your posterity shall be traced'. For he reckoned that God had the power even to >raise< from the dead and from the dead he did in a sense, receive him back!<sup>119</sup>
- By faith Isaac blessed Jacob and Esau and spoke of things to come. By faith Jacob, as he was dying, blessed each of Joseph's sons, and worshipped God, leaning on the top of his Staff.<sup>120</sup>
- By faith Joseph, at the end of his life, spoke of the departure of Israel from Egypt, and instructed them what to do with his bones.<sup>121</sup>
- By faith, when Moses was born, his parents hid him for three months, because they saw what a fine child he was; they were not afraid of the king's edict.<sup>122</sup>
- By faith Moses, when he grew up, refused the call of Pharaoh's daughter, preferring to suffer hardship with the people of God, rather than enjoy the transient pleasures of Sin. He considered the stigma that rests on God's anointed greater wealth than the treasures of Egypt, for his eyes were fixed upon the coming day of recompense.<sup>123</sup>
- By faith he left Egypt, and not because he feared the king's anger; for he was resolute, as one who saw [knew] the invisible God.<sup>124</sup>
- By faith he celebrated the Passover and sprinkled the blood so that the destroying angel might not touch the first born of Israel.<sup>125</sup>
- By faith they crossed the Red Sea as through it were dry land, whereas the Egyptians, when they attempted the crossing were drowned.<sup>126</sup>
- By faith the walls of Jericho fell down after they had been encircled on seven successive days.<sup>127</sup>
- By faith the prostitute Rahab escaped the doom of unbelievers, because she had given the spies a kindly welcome.<sup>128</sup>
- Need I say more? Time is too short for me to tell the stories of Gideon, Barak, Samson, and Jephthah, of David and Samuel and the Prophets. Through faith they overthrew Kingdoms, established justice, saw God's promises fulfilled. They muzzled ravening lions, quenched the fury of fire, escaped death by the sword. Their weakness was turned to strength, they grew powerful in 'war', they put foreign armies to rout. Women received back their -dead- husbands raised to Life. Others were tortured to death, disdaining release, to win a better resurrection. Others again had to face the jeers and flogging, even fetters and prison bars. They were stoned, they were sawn in two, they were put to the sword, they went about dressed in skins of sheep or goats, in poverty, distress, and misery. They were too good for the world. They were refugees in deserts and on the hills, hiding in caves and holes in the ground. These also, one and all are commemorated for the faith.<sup>129</sup>

**116**  
Hebrews 11:4-40  
**118**  
Matthew Arnold  
**119**  
Hebrews 11:4-40  
**120**  
Hebrews 11:4-40  
**121**  
Hebrews 11:4-40  
**122**  
Hebrews 11:4-40  
**123**  
Hebrews 11:4-40  
**124**  
Hebrews 11:4-40  
**125**  
Hebrews 11:4-40  
**126**  
Hebrews 11:4-40  
**127**  
Hebrews 11:4-40  
**128**  
Hebrews 11:4-40  
**129**  
Hebrews 11:4-40  
**130**  
Hebrews 11:4-40

- Yet, they did not enter into the promised inheritance, because with us in mind, God made a better plan, that only in company with us should they reach their perfection [of heart].<sup>130</sup>
- And what of ourselves? With all these witnesses to faith around us like a cloud, we must throw off

every encumbrance, every sin to which we cling, and run with resolution the race for which we are entered, our eyes fixed on Jesus, on whom faith depends from start to finish: Jesus who for the sake of the joy that lay ahead of him, endured the cross, making light of its disgrace and has taken his seat at the right hand of the throne of God.<sup>131</sup>

*They err who count it glorious to subdue  
By conquest far and wide to overrun  
Large countries, and in field great battles win,  
Great cities by assault: what do these worthies,  
But rob and spoil, burn, slaughter, and enslave  
Peaceable nations, neighbouring or remote,  
Made captive, yet deserving freedom more  
Than those their conquerors, who leave behind  
Nothing but ruin wheresoe'er they rove,  
And all the flourishing works of peace destroy,  
Then swell with pride, and must be titled gods,  
great benefactors of mankind, deliverers,  
Worshipp'd with temple, priest, and sacrifice;  
One is the son of Jove, of Mars the other;  
Till conqueror death discover them scarce men,  
Rolling in brutish vices, and deform'd,  
Violent or shameful death their due reward.  
But if their be in glory aught of good,  
It may by means far different be attain'd  
Without ambition, war or violence;  
By deeds of peace, by wisdom eminent,  
By patience, temperance.<sup>132</sup>*

The beginning of the only just and holy war has started. Faith is the certain hope, that the living God, will demonstrate his power and deliver on his Word and Promise of the Resurrection. The Way is a path closely guarded by the spirit of wisdom. The strength of ones –shield– is the measure of conviction and trust offered to God, for a short period of time, waiting in expectation, for this individual revelation. With the prospect of certain knowledge to be realized and revealed, a true and sincere faith is able to deflect every obstacle and encumbrance which might attempt to distract or dislodge one from this hope.

This chapter ends the first part of this teaching. What follows are the precise instructions which describe the WAY or path of faith necessary to realize the Resurrection, the Redemption, and the second pillar of the Law.

**131**

Hebrews 12:1-2

**132**

J. Milton-Paradise Lost  
Bk 3:71-92

## 17

*the Way: a new exodus  
[part 1]*

*the first Baptism of –water–  
profession of faith, confession of death*

17<sup>1</sup>

- When the appointed days of the demon draw near—**he who will baptize erringly**, then I [Yahweh] shall appear in the baptism of the demon to reveal with the mouth of faith a testimony [of truth] to those who belong to her [wisdom].<sup>1</sup>

From the teaching thus far explained, it is obvious that the true Christian Gospel is not for infants and children, but for adult men and women who aspire to an ideals of marriage and human spiritual union. The first baptism of water is a ritual for adult men.

Within the multitude of false historical claims to Christian understanding, there exist in the world a great variety, in the many forms, which the baptism of water have taken. With the single passage above be it known: that every man who has ever been baptised, by any false Christian tradition, at any time in his life, that baptism is now valid for this new covenant of the Resurrection. It only remains to complete this >token< ritual before a man may search for the Resurrection.

17<sup>2</sup>

- All natures, all formations, all creatures exist in and with one another, and they will be resolved again into their own roots. For the nature of matter is resolved into the roots of its nature. Therefore the nature of the soul is resolved into the root of its choice He who has ears to hear, let him hear.<sup>2</sup>
- That is why [the perfect] good came into your midst, to the essence of every nature, in order to restore it [the soul] to its [true spiritual] root.<sup>3</sup>
- The power [of God] is with the essence and existence of being when the water exists, by the name [baptism] in which they [prepare to] wash [their souls], is the Word of the water. Therefore, the first perfect water of the triple powerful [Trinity] self-begotten is a Life of the perfect soul, for it is a Word of the perfect God, when he comes into being [by form], that, for the invisible [Holy] Spirit is a fountain [of eternal Life] [for] all those who are likewise [born again] from [perfect] knowledge, being [spiritual] likenesses of him.<sup>4</sup>
- Now the promise [of the Word] possessed the instruction and the return to what they were from the first, from which they possess the [seed] so as to return to [truth], which is that which is called the redemption. And it is the release from captivity and the acceptance of freedom. In its place, the captivity of those who [are] slaves of ignorance holds sway!<sup>5</sup>

The key word of this group is Root! Part of an extended allegorical thread of spiritual growth within scripture, with many well know, related components: garden, seed, plant, vine, harvest, tree, etc. This expression is understood by the new choice presented by this revelation of the Resurrection. In the world, a man's spirit is rooted in the material, bestial-biological, evolutionary inheritance. Returning to the righteousness of God, is to be rooted, at the Resurrection, into a new and holy spirit, which has God for its source. But before the root must come the seed!

17<sup>3</sup>

- Come forward, you who are thirsty: [for truth, justice, and peace] accept the water of Life, a free gift to all who desire it.<sup>6</sup>
- Sow integrity for yourselves, reap a harvest of kindness, breakup your fallow ground: it is time to go seeking Yahweh, until he comes to rain salvation on you.<sup>7</sup>

**1**  
NHL  
*The Paraphrase of Shem*  
31:15

**2**  
NHL  
*The Gospel of Mary*  
7:54

**3**  
NHL  
*The Gospel of Mary*  
7:20

**4**  
NHL  
*Zostrianos 17:1-10*

**5**  
NHL  
*The Tripartite Tractate*  
117:20-30

**6**  
*Revelations 22:17*

**7**  
*Hosea 10:12*

- Does papyrus flourish except in marshes? Without water, can the rushes grow? Pluck them even at their freshest: fastest of all plants they wither. Such is the fate of all who forget God; so perishes the hope of Godless men; his trust is only a thread, his assurance a spiders web. Let him lean on his house, it will not stand firm: cling to it, it will not hold.<sup>8</sup>
- A glorious throne, set high from the beginning, such is our holy place. Hope of Yahweh! All who abandon you will be put to shame, those who turn from you will be uprooted from the land, since they have abandoned the fountain of living water.<sup>9</sup>
- Any plant not of my heavenly fathers planting will be rooted up and thrown into the fire.<sup>10</sup>
- Yes as the rain and the snow come down from the heavens and do not return without watering the earth, making it yield and giving growth to provide >seed< for the sower and >bread< for eating; so the Word that goes from my mouth does not return to me empty, without carrying out my will and succeeding in what it was sent to do.<sup>11</sup>
- Yes, you will leave [the world] with joy and be led away in safety. Mountains and hills will break into joyful cries before you and all the trees of the countryside will clap their hands.<sup>12</sup>
- Oh come to the water [of baptism], all of you who are thirsty; though you have no money, come! Buy corn without money and eat, and at no cost, wine and milk. Why spend money on what is not bread [false teaching] your wages on what fails to satisfy? Listen, listen to me and you will have good things to eat and rich food to enjoy. Pay attention, come to Yahweh and listen and your souls will live. With you I will make an everlasting covenant out of the favours promised to David.<sup>13</sup>

*Look in thy glass and tell the face thou viewest  
Now is the time that face should form another,  
Whose fresh repair if now thou not renewest,  
Thou dost beguile the world, unbless some mother.  
For where is she who fair whose unereared womb  
Distains the tillage of thy husbandry?  
Or who is he so fond will be the tomb  
Of his self-love to stop posterity?  
Thou art thy mother's glass, and she in thee  
Calls back the lovely April of her prime;  
So thou through windows of thine age shalt see,  
Despite the wrinkles, this thy golden time  
But if thou live rememb'red not to be,  
Die single and thine image dies with thee.<sup>14</sup>*

The first obvious character of this group is as a literal invitation from God. The metaphor of water is introduced. What sustains Life but >water< and >light<? Thus the expression 'rain' of salvation. It need only be understood here, that the path or gateway to seeking out the living God begins with this first baptism of water. It is the **enabling element** which offers a beginning. Without this –first– of –three– baptisms, there can be no salvation.

8

Job 8:11

9

Jeremiah 17:12

10

Matthew 15:13

11

Isaiah 55:10

12

Isaiah 55:10

13

Isaiah 55:1

14

The Sonnets Number 3

W. Shakespeare

15

NHL  
The Dialogue of the Saviour  
134:10

17<sup>4</sup>*the first baptism: water*

- If one does not first understand the water, he does not know anything, for what is the use for him to receive baptism in it? If one does not understand how the wind came to be, he will run with it!<sup>15</sup>

Understanding this enabling, first baptism of water, begins with the Trinity as already explained, and necessarily restated here. For this first baptism is ones declaration of faith and hope, and is accompanied by the submersion or pouring of water [any form will do] to symbolize the cleansing of the man's soul from the corruption of his lower nature at the Resurrection; when a man receives the gift of a new and Holy spirit. While this first baptism of water is only token and symbolic, it is absolutely necessary. It begins:

–I Baptise thee–



**In the name of the Father:** Perfect faith is founded upon the conviction that the living God does indeed exist, and will reveal himself as power, knowledge and wisdom to those who are obedient to his Word, the promise of the Resurrection.

**and of the Son:** For the last time, a son has been sent into the world to reveal this final judgement: to warn mankind of coming retribution and even destruction, and to teach the Law of the most high God as the means of salvation. God's only son is the very first of modern men to have discovered and passed the test. He is sent as the first witness of the Promise, of the Word made flesh, of the Resurrection, the inheritance, the Father and Life. **The son is not God**, but a son and trusted right hand who shares his Father's Spirit. To trust in this new revealed teaching of the Resurrection is to trust in the son as the sole voice and authority of the father.

**and of the Holy Spirit:** To understand the Holy Spirit is to understand and accept the new ethical conception of intimacy within marriage, and as the new foundation of human moral perception. This free gift of grace represents a new root of moral insight, beginning with this new measure of conduct in the flesh. This root, as it grows and flowers, is able to effect all ethical will and perception, according to its source in divine wisdom.

These three components, with their correct meaning, make up the true profession of faith. Yet as we are told in Mark 1:4, this first ritual, the baptism of water is only in >token< repentance for the forgiveness of sins. Token, for at this point our intentions are only reflected in language, and not yet in deed and action. For man is tested and saved not by sincere language. What moral value is a test, if by language alone a man is saved? All could manage that! But no, only by a change of heart and conduct is there true repentance and salvation.

*Thy glass will show thee how thy beauties wear,  
Thy dial how thy precious minutes waste;  
The vacant leaves thy mind's imprint will bear,  
And of this book this learning mayst thou taste.  
The wrinkles which thy glass will truly show,  
Of mouthed graves, will give thee memory;  
Thou by thy dial's shady stealth mayst know  
Time's what thy memory cannot contain.  
Commit to these waste blanks, and thou shalt find  
Those children nursed, delivered from thy brain,  
To take a new acquaintance of thy mind.  
These offices, so oft as thou wilt look,  
Shall profit thee, and much enrich thy book.<sup>16</sup>*

17<sup>5</sup>  
*the seed of Abraham*

- The congregation of the elect and holy shall be sown.<sup>17</sup>
- The seed is the Word of God.<sup>18</sup>
- He shall sow the congregation of the saints, and of the elect; and all the elect shall stand before him in that day.<sup>19</sup>
- May God give unto thee a seed of righteousness.<sup>20</sup>
- Since a seed of the promise of Jesus Christ was set up.<sup>21</sup>
- Behold, I [Yahweh] sow my Law in you and it shall bring forth 'fruit' in you and ye shall be glorified in it forever.<sup>22</sup>
- We were sown in Him in an invisible way as a Word [made flesh] which is destined to become knowledge.<sup>23</sup>
- He sowed a thought like a seed of knowledge [of the truth] so they might know what it is that has come into being for them.<sup>24</sup>
- Having sowed Himself into their thought so that they might seek after him.<sup>25</sup>
- If a grain of evil seed has produced so much fruit for ungodliness, when once the ears of the good seed shall have been sown without number, how great a [store] shall they be destined to fill.<sup>26</sup>

**16**  
The Sonnets number 77  
W. Shakespeare  
**17**  
The book of Enoch 62:8  
**18**  
Luke 8:11  
**19**  
The Book of Enoch  
Ethiopic translation: 65  
**20**  
The book of Jubilees 22:11  
**21**  
NHL  
The Tripartite Tractate  
117:15  
**22**  
4 Ezra 9:31  
**23**  
NHL  
The Tripartite Tractate  
88:20  
**24**  
NHL  
The Tripartite Tractate  
61:9-13  
**25**  
NHL  
The Tripartite Tractate  
65:10-11  
**26**  
4 Ezra 4:31-32

- 27  
The book of Jubilees 31:7
  - 28  
4 Ezra 8:6
  - 29  
NHL The Treatise  
on Resurrection 44:35
  - 30  
Psalm 22:30
  - 31  
NHL  
The Tripartite Tractate  
72:17
  - 32  
NHL  
The Gospel of Thomas  
45:30
  - 33  
Isaiah 44:3
  - 34  
NHL The Gospel of  
the Egyptians 54:10
  - 35  
Malachi 2:15
  - 36  
Ezra 9:2
  - 37  
NHL  
Zostrianos 130:16
  - 38  
NHL  
Trimorphic Protennoia
  - 39  
NHL  
Zostrianos 30:14
  - 40  
NHL  
Zostrianos 47:10
  - 41  
1 Corinthians 3:6
  - 42  
Jeremiah 2:21
  - 43  
NHL The Gospel of  
the Egyptians 59:25
  - 44  
Isaiah 65:23
  - 45  
Psalm 69:36
  - 46  
Psalm 25:13
  - 47  
Merchant of Venice  
Act II Scene 9
  - 48  
Acts 2:38
  - 49  
NHL The Exegesis  
on the Soul 137:25
  - 50  
James 1:21
  - 51  
NHL  
Marsanes 26:15
  - 52  
NHL The Exegesis  
on the soul 135:20-30
  - 53  
Revelations 3:3
- In you shall the seed of Abraham become illustrious and ye shall prove a blessing on the earth.<sup>27</sup>
  - And would'st give unto us the seed of a new heart and culture to our understanding, whence [good fruit] may come whereby every corruptible one [who is dead], may be able to Live who bears the form of man.<sup>28</sup>
  - He was originally from above, a seed of the truth.<sup>29</sup>
  - A seed shall serve Him; it shall be accounted to the Lord for a generation.<sup>30</sup>
  - In the [Holy] Spirit which is sown within them.<sup>31</sup>
  - Jesus said, 'That which you have [the seed of baptism] will save you if you bring it forth from yourselves. That which you do not have within you will destroy you if you do not [bring it forth from] within you.<sup>32</sup>
  - I [Yahweh] will pour water upon him who is thirsty, and floods upon the dry ground, I will pour my [Holy] Spirit upon thy seed, and my blessing upon thy offspring.<sup>33</sup>
  - That they may call the seed of the Father, the seed of the great Seth.<sup>34</sup>
  - That he might seek a Godly seed.<sup>35</sup>
  - The holy seed.<sup>36</sup>
  - Know those who are Alive and holy [by the] seed of Seth.<sup>37</sup>
  - I am restrained together with my seed and my seed which is mine, I shall place into the Holy Light within an intangible silence.<sup>38</sup>
  - Therefore a living seed came from Him.<sup>39</sup>
  - On the living seed.<sup>40</sup>
  - I planted the seed, Apollos waters it, [Encouragement], but God made it grow.<sup>41</sup>
  - [Yahweh] had planted thee a noble vine, a wholly right[eous] seed.<sup>42</sup>
  - That defiled seed of the demon begetting [darkness] which will be destroyed, and the seed of [the second] Adam and the great Seth, which is the Light.<sup>43</sup>
  - They shall not labour in vain, nor bring forth trouble; for they are the seed of the blessed of the Lord, and their offspring with them.<sup>44</sup>
  - The seed also of [God's] servants shall inherit it: they that love his name shall dwell therein.<sup>45</sup>
  - His soul shall dwell at ease and his seed shall inherit the earth.<sup>46</sup>
  - Oh that estates, degrees, and offices were not derived corruptly! And that clear honour were purchased by the merit of the wearer! How many then should cover that stand bare! How many be commanded by that command How much low peasantry would then be glean' from the true seed of honour! And how much honour, pick'd from the chaff and ruin of the times, to be new varnish'd.<sup>47</sup>
  - Repent [teshuvah], said Peter, repent and be baptised, everyone of you, in the name of Jesus the Messiah for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. [He was speaking about the [new] spirit they would receive later].<sup>48</sup>
  - If we repent [and change], truly God will heed us, he who is long suffering and abundantly merciful, to whom is the glory, for ever and ever.<sup>49</sup>
  - So repent and be baptised, and quietly accept the message planted in your heart which can bring salvation. **Only be sure you act on the message and not merely listen:** for that would be to mislead yourselves.<sup>50</sup>
  - Restrain yourselves, receive the imperishable seed, bear fruit and do not become attached to your possessions.<sup>51</sup>
  - The beginning of salvation is repentance. Therefore (Acts 13:24) before Christ's appearance came John, preaching the baptism of repentance and the repentance takes place in distress and grief, but the Father is good and loves humanity, and hears the soul that calls upon him and sends the Light of salvation.<sup>52</sup>
  - So remember the teaching you have received; observe it and repent [change]. If you do not wake up, I shall come upon you like a thief and you will not know the moment of my coming.<sup>53</sup>

The very important metaphor of the >seed< is understood as a beginning. Once a man is able to imagine the truth of the Resurrection, and makes his profession of faith, the living God sows within the will and mind the >seed< of a beginning; the seed of Abraham, wisdom and righteousness. But this divine seed must find fertile soil within the heart of man. For this seed to come alive, first requires a man to show his capacity, to be honest with himself; thus does the way open towards salvation, by which a man may prove himself worthy of the grace and righteousness of the Lord.

17<sup>6</sup>*confession: the first death*

*Alack, what poverty my Muse brings forth,  
That, having such a scope to show her pride,  
The argument all bare is of more worth  
Than when it hath my added praise besides.  
Look in your glass, and there appears a face  
That overgoes my blunt invention quite,  
Dulling my lines and doing me disgrace.  
Were it not sinful then, striving to mend,  
To mar the subject that before was well?  
For to no other pass my verses tend  
Than of your graces and your gifts to tell;  
And more, much more, than in my verse can sit  
Your own glass shows you when you look at it.<sup>54</sup>*

- The decisive decree has gone forth from the Most High that the man should die, as the soul from the body departs that it may return to him who gave it, to adore the glory of the Most High first of all.<sup>55</sup>
- Tell me Lord, how the dead die and the living Live?<sup>56</sup>
- I say to you, that when that [empty pride] which moves man is withdrawn, he will be called dead and when the living [God], sets free the dead one, he will be called Living.<sup>57</sup>
- He [will begin to] cleanseth sin from a soul when it maketh confession, when it maketh acknowledgement [of error].<sup>58</sup>
- In the meekness of righteousness bring forth your words in order to give them form.<sup>59</sup>
- Respond in the perfection of your heart, and with patience utter your words and answer truthfully before [the Lord of Spirits] with a tongue of righteousness, and with your lips, and guard against the stumbling block of the tongue, lest you be convicted by your lips and ensnared together with a >tongue< of [deceit], impropriety flows from it and they will be perverse in evil.<sup>60</sup>

*Death! Inventor of orphans.  
The day we apprehend you  
an agonizing punishment awaits you.  
On that day the impossible will become possible  
Donkeys shall sleep with lions  
negations shall become confirmations  
and your turn for punishment shall sound.  
Death! Enemy of man  
Woe unto you then.<sup>61</sup>*

- In truth in very truth I tell you, he who has faith in me will do what I am doing.<sup>62</sup>
- No man is worthy of me who does not take up his Cross and walk in my footsteps.<sup>63</sup>
- The cross is ours, we mount the gibbet; for us Christ was put to death and for us Christ returns [in the Holy Spirit], he who is dying is man, a twifold being; he dies and conquers death, and he returns to that which cannot die.<sup>64</sup>
- Quickly take his reproof to heart, and do not be proud because of your transgressions.<sup>65</sup>

*Sin of self-love possesseth all mine eye  
And all my soul and all my every part;  
And for this sin there is no remedy,  
It is so grounded inward in my heart.  
Me thinks no face so gracious is as mine,  
No shape so true, no truth of such account,  
And for myself mine own worth do define,  
And I all other in all worths surmount.  
But when my glass shows me myself indeed,*

**54***The Sonnets number 103  
W. Shakespeare***55***4 Ezra 7:78***56***NHL  
The Dialogue of the Saviour  
129:21***57***NHL  
The Dialogue of the Saviour  
140:7***58***The Psalms of Solomon  
9:12***59***DSS 4Q525  
The Demons of Death  
col-4, 18-20***60***DSS 4Q525  
The Demons of Death  
col-4, 24-28***61***Alfred Temba Oabula***62***John 14:11***63***Matthew 10:38***64***Prudentious 640:10***65***DSS 4Q416, 418  
The Children of Salvation and  
The Mystery of Existence  
The Salvation of His Works  
fr-9,.col-1, 4*

*Beated and chopped with tamed antiquity,  
Mine own self-love quite contrary I read;  
Self so self-loving were iniquity.<sup>66</sup>*

- For the faith that leads to righteousness is in the heart and the confession that leads to salvation is upon the lips.<sup>67</sup>
- For if we become incorporate with him in a death like his, we shall also be one with him in a Resurrection like his.<sup>68</sup>
- For where there is a testament, it is necessary for the -death- of the testator to be established. A testament is only operative after a death.<sup>69</sup>
- Call no man fortunate before his >death<, it is by his end that a man will be known.<sup>70</sup>
- **For the >seed< you sow does not come to life unless it has first died.**<sup>71</sup>
- **Behold thou art but a >dead< man.**<sup>72</sup>
- If we claim to be sinless we are self deceived and a stranger to the truth. If we confess our sins, He is just and may be trusted to forgive our sins and cleanse us from every kind of wrong.<sup>73</sup>
- To know that you do not know is the beginning of wisdom.<sup>74</sup>
- But if we say, we have committed no sin, we make God out to be a liar, and then his Word has no place in us.<sup>75</sup>
- He who conceals his faults will not prosper, he who confesses and renounces them will find mercy.<sup>76</sup>
- The man who loves himself is lost, but he that hates himself in the world will be kept safe for eternal Life. If anyone serves me, he must follow me, where I am, my servant will be; he whoever serves me will be honoured by my Father.<sup>77</sup>
- Let us be ashamed and put on the perfect man.<sup>78</sup>
- Some falls are means the happier to arise!<sup>79</sup>
- Integrity, Lord is yours; ours the look of shame we wear today.<sup>80</sup>
- They that sow in tears will reap in joy.<sup>81</sup>
- There are no faces truer than those that are so washed with tears!<sup>82</sup>
- This sorrow's heavenly, it strikes where it doth love.<sup>83</sup>

66  
The Sonnets 62  
W. Shakespeare  
67  
Romans 10:9  
68  
Romans 6:5  
69  
Hebrews 9:16  
70  
Ecclesiasticus 11:28  
71  
1 Corinthians 15:37  
72  
Genesis 20:3  
73  
1 John 1:8  
74  
Confucius  
75  
1 John 1:10  
76  
Proverbs 28:16  
77  
John 12:26  
78  
NHL  
The Gospel of Mary  
18:16  
79  
Cymbeline, Act V Scene 4  
80  
Daniel 9:7  
81  
Psalms 126:5  
82  
Much ado about nothing  
Act 1 Scene 1  
83  
Othello Act V Scene 2  
84  
J. Milton-Paradise Lost  
Bk 10:1098-1104  
85  
Dante: The Divine Comedy  
Hell, canto 16:61-63  
86  
1 Esdras 8:74

*They forthwith to the place  
Repairing where he judged them and prostrate fell  
Before Him reverent, and both confesse'd  
Humbly their faults, and pardon begg'd with tears  
Watering the ground, and with their sights the air  
Frequenting, sent from their hearts contrite, in sign  
Of sorrow unfeign'd and humiliation meek.<sup>84</sup>*

However moral a man may be or appear to be within his own cultural construction; whatever gifts of intelligence he may possess, by his biological, material, evolutionary inheritance, rooted in ignorance of his creator, no man is holy, righteous or spiritual before the Lord. Before God, every man by his very nature is spiritually dead. A man's first >death<, to >die< with Christ, is therefore to accept God's judgement human nature; exposed in the deceit of bestial copulation.

This **confession**, the acceptance of ones spiritual >death< is accomplished by a single, simple, private prayer between a man and his creator. No other confession is necessary. But if a man cannot be honest with himself, about his own nature, he cannot be honest with God! The man who can accept this ontology of >the Fall< embraces the enlightenment ethic of critical self-awareness.

17<sup>7</sup>

*I'm one who turning from the bitter gall  
Seek the sweet Fruit promised by my sure guide  
but to the centre I have first to fall.<sup>85</sup>*

- I am ashamed and confounded before Thy face: for our sins are multiplied above our heads and our errors have reached up unto heaven. Ever since the time of our fathers and we are in great sin even unto today.<sup>86</sup>

- We have done wickedly, we and our fathers, because we have walked contrary to the statutes of thy covenant and true is thy judgement against us.<sup>87</sup>
- The >seed< of [honest men] separated themselves from all strangers and stood and confessed their sins and the iniquities of their fathers.<sup>88</sup>
- Out of the depths [of darkness] I cry to thee, O Lord! Lord hear my voice! Let thy ears be attentive to the voice of my supplications.<sup>89</sup>
- For I am well aware of my faults, I have sinned constantly in mind, having sinned against none other than you [Lord] having done what you regard as wrong.<sup>90</sup>
- Bowing down and confessing all my transgressions, I will seek [Thy] [Holy] Spirit of [truth].<sup>91</sup>
- Heed the voice of the teacher [Messiah] and confess before God, truly we have sinned, we and our fathers, by walking counter to the precepts of thy covenant, thy judgements upon us are justice and truth.<sup>92</sup>
- We have strayed! We have [disobeyed] we and our fathers before us have sinned and acted wickedly in walking [counter to the precepts] of truth and righteousness. [And God has] judged us and our fathers also.<sup>93</sup>
- I will bow down and implore Thy mercy on my sins and wicked deeds, and on the perversity of my heart, for I have wallowed in uncleanness, and have turned aside from the council of [the Holy Spirit] and I have not laboured for what is good in your eyes.<sup>94</sup>
- I belong to wicked mankind, to the company of ungodly [corrupt] flesh. My iniquities, rebellions and sins together with the perversity of my heart, belong to those who walk in darkness.<sup>95</sup>
- For our faults in your sight have been many and our sins are a witness against us. And indeed our faults are present to our minds, and we know our iniquities: rebellion and denial of Yahweh, turning our back against God, talking treachery and revolt, murmuring lies in our heart. Justice is withheld and integrity stands aloof.<sup>96</sup>
- For mankind has no Way, and man is unable to establish his steps [in righteousness] since justification is with God and perfection of way is out of mans hand. All things come to pass by his knowledge; he establishes all things by his design and without him nothing is done.<sup>97</sup>

*Accuse me thus: that I have scanted all  
Wherein I should your great deserts repay,  
Forgot upon your dearest love to call,  
Whereto all bonds do tie me day by day;  
That I have frequent been with unknown minds,  
And given to time your own dear-purchased right;  
That I have hoisted sail to all the winds  
Which should transport me farthest from your sight.  
Book both my willingness and errors down,  
And on just proof surmise accumulate;  
Bring me within the level of your frown,  
But shoot not at me in your wakened hate;  
Since my appeal says I [will] strive to prove  
The constancy and virtue of your love.<sup>98</sup>*

- Their conscience is called to witness and their own thoughts argue the case [for the Resurrection] on either side.<sup>99</sup>
- Baptism [of water] is not the washing away of bodily [corruption] but the appeal made to god by a good conscience.<sup>100</sup>
- Purify your conscience from -dead- works to serve the living God.<sup>101</sup>
- Let us draw near [to God] with our hearts sprinkled clean from an evil conscience.<sup>102</sup>
- It is an obligation imposed not merely by the fear of retribution but by conscience.<sup>103</sup>
- Conscience is a thousand swords.<sup>104</sup>
- great guilt, like poison given to work a great time after, now 'gin to bite the spirits.<sup>105</sup>
- Conscience, conscience, oh tis a tender place.<sup>106</sup>
- to those thorns that in her bosom lodge, to prick and sting her.<sup>107</sup>
- the worm of conscience.<sup>108</sup>
- let this tormentor conscience, find him out.<sup>109</sup>
- If you bethink yourself of any crime unreconciled to heaven and grace, solicit for it strait.<sup>110</sup>

**87**Fragment of Zadokite work  
9:51**88**

Nehemiah 9:2

**89**

Psalm 130:1

**90**

Psalm 51:

**91**

DSS 1QH

The Thanksgiving Hymns

16:2 (22)

**92**

DSS The Damascus Rule

8:27 (CD)

**93**

DSS 1QS

The Community Rule

1:8

Qumran Scroll

1:24&amp; 2:1

**94**

DSS 1QH

The Thanksgiving Hymns

17:7 (24)

**95**

DSS 1QS

The Community Rule

11:8-11

**96**

Isaiah 59:12-14

**97**

DSS 1QS

The Community Rule

11:8-11

**98**

The Sonnets 117

W. Shakespeare

**99**

Romans 2:15

**100**

1Peter 3:21

**101**

Hebrews 9:14

**102**

Hebrews 10:22

**103**

Romans 13:5

also 1Peter 3:16

**104**

King Richard III Act IV Scene 2

**105**

The Tempest ActIII ,Scene3

**106**

King Henry VII ActII Scene2

**107**

Hamlet ActI Scene 5

**108**

King Richard III ActI Scene 3

**109**

Milton: Paradise Lost

Bk 10:842

**110**

Othello Act V Scene 2



- Jesus said, whoever has come to understand the world has only found a corpse, and whoever has found a corpse is superior to the world.<sup>111</sup>
- For me Life is Christ and death gain.<sup>112</sup>
- By baptism we were >buried< with him and lay >dead<, in order that, as Christ was raised from the dead in the splendour of the Father, so also we might set our feet upon the new path of Life.<sup>113</sup>
- When you die purely [honestly] you will be pure so as to have him.<sup>114</sup>
- He will [begin to ] redeem their souls from the day of death.<sup>115</sup>
- From that day all flesh is divine, since it conceives him and takes on the nature of God by a covenant of partnership [with God], for the Word made flesh has not ceased to be what it was before; that is, the Word, by attaching to itself the experience of the flesh; its majesty is not lowered by the experience of the flesh but raises wretched men to nobler things.<sup>116</sup>
- To sue to live, I find and seek to die: and seeking death find Life.<sup>117</sup>
- Happy are they that hear their detractions, and can put them to mending.<sup>118</sup>
- In truth in very truth I tell you, a grain of wheat remains a solitary grain until it falls to the ground and dies, but if it does, it bears a rich harvest.<sup>119</sup>
- Therefore is death itself more blessed, in that through the pains of death a way on high is opened for the righteous and by their sufferings, they pass to the skies.<sup>120</sup>

**111**

NHL

*The Gospel of Thomas*  
42:33**112***Philippians* 1:22**113***Romans* 6:4**114**

NHL

*A Valentinian Exposition*  
44:32**115**

NHL

*The Apocalypse of Adam*  
76:20**116**

Prudentious

*A Fight of Mans Soul* 77**117***Measure for Measure*

Act III Scene 1

**118***Much ado about Nothing*  
Act II Scene 6**119***John* 12:24**120**

Prudentious

*Divinity of Christ*

Round 7:85

**121***Hebrews* 9:27**122***1 Corinthians* 11:32**123***2 Corinthians* 7:10**124**

Prudentious

*Crown of Martyrdom* 25**125***Revelations* 14:13**126***Matthew* 10:39**127***John* 11:25**128***John* 15:13**129***John* 10:18**130***Romans* 14:8**131***1 Thessalonians* 4:1

Conscience is everything! And once conscience is touched by this revelation, accepting God's judgement on human nature, also means leaving behind every theistic, monotheistic, nontheistic, and every other religious idea, concept or thought the world retails to the gullible. One cannot support or hold to any part of what is false, while at the same time embracing what is true.

Any man who beds with a woman, whatever cultural formalities or informalities may exist, and is touched by this revelation and teaching, that man has a sound conscience. And when a man accepts his >death< and suffers this >wound< to his pride, the pique of conscience, feeling the shame of corrupted flesh, that man has already started his spiritual journey. Acknowledging what is false within himself, what can stop him searching out what is true?

Knowing the meaning of >confession< and the >first death< allows one to comprehend a continuing allegorical thread from proceeding chapters. To fall by the >Sword< of the Word may mean either conversion or destruction according to choice. Scripture also comments that Jesus was often among the lower orders of society. For it is often easier for those nearer the bottom of the heap, to find the necessary honesty within themselves, than those who are so convinced of their own respectability, or have used their wealth to build an illusion around themselves.

17<sup>8</sup>

- As it is the lot of men to die once, and after death comes judgement, so Christ was offered to bear the burden of men's sins.<sup>121</sup>
- When however we do fall under the Lord's judgement [of death], he is disciplining us, to save us from being condemned with the rest of the world.<sup>122</sup>
- For the wound [to our pride] which is borne in God's way brings a change of heart too salutary to regret; but the hurt borne in the world's way brings death [and destruction].<sup>123</sup>
- It is an honourable way of death and one that becomes good men, to make of the body, which is fabric of feeble flesh and doomed to be wasted by disease, a gift to the enemies sword, and by death, overcome the foe [of ignorance]. A nobler thing it is to suffer the stroke of the persecutor's sword; through the wide wound, a glorious gateway opens to the righteous and the soul cleansed in the scarlet Baptism, leaps from its seat in the breast.<sup>124</sup>
- Happy are the dead who die in the faith of Christ.<sup>125</sup>
- By gaining this life a man will lose it, but by losing his life for my sake, he will gain it.<sup>126</sup>
- If a man has faith in me, even though he die, he shall come to Life; and no one who is Alive and has faith will ever die.<sup>127</sup>
- What greater love does a man have than to give up his life for another?<sup>128</sup>
- The Father loves me because I lay down my life, to receive it back again. No one has robbed me of it; I am laying it down of my own free will.<sup>129</sup>
- If we die, we die for the Lord.<sup>130</sup> And so it will be for those who have died as Christians; God will bring them to Life with Jesus.<sup>131</sup>



So, now I have confessed that he is thine  
 And I myself am mortgaged to thy will,  
 Myself I'll forfeit, so that other mine  
 Thou wilt restore to be my comfort still.  
 But thou wilt not, nor he will not be free,  
 For thou art covetous, and he is kind;  
 He learned but surety-like to write for me  
 Under that bond that him as fast doth bind.  
 The statute of thy beauty thou will take,  
 Thou usurer that put'st forth all to use,  
 And sue a friend came debtor for my sake;  
 So him I lose through my unkind abuse.  
 Him have I lost, thou hast both him and me;  
 He pays the whole, [but] I am not [yet] free.<sup>132</sup>

This confession and first death completes the ritual of the first baptism of water. Armed with this new understanding of what the first baptism of water truly means, now is the time, if we are indeed of God's own planting, to turn ones thoughts from words and good intentions, to integrity in deed and action. The Word, the promise of the Resurrection, the seed, the idea, must take deep root in heart and mind, blossom, and grow to a fine tree, bearing much fruit for truth.

17<sup>9</sup>  
 for contemplation

May I now enter here? Will he within  
 Open to sorry me, though I have been  
 An undeserving rebel? Then shall I  
 Not fail to sing his lasting praise on high.<sup>133</sup>

Come in, come in:  
 Eternal glory thou shalt win.<sup>134</sup>

- What other oath than honesty engaged, that this shall be, or we will fall for it. Swear priests and cowards and men catelous, old feeble carrions, and such suffering souls that welcome wrongs; unto bad causes swear, such creatures as men doubt; but do not stain the even virtue of our enterprise, now the insuppressive metal of our spirit is, to think that or our cause or our performance did need an oath.<sup>135</sup>
- You, then may hear the parable of the sower:<sup>136</sup>
- When a man hears the Word that tells of the Kingdom but fails to understand it, the evil one comes and carries off what has been sown in his heart. There you have the seed sown along the footpath.<sup>137</sup>
- The seed sown on the rocky ground stands for the man who, on hearing the Word, accepts it at once with joy; but as it strikes no root in him [lack of conviction, integrity and effort] it has no staying power, and when there is trouble or persecution on account of the Word, he falls away at once.<sup>138</sup>
- The seed sown among thistles represents the man who hears the Word, but worldly cares and the false glamour of wealth choke it, and it proves barren.<sup>139</sup>
- But the seed that fell on good soil is the man who hears the Word and understands it, who accordingly bears fruit and yields a hundred fold or it may be sixty or thirtyfold.<sup>140</sup>
- The Kingdom of Heaven is like a mustard seed, which a man took and sowed in his field. As a seed, mustard is smaller than any other; but when it has grown it is bigger than any garden plant; it becomes a Tree, big enough for birds to come and roost among its branches.<sup>141</sup>
- The sower of the good seed [the Word] is the son of man. The field is the world; the good seed stands for the Children of the Kingdom, the darnel for the children of the evil one.<sup>142</sup>
- The enemy who sowed the darnel is the devil. The harvest is the end of time. The reapers are angels. As the darnel, then is gathered up and burnt, so at the end of time the son of man will send out his angels, who will gather out of his Kingdom everything that causes offence, and all whose deeds are evil, and these will be thrown into the blazing furnace, the place of wailing and grinding of teeth.<sup>143</sup>

**132**  
 The Sonnets 3  
 W. Shakespeare

**133**  
 John Bunyan  
 A Pilgrims Progress 1st part

**134**  
 John Bunyan  
 A Pilgrims Progress 1st part

**135**  
 Julius Caesar  
 Act II scene 2

**136**  
 Matthew 13:18-43

**137**  
 Matthew 13:18-43

**138**  
 Matthew 13:18-43

**139**  
 Matthew 13:18-43

**140**  
 Matthew 13:18-43

**141**  
 Matthew 13:18-43

**142**  
 Matthew 13:18-43

**143**  
 Matthew 13:18-43

- And then the righteous will shine as brightly as the son in the Kingdom of their Father. If you have ears to hear then hear!<sup>144</sup>
- They who received it perish because they kept not that which had been sown in them.<sup>145</sup>

*additional*

This chapter title –The new exodus– was specifically chosen. For this teaching is a direct reflection of that first exodus out of Egypt. For by this new path of Christ, the Way of the Resurrection, the living God opens a safe passage for every man of faith, into a wholly new state of reality and existence. Out of slavery and into freedom, out of ignorance and illusion, and into knowledge and understanding, out of the fears of this world, and into the peace and security of the Kingdom.

Repentance is not only the recognition and avoidance of evil, but the active pursuit of what is true and righteous before the Lord. Baptism of water opens the door to this search. A man's attention can now focus on the second baptism of –fire– explained in the following chapter. Here the testing of body, mind and heart begins in earnest.

Any man who hears of this teaching, of the Word made flesh, and wishes to search by faith for the Resurrection, and has been baptised with water at any time in his existence, in any false tradition, sect or cult, that baptism is valid for this covenant. It matters not if in the past he has considered himself agnostic or atheist; changed tradition or religion. With only a single private prayer, comprehending the correct profession of faith and confession of death, a man may begin the search for the power of the Resurrection.

Baptism of woman is not necessary. As –ark of the covenant– for man, a woman reflects the faith of her chosen husband, proving her own humility and integrity of conduct; by putting her life and faith into the hands of the man; searching together for the Resurrection. And by this, she shares the marriage, salvation, inheritance and grace of the Lord.

New Baptisms of water under this covenant: To those men not yet baptised with water, but who desire to be reconciled with their creator under his Law: carefully seek out someone who has already realized the Resurrection. This man may baptise with water, and offer confident instruction. After this new teaching has been published, baptism by any false Christian tradition will be chasing after wind!

In those circumstances or locations where no one yet exists, who has experienced the Resurrection, a man should find two others of similar faith and conviction. Then privately, in the presence of their chosen wives, they may Baptise each other with water, using the understanding of this revelation, simply and without any embellishment!

*false teaching*

Those who teach a single baptism of water for salvation, and impose this ritual on infants, women and children expose their dead root. Those who have contrived such false purpose to this ritual, would by deceit, rob a man of his freedom of conscience, choice, and the inheritance of the Lord. They perpetuate their own vanity and parasitic existence by denying the gift and grace of God.

The practice of praying for anyone who is literally dead and buried, reduced to ashes by cremation or otherwise deceased is nothing but paganism and chasing after wind. The true Resurrection is for those who still have breath in their bodies, to search out this mystery and find Life!

**144**

*Matthew 13:18-43*

**145**

*Matthew 13:18-43*

## 18

*the Way: a new exodus  
[part 2]*

*to be born again  
the second Baptism of –fire–  
a season of fasting*

18<sup>1</sup>

- God, Lord of mercy, you have bidden me build a temple on your holy mountain, an altar in the city where you have pitched your tent, a copy of that sacred tabernacle [of the soul] which you prepared from the beginning.<sup>1</sup>
- Who has the right to climb the >mountain< of Yahweh, who has the right to stand in his holy place? He whose hands are clean, whose heart is pure, whose soul does not pay homage to worthless things and who never swears to a lie.<sup>2</sup>
- If anyone is thirsty [for truth] let him come to me; whoever believes in me let him drink. As scripture says, 'streams of living water shall flow out within him.' He was speaking of the [Holy] Spirit which the believers in him would receive later.<sup>3</sup>
- With you [Yahweh] is wisdom, she knows your works, she who was present when you made the world; she understands what is pleasing in your eyes and what agrees with your commandments.<sup>4</sup>
- Wisdom summons you in her goodness, saying, come to me all of you, O foolish ones, that you may receive a gift, the understanding which is good and excellent.<sup>5</sup>
- A draught from water-springs of >Life< will be my free gift to the thirsty. All this is the victor's heritage; and I will be his God and he shall be my son.<sup>6</sup>
- Blessed is he who walks with a pure heart and who doesn't slander with his tongue. Blessed are they who hold fast to [my single] Law and do not hold to the ways of evil. Blessed are they who rejoice in her and do not overflow with the ways of folly. Blessed are they who ask for [wisdom] with clean hands and do not seek her with a deceitful heart. Blessed is the man who grasps hold of wisdom and walks in the Torah of the Most High and directs his heart to her ways and restrains himself with her disciplines and always accepts her chastisements and doesn't cast her off in the misery of his afflictions, nor forsake her in a time of trouble, nor forgets her in days of terror and in the meekness of his soul doesn't despise her, but rather always meditates on her and when in affliction, occupies himself with God's Torah; who all his life meditates on her and places her continually before his eyes so he will not walk in the ways of evil and [in the wholeness] [of] his heart is perfect.<sup>7</sup>

*O gentlemen, the time of life is short;  
To spend that shortness basely were too long,  
If life did ride upon a dial's point,  
Still ending at the arrival of an hour.<sup>8</sup>*

- A man must >test< himself before eating his share of the >bread< and >drinking< from the cup.<sup>9</sup>
- Test me Yahweh and probe me, put me to the trial, loins and heart, for your love [the Word] is before my eyes and I live my life in loyalty to you.<sup>10</sup>
- God examine me and know my heart, probe me and know my thoughts, make sure I do not follow pernicious ways and guide me to the way that is everlasting.<sup>11</sup>
- Let [Yahweh] test me in the crucible; I shall come out pure gold. My footsteps [will] follow close to his, I [will] walk in his way without swerving; I [will] keep every commandment of his lips, cherishing the words from his mouth in my breast.<sup>12</sup>
- Jesus said, it is those who are worthy of my mysteries that I tell my mysteries. Do not let your left hand know what the right is doing.<sup>13</sup>

- 1**  
Wisdom 9:8
- 2**  
Psalm 24:3-4
- 3**  
John 7:39
- 4**  
Wisdom 9:8
- 5**  
NHL  
The Teachings of  
Silvanus 89:10
- 6**  
Revelations 21:7
- 7**  
DSS 4Q525  
The Demons of Death  
col-2, 1-8
- 8**  
King Henry IV  
1st part ActV Scene 2
- 9**  
1 Corinthians 11:28
- 10**  
Psalm 26
- 11**  
Psalm 139
- 12**  
Job 23:8
- 13**  
NHL  
The Gospel of Thomas  
44:35

- He who will not know the root of all things, [such things] are hidden from him.<sup>14</sup>
- My son, if you aspire to serve the Lord prepare yourself for an ordeal. Be sincere in heart, be steadfast and do not be alarmed when [difficulty] comes, cling to him and do not leave him, so that you may be honoured at the end of your [test]. Whatever happens to you accept it, and in the uncertainties of your humble state be patient since gold is tested in fire and chosen men in the furnace of humiliation. Trust [Yahweh] and he will hold you, follow a straight path and hope in him. You who fear the Lord wait for his mercy, do not turn aside, in case you fall. You who fear the Lord, trust him and you will not be baulked of your reward. You who fear the Lord, hope for good things, for everlasting happiness and mercy.<sup>15</sup>
- Now behold a city will be built for the name of the Great One [the living God] [and no] evil shall be committed in the presence of the Great One, [the eternal] Lord. Then the Great One, the eternal Lord will remember his creation [for the purpose of righteousness]. [For] the Great One, the eternal God, to him belongs mercy and to him belongs wisdom and justice and all praise.<sup>16</sup>
- Prepare your souls, so that when ye sail and ascend from the ship [of faith] ye may have rest and not be condemned when ye depart, for lo! then the Most High will bring to pass all these things.<sup>17</sup>
- Let us prepare our souls that we may possess [Life] and not be taken possession of [by death], and that we may hope and not be put to shame.<sup>18</sup>

Our test of faith is not of human intellectual origin, but of God's own design, and that test demands steadfast conviction. The character of this test may be likened to the crossing a stormy, tempestuous sea, or a turbulent river. The passage begins within the mind. And to arrive safely on the opposite shore, to stand at the base of a holy >mountain< [a metaphor of the redemption process], a man must first cross the waters of darkness that are within himself. Preparing ourselves for this ordeal is to fix ones mind, and all effort, to a single aim: to realize the Resurrection.

18<sup>2</sup>  
*preparing for a harvest*

14  
NHL  
*The Dialogue with the Savior*  
134:17

15  
Ecclesiasticus 2:

16  
DSS 4Q529  
*The Vision of Michael*  
9-12

17  
*The Syriac Apocalypse of Baruch*  
85:11

18  
*The Syriac Apocalypse of Baruch*  
85:9

19  
NHL  
*The Gospel of Philip*  
79:15-35

20  
DSS 1QH  
*The Thanksgiving Hymns*  
8:15

21  
DSS 1QH  
*The Thanksgiving Hymns*  
8:16-17 (14)

22  
DSS 1QH  
*The Thanksgiving Hymns*  
8:10-14 (14)

23  
*2 Timothy* 2:3-7

24  
*Galatians* 1:6/7:8

25  
Aeschylus

26  
*Galatians* 1:6/7:8

27  
Luke 8:15

28  
*Revelations* 2:23

- Farming in the world requires the cooperation of four essential elements. A harvest is gathered into the barn only as a result of the natural action of water, earth, wind and light. God's farming likewise has four elements: faith, hope, love and knowledge. Faith is our earth, that in which we take root. Hope is the water through which we are nourished. Love is the wind through which we grow. Knowledge then is the Light through which we ripen. Grace exists in four ways; it is earth-born; it is heavenly; it comes from the highest Heaven; and it resides in truth.<sup>19</sup>
- When I lift up my hand to plough its ditches, its roots shall run deep into hardest rock and its stem secure in the earth; in the season of heat it shall keep its strength.<sup>20</sup>
- But if I take away my hand [from the plough] it shall be like a thistle (in the wind) its stem shall be like nettles in a salty sand, and thistles and thorns shall grow from its ditches, and brambles and briars. Its border shall be like the wild grapevine and its stem shall not be open to [the spring] [of Life].<sup>21</sup>
- [To every tree], both green and barren, to every beast & bird [there shall be a judgement]. The [barren] trees shall sink like lead in the mighty waters, fire shall burn among them and they shall be dried up; but the fruitful branch [by the] everlasting [spring shall be] an Eden of glory [bearing] fruit for Life.<sup>22</sup>
- [So] take your share of the hardship like a good soldier of Christ. A soldier on active service will not let himself be involved in civilian [pagan] affairs; he must be wholly at his commanding officers disposal. Again no athlete can win a prize unless he keeps to the rules. The farmer who gives his labour has first claim on the crop.<sup>23</sup>
- If [you] sow in the field of [your] lower nature, you will reap from it a harvest of corruption.<sup>24</sup>
- That which is sin in the field is death in the harvest.<sup>25</sup>
- If [you] sow in the field of the [Holy] Spirit, the Spirit will bring you a harvest of eternal Life. So let us never tire of doing good, for if we do not slacken our efforts, we shall in >due time< reap our harvest.<sup>26</sup>
- The seed in good soil represents those who bring a good and honest heart to the hearing of the Word, hold it fast and by their perseverance yield a harvest.<sup>27</sup>
- These are the words of the son of God: I am the searcher of men's hearts and thoughts and I will reward each of you according to his deeds.<sup>28</sup>

- Listen closely to my words, be attentive and understand what I am saying. Does the ploughman do nothing but plough and turn the soil to harrow it? Will he not, after he has levelled it, scatter fennel and sow cummin; put in wheat and barley, and on the edges, spelt? He has been taught this discipline by his God who instructs him. For fennel must not be crushed, nor a drag rolled over cummin, fennel must be beaten with a stick, and cummin with a flail. Does a man crush wheat? No; he does not thresh it endlessly. When he has rolled the drag over it, he winnows it without crushing it. This too comes from Yahweh Sabaoth, whose advice is always admirable, whose deeds are very great.<sup>29</sup>
- Behold the days come, saith the Lord, that the plowman shall overtake the reaper and [for the] treader of grapes, him that soweth [good] seed: the mountains shall drop sweet wine and the hills shall melt.<sup>30</sup>
- The days are coming now–It is the Lord Yahweh that speaks–when harvest will follow directly after ploughing, the treading of the grapes soon after sowing, when the mountains will run with new wine and the hills all flow with it.<sup>31</sup>
- It shall return and be eaten as a teil tree and as an oak whose substance is in them, when they cast [off] their [old] leaves; so the holy seed shall be the substance [of truth] thereof.<sup>32</sup>
- For that seed shall be prosperous; and the vine shall give [wisdom's] fruit, and the ground shall give her increase, and the heavens shall give their dew.<sup>33</sup>
- It was planted in good soil by great waters that it might bear fruit, that it might be a goodly vine.<sup>34</sup>
- Those who gather the harvest will eat it and praise Yahweh. Those who gathered the grapes will drink in the courts of my sanctuary.<sup>35</sup>
- For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater.<sup>36</sup>
- The Lord Yahweh says this: there will be no further delaying the fulfilling of any of my words. [My word and promise] will come true – it is the Lord Yahweh that speaks.<sup>37</sup>

*To find persistive constancy in men,  
The fitness of which metal is not found  
In fortune's love: for then, the bold and coward,  
The wise and fool, the artist and unread,  
The hard and soft, seem all affin'd and kin;  
But in the wind and tempest of her frown,  
Distinction, with a broad and powerful fan,  
Puffing at all, winnows the light away;  
And what hath mass and matter, by itself  
Lies rich in virtue and unmingled.<sup>38</sup>*

- Truth which existed since the beginning is sown everywhere and many see it as it is sown [1st baptism of Water] but few are they who see it as it is reaped.<sup>39</sup>
- His shovel is ready in his hand, to winnow his threshing floor and gather the wheat into his granary; but he will burn the chaff on a fire that can never go out.<sup>40</sup>
- Any plant that is not of my heavenly Fathers planting will be rooted up and thrown into the fire.<sup>41</sup>
- True justice is the >harvest< reaped by the peacemakers from seeds sown in the Spirit of peace.<sup>42</sup>
- The harvest of the [Holy] Spirit is love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control. There is no [written] law dealing with such things as these. But those who belong to Christ Jesus have crucified the lower nature and its passions and desires. If the [Holy] Spirit is the source of our Life, let the Spirit also direct our course.<sup>43</sup>
- For this cause I tell you this, that you may know your [true] selves. For the Kingdom of Heaven is like an ear of grain after it had sprouted in a field, and when it has ripened, it scatters its fruit [knowledge] and again filled the field with ears for another year. You also hasten to reap an ear of Life for yourselves that you may be filled with the Kingdom.<sup>44</sup>

**29**  
Isaiah 28:23  
**30**  
Amos 9:13  
**31**  
Amos 8:13  
**32**  
Isaiah 6:13  
**33**  
Zechariah 8:12  
**34**  
Ezekiel 17:8  
**35**  
Isaiah 62:9  
**36**  
Isaiah 55:10-13  
**37**  
Ezekiel 12:28  
**38**  
Troilus and Cressida  
Act 1, Scene 3  
**39**  
NHL  
The Gospel of Philip  
55:20  
**40**  
Luke 3:17  
**41**  
Matthew 15:13  
second use  
**42**  
James 3:18  
**43**  
Galatians 5:22  
**44**  
NHL  
The Apocryphon of James  
12:20-30

The important allegory of the harvest becomes discernable. We have the seed of our beginning, planted at the first baptism, and the test before us is here described in the language of a farmer who

carefully tends, encourages and nurtures his seed. But first to enrich the soil, our early efforts are as ploughing up the rough, and clearing the stony ground of the human heart, to make way for certain sprouting, flowering and bearing fruit for a harvest of truth.

18<sup>3</sup>  
to be born again

*From man's effeminate slackness it begins,  
Said the angel, who should better hold his place  
By wisdom and superior gifts received.  
But now prepare thee for another scene.<sup>45</sup>*

- Whence is the patience to measure faith? For each one is persuaded by what he believes. If he disbelieves, then he would be unable to be persuaded. But it is a great day for a man who has faith.<sup>46</sup>
- A measure is fixed [of] how long a man shall be tried in this world. O! my children, be not deceived, there is a place prepared for every soul of man.<sup>47</sup>
- I [Yahweh] have set a period to prove noble hearts, lest their goodness, being dormant and unexercised, should wield a strength that was, never the less, winning no credit in the training school.<sup>48</sup>
- In truth in very truth, no one can enter the Kingdom of God without being born from water, [1st Baptism] and [the Holy] Spirit. Flesh can give birth to flesh; but it is [the] Spirit [of God] that gives birth to [the Holy] Spirit.<sup>49</sup>
- In truth in very truth I tell you unless a man be born again he cannot see the Kingdom of God.<sup>50</sup>
- I [Yahweh] am the womb [of the covenant] that gives shape to the [flesh] by giving birth to the Light that shines in glory.<sup>51</sup>

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**For the next nine months**, each night as you lay beside the woman chosen to be your wife before God, to sleep and take rest; you must confront the fiery corruption of your mortal flesh, standing firm against all the temptations of carnal desire for bestial gratification [fornication]. Do not allow the passions of your corrupted flesh to dictate to your mind, but rather rule over them with the self-discipline and restraint that aspires to truth and finds approval with the most High. Here is how a man ploughs his field, breaking up the hardest ground, making the soil fertile for growth. It is here within ones-self that a conflict takes form; between the spirits of Love and truth and the powers of deceit and falsehood. True love waits. The mystery of God is the mystery of Love, and both will be revealed to every man and woman who pass this test of the Lord.

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- Courage! It will not burst you! A fool will suffer birth pangs over something told him like a woman labouring with a child, like an arrow stuck in the flesh of the thigh, such is a piece of news inside the fool.<sup>52</sup>
- For the children [of God] have come to the throes of death, and [wisdom] labours in her pains who bears a man. For amid the throes of >death< she shall bring forth a man-child, and amid the pains of hell there shall spring from her **child-bearing crucible** a marvellous mighty counsellor; and a man shall be delivered from out of the throes.<sup>53</sup>
- The underworld and the chambers of the soul are like the womb: for just as she who is in travail makes haste to escape the anguish of the [labour]; even so these places hasten to deliver what has been entrusted to them from the beginning. Then to thee it shall be shown concerning those things that thou desireth to see.<sup>54</sup>
- And when thou [O Lord] quickenest the body which thou fashionest in the womb, and endowest its members, thy creature is preserved in fire and water and nine months does that which thou hath fashioned, [to bear] thy [new creation] which thou hast created within<sup>55</sup>
- Time's glory is to unmask falsehood, and bring truth to light.<sup>56</sup>
- Time's glory is to mock the subtle in themselves beguiled.<sup>57</sup>
- Time is the old justice that examines all offenders.<sup>58</sup>
- O time! Thou must untangle this, not I; it is a hard knot for me to untie!<sup>59</sup>
- Blessed is the man who in patience shall bring his offerings [of obedience and sacrifice] before the face of the Lord, for he shall avert the recompense of his sin.<sup>60</sup>

- 45  
J. Milton-Paradise Lost  
Bk 11:634-637
- 46  
NHL  
The Interpretation of Knowledge  
1:30-35
- 47  
The book of the secrets  
of Enoch 49:2
- 48  
Prudentious  
Reply to the Address of Symachos  
140-155
- 49  
John 3:37
- 50  
John 3:3
- 51  
NHL  
Trimorphic Protennoia  
45:7
- 52  
Ecclesiasticus 19:10
- 53  
DSS 1QH  
The Thanksgiving Hymns  
3:2-3 (4)
- 54  
4 Ezra 4:41-43
- 55  
4 Ezra 8:8-9
- 56  
W. Shakespeare  
Poems:  
Rape of Lucrece
- 57  
W. Shakespeare  
Poems:  
Rape of Lucrece
- 58  
W. Shakespeare  
As you like it  
ActIV Scene1
- 59  
W. Shakespeare  
Twelfth Night  
Act II scene 3
- 60  
The book of the secrets  
of Enoch 62:1



Where art thou, muse, that thou forget'st so long  
 To speak of that which gives thee all thy might?  
 Spend'st thou thy fury on some worthless song,  
 Dark'ning thy pow'r to lend base subjects light?  
 Return, forgetful muse, and straight redeem  
 In gentle numbers time so idly spent,  
 Sing to the ear that doth thy lays esteem,  
 And give thy 'pen' both skill and argument.  
 Rise, resty muse, my love's sweet face survey,  
 If time have any wrinkle graven there;  
 If any, be a satire to decay  
 And make time's spoils despised everywhere.  
 Give my love fame faster than Time wastes life;  
 So thou prevent'st his scythe and crooked knife.<sup>61</sup>

- O soul, persistent one, be sober and shake off your drunkenness [of heart], which is the work of ignorance. If you persist and live in the body, you dwell in rusticity [perishing]. When you entered into the bodily birth, you were begotten. You have [only truly come into being] [when begotten] inside the bridal chamber and you have been illuminated in [heart and] mind.<sup>62</sup>
- That is to say it is not those born in the course of nature who are children of God; it is the children born through God's promise [the Word] who are reckoned as Abraham's descendents.<sup>63</sup>
- You are the heirs of the prophets; [if] you are within the covenant which God made with your [fore] fathers, when he said to Abraham, 'and in your >seed< all the families of the earth shall find blessing'. When God raised up his servant, he sent him to you first, to bring you blessing by turning every one of you from your wicked ways.<sup>64</sup>
- Now to Abraham and his >seed< were the promises made. He said not, and to seeds, as of many; but as of one, and to thy seed which is Christ.<sup>65</sup>
- If you thus belong to Christ, you are the issue of Abraham and so heirs [to the Kingdom] by Promise [of the Word made flesh].<sup>66</sup>
- Thus it is by being born again that the soul is saved. And this is due not to rote phrases or to professional skills or academic learning. Rather it is the grace of the Father, it is the gift of the Holy Spirit. For such is this heavenly thing. Therefore the Saviour cries out, (John 6:44) 'No one can come to me unless my Father draws him and brings him to me; and I my self will raise him up on the last day [of the test/world].<sup>67</sup>
- For it is not a carnal law that came down from Heaven, but the Law which thou dost honour in the flesh [is] one pregnant with Christ that faith should give birth to my hope and what hope, but the kindly Light of the Godhead.<sup>68</sup>
- It shall come to pass, when the appointed days have gone by, that then shall the aspect of those who are condemned be afterwards changed to the glory of those who are justified.<sup>69</sup>
- For the aspect of those who now act wickedly shall become worse than it is, as they shall suffer torment, as for the glory of those who have been justified in my Law, who have had understanding in their Life, and who have planted in their heart the root of wisdom, their splendour shall be glorified in changes and the form of their face shall be tuned into the Light of beauty, that they may be able to acquire and receive the Word which does not die, which is promised to them. For over this, above all shall, those who come to thee lament, that they rejected my Law and stopped their ears, that they might not hear wisdom or receive understanding.<sup>70</sup>
- To those who have been saved by their [faith] and to whom the Law has been a hope, and understanding an expectation, and wisdom a confidence, shall wonders appear in their time.<sup>71</sup>
- For they shall behold the future which is now invisible to them and they shall behold the time which is now invisible to them and time shall no longer age them.<sup>72</sup>
- For there shall be spread before them the extents of Paradise.<sup>73</sup>
- Thou [O, Lord] who reveals to those who fear thee what is prepared for them. Thou showest great acts [against] those who know not. Thou breakest up the [ground] [for] those who are ignorant and lightest up what is dark and revealest what is hidden to the pure [of heart], who in faith have submitted to thee and thy Law.<sup>74</sup>
- What hope is there without a deep leaven of fear? And what sensation is so delightful as hope? And if it were not for hope, where would the future be? In hell.<sup>75</sup>

61

*The Sonnets*  
Number 100

62

NHL  
*The Teachings of Silvanus*  
94:20-30

63

*Romans* 9:8

64

*Acts* 3:25

65

*Gallatians* 3:16

66

*Gallatians* 3:29

67

NHL  
*The Exegesis of the Soul*  
134:30-35/145:1

68

*Prudentius*  
*The Divinity of Christ*  
372

69

*The Syriac Apocalypse*  
of Baruch 51:1-5

70

*The Syriac Apocalypse*  
of Baruch 51:1-5

71

*The Syriac Apocalypse*  
of Baruch 51:7

72

*The Syriac Apocalypse*  
of Baruch 51:8-9

73

*The Syriac Apocalypse*  
of Baruch 51:11

74

*The Syriac Apocalypse*  
of Baruch 54:4

75

*Bryon* 1821 Jan 29  
*Diary* vol 5

*Glory grows guilty of detested crimes;  
When for fame's sake, for praise, an outward part,  
We bend to that, the working of the heart.<sup>76</sup>*

- Day and night meditate on the mystery of existence [and] all [her] ways, with the commands concerning the knowledge of the secret of truth, enduring suffering and dominion now to walk in the inclination of his understanding later. Walk straight.<sup>77</sup>
- Go my son in [the way of] peace. May the most high God, my God and thy God strengthen thee to do his will.<sup>78</sup>
- They [will inherit who] pursue all the roots of understanding diligently.<sup>79</sup>
- May he cleanse thee from all unrighteousness and impurity, that thou mayest be forgiven all [thy] transgressions; which thou hast committed ignorantly and may he strengthen thee and bless thee and mayest thou inherit the whole earth, and may he renew his covenant with thee.<sup>80</sup>
- Cling to him in truth and [] trust in his piety and grace, and his goodness for the sake of holiness [which] will not delay long.<sup>81</sup>
- How happy is [the man and woman] who [have] faith that the Lords promise would be fulfilled.<sup>82</sup>
- What joys for the world that chaste womb holds whence comes forth the new age with its golden Light.<sup>83</sup>

*In faith I do not love thee with mine eyes,  
For they in thee a thousand errors note;  
but 'tis my heart that loves what they despise,  
Who in despite of view is pleased to dote.  
Nor are mine ears with thy tongue's tune delighted,  
Nor tender feeling to base touches prone,  
Nor taste, nor smell, desire to be invited  
to any sensual feast with thee alone.  
But my five wits nor my five senses can  
Dissuade one foolish heart from serving thee,  
Who leaves unswayed the likeness of a man,  
Thy proud heart's slave and vassal wretch to be.  
Only my plague thus far I count my gain,  
That she that makes me sin awards me pain.<sup>84</sup>*

**76**  
Love's Labour Lost Act IV Scene 1

**77**  
DSS 4Q416, 418  
The Children of Salvation and  
The Mystery of Existence  
fr-8,.4-9

**78**  
The book of Jubilees 21:25

**79**  
DSS 4Q416, 418  
The Children of Salvation and  
The Mystery of Existence  
The Angels of God's Holiness  
fr-7,.9

**80**  
The book of Jubilees  
22:14

**81**  
DSS 4Q521  
The Messiah of Heaven and Earth  
fr-1,Col-2, 9-10

**82**  
Luke 1:45

**83**  
Prudentious  
The Daily round  
11/55-60

**84**  
The Sonnets: number 141

The most important insight to learn from the concept of being >born again< is one of time. For God has chosen this nine month segment of time to test the integrity of faith and heart. It is now by determined patience and fortitude that a man proves himself worthy of the Resurrection, to be revealed by the living God. With a bit of wit, one can also comprehend the >inferential< in dialogue between Jesus and Nicodemus from John 3:1-12. The mystery of re-entering the woman's womb to be >born again< is resolved knowing that >wisdom< is mother! A notable example of how carefully and intentionally the true meaning of scripture is hidden.

It should go without saying, but: Throw into the garbage and stay clear of anything that lends itself to male sexual phantasy and myth, all pornography, soft or hard, sex toys, vibrators, manuals of technique, and all drugs or herbals used to sustain an erection. All drug use is a real danger. A man will need the whole of his mind to survive this test, and any chemical effect, especially alcohol, poses potentially fatal risks. Be very, very sober!

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**Instruction to woman:** During this period of struggle between the man and his lower nature, make sure you do absolutely nothing which might make this internal battle any more difficult than it already is. Amorous arts are both useless and very dangerous. Do not dare tease or manipulate the man's corrupt flesh in any fashion. Meditate upon the magnitude of your own error, which has enslaved your whole gender to male sexual fantasy and corruption in the name of Love. Your own existence is in the balance. Consider the parable of the women and the lamps from Matthew 25:1-12. The language of >trimming the lamps< is one of restraining your own desires. You must share the same fear, patience and faith with the man. Also note: J. Milton, Samson Agonisties, 1035-1045.

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18<sup>4</sup>  
the inner pilgrimage

- The Kingdom of God is inside you and it is outside you. When you come to know yourselves, then you will become known [by God], and you will realize that it is you who are the sons of the living Father; but if you do not know your [true] selves, you dwell in poverty and it is you who are that poverty.<sup>85</sup>
- When you strip-off from yourselves what is corrupted, then you will become illuminated in the midst of dead men.<sup>86</sup>
- Jesus said, recognize what is within your sight and that which is hidden from you will be plain to you, for there is nothing hidden which will not become manifest.<sup>87</sup>
- Does not Jesus say, whoever finds himself is superior to the world.<sup>88</sup>
- For this world is to them a strife and a labour with much trouble, and that accordingly which is to come, a crown with great glory.<sup>89</sup>
- He who comes out of the >world< can no longer be detained, because he was in the world.<sup>90</sup>
- The powers [of the world] do not see those who are clothed in the perfect light [of wisdom] and consequently are not able to detain them.<sup>91</sup>
- Secretly [in the privacy of the bedchamber] [are] the righteous chastened.<sup>92</sup>
- They are not affected by anything except the state of being in the >flesh< alone, which they bear while looking expectantly for the time when they will be met by the receivers. Such then are worthy of the imperishable, eternal Life and the calling, for they endure everything and bear up under everything, that they may finish the good fight and inherit Eternal Life.<sup>93</sup>

*Hard by here was a battle fought,  
Most stranger, and yet most true;  
Christian and Apollyon sought  
Each other to subdue.<sup>94</sup>*

- The Gospel of truth is a joy for those who have received from the Father of truth, the gift of knowing him, through the power of the Word.<sup>95</sup>
- Be ready for action, with lamps alight. Be like men who wait for their master's return from a wedding party, ready to let him in the moment he arrives and knocks.<sup>96</sup>
- If anyone wishes to be a follower of mine, he must leave >self< behind; day after day he must take up his cross and come with me. Whoever cares for his own safety is lost, but if a man will let himself be lost for my sake, that man is safe.<sup>97</sup>
- You must therefore be like men stripped for action, perfectly self controlled. Fix your hopes on the gift of grace, [the Resurrection], which is to be yours when [the Holy Spirit of] Jesus Christ is revealed.<sup>98</sup>
- No stern fear drives us; it is in each mans own power that constrains him to be willing. Sufficient it is, whatever a man does, to set about it after first appealing for Gods approval.<sup>99</sup>
- Be strong and be of good courage so as to do with all thy might all that has been commanded, that thou mayest be blameless [before] God.<sup>100</sup>
- Prepare your hearts, so as to sow in them the fruits of the Law, it shall protect you in that time in which the Mighty One is to shake the whole creation.<sup>101</sup>
- Prepare ye your hearts, that they may obey the Law and be subject to those who in fear [of God] are wise [with] understanding and prepare your souls that ye may not depart from them.<sup>102</sup>
- Happy are those servants whom the master finds on the alert when he comes. I tell you this: He will buckle his belt, seat them at the table and come and wait on them.<sup>103</sup>
- The end of all our exploring will be to arrive where we started and know the place for the first time.<sup>104</sup>

*So may you in the shortest time embrace  
Your heart's great wish, and reach that heavenly house  
which brims with Love and fills the ends of space.<sup>105</sup>*

85

NHL  
The Gospel of Thomas  
32:25

86

NHL  
The Letter of Peter to Philip  
137:10

87

NHL  
The Gospel of Thomas  
33:12

88

NHL  
The Gospel of Thomas  
51:10

89

The Syriac Apocalypse  
of Baruch 15:8

90

NHL  
The Gospel of Philip  
65:25-35

91

NHL  
The Gospel of Philip  
70:5-10

92

The Psalms of Solomon 13:8

93

NHL  
The Apocryphon of John  
26:140

94

John bunyan  
Pilgrims Proress

95

NHL  
The Gospel of Truth  
16:31-35

96

Luke 12:37

97

Luke 9:23

98

1 Peter 1:14

99

Prudentius  
10:65 check

100

The Assumption of Moses  
1:10

101

The Syriac Apocalypse  
of Baruch 32:1

102

The Syriac Apocalypse  
of Baruch 46:5

103

Luke 12:35

104

T.S. Elliot: 4 Quartets

105

Dante: The Divine Comedy  
Purgatory, Canto 26:61-63

This nine months of restraint is our passage whereby Life overtakes >death<. The pilgrimage to discover not only true self, but practical understanding of the spiritual, and primary ethical and moral

knowledge. Truth only available to those with the faith to discover it. This teaching might even be characterized as 'gnostic'. Two thousands years ago this teaching would have been secret and esoteric, today, this wisdom is available to all who fear God and search for it.

18<sup>5</sup>

*Well have ye judged, well ended long debate,  
Synod of Gods and like to what ye are,  
Great things resolved; which from the lowest deep  
Will once more lift us up, in spite of fate,  
Nearer our ancient seat; perhaps in view  
Of those bright condines, whence with neighbouring arms  
And opportune excursion we may chance  
Re-enter heav'n: or else in some mild sore  
Dwell, not unvisited of heav'n's fair light,  
Secure, and at the bright orient beam  
Purge off this gloom; the soft delicious air  
To heal the scar of these corrosive fires  
Shall breathe her balm.<sup>106</sup>*

- I [Yahweh] will betroth you to myself forever, betroth you [by human spiritual union] with integrity and justice, with tenderness and love; I will betroth you to myself in faithfulness, and you will come to know Yahweh.<sup>107</sup>
- For [Yahweh] it is who formed the mountains, created the wind, reveals his mind to man, makes both dawn [light] and dark.<sup>108</sup>
- When that day comes—it is Yahweh who speaks—the heavens will have their answer from me and the earth its answer from them.<sup>109</sup>

106

J. Milton-Paradise Lost  
Bk 2:390-402

107

Hosea 2:20

108

Amos 4:13

109

Hosea 2:20

110

Isaiah 10:27

111

NHL  
The Gospel of Thomas  
36:5

112

Acts 11:17

113

DSS 1QH  
The Thanksgiving Hymns  
11:12

114

NHL  
The Apocalypse of Adam  
75:1-10

115

NHL  
The Gospel of Philip  
65:25-35

116

Revelations 22:14

117

Daniel 3:41-45

118

J. Milton-Paradise Lost  
Bk 11:423-428

- It shall come to pass on that day that this burden [of corrupted flesh] shall be taken away from off thy shoulder, and this yoke [of sin] from thy neck because of thy anointing.<sup>110</sup>
- Jesus said, I shall give you what no eye has seen and what no ear has heard and what no hand has touched and what has never occurred to the human mind.<sup>111</sup>
- John baptized in water, but you will be baptized with the Holy Spirit.<sup>112</sup>
- There shall be neither groaning nor complaint and wickedness [shall be destroyed for ever]; thy truth shall be revealed in eternal glory and everlasting peace.<sup>113</sup>
- Great [will] men be who have not been defiled, nor will be defiled by any desire, for their soul did not come from a defiled hand, but it came forth from a great commandment [the Word] of an eternal angel.<sup>114</sup>
- **It [will be] evident that he is above desire and fear. He is master over [his] nature. He is superior to envy.**<sup>115</sup>
- Happy those who wash their >robes< clean! They will have the right to the tree of -Life- and will enter by the gate of the city [of God].<sup>116</sup>
- And now we put our whole heart into following you, into fearing you and seeking your face once more. Do not disappoint us; treat us gently, as you yourself are gentle and very merciful. Grant us deliverance worthy of your wonderful deeds, let your name win glory, Lord. Let confusion seize those who ill-treat your servants, may they be covered with shame, deprived of all their power, and let their strength be broken. Let them learn that you alone are God and Lord, glorious over the whole earth.<sup>117</sup>

*Ascend, I follow thee safe guide, the path  
Thou lead'st me, and to the hand of heav'n submit,  
However chast'ning, to the evil turn  
My obvious breast, arming to overcome  
By suffering, and earn rest from labour won.<sup>118</sup>*

This new covenant of marriage is consummated by one man and one woman with the divine gift of perfect intimacy and spiritual union, in a new, pure and Holy Spirit. Within this nine months, a couple demonstrate to God and each other the primacy of their love, integrity, trust, and faith in their creator. The Resurrection is the Baptism of the Holy Spirit.

18<sup>6</sup>  
the second baptism: fire

*He from the east his flaming road begin,  
Or she from west her silent course advance  
With inoffensive pace, that spinning sleeps  
On her soft isle, while she paces ev'n,  
And bears thee soft with the smooth air along,  
Solicit not thy thoughts with matters hid,  
Leave them to God above, Him serve and fear.<sup>119</sup>*

- There is built a city [of God] which lies on level ground and it is full of good things; but it's entrance is narrow, and lies on a steep, having fire on the right and deep water on the left; and there is only one path lying between them both that is between the fire and the water, and so [narrow] is the path, that it can contain only one man's footsteps at once. If now this city be given to a man for an inheritance, unless the heir pass through the danger set before him, how shall he receive his inheritance?<sup>120</sup>
- This is the condition of the contest which every man who is [re]born upon the earth must wage, that if he be overcome he shall suffer as thou hast said, but if he be victorious, he shall receive [an inheritance] what I have said.<sup>121</sup>
- Wherefore the matter as it relates to them is as follows: first they shall see with great joy the glory of him who receives them, and rest in seven orders. The first order is that they have striven much and painfully to overcome the innate evil thought [lust] that it might lead them astray from Life to death.<sup>122</sup>
- I have come to set fire to the [world].<sup>123</sup>
- Everyone [who is reborn] will be >salted< with fire.<sup>124</sup>
- It is from water and fire that the soul and the [Holy] Spirit came into being. It is from water and fire and Light that the son of the bridal chamber came into being.<sup>125</sup>
- My dear friend, do not be bewildered by the fiery ordeal that is upon you, as though it were something extraordinary, it gives you a share in Christ's suffering and that is cause for joy, and when his glory is revealed, your joy will be triumphant.<sup>126</sup>
- Even gold passes through the assayers fire and more precious than perishable gold is faith that has stood the test.<sup>127</sup>
- A crucible for silver, a furnace for gold, but Yahweh is the testing of hearts.<sup>128</sup>
- Do not be sad for the flesh is weak, it will receive [the power] that has been ordained for it.<sup>129</sup>
- For by fire will Yahweh execute judgement and by his >sword< against all mankind.<sup>130</sup>
- Ye even through thou pass through the fire, the flame shall not hurt you.<sup>131</sup>
- [Yahweh] shall bless their burnt offerings and you shall establish for them a >foundation< of your peace and [Holy] Spirit, and you will rejoice in your God.<sup>132</sup>
- So take your share of the sufferings for the sake of the gospel.<sup>133</sup>
- For I reckon that the sufferings we now endure bear no comparison with the splendour, as yet unrevealed, which is in store for us.<sup>134</sup>

*The world shall burn and from her ashes spring  
New heav'n and earth, wherein the just shall dwell,  
And after all their tribulations long  
See Golden days, fruitful of golden deeds,  
With joy and love triumphing, and fair truth.<sup>135</sup>*

- You will see the difference between the upright man and the wicked one, between the one who serves God and the one who does not serve him. For the day is coming now, burning like a furnace; and all the arrogant and evil-doers will be like stubble. The day that is coming is going to burn them up says Yahweh Saboath, leaving them neither root nor stalk. But for you who fear my name, the sun of righteousness will shine out with healing in its rays; you will leap like calves going out to pasture. You will trample on the wicked, who will be like ashes under your feet on the day I am preparing, says Yahweh Saboath.<sup>136</sup>

119

J. Milton-Paradise Lost  
Bk 8:162-168

120

4 Ezra 7:6-10

121

4 Ezra 7:127

122

4 Ezra 7:90-91

123

Luke 12:49

124

Mark 9:49

125

NHL  
The Gospel of Philip  
67:5

126

1 Peter 4:12

127

1 Peter 1:7

128

Proverbs 17

129

NHL  
The First Apocalypse  
of James 32:20

130

Isaiah 66:16

131

The fourth book  
of Maccabees 18:14

132

DSS Aaron A-4Q541  
A Firm Foundation  
col-2, 4-5

133

2 Timothy 1:18

134

Romans 8:18

135

J. Milton-Paradise Lost  
Bk 3:334-338

136

Malachi 3:18



- You will rejoice at the end time [of your test], when you find our words were true. Thus it will be reckoned to you as righteousness, [or in Paul's language, 'reckoned as justifying you'] your having done what is upright and good before [Yahweh] for your own good.<sup>137</sup>

*In Glory of the Father, to dissolve  
Satan with his perverted world, then raise  
From the conflagrant mass, purged and refined,  
New heav'ns, new earth, ages of endless date  
Founded in righteousness, and peace and love,  
To bring forth fruits, joy and eternal bliss.<sup>138</sup>*

- Glass decanters and earthenware jugs are both made by means of fire, but if glass decanters break they are done over, for they came into being through a breath. If earthenware jugs break however they are destroyed for they came into being without a breath.<sup>139</sup>
- Thou didst hedge in its fruit, (O God) with the mystery of mighty heroes and the spirits of holiness and the whirling flame of fire.<sup>140</sup>
- Jesus said, 'he who is near me is near the fire, and he who is far from me is far from the Kingdom.'<sup>141</sup>

*There you go man,  
keep as cool as you can.  
Face piles of trials with smiles;  
It riles them to believe that you perceive  
the web they weave.  
So keep on thinking free.<sup>142</sup>*

- Do not follow your lusts, restrain your desires. If you allow yourself to satisfy your desires, this will make yourself a laughing stock to your enemies.<sup>143</sup>
- Who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire and like fullers soap. And he shall sit as a refiner and purifier for silver: He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.<sup>144</sup>
- Who will remain standing when he appears? For he is like the refiner's fire and fuller's alkali. He will take his seat as refiner and purifier; He will purify the sons of Levi and refine them like gold and silver, and then they will make the offering to Yahweh as it should be made. The offering of [corrupted flesh] will then be welcomed by Yahweh as in former days, as in the years of old.<sup>145</sup>

*With my whole heart, and in that tongue which all  
Men share, I made burnt offering to the Lord,  
Such as to this new grace as suitable.*

*And ere the sacrificial fire had soared  
forth of my breast, I knew my prayer had sped  
accepted, and found favourable accord.<sup>146</sup>*

Baptism of fire, as metaphor becomes self-evident. To implement the divine imperative is to struggle against the >fire< of the evil inclination, otherwise known universally as lust. One can feel the resonance of ancient times, and in the practice of sacrificing a burnt offering to the Lord. In this case, the corrupted bestial flesh of man is the burnt offering, man himself is the spiritually >dead< animal. It is in this way, we may offer our very selves to the Lord as the perfect sacrifice. Here we present the Lord with an offering of vanity and falsehood to demonstrate our humility, regard for truth, and perfect faith in the living God.

Bestial copulation is now proscribed for all time, but during these nine months, make no habit of gratifying your lusts by other means. Try to avoid masturbation in any form, as this will only set off the cycle of bestial nature and encourage the flames; the fire and the struggle becoming even more difficult. This corruption you must recognize, confront, restrain, endure and overcome.

137

DSS 4Q397-399  
The Second Letter on works  
Reckoned as Righteousness  
33

138

J. Milton-Paradise Lost  
Bk 12:546-555

139

NHL  
The Gospel of Philip  
63:5-10

140

DSS 1QH  
The Thanksgiving Hymns  
8:7 (14)

141

NHL  
The Gospel of Thomas  
47:17

142

from a song by  
the Moody Blues  
'On the threshold of a dream'

143

Ecclesiasticus 19:30

144

Malachi 3:2

145

Malachi 3:3

146

Dante  
The Divine Comedy,  
Paradise, Canto 14:88-93



18<sup>7</sup>  
*chastening the righteous*

*The flesh being proud, desire doth fight with grace,  
 For there it revels; and when that decays,  
 The guilty rebel for remission prays.<sup>147</sup>*

- Thou chasteneth me that I might return unto thee but with goodwill and cheerfulness support my soul. When thou strengthenest my soul, what thou give to me will be sufficient for me, for if thou giveth not strength, who can endure chastisement with its poverty [corruption]. When a man is rebuked by means of his corruption, [Yahweh] is testing him in his flesh and in the afflictions of [vain desire], if the righteous endureth in all these trials, he will receive mercy from the Lord.<sup>148</sup>
  - Happy is the man whom the Lord remembereth with reproving and whom he restraineth from the way of evil with strokes, that he may be cleansed from sin, that it [sin] may not be multiplied. He that maketh ready his back for strokes shall be cleansed for the Lord is good to them that endure chastening, for He maketh straight the ways of the righteous and does not pervert them by his chastening, and the mercy of the Lord is upon them that love him in truth and the Lord remembereth his servants in mercy, for the testimony [is] in the Law of the eternal covenant.<sup>149</sup>
  - For he correcteth the righteous as a beloved son and his chastisement is as that of a firstborn.<sup>150</sup>
  - **The chastisement is upon us as upon a first born only begotten son, to turn back the obedient soul from folly, wrought in ignorance.**<sup>151</sup>
  - Faithful is the Lord to them that love him in truth, to them that endure his chastening, to them that walk in the righteousness of his command, in the Law which he commanded us that we might Live. The pious of the Lord shall live by it forever, the Paradise of the Lord, the trees of Life, are his pious ones, their planting is rooted forever, they will not be plucked up [and burnt] all the days of heaven.<sup>152</sup>
- Between the action of a dreadful thing  
 And the first motion, all the interim is  
 Like a phantasma or a hideous dream;  
 The genius and the mortal instruments  
 Are then in council; and the state of man  
 Like to a little kingdom, suffers then  
 the nature of an insurrection.<sup>153</sup>*
- It is in the murkey time before the light comes, that the thief offends unpunished; but Light the foe of guile, suffers not the theft to be hidden.<sup>154</sup>
  - He has made me a target for [the devils] archery, shooting his arrows at me from every side. Pitiless, through the loins he pierces me, and scatters my >gall< on the ground.<sup>155</sup>
  - Just so a serpent, wounded by the stroke of spear-point, bites back at the steel and keeps shaking it in the grip of his teeth, growing more savage with the pain, but the lance has pierced too deeply and stays fast, unconsciousness of the futile danger of the bites.<sup>156</sup>
  - For the throes of death encompass me and hell is upon my bed; my couch utters a lamentation and my pallet the sound of a complaint. My eyes are like the fire in the furnace and my tears like rivers of water; my eyes grow dim waiting, for my salvation is far and my Life is apart from me.<sup>157</sup>
  - Our soul is indeed ill. Because she dwells in the house of poverty, while matter strikes blows at her eyes, wishing to make her blind, for this reason she pursues the Word and applies it to her eyes [perception of the soul] as a medicine.<sup>158</sup>
  - That his blood flows or that his appetite is more to bread than stone; hence shall we see, if power changes purpose, what our seeming be!<sup>159</sup>
  - So long as the noble is bound up with the mortal, as it were imprisoned, that part may prove the stronger which has drawn its source from Heaven. If the earthly longing savours the mire and seeks after that which is gross, the spirit too is overcome by the weight and follows its bodily members downwards.<sup>160</sup>
  - But should the fire remembering its origin, reject the numbing contagion, it carries with it the flesh with which it [the soul] has sojourned and takes it home to the stars.<sup>161</sup>

147

*W. Shakespeare**Poems**Rape of Lucrece*

148

*The Psalms of Solomon*

16:11-15

149

*The Psalms of Solomon*

10:1-5

150

*The Psalms of Solomon*

13:9

151

*The Psalms of Solomon*

18:4-5

152

*The Psalms of Solomon*

14:1-5

153

*Julius Ceasar, ActII Scene 1*

154

*Prudentius**The Daily Round 2**A Morning Hymn 20*

155

*Job 16:13*

156

*Prudentius**Martyrdom 10:23*

157

*DSS 1QH**The Thanksgiving Hymns*

9:1 (14)

158

*NHL**Authoritative Teaching*

27:30

159

*Measure for Measure**Act 1, Scene 2*

160

*Prudentius**The Divinity of Christ Round*

10:20-25

161

*Prudentius**The Divinity of Christ Round*

10:30

- My heart is in confusion, together with my soul. But the days will hasten on fast, until all humankind will say, are not the days hurrying on in order that the children [of God] may inherit their land.<sup>162</sup>
- Like a true son of Abraham, [he] groaned not at all as if he were suffering a change by fire to incorruptibility, he nobly endured the torment saying, follow my example.<sup>163</sup>

*I laugh when those, who at the spear are bold,  
And vent'rous, if that fail them, shrink and fear  
What yet they know must follow, to endure  
Exile, or ignominy, or bonds or pain,  
The sentence of their conqueror: this is now  
Our doom; which if we can sustain and bear,  
Our supreme foe in time may much remit  
His anger, and perhaps thus far removed  
Not mind us not offending, satisfied  
With what is punished: whence these raging fires  
Will slacken, if His breath not stir the flames.  
Our purer essence then will overcome  
Their noxious vapour, or enured not feel;  
Or changed at length, and to the place conform'd  
In temper and in nature, will receive  
Familiar the fierce heat, void of pain;  
This horror will grow mild, this darkness light:  
Besides what hope the never-ending fight  
Of future days may bring, what chance, what change  
Worth waiting, since our present lot appears  
For happy though but ill, for ill not worst,  
If we procure not to ourselves more woe.<sup>164</sup>*

By this baptism of fire, while this battle of the flesh, the soul and the mind rages, the living God is chastening those who are obedient to his Word. Standing firm against wrong for the sake of right is moral courage. The very power of evil is manifest in this struggle, and must be overcome.

We read from this group in Job: >Gall on the ground<. This is a reference to what is commonly known as a wet dream, or an unintentional ejaculation. Such events will happen to a man, and usually take place in the early hours of the morning. Whenever this happens during these nine months, count it a sign of your standing firm. Do not even grant these thefts the acknowledgement of embarrassment, as sticky as they might be!

**162**  
DSS 4Q385-389  
Second Ezekiel  
fr-2, 1-3

**163**  
The fourth book  
of Maccabees 9:21

**164**  
J. Milton-Paradise Lost  
Bk 2:204-225

**165**  
NHL  
The Testimony of Truth  
31:1-5

**166**  
DSS 1Q22  
The Words of Moses  
2:2

**167**  
The Psalms of Solomon 6:5

**168**  
J. Milton-Paradise Lost  
Bk 8:193-197

18<sup>8</sup>

### *crossing the Jordan*

- The Jordan river is the power of the body, that is the senses of the pleasures. The water of the Jordan is the desire for sexual [bestial] intercourse.<sup>165</sup>
- And when you cross the Jordan so that I [Yahweh] may give you great and good cities, and houses filled with all pleasant things, and vines and olives which you have not planted, and wells which you have not dug, beware when you have eaten and are full, that your hearts be not lifted up [against Yahweh] and that you do not forget what I have commanded you to do this day, for it is this that will bring you Life and length of days.<sup>166</sup>
- When he [who has faith] passes through [turbulent] rivers and tossing of the seas, he shall not be dismayed.<sup>167</sup>

*That which before us lies in daily life,  
Is the prime wisdom; what is more is fume,  
Or emptiness, or fond impertinence,  
And renders us in things that most concern  
Unpractised, unprepared, and still to seek.<sup>168</sup>*

- You know (do you not) that at the sports, all the runners run the race, though only one wins the prize. Like them run to win; but every athlete goes into strict training. They do it to win a fading wreath, we for a wreath that never fades.<sup>169</sup>
- They shall keep from >fornication< according to the statute.<sup>170</sup>
- If the serpent bites before it is charmed, there is no advantage [for] the charmer.<sup>171</sup>
- It is also written, if you turn from the way, then evil will meet you, again it is written, It shall come to pass that when all these things come upon you in the end of days, the blessing and the curse that I have set before you, and you [will] call to mind, and return to Me with all your heart and with all your soul, and at the end time, then you will Live [with the Lord] once again.<sup>172</sup>

Again, one can recognise old testament events reflected in allegorical form, and have confidence the understanding used to describe this teaching is not of human, but of divine origin. Indeed we are fleeing from the >slavery< of ignorance and sin; seeking to free ourselves from the corruption of this >world< and all its spiritual vanity and self-deception. We are pursued by the traitors and rebels who deny this Resurrection, would keep us in chains, and deny our freedom. Remember the trap which the Lord had waiting for the pursuing armies in ancient times. So our crossing will be secured by the living God as he divides the waters of darkness before us, opening a Way, as the same waters of ignorance and confusion close, engulf and drown any who would try to stop our escape. Those seeking your humiliation will only find their own!

18<sup>9</sup>*and the waters of darkness part*

- But what is flesh that it should understand (these things)? And how should (a creature) of dust direct his steps? It is Thou [O Lord] who didst shape the Spirit and establish its work (from the beginning); the Way of all the Living proceeds from thee. I know that no riches equal thy truth, (and have therefore desired to enter the Council of) thy holiness.<sup>173</sup>
- (How shall my foot stay on the path unless thou) give it strength?<sup>174</sup>
- Clay and dust that I am, what can I devise unless thou will it, and what contrive unless thou desire it? What strength shall I have unless thou keeps me upright and how shall I understand unless by (the Holy Spirit) which thou has shaped for me?<sup>175</sup>
- Who will set a guard on my mouth, and a seal of prudence on my lips, to keep me from falling, and my [carnal] tongue from causing my ruin? Lord, Father and master of my Life, do not abandon me to their whims, do not let me fall because of them. Who will lay whips to my thoughts, and the discipline of wisdom to my heart, to be merciful to my errors, and let none of my sins go unchecked in case my errors multiply and my sins increase in number, and I fall before my adversaries, and my enemy gloats over me. Lord, Father and God of my Life, do not give me proud eyes, turn lust away from me, do not let lechery and lust grip me, do not give me over to shameless desire.<sup>176</sup>
- Let Satan [the power of lust] not dominate me, not an unclean spirit; let pain and the evil inclination not possess my bones.<sup>177</sup>
- (I will cling to Thy ways) according to my knowledge (of thy) truth contemplating thy glory. I will recount thy wonderful works, and understanding (thy goodness, I will lean on the) multitude of thy mercies and hope for thy forgiveness.<sup>178</sup>
- Yahweh is at my side, a mighty hero, my opponents will stumble, mastered [and] confounded by their failure; everlasting disgrace will be theirs. But you, Yahweh Saboath, you who probe with justice, who scrutinise loins and heart, let me see the vengeance you will take on them, for I have committed my cause to you.<sup>179</sup>

*Where will this end? Four times ten days I've passed  
Wand'ring this woody maze, and human food  
Nor tasted, nor had appetite: that fast  
To virtue I impute not, or count part  
Of what I suffer here. If nature need not,  
Or God supports nature without repast  
Though needing, what praise is it to endure?  
But now I feel I hunger, which declares,*

**169**

1 Corinthians 9:25

**170**

DSS

The Damascus Rule  
7:1 (CD)**171**

Ecclesiastes 10:11

**172**

DSS 4Q397-399

The Second Letter on works  
Reckoned as Righteousness  
12-16**173**

DSS 1QH

The Thanksgiving Hymns  
15:9-10 (22)**174**

DSS 1QH

The Thanksgiving Hymns  
12:14 (19)**175**

DSS 1QH

The Thanksgiving Hymns  
10:5-7**176**

Ecclesiasticus 23:1

**177**

DSS 11Qpsa2

Apocalyptic Psalms  
Prayer of Deliverance  
19:12**178**

DSS 1QH

The Thanksgiving Hymns  
10:11 (16)**179**

Jeremiah 20:11

*Nature hath need of what she asks; yet God  
Can satisfy that need some other way,  
Though hunger still remain: so it remain  
Without this body's wasting, I content me,  
And from the sting of famine fear no harm,  
Nor mind it, fed with better thoughts, that feed  
Me hung'ring more to do my Father's will.<sup>180</sup>*

- My Lord, you know me, you alone know all the paths of truth, put away from me death. Evil and fornication turn away. All wisdom, knowledge and strength grant to me, so to find your mercy before your anger; that which is pleasant and good before you. I pray let not any Satan or enemy have power over me. Look upon me, Lord and bring me forward to be your son.<sup>181</sup>
- The Lord is to be trusted, and he will fortify and guard you from the evil one. We feel perfectly confident about you in the Lord, that you are doing and will do whatever we [instruct]. May the Lord direct your hearts towards God's love and steadfastness of Christ.<sup>182</sup>
- Do not bring grief and trouble to the divine which is within you. But when you will, care for it, [by restraint] request of it that you remain pure, and will become self-controlled in your soul and body, you will [soon enough] become a throne of wisdom and one belonging to God's household. He will give you a great Light through [your struggle].<sup>183</sup>

*If that the heavens do not their visible spirits  
Send quickly down to tame these vile offences,  
Twill come; Humanity must perforce prey on itself  
Like monsters of the deep.<sup>184</sup>*

**180**  
J. Milton-Paradise Regained  
Bk 2:245-259  
**181**  
DSS 4Q213-214  
Aramaic Testament of Levi  
Manuscript A.,  
fr-1, col-1., 13-21  
**182**  
2 Thessalonians 3:3-6  
**183**  
NHL  
The Teachings of Silvanus  
91:15  
**184**  
King Lear Act IV Scene 2  
**185**  
Wisdom 9:8  
**186**  
Isaiah 26:7  
**187**  
Romans 8:26  
**188**  
James 4:5-8  
**189**  
Mark 4:25  
**190**  
2 Timothy 1:8  
**191**  
1 Corinthians 3:6  
**192**  
Dante  
the Divine Comedy  
Paradise, Canto 29:64-66  
**193**  
Dante  
The Divine Comedy  
Paradiso, Canto 28:58-61

- Despatcher from the Holy heaven, send forth from your throne of glory to help me and to toil with me and teach me what is pleasing to you since she knows everything. She [wisdom] will guide me prudently in my undertakings and protect me by her glory.<sup>185</sup>
- The path of the upright man is straight, you >smooth< the way for the upright, following the path of your judgements we hope on you Yahweh, your name, your memory are all my soul desires.<sup>186</sup>
- The Spirit [of God] comes to the aid of our weakness. We do not even know how we ought to pray, but through our inarticulate groans the Spirit himself is pleading for us. And God who searches our inmost being knows what the [struggling] Spirit means, because he pleads for God's own people in God's own way; and in everything as we know, he cooperates for good with those who love God and are called according to his purpose.<sup>187</sup>
- The spirit God implanted in man turns towards envious desires, and yet the grace he gives is stronger. Be submissive to God. Stand up to the devil and he will turn and run, come close to God and he will come close to you.<sup>188</sup>
- **Take note of what you hear: the measure you give is the measure you will receive, and something more besides, for the man who has [fortitude] will be given more, and the man who has not, will forfeit even what he has.**<sup>189</sup>
- For the Spirit of God is no craven spirit, but one to inspire strength, love and self-discipline; so never be ashamed of your testimony to the Lord.<sup>190</sup>
- I planted the seed, Appollos waters it, but God made it grow.<sup>191</sup>

*Lest thy belief should waver, be it known  
that merit dwells in the receipt of grace  
in measure as the heart to it is prone.<sup>192</sup>  
There's naught to marvel at, if to untie  
this tangled knot thy fingers are unfit  
so tight tis grown for lack of will to try.<sup>193</sup>*

- For there will be no honour in anyman who is not immortal, but only in those who were chosen from an immortal substance, which has shown that it is able to constrain him, who gives his abundance. Therefore I said, 'everyone who has [fortitude] [more] will be given him and he will have plenty. (Matthew 25:29) But he who does not have, that is the man who is completely dead who is removed

- from the planting of the creation of what is begotten, [what he has] will be taken from him and be added to the one who is. You therefore, be courageous and do not fear at all, for I [Yahweh] shall be with you in order that none of your enemies may prevail over you. Peace be to you. Be strong.<sup>194</sup>
- You shall raise up for your Father a name of rejoicing and for all of your brothers a firm foundation, and you shall see and rejoice in the eternal Light and you will not be one who is hated [by] God.<sup>195</sup>
  - You will become victorious in everything, in war and battles, jealous division and wrath.<sup>196</sup>
  - God of gods for all eternity, and he will shine as a Light upon you and he will make known to you his great name and you will know him, that he is the eternal God and Lord of all creation, and sovereign over all things, governing them according to his will, and he will give you joy and your sons rejoicing for generations of the truth forever.<sup>197</sup>
  - May Yahweh be a stronghold for the oppressed, a stronghold when times are hard, those who acknowledge your name can rely on you. You never desert those who seek you.<sup>198</sup>
  - Hear, O you wise men, and meditate on knowledge; O you fearful, be steadfast! Increase in prudence, (all you humble); O just men, put away iniquity! Hold fast (to my covenant) all you perfect of way; (all you afflicted with misery, be patient and despise no righteous judgement).<sup>199</sup>
  - Service I shall with steeled sinews toil, and labour shall refresh itself with hope.<sup>200</sup>

*My love is strength'ned, though more weak in seeming;  
I love not less, though less the show appear.  
That love is merchandized whose rich esteeming  
The owner's tongue doth publish everywhere.  
Our love was new, and then but in the spring,  
When I was wont to greet it with my lays,  
As Philomel in summer's front doth sing  
And stops her pipe in growth of riper days.  
Not that the summer is less pleasant now  
Than when her mournful hymns did hush the night,  
But that wild music burdens every bough,  
And sweets grown common lose their dear delight.  
Therefore, like her, I sometime hold my tongue  
Because I would not dull you with my song.<sup>201</sup>*

**194**

NHL  
Apocalypse of Peter  
83:20/84:1-10

**195**

DSS Aaron A-4Q541  
A Firm Foundation  
col-6, 3-4

**196**

NHL The Second Treatise  
of the Great Seth  
60:5

**197**

DSS 4Q542  
Testament of Kohath  
fr-1, col-1, 1-4

**198**

Psalms 9: 9-10

**199**

DSS 1QH  
The Thanksgiving Hymns  
1:20 (1)

**200**

King Henry V ActIII Scene 2

**201**

The Sonnets: number 102

**202**

DSS 1QS  
The Community Rule  
9:20

**203**

4 Ezra 8:39

**204**

Wisdom 18:3

Within this nine month test, the first forty days will be the most difficult. This represents the forty days Jesus spent in the desert wilderness standing against all temptation. It is after this period that God comes to our aid, and begins to directly assist us with this struggle within ourselves.

Having survived the heat of the first forty days, now every effort of restraint and resolve are matched by God himself, by the strengthening of our will and conviction, with an increase in confidence and courage. This is the good seed taking deep root in good soil. This is the will of God, slowly merging with our own will. Our strengthening convictions become an unyielding shield of faith, against any who would attempt to dislodge us, from our hope of the Resurrection. The experience of this early grace is easily perceptible, lightening the burden, lessening the fiery corruption which incrementally decreases throughout this testing period. Human will continues to grow ever stronger; standing firm against every temptations and folly of bestial fornication.

18<sup>10</sup>  
into the desert wilderness.

- This is the time for the preparation of the way into the wilderness, and [Yahweh] shall teach them to do all that is required at that time and to separate from all those who have not turned aside from all ungodliness.<sup>202</sup>
- I [Yahweh] will rejoice over the creation of the righteous, over their [spiritual] pilgrimage also and their salvation and their recompense.<sup>203</sup>
- In contrast to the darkness, you gave your people a >pillar of blazing fire<, to guide them on their unknown journey, a mild sun for their ambitious migration.<sup>204</sup>



- It feels an implosion. This is the place to go now, but the sky knows the reasons and the patterns behind the clouds, and you will know them too, when you lift yourself high enough to see beyond the horizon.<sup>205</sup>
- Remember how Yahweh your God led [your ancestors] for forty years in the wilderness. To humble you, to test you and know your inner most heart—whether you would keep his commandments or not. He humbled you, made you feel hunger, he fed you with manna which neither you nor your fathers had known, to make you understand that man does not live on bread alone, but on every [Word] that comes from the mouth of Yahweh.<sup>206</sup>
- Those he led through the wilderness never went thirsty; he made water spring for them from the rock; he split the rock and the water flowed.<sup>207</sup>
- Learn from this that Yahweh your God was training you as a man trains his child, [to] keep the commandments of Yahweh your God, and so follow his ways and [love] him.<sup>208</sup>
- The sheep escaped from the [dark] water and went forth into a wilderness, where there was no water and no grass and they began to open their eyes and see.<sup>209</sup>
- And they began to open their eyes and see.<sup>210</sup>

*So spake our morning star, then in his rise,  
And looking round on every side beheld  
A pathless desert, dusk with horrid shades;  
The way he came not having mark'd return  
Was difficult, by human steps untrod;  
And he still on was led, but with such thoughts  
Accompanied of things past and to come  
Lodged in his breast, as well might recommend  
Such solitude before choicest society.<sup>211</sup>*

205  
from Illusions by Richard Bach

206  
Deuteronomy 8:2-4

207  
Isaiah 48:21:22

208  
Deuteronomy 8:56

209  
The book of Enoch 89:28

210  
The book of Enoch 90:

211  
Milton: Paradise Lost

212  
Isaiah 43:18

213  
Isaiah 32:16

214  
Isaiah 35:

215  
DSS 1QS  
The Community Rule

8:12  
also Isaiah 11:3

216  
Isaiah 40:35

217  
DSS 1QS  
The Community Rule

9:23,24,25

218  
Isaiah 43:18-21

219  
Isaiah 35:3-5

220  
1 Corinthians 4:5

221  
The book of Enoch 41:8

- No need to recall the past, no need to think about what was done before. See, I [Yahweh] am doing a new deed, even now it comes to light; can you not see it? Yes I am making a road in the wilderness, paths in the wild.<sup>212</sup>
- In the wilderness justice will come to live, and integrity in the fertile land; integrity will bring peace, and justice give everlasting security.<sup>213</sup>
- Let the wilderness and the dry land exult, let the wasteland rejoice and bloom, let it bring forth flowers like the jonquil, let it rejoice and sing for joy.<sup>214</sup>
- Prepare in the wilderness the way of righteousness, make straight in the desert, a path for our God.<sup>215</sup>
- Prepare in the wilderness a way for Yahweh. Make a straight highway for our God across the desert. Let every cliff become a plain, and the ridges a valley; then the glory for Yahweh shall be revealed and all mankind shall see it.<sup>216</sup>
- He shall be a man zealous for the precept whose time is for the day of revenge. He shall perform the will of God in all his deeds, and in all his dominion as [the Lord] has commanded. He shall freely delight in all that befalls him and nothing shall please him save God's will. He shall delight in all the words of his mouth and shall desire nothing except his [first] command. He shall watch always [for] the judgement of God, and shall bless his maker [for revealing truth] and declare [his mercies] in all that befalls.<sup>217</sup>
- The wild beasts will honour [Yahweh], jackal and ostriches, because I am putting water in the wilderness, to give my chosen people drink. The people I have formed for myself will sing my praises.<sup>218</sup>
- Strengthen all weary hands, steady all trembling knees and say to all faint hearts, Courage! Do not be afraid. Look, our God is coming, vengeance is coming, the retribution of God; he is coming to save you.<sup>219</sup>
- Wait [patiently] until the Lord comes, for he will bring to Light what darkness hides, and disclose men's inward motives; then will be the time for each to receive from God such praise as he deserves.<sup>220</sup>
- The sun changes oft for a blessing or a curse and the course of the path of the moon is Light to the righteous and darkness to sinners in the name of the Lord who made a separation between the Light and the darkness and deviated the spirits of men and strengthened the spirits of the righteous in the name of his righteousness.<sup>221</sup>



*Our daily manna give us this day  
Without which he that through this desert wild  
toils most to speed goes backward on his way*

*As we, with all our debtors reconciled,  
forgive, do Thou forgive us, nor regard  
our merits, but upon our sins look mild.*

*Put not our strength, too easily ensnared  
and over come, to proof with the old foe  
but save us from him, for he tries it hard*

*This last prayer is not made for us we know  
Dear Lord, that it is needless but for those  
who still remain behind us we pray so.<sup>222</sup>*

- Be careful not to make show of your religion before men; if you do, no reward awaits you in your Fathers house.<sup>223</sup>
- Do not resent your neighbours every offence, and never act in a fit of passion. Pride is hateful to God and man and injustice is abhorrent to both.<sup>224</sup>
- When you enter the land [sanctuary] which I [Yahweh] give you, do not learn to practice the abominations of those nations. There shall be found none among you who makes his son or daughter pass through fire, nor augur or a soothsayer, a diviner or a sorcerer, one who casts spells, or a medium, or wizards or necromancers. For they are an abomination before Me, all who practice such things, and it is because of these abominations that I drive them out before you. You shall be perfect towards Yahweh your God.<sup>225</sup>
- Thou wilt put fear of thee, into thy people and wilt make of them a hammer to all the peoples of the lands, that at the judgement they may cut off all those who transgress thy Word.<sup>226</sup>

Into the desert wilderness offers once again allegorical reflections of events in the old testament; offering additional assurances that this teaching is indeed from God. Just as a once chosen people, were in ancient times, sent out into the wilderness to perfect their trust in the Lord, and equally as Jesus was to overcome temptation in the desert. By this new test of the human heart, we have entered a desert wilderness but of a very different order. This new desert is the heat of man's corrupted flesh, and the moral wilderness of relativism, intellectual vanity and ignorance. For we are sent out, to make our passage through this period and place unknown, where only an unwavering trust in God can secure our safety. In this >desert wilderness< we separate ourselves, body, mind and spirit, from all human understanding, in order to discover the nature of something so much greater.

### 18 <sup>11</sup> *fasting of the soul*

- Observe the spiritual does not come first; the animal body comes first, and then the spiritual.<sup>227</sup>
- Is not this the fast that I [Yahweh] have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke [of sin]? [ ] Then will your light shine like the dawn and your >wound< be quickly healed over. Your integrity will go before you and the glory of Yahweh behind you.<sup>228</sup>
- Hereby are conquered indulgence and shameful [carnal] appetite, the debased sloth that comes of wine and slumber, filthy passion, immodest pleantry and all the plagues that dull our senses are put down and feel the discipline of restraint.<sup>229</sup>
- For if uncurbed a man abandons himself to >eating< and >drinking<, then in consequence, the [seed] of the noble soul wastes and cools by reason of constant indulgence, and the mind falls heavily asleep in the sluggish breast.<sup>230</sup>
- Let the desires of our bodies be bridled, and the clean flame of wisdom shine within us; so with judgement awakened, the Spirit will see clearly, it will have freedom and more room to breath, and will pray better to the Father of all things.<sup>231</sup>
- Jesus said, If you do not fast as regards the [sin of the] world, you will not find the Kingdom.<sup>232</sup>

**222**

Dante:  
*The Divine Comedy*  
*Purgatory. Canto 12:13-24*

**223**

*Matthew 6:1*

**224**

*Ecclesiasticus 10:6*

**225**

*DSS 11QT*  
*The Temple Scroll*  
*60:5-6*

**226**

*DSS 1QH*  
*The Thanksgiving Hymns*  
*4:19 (7)*

**227**

*1 Corinthians 15:40*

**228**

*Isaiah 58:6*

**229**

*Prudentious/Round 7*  
*Hymn of Fasting 10*

**230**

*Prudentious/Round 7*  
*Hymn of Fasting 20*

**231**

*Prudentious/Round 7*  
*Hymn of Fasting 25*

**232**

*NHL*  
*The Gospel of Thomas*  
*38:20*

- Christ, [accept] our pious act of abstinence, and as our King looks with favour on the holy day while we offer the sacrifice of our fast. Nothing surely is purer than this rite, whereby the heart is enlivened through the cleansing of its tissues, and the intemperate flesh subdued so that fat exuding the stinking sweet of excess shall not constrict and choke the mind.<sup>233</sup>
- As surfeit is the father of much fast, so every scope by the immoderate use turns to restraint.<sup>234</sup>
- Henceforth I'll bear 'affliction' till it do cry out itself "enough! enough!" and die.<sup>235</sup>

*Devouring time, blunt thou the lion's paws,  
And make the earth devour her own sweet brood;  
Pluck the keen teeth from the fierce tiger's jaws,  
And burn the long lived phoenix in her blood;  
Make glad and sorry seasons as thou flets,  
And do whate'er thou wilt, swift-footed time,  
To the wide world and all her fading sweets;  
But I forbid thee one most heinous crime,  
O, carve not with thy hours my love's fair brow,  
Nor draw the lines there with thine antique pen.  
Him in thy course untainted do allow,  
For beauty's pattern to succeeding men.  
Yet do thy worst, old time; despite thy wrong,  
My love shall in my verse ever live young.*<sup>236</sup>

- Now, therefore, my children, in patience and humility accomplish the number of your days and ye shall inherit an endless >Life< which is to come.<sup>237</sup>
- Every wound and every affliction and every evil word and attack endure for the sake of the Lord. And when you might have vengeance, do not repay either your neighbour or your enemy for God will repay as your avenger in the day of the great judgement. Let it be not for you to take vengeance.<sup>238</sup>
- Have equal regard for one another. Do not be haughty, but go about with humble folk. Do not keep thinking how wise you are. Never pay back evil for evil. Let your aims be such as all men count honourable. If possible, so far as it lies within you, live at peace with all men. My dear friends, do not seek revenge, but leave a place for divine retribution; for there is a text that reads, justice is mine, says the Lord, I will repay. But there is another text: If your enemy is hungry, feed him; if he is thirsty, give him a drink; by doing this you will heap live coals on his head. Do not let evil conquer, but use good to defeat evil.<sup>239</sup>
- Walk my children in long suffering, in humility, in spite of calumny and insult; in faith and truth: in the promises, sickness, in abuse, in wounds, in temptation, in nakedness of deprivation, loving [each] other, till ye depart from this world of sickness. Then ye shall be heirs of eternity.<sup>240</sup>
- By offering such advice as this to the brotherhood, you will prove a good servant of Christ Jesus, bred in the precepts of our faith and of the sound instruction which you have followed.<sup>241</sup>
- There is some soul of goodness in things evil, would men observingly distil it out.<sup>242</sup>
- Blessed are the just who escape the great judgement.<sup>243</sup>

This fasting of the >flesh< is understood by the double metaphor of >eating< and >drinking< already explained in an earlier chapter. This fasting from the carnal >appetite< is testing our obedience and capacity for avoiding what has been declared by God, the root of moral ignorance: that is bestial copulation. This is the moral fast which exercises and strengthens the spiritual against the material. This fast is more potent than any prayer. These efforts of restraint win the favour of God.

18<sup>12</sup>  
*self-discipline*

*The bull reclaimed, and yoked, the burden draws;  
the horse received the bit within his jaws,  
and stubborn love shall bend beneath my sway  
tho' struggling oft, he strives to disobey  
He makes his torch, he wounds me with his darts*

233

*Prudentious/Round 7  
Hymn of Fasting 01*

234

*Measure for Measure  
Act I Scene 3*

235

*William Shakespeare  
King Lear Act IV scene 6*

236

*The Sonnets: number 19*

237

*The book of the secrets  
of Enoch 50:2*

238

*The book of the secrets  
of Enoch 50:3-4*

239

*Romans 12:16-21*

240

*The book of the secrets  
of Enoch 66:6*

241

*1 Timothy 4:6*

242

*King Henry V Act IV Scene 1*

243

*The book of the secrets  
of Enoch 66:7*

*but vain his voice and vainer are his arts  
The more he burns my soul or wounds my fight  
The more he teaches to revenge the spite.<sup>244</sup>*

- For indeed our passover has begun; the sacrifice is offered—Christ himself, so we who observe the festival must not use the old leaven, the leaven of corruption [lust] and wickedness, but only the unleavened bread which is sincerity and truth.<sup>245</sup>
- The Father is the one who has given a start to the aeonic roots, since they are places on the peaceful path toward him, as toward a school of behaviour. He has extended to them faith in, and prayer to him whom they have not seen; and a firm hope in him who they have not conceived, and [for] a fruitful love which looks towards that which it does not see, and an acceptable understanding of the eternal mind, and a blessing, which is the riches [of wisdom] and freedom, and a wisdom on the one who desires the glory of the Father for his thoughts.<sup>246</sup>
- [Carnal] pleasure must be overcome and strength of will unfettered, lest the grip of the soft, tenacious bonds [of corruption] hold it down in captivity.<sup>247</sup>
- The spirits are just and of our pleasant vices, make instruments to scourge us.<sup>248</sup>
- O bosom black as death! O limed soul, that struggling to be free, art more engaged!<sup>249</sup>
- Man must struggle with all his might and follow the path of virtue amid hardness, so that in his heart, he shall not love the pleasantness of a situation that is transitory. But shall place in [God] all hope that what I give will never pass away, that my gifts will endure through the length of time.<sup>250</sup>
- I [Yahweh] will not make an end to you, only discipline you in moderation, so as not to let you go entirely unpunished!<sup>251</sup>
- All whom I love I [Yahweh] reprove and discipline. Be on your metal therefore and repent. Here I stand knocking at the door; if anyone hears my voice and opens the door, I will sit down to supper with him and he with me.<sup>252</sup>
- My son, do not think lightly of the Lord's discipline nor lose heart when he corrects you, for the Lord disciplines those whom he loves, he lays the rod on every son whom he acknowledges.<sup>253</sup>

*Cupid is obstinate and wild,  
a stubborn god; yet the god's a child  
easy to govern in his tender age  
like fierce Achilles in his pupilage.<sup>254</sup>*

- You must endure it as a discipline: God is treating you as a son, can anyone be a son that is not disciplined by his father? If you escape the discipline in which all sons share, you must be bastards and no true sons. Again we paid due respect to the earthly fathers who discipline us; should we not submit even more readily to our spiritual Father, and so attain Life. They disciplined us for this short life according to their lights, but [The Lord] does so for your true welfare, so that we may share his holiness. Discipline no doubt is never pleasant, at the time it seems painful, but in the end it yields for those who have been trained by it, the peaceful harvest of an honest Life.<sup>255</sup>
- For the grace of God has dawned upon the world with healing for all mankind; and by it we are disciplined to renounce godless ways and worldly desires, and to live a Life of temperance, honesty and godliness in the present age, looking forward to the happy fulfilment of our hopes when the splendour [of the Holy Spirit] of our great God and saviour Jesus [the] Christ will appear [in the flesh]. He it is who sacrificed himself for us, to set us free from all wickedness and to make us a pure people marked out for his own, eager to do good.<sup>256</sup>
- Hold fast to discipline, never let her go, keep your eyes on her, she is your Life. Never set your foot on the path of the wicked, do not walk the way that evil goes. Avoid it, do not take it, turn your back on it, pass it by.<sup>257</sup>
- Let your eyes be fixed ahead, your gaze be straight before you. Let the path you tread be level and all your ways made firm. Turn neither to the right or left, keep your foot clear of evil.<sup>258</sup>
- Do not say, 'The Lord was responsible for my sinning', for he is never the cause of what he hates; do not say, 'it was he who led me astray,' for he has no use for a sinner. The Lord hates all that is foul; he himself made man in the beginning, and then left him free to make his own decisions, to behave faithfully is within your power.<sup>259</sup>

244

Ovid

245

1 Corinthians 5:7-8

246

NHL

The Tripartite Tractate

71:20-35

247

Prudentius:

A reply to address of

Symmachus 147

248

King Lear Act V Scene 3

249

Hamlet Act III Scene 3

250

Prudentius

A reply to address of

Symmachus 150

251

Jeremiah 46:32

252

Revelations 3:19

253

Hebrews 12:6-11

254

Ovid

255

Hebrews 12:6-11

256

Titus 2:11

257

Proverbs 4:13-15

258

Proverbs 4:25-27

259

Ecclesiasticus 15:11

*They who by reasoning probed creations plan  
root-deep, perceived this inborn liberty  
and bequeathed ethics to the race of man.  
Grant then, all loves that wake in you to be  
born of necessity, you still possess  
within yourselves the power of mastery.<sup>260</sup>*

Learning anything of great value requires great effort, self-discipline and self-sacrifice. And what has greater worth than Divine Wisdom? Moral choice is always at the expense of other conduct. Patience and effort are necessary to progress and complete our >Passover< from death to Life.

18<sup>13</sup>  
fortitude

*Many are the sayings of the wise,  
In ancient and in modern books enroll'd  
Extolling patience as the truest fortitude;  
And to the bearing well of all calamities,  
All chances incident to man's frail life,  
Consolatories writ  
With studied argument, and much persuasion sought,  
Lenient of grief and anxious thought:  
But with the afflicted in his pangs their sound  
Little prevails, or rather seems a tune  
Harsh and of dissonant mood from his complaint;  
Unless he feel within  
Some source of consolation from above,  
Secret refreshings, that repair his strength,  
And fainting spirits uphold.<sup>261</sup>*

260

*Dante: The Divine Comedy  
Purgatory, Canto 18:67-73*

261

*J. Milton  
Samson Agonistes  
652-666*

262

*James 1:2*

263

*James 5:10*

264

*1 Peter 4:1-3*

265

*1 Peter 4:4-5*

266

*1 Peter 2:20*

267

*NHL  
The Gospel of Thomas  
45:26*

268

*NHL  
The Letter of Peter to Philip  
138:20*

269

*NHL  
The Gospel of Thomas  
43:7*

270

*Prudentius Round 8/01*

- My brothers, whenever you have to face trials of many kinds, count yourselves supremely happy in the knowledge that such testing of your faith breeds fortitude, and if you give fortitude full play you will go on to complete a balanced character that will fall short of nothing.<sup>262</sup>
- If you want a pattern of patience under ill treatment, take the prophets who spoke in the name of the Lord; remember: 'we count those happy who stood firm'. You have all heard how Job stood firm, and you have seen how the Lord treated him in the end. For the Lord is full of pity and compassion.<sup>263</sup>
- Remembering that Christ endured bodily suffering, you must arm yourselves with a temper and mind like his. When a man has thus endured bodily suffering he has finished with sin, and for the rest of his days on earth may live, not for the things that men desire, but what God wills.<sup>264</sup>
- You had time enough in the past to do all the things that men want to do in the pagan world. Then you lived in debauchery, drunkenness, riot and tipling, and the forbidden worship of idols [false religion]. Now when you no longer plunge with them into all this reckless dissipation, they cannot understand it, and they vilify you accordingly; but they shall answer for it to him who stands ready to pass judgement on the living and the dead.<sup>265</sup>
- What credit is there in fortitude when you have done wrong and are beaten for it? But when you have behaved well and suffer for it, your fortitude is a fine thing in the sight of God. To that you were called, because Christ suffered on your behalf and thereby left you an example. It is for you to follow his footsteps.<sup>266</sup>
- Jesus said, 'blessed are they who have been persecuted within themselves. It is they who [will] truly come to know the Father.'<sup>267</sup>
- He [Jesus] suffered because of [us] so it is necessary for us to suffer because of our smallness.<sup>268</sup>
- Jesus said, 'blessed is the man who has suffered and found Life'.<sup>269</sup>
- Christ the director of thy servants, who dost govern us with light rein and gentle curb and dost hedge and restrain us with an easy Law, since thou thyself whilst bearing the cumbering body didst endure hardship, thy example makes thee greater and thy hand is light on thy servants and thy decree is mild.<sup>270</sup>

*No more be grieved at that which thou hast done:  
Roses have thorns, and silver fountains mud,  
Clouds and eclipses stain both moon and sun,  
And loathsome canker lives in sweetest bud.  
All men make faults, and even I in this,  
Authorizing thy trespass with compare,  
Myself corrupting, salving thy amiss.  
Excusing thy sins more than thy sins are;  
For to thy sensual fault I bring in sense,  
Thy adverse party is thy advocate  
And 'gainst myself a lawful plea commence.  
Such civil war is in my love and hate.<sup>271</sup>*

- Yes it pleased the Lord to bruise [us]; He hath put [us] to grief: when thou shalt make [our] soul an offering for sin, [we] shall see his seed, he shall prolong [our] days, and the pleasure for the Lord shall prosper in [our] hands.<sup>272</sup>
- Because of everyone who endures his trial, cities are inhabited; and a precious kingdom comes from them, because they endure in the midst of the apostasies, and the difficulties of the storms. So that in this way, the city [of God], [is in] everyone who endures the [temporary] burden of this yoke of faith and will be inhabited, and he will be included in the kingdom of heaven.<sup>273</sup>

Fortitude requires courage. Moral courage is not a common commodity in the modern world; where all moral considerations are ambiguous, relative and defined by intellectual rationalization, arrogance, self interest, political correctness or false religious tradition. To serve right for its own sake is a virtue the world knows nothing of, because every division in the world, only reflects man's inability to know or agree where absolute righteousness begins! So to demonstrate true moral courage, requires one first to know what moral is and where it begins? Which is of course the very nature of this pilgrimage. Contending against oneself is hard enough; unmasking the apostasy of history requires extraordinary courage. Those first to confirm this Resurrection will know what that means.

18<sup>14</sup>

*our way strengthened and straightened*

*As for our sin is was hermaphrodite;  
but since we did the human law despise  
and like brute beasts were slaves to appetite*

*We pour opprobrium on ourselves likewise,  
and cry her name who did in bestial mime  
Imbrute her in the wicked brute's disguise.<sup>274</sup>*

- Thou has preserved the soul of the poor one in the den of lions which sharpened their tongue like a sword. Thou hast closed up their teeth, O Lord, lest they rend the soul of the poor and needy. Thou has made their [carnal] tongue go back like a sword into its scabbard, (lest) thy servant (be condemned).<sup>275</sup>
- Thou didst support me when my heart was stricken, and I called upon the Lord my saviour.<sup>276</sup>
- I thank Thee O Lord for thou hast not abandoned me whilst I sojourned among a people (burdened) with sin.<sup>277</sup>
- For thou who has [watched] our enemies [come] against us, strengthened our hearts that we may recount thy mighty deeds to everlasting generations.<sup>278</sup>
- For thou, O God has sheltered me from the children of men, and hast hidden thy Law within me against the time when thou shouldst reveal thy salvation to me.<sup>279</sup>
- This music crept by me upon the waters; allaying both their fury and my passion.<sup>280</sup>
- For I know by thy truth and I choose thy judgements upon me: I delight in thy scourges for I hope for thy loving-kindness. Thou hast put supplication in the mouth of thy servant and thou hast not threatened my life, nor rejected my peace. Thou hast not failed my expectation, but hast upheld my spirit in the face of the scourge.<sup>281</sup>

271

William Shakespeare  
The Sonnets Number 35

272

Isaiah 53:11

273

NHL  
The Acts of Peter  
and the Twelve Apostles  
7:10-20

274

Dante: The Divine Comedy  
Purgatory, Canto 26:82-87

275

DSS 1QH  
The Thanksgiving Hymns  
5:7-11 (8)

276

DSS 11QPs2  
The Apocryphal Psalms  
Syriac Psalm 3-24:19

277

DSS 1QH  
The Thanksgiving Hymns  
5:11 (8)

278

DSS 4Q504  
The Words of the Heavenly Lights  
6:4

279

DSS 1QH  
The Thanksgiving Hymns  
5:11-12

280

The Tempest Act I Scene 2

281

DSS 1QH  
The Thanksgiving Hymns  
9:5-7



- [For] behold, from desolation to ruin, and from the pain to the sore, and from the travail to the throes, my soul meditates on thy marvellous works.<sup>282</sup>
- Thou has shed [the strength of] thy holy spirit upon us, to bring upon us thy blessings, that we might seek thee in our distress and in the ordeal of thy chastisement. We have entered into distress, have been stricken and tried by the fury of the oppressor. For we have tired God with our iniquity, we have tired the rock [of truth] with our sins. But in order that we may profit, thou has not wearied us who [follow after thee ] in the way which we must walk.<sup>283</sup>
- I have understood that (it is thou [Lord] who dost establish) the path of whom-so-ever thou chooseth; thou dost hedge him in with (true) discernment that he may not sin against thee, and that his humility (may in time bear fruit) through thy chastisement.<sup>284</sup>
- (Thou dost purify) his heart in (thy trials). (Preserve) thy servant, (O, God), lest he sin against thee, or stagger aside from any word of thy will. Strengthen the (loins of thy servant that he may) resist the spirits (of falsehood, that) he may walk in all that thou lovest, and despise all that thou loathest, (that he may do) that which is good in thine eyes.<sup>285</sup>

*And thence its semblance, which we therefore call  
A shade, derives henceforward; thence' twill make  
for every sense and organ-sight and all;*<sup>286</sup>

*Even as desires and other feelings rise  
To vex us, so the shade takes form, and there's  
The reason of what caused thee such surprise.*<sup>287</sup>

Measure for measure, one marks his progress along this straight and narrow path, not only by time, but by the gathering strength of will, which is slowly correcting the human heart. The change in perception and the growing convictions more actively endure; more anxious, more prepared to seek out and discover the power of the living God, and experience the Resurrection.

282

DSS 1QH  
The Thanksgiving Hymns  
9:2 (14)

283

DSS 4QS04  
The Words of the Heavenly Lights  
5:6-8

284

DSS 1QH  
The Thanksgiving Hymns  
17:9 (24)

285

DSS 1QH  
The Thanksgiving Hymns  
17:10-13 (24)

286

Dante: The Divine Comedy  
Purgatory, Canto 25:100

287

Dante: The Divine Comedy  
Purgatory, Canto 25:106

288

NHL  
The Exegesis of the Soul  
135:1-15

289

NHL  
The Gospel of Philip  
68:10  
Mathew 6:6

290

Mathew 6:7

291

Mathew 6:7

292

The Sonnets: number 97

18<sup>15</sup>

*prayer during the season of fasting*

- It is therefore fitting to pray to the Father and to call upon him with all our soul—not externally with the lips but with the spirit, which is inward; which came forth from the depths-sighing; repenting for the life we lived; confessing our sins; perceiving our empty deception[], weeping over how we were in darkness and in the wave; mourning for ourselves, that he might have pity on us, hating ourselves for how we are now.<sup>288</sup>
- My Father who is in secret, he said, 'go into your chamber [bridal chamber, bedroom] and shut the door behind you, and pray to your Father who is in secret.'<sup>289</sup>
- In your prayers do not go babbling on like the heathen, who imagine that the more they say the more likely they are to be heard. Do not imitate them, your Father knows what your needs are before you ask him.<sup>290</sup>
- Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Lead us not into temptation but deliver us from the evil one.<sup>291</sup>

*How like the winter hath my absence been  
From thee, the pleasure of the fleeting year!  
What freezings have I felt, what dark days seen,  
What old December's bareness everywhere!  
And yet this time removed was summer's time,  
The teeming autumn, big with rich increase,  
Like widowed wombs after the lords' decease.  
Yet this abundant issue seemed to me  
But hope of orphans and unfathered fruit;  
For summer and his pleasures wait on thee,  
And' thou away, the very birds are mute;  
or , if they sing, 'tis with so dull a cheer,  
That leaves look pale, dreading the winter's near.*<sup>292</sup>



During this nine month period of >fasting< there is no particular need for prayer. Your successful restraint and struggle to do God's will speaks more eloquently for you than any words.<sup>293</sup> But if you feel compelled to pray, pray only in private. Embellished language, group or public prayer is for pretentious pagans and fools. This covenant is directly between you and your God. There are no exploiting middlemen, no priestcraft to dupe you. Keep your prayer simple. Until your Resurrection, pray only for the inner strength to sustain your faith, to finish this test, and to realize your hope.

18<sup>16</sup>*meditation verses before bed*

*Weary with toil, I haste me to my bed,  
The dear repose for limbs with travel tired,  
but then begins a journey in my head  
To work my mind when body's work's expired;  
For when my thoughts, from far where I abide,  
Intend a zealous pilgrimage to thee,  
And keep my drooping eyelids open wide,  
Looking on darkness which the blind do see;  
Save that my soul's imaginary sight  
Presents thy shadow to my sightless view,  
Which like a jewel hung in ghastly night,  
Makes black night beauteous and her old face new.  
Lo, thus, by day my limbs, by night my mind,  
For thee, and for myself, no quiet find.<sup>294</sup>*

- Worshipper of God, remember that thou has been washed in the holy water of Baptism and [received] with the holy [seed]. See that, when at the call to sleep thou seekest thy pure couch, the sign of the cross seals thy brow and the place where lies thy heart. The cross drives out every sin; before the cross darkness flees away; consecrated with this sign, the spirit cannot be quiet. Away, away with the monstrosities of rambling dreams! Away with the deceiver and his persistent guile! O twinning serpent that by a thousand winding ways and twisting deceptions dost thou disturb hearts at rest. Depart [temptation] for Christ is here, Christ is here, vanish away! The sight thou thyself knowest condemns thy company. Though the weary body lie down for a little rest, yet even in sleep our thoughts shall be on Christ.<sup>295</sup>
- If you are angry, do not let anger lead you into sin, do not let sunset find you still nursing it; leave no loop-hole for the devil.<sup>296</sup>
- Now, now, let wickedness sink to rest, now let the dark sin fall asleep, now let the deadly guilt wither away, the victim of its own slumber; and let the spirit in it's turn awake, and for the time that remains, while the nights course is drawing to a close, stand and be active at its post.<sup>297</sup>
- At night my soul belongs to you and my spirit in me seeks you; when your judgements appear on earth, the inhabitants of the world [will] learn the meaning of integrity.<sup>298</sup>
- On my bed I think of you, I meditate on you all night long for you have always helped me. I sing for joy in the shadow of your wings, my soul clings to you, your right hand supports me.<sup>299</sup>
- I was greatly troubled in my groaning, I will bath my head and cover each night with my tears. I have become old in the midst of all my enemies. Depart from me, all you [lower spirits] who work at lawlessness, for behold, the Lord has heard the cry of my weeping and the Lord has heard my prayer.<sup>300</sup>

*The liquid drops of tears, that you have shed,  
Shall come again, transform'd to orient pearl;  
Advantaging their loan with interest  
Of ten times-double gain of happiness.<sup>301</sup>*

- Yahweh remember me, take care of me, and avenge me on my persecutors. Your anger is very slow, do not let me be snatched away. Realize that I suffer insult for your sake. When your words came I devoured them: Your Word was my delight and the joy of my heart; for I was called by your name, Yahweh, God of Sabaoth.<sup>302</sup>

**293**

Romans 8:26

**294**

The Sonnets: number 27

**295**Prudentious  
Hymn before Sleep  
Round 11:125-150**296**

Ephesians 4:27

**297**Prudentious  
Round 7 Hymm of fasting  
220**298**

Isaiah 26:7

**299**

Psalm 63:6-8

**300**NHL  
The Exegesis of the Soul  
137:15-20**301**King Richard III,  
Act IV., Scene 4**302**

Jeremiah 15:15

- I (know, O Lord, that thou art merciful) and compassionate, (long) suffering and (rich) in grace and truth, pardoning transgression (of those who repent) and keep (thy) commandments, (that) return to thee with faith and wholeness of heart, to serve thee, (and to do that which is) good in thine eyes. Reject not the face of thy servant.<sup>303</sup>
- Free me from this imprisonment and I will thank your name once more, in the assembly of the righteous, for the goodness you show me.<sup>304</sup>
- Yahweh, my strength, my stronghold, my refuge in the day of distress! To you the nations will come from the confines of earth and say, 'our fathers inherited nothing but delusion, nothings, void of all power.'<sup>305</sup>

*That monster custom who all sense doth eat  
Of habit's devil, is angel yet in this:  
That to the use of actions fair and good  
He likewise gives a frock or livery,  
That aptly is put on; refrain tonight,  
And that will lend a kind of easiness  
To the next abstinence; the next more easy,  
For use can almost change the stamp of nature,  
And either curb the devil or throw him out  
With wondrous potency.<sup>306</sup>*

18<sup>17</sup>*sheltered under the promise of God*

- 303  
DSS 1QH  
The Thanksgiving Hymns  
16:10-12 (12)
  - 304  
Psalms 142:7
  - 305  
Jeremiah 16:19
  - 306  
Hamlet Act III Scene 4
  - 307  
DSS 4Q504  
The Words of the Heavenly Lights  
Fr. 6:2
  - 308  
DSS 1QH  
The Thanksgiving Hymns  
4:25-26 (7)
  - 309  
DSS 1QH  
The Thanksgiving Hymns  
4:25-26 (7)
  - 310  
DSS 1QH  
The Thanksgiving Hymns  
7:12-13 (11)
  - 311  
DSS 1QS  
The Community Rule  
11:12-17
  - 312  
DSS 1QH  
The Thanksgiving Hymns  
6:18-19 (10)  
also  
1 Qumran Scrolls  
6:24-27
  - 313  
DSS 1QH  
The Thanksgiving Hymns  
5:7-11 (8)
- Remember, pray that we are thy people and that thou hast carried us marvellously on the wings of eagles [faith] and has brought us towards thee. And like an eagle which rouses its nestlings and hovers over its young, spreads out its wings, takes on and carries it on its pinions, so we dwell apart [from the world] and are not reckoned among the nations [of the godless]. Thou art in our midst in the >pillar of fire< and the cloud of Thy holiness walking before us, as if [already] it were thy glory in our midst.<sup>307</sup>
  - As for me, shaking and trembling seize me and all my bones are broken; my heart dissolves like wax before a fire and my knees are like water, pouring down a steep place. For I remember my sins and the unfaithfulness of my fathers.<sup>308</sup>
  - When the wicked rose against thy covenant and the damned against thy Word, I said in my sinfulness, 'I am forsaken by thy covenant, but calling to mind the might of thy hand and the greatness of thy compassion, I rose and stood, and my spirit was established in the face of the scourge.<sup>309</sup>
  - I have no fleshly refuge, (and thy servant has) no righteous deeds to deliver him from the (pit of no) forgiveness. But I lean on the (abundance of thy mercies) and hope (for the sprouting of thy grace, that thou wilt bring (salvation) to flower and the branch to growth, providing refuge in thy strength, (and raising up my heart).<sup>310</sup>
  - If I stumble, the mercies of God shall be my eternal salvation. If I stagger because of the sin of the flesh, my justification shall be by the righteousness of God which endures forever. When my distress is unleashed, he will deliver my soul from the pit and will direct my steps to the way. He will draw me near by his grace, and by his mercy will he bring my justification. He will judge me in the righteousness of his truth and in the greatness of his goodness. He will pardon all my [past] sins [against him]. Through his righteousness he will cleanse me of the uncleanness of men.<sup>311</sup>
  - I shall be as one who enters a fortified city, as one who seeks refuge behind a high wall [of truth]. I will lean on thy truth, O my God. For thou wilt set the foundation [of my heart] on rock, and the framework by the measuring cord of justice; and the tried stones. (Thou wilt lay) by the plumb-line [a straight way] to [build] a mighty wall which shall not sway; and no man entering there shall stagger.<sup>312</sup>
  - For thou, O God hast sheltered me from the children of men, and hast hidden thy Law (deep within me) against the time when thou shouldst reveal thy salvation to me. For thou hast not forsaken me in my soul's distress, and thou hast heard my cry in the bitterness of my soul; and when I groaned, thou didst consider my sorrowful complaint.<sup>313</sup>

- God will then purify every deed [of the heart] of the man with truth; he will refine for himself the human frame by rooting out all spirits of falsehood from the bounds of his flesh. He will cleanse him of all wicked deeds with the spirit of holiness; like purifying waters he shall shed upon him with the spirit of truth (to cleanse him) of all abominations and falsehood, and he shall be plunged into the spirit of purification that he may instruct the upright in the knowledge of the Most High and teach the wisdom of the sons of Heaven to the perfect of way. For God has chosen them for an everlasting covenant and all the [former] glory of Adam shall be theirs. There shall be no more lies and all the works of falsehood shall be put to shame.<sup>314</sup>

*O, never say that I was false of heart,  
Though absence seemed my flame to qualify.  
As easy might I from myself depart  
As from my soul, which in thy breast doth lie.  
That is my home of love; if I have ranged,  
Like him that travels, I return again,  
Just to the time, not with the time exchanged,  
So that myself bring water for my stain.  
Never believe, though in my nature reigned  
All frailties that besiege all kinds of blood,  
That it could so preposterously be stained  
To leave for nothing all thy sum of good;  
For nothing this wide universe I call  
Save thou, my rose; in it thou art my all.<sup>315</sup>*

This concludes the second part of the Way: a new exodus. This chapter and the one proceeding it, provide all the necessary teaching elements to begin this new path of faith. To summarise:

After a man has correctly concluded his Baptism of water, he begins a nine month period of self discipline and restraint; seeking to share the spiritual bond of marriage, and enter covenant with his creator. As a man shares his nightly bed with his chosen wife, **he must, without a single transgression**, restrain himself absolutely, from bestial copulation, euphemistically called natural sexual intercourse. There are no second chances!

As a man engages in this combat within himself, after the first forty days, every effort of restraint will be matched from within the soul by God. During this season of fasting from carnal appetite, if a man keeps his hands >clean<, his body, mind, and spirit and will continue to strengthen against corruption, and grow in the strength of conviction and faith necessary complete this pilgrimage and journey of self discovery.

**Do not engage, discuss or dispute with any opponent to this teaching.** When you have experienced the power of the Resurrection, and are fully >armed< with the strength and understanding of God's own Holy Spirit, then will be the time to bear witness against history itself. But do, where opportunity and means allow, help and support all others, who like yourself, are seeking out this same spiritual goal.



## 19

*the Way: a new exodus*  
*[part 3]*

*traps and snares*

19<sup>1</sup>

*Let me not to the marriage of true minds  
 Admit impediments; love is not love  
 Which alters when it alternation finds,  
 Or bends with the remover to remove.  
 O, no, it is an ever-fix'ed mark  
 That looks on tempests and is never shaken;  
 It is the star to every wand'ring bark,  
 Whose worth's unknown, although his height be taken.  
 Love's not time's fool, though rosy lips and cheeks  
 Within his bending sickle's compass come;  
 Love alters not with his brief hours and weeks,  
 But bears it out even to the edge of doom.  
 If this be error and upon me proved  
 I never writ, nor no man ever loved.<sup>1</sup>*

- Are we keeping the right faith, or from want of guarding against venomous teachings are we slipping unawares? Hard it is to discern the narrow way of salvation amid twisting paths, so many cross roads meet us which have been trodden smooth by misguided straying of the faithless.<sup>2</sup>
- So many side roads join together, where tracts intertwine on this hand and that; and if wandering at random, a man follows them, leaving the straight path, he will plunge into the snare of a hidden pitfall which a band of enemies have dug, a band of robbers who beset travellers when they follow the by-way.<sup>3</sup>
- He is wise who knows himself, be on your guard, for when fortune wishes to beguile, she bides her time and overthrows her man in the way he least expects.<sup>4</sup>
- All the snares of the pit were opened and the lures of wickedness were set up and the nets of the damned were spread on the waters; while all the arrows of the pit flew without cease, and striking, left no hope; while the [rain] beat down in judgement and a destiny of wrath fell upon the abandoned and a venting of fury upon the cunning. It was a time of the wrath [against] all Satan and the bonds of death tightened [on the wicked] without any escape.<sup>5</sup>

*The old vultures remain  
 presiding, perched, limp and vicious  
 controlling, distorting all  
 to gracious safe  
 white, male, normality.<sup>6</sup>*

- For this reason, then we do not >sleep<, nor do we forget that the nets that are spread out in hiding, lying in wait for to catch us. For if we are caught in a single net, it will suck us down into its mouth, while the water flows over us, striking against our face. And we will be taken down into the dragnet, and we will not be able to come up from it because the waters are high over us, flowing from above, downward, submerging our heart down into the filthy mud. And we will not be able to escape from them.<sup>7</sup>

**1**  
 William Shakespeare  
 The Sonnets 116

**2**  
 Prudentious  
 The Divinity of Christ 01

**3**  
 Prudentious  
 The Divinity of Christ 10

**4**  
 Chaucer: The Monks Tale

**5**  
 DSS/1QH  
 The Thanksgiving Hymns  
 3:16 (S)

**6**  
 From a poem by Gabriela Pearse:  
 Turning back is no longer possible.

**7**  
 NHL  
 Authoritative Teaching  
 29:1-15

- These are the three nets of Satan with which Levi, son of Jacob, said that he catches Israel by setting them up as three kinds of goodness. The first is **fornication** [bestial copulation], the second is **riches**, and the third is **profanation of the temple**, [called blasphemy].<sup>8</sup>
- These are powers which contend against man, not wishing him to be saved.<sup>9</sup>
- Now these are the >foods< with which the devil lies in wait for us, first he injects a pain into our heart until you have a heartache on account of a small thing of this life, and he seizes you with his poisons. And afterwards he injects the desire of a tunic so that you will pride yourself in it. And the love of money, pride, vanity, envy that rivals another envy, beauty of body, [and] fraudulence [false religion]. The greatest of these is ignorance [of God] and [fornication].<sup>10</sup>
- Now all such things the adversary prepares beautifully and spreads out before the body, wishing to make the mind of the soul incline her towards one of them and overwhelm her [spirit], like a hook drawing her by force of ignorance, deceiving her until she conceives evil, and bears fruit of ignorance, and conducts herself in uncleanness, pursuing many [material] desires, covetousness, while fleshy pleasures draws her in ignorance [to death].<sup>11</sup>
- In this very way we exist in the world, like fish. The adversary spies on us, lying in wait for us like a fisherman, wishing to seize, rejoicing that he might swallow us. For he places many foods [temptations] before our eyes, things that belong to this world. He wishes to make us desire one of them and to taste only a little, so that he may seize us with his hidden poison and bring us out of freedom and take us into slavery. For when ever he catches us with a >single< food, it is indeed necessary for us to desire the rest. Finally then such things become the food of death.<sup>12</sup>

*The sharks are out, teeth to isolate  
cruising in many guises  
grinning their 'common sense'  
as you try your [faith]  
crossing the line.<sup>13</sup>*

8

DSS/CD  
The Damascus Rule  
4:7  
also  
The Three nets of Beliel  
Fr. Zokokite works 8:10

9

NHL  
The Gospel of Philip  
54:35

10

NHL  
Authoritative Teaching  
30:30-35

11

NHL  
Authoritative Teaching  
31:10-20

12

NHL  
Authoritative Teaching  
30:1-30

13

From a poem by Gabriela Pearse:  
Turning back is no longer possible.

14

NHL  
Authoritative Teaching  
29:20-30

15

DSS/11QT  
The Temple Scroll  
12:5-8

16

John Bunyan  
Pilgrims Progress

- For man-eaters will seize us and swallow us, rejoicing, like fisherman [of evil] casting a hook into the water. For he [the devil] casts many kinds of foods into the water because each one of the fish has its own food. He smells it and pursues its odour. But when he [a man] eats it, the hook hidden within the food seizes him and brings him up by force out of the deep waters. No man is able, then to catch that fish down in the deep waters except for the trap that the fisherman set. By the ruse of food [false understanding] he brought the fish up on the hook.<sup>14</sup>
- You must not desire silver and gold [material wealth] so that you may not be ensnared by them; for that would be abominable to [Yahweh]. You must not bring any abominable idol into your house or come under the ban together with it. You shall detest and abominate it, for it is under the ban. You shall not worship another god, for Yahweh, whose name is jealous, is a jealous God. Take care not to make a covenant with the inhabitants of the >world<, so that when they whore after their [false] gods and sacrifice to them and invite you, you may not >eat< of their [worthless] sacrifices and take their daughters for your sons, and their daughters may not whore after their gods and cause your sons to whore after them.<sup>15</sup>

*O world of wonders! (I can say no less)  
That I should be preserved in that distress  
That I have met with here! O blessed be  
That hand that from it hath delivered me!  
Dangers in darkness, devils, hell and sin,  
Did compass me while I this vale was in:  
Yea snares and pits, and traps and nets did lie  
My path about, that worthless, silly I  
Might have been catch'd, entangled and cast down:  
But since I live, let Christ wear the crown.<sup>16</sup>*

Nothing within contemporary institution or cultural mainstream will offer support to this new teaching and revelation of the Resurrection. For the whole >world< is bent towards its own self interest. With their legitimacy at risk, the world will try hard to stop this new moral insight becoming established. They will fail. They cannot touch an idea within the mind, so long as a man guards it.



The resources a man requires to succeed in this test cannot be found anywhere outside himself. Traps and snares are set out to deceive a man, and by deception, stop his search for the Resurrection and the living God. And so destroy his soul. Many are the forms, but all are founded upon three. This wilderness is dangerous place for the gullible and unwary. A strong, active guard over your mind and heart is your safety. Never to loose sight of your goal.

Within this first group we may understand Jesus's words to his Apostles, 'I will make you fishers of men'. For within this allegory, one can see the whole world as a sea of faith, and souls moving about by every current of ignorance, wind of fashion, and tide of illusion. Today, even as two thousand years ago, the high priests of pagan tradition, secularism, superstition, and bogus scriptural interpretation exist; retailing their intellectual hubris to anyone fool enough to be hooked by them.

19<sup>2</sup>*the snare of fornication*

*Among daughters of men, the fairest found  
Many are in each region passing fair  
As the noon sky; more like to goddesses  
Than mortal creatures, graceful and discreet,  
Expert in amorous arts, enchanting tongues  
Persuasive, virgin majesty with mild  
And sweet allay'd, yet terrible to approach,  
Skill'd to retire, and in retiring draw  
Hearts after them tangled in amorous nets.<sup>17</sup>*

- A harlot is a deep pit, a narrow well, the woman who is a stranger, yes like a robber she is on the watch and many are the men she dupes. For whom is everybodys pity and everyones contempt, for whom is strife reserved, for whom dissatisfaction, for whom blows struck from all sides, for who the clouded eye, for those who linger over wine too long, ever on the lookout for the well-blended wine, how sparkling is the cup, how smooth its flow, in the end its bite is like a serpent's, its sting as sharp as an adder's.<sup>18</sup>

*Such object hath the power to soften and tame  
Severest temper, smooth the rug'd brow,  
Enerve, and with voluptuous hope dissolve,  
Draw out with credulous desire, and lead  
At will the manliest, resolute breast,  
As the magnetic hardest iron draws.<sup>19</sup>*

- Take no notice of a loose living woman, for the lips of this alien drip with honey, her words are smoother than oil, but their outcome is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death, her steps lead down to Sheol; far from following the path of Life, her ways are undirected, irresponsible.<sup>20</sup>
- When the wanton women sees a male sitting alone, they leap down on him and play with him and defile him. So also the lecherous man, when thy see a beautiful woman sitting alone, they persuade her and compel her, wishing to >defile< her.<sup>21</sup>
- Her house [the woman's error] is the way to hell, going down to the chambers of death.<sup>22</sup>

*Lo, the sweet Siren! Yea tis I, tis I  
who leads the mariners in midstream astray  
such pleasures in my melting measures lie.  
Saw'st thou that ancient witch, for whose sole snare  
the mount above us weeps? And how one deals  
with her, He answered, and is rid of her?  
Suffice it thee! Spurn earth beneath thy heels  
Look only to the lure of thee eternal King  
Whirls yonder with the great celestial wheels*

17

*J. Milton-Paradise Regained  
Bk 2:154-162*

18

*Proverbs 23:26-31*

19

*J. Milton-Paradise Regained  
Bk 2:163-168*

20

*Proverbs 5:3-6*

21

*NHL  
The Gospel of Philip  
65:12-20*

22

*Proverbs 7:27*

*Like to a hawk, that sits with folded wing,  
Eyeing its feet, and at the call turns swift  
Eager for food, wings spread to soar and swing.<sup>23</sup>*

The corrupted and straying spirit of male flesh is manifest everywhere; in pornography and prostitution, infidelity, the failure of marriage, rape, child sexual abuse and paedophilia, sexually transmitted diseases, an AIDS pandemic and so much more.

It cannot be overstated too strongly or mentioned too frequently: once a man has started down this path of obedience, discipline and self restraint, marking time towards his Resurrection, **this new covenant does not allow for even a single act of bestial copulation ever again.**

While a man may well be strong when he is together with his chosen wife, he is reminded, particularly during the first forty days, his sexual appetite will be strongest, and he is most susceptible to being seduced away from the integrity of this fast. Do not underestimate the subtle ability of your lower nature to deceive sound judgement. The wise man stays alert to all social circumstances; and avoids those which might compromise his faith. For those with ears to hear: The helmsman without a chart follows anywhere the wind blows, and unable to hold a course, is quickly driven on to the rocks by his own errant desire. The wise man recognises danger, and tacks clear of a lee shore.

19<sup>3</sup>*the snare of wealth*

*Those prison halls of wealth and fashion,  
Where some few feel such compassion  
For those who groan, and toil, and wail  
As must make their brethren pale.<sup>24</sup>*

23  
Dante: *The Divine Comedy*  
Purgatory, Canto 19:19/58/61-66

24  
Shelly: *Mask of Anarchy*  
LXXI

25  
Matthew 19:23  
Mark 18:25

26  
King Henry IV 21<sup>nd</sup>  
part Act IV Scene 4

27  
Macbeth Act IV Scene 3

28  
1 Timothy 6:10

29  
Matthew 6:23

30  
Luke 12:16

31  
unknown/anon

32  
Love's Labour's Lost  
Act I Scene 1

33  
1 Timothy 6:11-12

34  
1 Timothy 6:9

35  
Ecclesiasticus 9:11

36  
Ecclesiasticus 19:30

37  
King Lear Act IV Scene 3  
also King Lear Act II Scene 4

- It is more difficult for a rich man to enter the Kingdom of God, than for a camel to pass through the eye of a needle.<sup>25</sup>
- How quickly nature falls to revolt, when gold becomes her object.<sup>26</sup>
- Avarice grows with more pernicious root than summer-seeding lust.<sup>27</sup>
- The love of money is the root of all evil things, and there are some who in reaching for it have wandered from the faith and spiked themselves on many thorny griefs.<sup>28</sup>
- No servant can be a slave to two masters; for either he will hate the first and love the second, or he will be devoted to the first and think nothing of the second. You cannot serve God and money.<sup>29</sup>
- Beware! Be on your guard against greed of every kind, for even when a man has enough, his wealth does not give him Life.<sup>30</sup>
- The earth has enough for everyones needs, but never enough for anyones greed.<sup>31</sup>
- Fat paunches have lean pates; and dainty bits make rich the ribs, but bankrupt quite the wits.<sup>32</sup>
- You, man of God must shun all this and pursue justice, piety, fidelity, love, fortitude, and gentleness.<sup>33</sup>
- Those who want to be rich fall into temptations and snares and many foolish harmful desires which plunge men into ruin and perdition.<sup>34</sup>
- Do not envy the sinner his success; do you not know the turn his career will take? Do not take pleasure in what pleases the godless; remember they will not go unpunished to their grave.<sup>35</sup>
- Do not indulge in luxurious living, nor get involved in such society, do not beggar yourself by banqueting on credit when there is nothing in your pocket. Behave like that and you will never grow rich [in wisdom]; he who despises trifles will sink down little by little, wine and women corrupt sensible men, the customer of whores loses all sense of shame, grubs and worms will have him as their legacy, and the man who knows no shame shall loose his life.<sup>36</sup>

*Through tatter's clothes small vices do appear;  
Robes and furr'd gowns hide all, plate sin with gold,  
And the strong lance of justice hurtless breaks;  
Arm it with rags, a pigmy straw doth pierce it.<sup>37</sup>*

- Do not be astonished by the sinners achievements, trust to the Lord and keep to your duty, since it is a trifle in the eyes of the Lord. In a moment, suddenly to make the poor man rich, the devout man receives the Lords blessing as his reward, in a moment, God brings his blessing to flower.<sup>38</sup>

*In the corrupted currents of this world,  
Offence's gilded hand may shove by justice;  
And oft 'tis seen, the wicked prize itself  
Buys out the law. But 'tis not so above:  
There is no shuffling; there the action lies  
In his true nature: and we ourselves compell'd,  
Even in the teeth and forehead of our faults,  
To give in evidence.<sup>39</sup>*

- For thou wilt deliver into the hands of the humble, thy enemies from all the lands to humble the mighty of peoples by the hand of those who bent to the dust, to bring upon the head of thine enemies the reward of the wicked, and to justify thy true judgement in the midst of all the sons of men, and to make for thyself an everlasting name among the people whom thou hast redeemed.<sup>40</sup>

*Extol not riches then, the toil of fools,  
The wise man's cumbrance, if not a snare more apt  
To slacken virtue, and abate her edge,  
Than prompt her to do aught may merit praise.  
What, if with like aversion I reject  
Riches and realms? Yet not, for that a crown,  
Golden in show, is but a wreath of thorns,  
Brings dangers, troubles, cares, and sleepless nights  
To him who wears the regal diadem,  
When on his shoulders each man's burden lies;  
For therein stands the office of a king,  
His honour, virtue, merit, and chief praise,  
That for the public all this weight he bears.<sup>38</sup>  
Yet he who reigns within himself, and rules  
Passions, desires and fears, is more a king;  
Which ev'ry wise and virtuous man attains:  
And who attains not, ill aspires to rule  
Cities of men, or head strong multitudes,  
Subject himself to anarchy within,  
Or lawless passions in him, which he serves.  
But to guide nations in the Way of Truth  
By saving doctrine, and from error lead  
To know, and knowing worship God aright,  
Is yet more kingly; this attracts the soul,  
Governs the inner man, the nobler part  
That other o'er the body only reigns,  
And oft by force, which to a gen'rous mind,  
So reigning, can be no sincere delight.  
Besides, to give a kingdom hath been thought  
Greater and nobler done, and to lay down  
Far more magnanimous than to assume.  
Riches are needless then, both for themselves,  
And for thy reason why they should be sought,  
To gain a sceptre, ofttest better miss'd.<sup>41</sup>*

**38**

Ecclesiasticus 11:21

**39**

Hamlet Act III Scene 3

**40**

DSS 1QM 4QM

The War Rule

11:11

**41**

J. Milton-Paradise Regained

Bk 2:453-486

also note 433-438

- The vanities that the inconsistent world seize on, kings, despots, power and rank, the pomp of dignitaries swollen with foolish pride, the masses of silver and gold which all seek after with a furious thirst by every wicked means, the gorgeously built dwellings, the empty vanities of fancied embroi-

dered garments, anger, fear, desires, hazards, the alternating of long sadness and short lived joy, the smoking brands of black spite that darken men's hopes and honour, and the foulest of them all, the filthy clouds of paganism.<sup>42</sup>

- A word to you who have great possessions. Weep and wail over the miserable fate descending on you. Your riches have rotted, your fine clothes are moth-eaten; your silver and gold have rusted away, and their very rust will be evidence against you and consume your flesh like fire.<sup>43</sup>
- Alas for you who are rich, you have had your time of happiness; alas for you who laugh now, you shall mourn and weep; alas for you when all speak well of you, just so did their fathers treat the false prophets.<sup>44</sup>
- You have piled up wealth in an age that is near to its close.<sup>45</sup>
- The wages you never paid to the men who mowed your fields are loud against you.<sup>46</sup>
- You have lived on earth in the wanton luxury, fattening yourselves like cattle, and the day of slaughter has come.<sup>47</sup>
- You say, how rich I am! How well I have done! I have everything I want in the world! In fact though you do not know it, you are the pitiful wretch, poor, blind and naked.<sup>48</sup>
- Mean and mighty, rotting together, have one dust.<sup>49</sup>
- Why, what is pomp, rule and reign, but earth and dust? And live we know we can, yet die we must!

32

Prudentious  
Martrydom 14:100

43

James 5:1-4

44

Luke 6:24

45

James 5:4-5

46

James 5:4-5

47

James 5:5-6

48

Revelations 3:18

49

Cymbeline ActVI Scene 2

50

King Henry VI  
3rd part Act V Scene 2

51

Timothy of Athens  
Act IV Scene 2

52

NHL  
The Gospel of Thomas  
44:5-10

53

Luke 12:17

54

Luke 12:18

55

Jeremiah 17:

56

anon

57

Cymbeline, Act IV Scene 2

58

Dante: The Divine Comedy  
Hell Canto 7:61-66

59

Mark 8:36  
Matthew 16:27

60

Ecclesiasticus 35:11

61

DSS 1QH  
The Thanksgiving hymns  
14:9 (21)

*Oh the fierce wretchedness that [material] glory brings us!  
Who would not wish from wealth to be exempt,  
Since riches point to misery and contempt?  
Who'd be so mocked with [such] glory? or live  
But in a dream of friendship?  
To have his pomp, and all what state compounds,  
But only painted like his varnish'd friends.<sup>51</sup>*

- Jesus said, there was once a rich man who had much money. He said, I shall put my money to use so that I may sow and reap, plant and fill my storehouse with produce, with the result that I shall lack nothing. Such were his intentions, but that same night he died. Let him who has ears hear!<sup>52</sup>
- There was a rich man whose land yielded heavy crops. He debated with himself: what am I to do? I have not the space to store my produce. This is what I will do, he said: I will pull down my storehouses and build them bigger. I will collect in them my corn and other goods, and then say to myself: take life easy, eat, drink and enjoy yourself. But God said to him, fool, this very night you must surrender your life; you have made your money—who'll get it now?<sup>53</sup>
- That is how it is with the man who amasses wealth for himself and remains a pauper in the sight of God.<sup>54</sup>
- The partridge will hatch eggs, it has not laid. Similarly, the man who wins his wealth unjustly [outside the justice of God] his days half be done, he must leave it, proving a fool after all.<sup>55</sup>
- Better to be born with a plastic spoon in your mouth and aspire to a pure heart, than envy the silver and inherit the wind.<sup>56</sup>
- Golden lads and girls all must, like chimney sweepers, come to dust.<sup>57</sup>

*See now my son, the fine and fleeting mock  
of all those goods men wrangle for the boom  
that is delivered into hands of luck.  
For all the gold that is beneath the moon  
Or ever was, could not avail to buy  
Repose for one of these weary souls—not one!<sup>58</sup>*

- What does it gain a man by winning the whole of the world at the cost of true self? What can he give to buy that self back?<sup>59</sup>
- Offer him no bribe, for he will not accept it, do not put your faith in an unvirtuous sacrifice, since the Lord is judge.<sup>60</sup>
- I will not honour an evil man, nor consider the bribes of the wicked; I will not barter thy truth for riches, nor one of thy precepts for bribes.<sup>61</sup>

- You and your money, Peter said sternly, may you come to a bad end for thinking God's gift [of the Holy Spirit] is for sale.<sup>62</sup>

*Many who strut like kings up there are such  
as here shall wallow hog-like in the swill  
leaving behind nothing but foul reproach.*<sup>63</sup>

- God breaks down arrogance, greatness falls flat, the bubble bursts; swollen pride is flattened. Learn to put away disdain, learn to beware the pit before your feet.<sup>64</sup>
- Ruthless judgement is reserved for the high and mighty, the humble will be compassionately pardoned, the mighty will be mightily punished.<sup>65</sup>
- Those who are governed by selfish ambition, who refuse obedience to the truth and take wrong for their guide, theirs will be the fury of retribution.<sup>66</sup>

*Time doth transfix the flourish set on youth,  
And delves the parallels in beauty's brow!  
Feeds on the rarities of nature's truth,  
And nothing stands, but for his scythe to mow.*<sup>67</sup>

- There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.<sup>68</sup>
- The Kingdom of God is like treasure lying buried in a field. The man found it, buried it again and for sheer joy went and sold everything he had and bought the field.<sup>69</sup>
- Or a merchant looking at fine pearls, found one of very special value; so he went and sold everything he had and bought it.<sup>70</sup>
- A man there was, though some did count him mad, the more he cast away, the more he had.<sup>71</sup>
- So I say to you, use your worldly wealth to win friends for yourselves, so that when money is a thing of the past, you may be received into an eternal home.<sup>72</sup>

*Yield dainties for them; and he who can tell  
What pleasant fruit, yea leaves thee trees do yield,  
Will soon sell all, that he may 'buy' this field.*<sup>73</sup>

**62**

Acts 8:2

**63**Dante: *The Divine Comedy*  
Hell, Canto 8:49-51**64**Prudentius  
*The Fight for Mansoul*  
285**65**

Wisdom 6:6

**66**

Romans 2:6-8

**67**W. Shakespeare  
Sonnet 60**68**

Proverbs 13:7

**69**

Matthew 13:44

**70**

Matthew 13:46

**71**John Bunyan  
*Pilgrim's Progress*  
second part**72**

Luke 16:9

**73**John Bunyan  
*Pilgrim's Progress*

There is no greater corruption of freedom, then holding as a right or ideal, the gross excess accumulation of material wealth, as the measure of human success and value. Nothing allows a man or woman to construct around themselves a more complete moral self-deception. Nothing perpetuates the predominant, material perceptions of the world more than kowtowing to this pernicious illusion; an ideal which is virtually institutionalized within culture, and which in truth is no more than a rational and licence for greed, and the exploitation of others; well disguised and euphemistically described behind the 'witchcraft' of economics, and rhetoric of market forces and globalization.

Too bad for those on some list of the rich, super rich or fabulously wealthy. For the values they practice in securing and defending such gains are contrary to the wisdom and will of God. Such men and women have little chance of salvation. And to inherit the 'silver spoon' is to inherit the fast track to hell! And there will be no shortage of company down the slide!

However unlikely it might be, if a man of great wealth recognizes this teaching to be truly from God, and is able to realize the Resurrection, he must then divest himself of all wealth and influence; sharing out everything in helping others; becoming poor to become rich. The man who does so will then be able to complete his redemption, and will have lost nothing when the Kingdom has come to full authority. The man or woman who attempt to defend their material wealth made in the >world< and outside the justice of God, will lose everything, and probably their life and souls as well!

For gaining the Kingdom of God, those who have less in the world have the greater advantage over those who have much. Those at the bottom of the heap have the advantage over those at the top. In principle, the less you have, the less you have to lose, the better off you are! The only upwardly mobile aspirations, which have any true worth, are hearts rising to the Word of God.

19<sup>4</sup>  
the snare of blasphemy

*O argument blasphemous, false and proud,  
Words which no ear ever to hear in heav'n  
Expected, least of all from thee, ingrate  
In place thyself so high above thy peers.  
Canst thou with impious obloquy condemn  
The just decree of God, pronounced and sworn,  
That to His only Son, by right endued  
With regal sceptre, every soul in heav'n  
Shall bend the knee, and in that honour due  
Confess him rightful King? Unjust thou say'st,  
Flatly unjust, to bind with laws the free,  
And equal over equals to let reign,  
One over all with unsucceeded power.<sup>74</sup>*

- I do not speak on my own authority, but the Father who sent me has himself commanded me what to say and how to speak. I know his commands are eternal Life. What the Father has said to me—therefore is what I speak.<sup>75</sup>
- Whoever then will acknowledge me before men, I will acknowledge him before my heavenly Father; and whoever disowns me before men, I will disown him before my heavenly Father.<sup>76</sup>
- For whoever is ashamed of me and mine, the son of man will be ashamed of him, when he comes in his glory and the glory of the Father and the holy angels. I tell you this: There are some of those standing here who will not taste death before they have seen the Kingdom of God.<sup>77</sup>
- For he who is not against me is on our side.<sup>78</sup>
- Truly I tell you that he who will listen to your word and turns away his face, or sneers at it or smirks at these things, truly I tell you that he will be handed over to the ruler above, who rules over all the powers as their King, and he will be imprisoned in a narrow dark place. Moreover, he can neither turn nor move on account of the great depth of Tartaros and the heavy bitterness of Hades that besets him. They are imprisoned in it in order that they might not escape, their madness will not be forgiven.<sup>79</sup>
- Hear you who have ears to hear, whoever is meant for prison, to prison he goes.<sup>80</sup>

*So fond are mortal men  
Fall'n into wrath divine,  
As their own ruin on themselves to invite,  
Insensate left, or to sense reprobate,  
And with blindness internal struck.<sup>81</sup>*

- And they, teachers of lies and seers of falsehood, have schemed against [Yahweh] a devilish scheme, to exchange the Law engraved on my heart by thee for the smooth things which they speak to thy people. And >they withhold from the thirsty the drink of knowledge< and assuage their thirst on vinegar, that they may gaze on the straying, and their folly concerning their feast-days, on their fall into snares.<sup>82</sup>
- With dark finical reasonings in proportion to the wickedness of their [carnal] tongues, using intricate arguments, they play fast and loose with the issues they discuss.<sup>83</sup>
- What would not the lust of men's mind devise? What evil would it not itch after? They assail the being of the almighty God with false disputings and cut the [true] faith to pieces.<sup>84</sup>
- Woe to the deceivers cheating quirks! Woe to their crafty cunning!<sup>85</sup>
- This earthly world where to do harm is often laudable; to do good, sometimes, accounted dangerous folly.<sup>86</sup>

*New Law from him who reigns new minds may raise  
In us who serve, new counsels to debate,  
What doubtful may ensue; more in this place  
To utter is not safe.<sup>87</sup>*

74  
J. Milton-Paradise Lost  
Bk 5:809-821

75  
John 12:49

76  
Matthew 10:32

77  
Luke 9:45

78  
Mark 9:41

79  
NHL  
The Book of Thomas  
the Contender  
142:30-40

80  
Revelations 13:9

81  
J. Milton  
Samson Agonistes  
1682-1686

82  
DSS/1QH  
The Thanksgiving Hymns  
4:6-7 (7)

83  
Prudentious  
The Divinity of Christ 25

84  
Prudentious  
The Divinity of Christ 20

85  
Prudentious  
The Divinity of Christ 27

86  
Macbeth Act IV Scene 2

87  
J. Milton-Paradise Lost  
Bk 5:679-682



- It is better for you to be silent about the Word of God than to speak recklessly.<sup>88</sup>
- A fool uttereth his mind, but the wise man keepeth it until afterwards.<sup>89</sup>
- The more words the more vanity and what is man the better.<sup>90</sup>
- He who keeps watch over his mouth and [carnal] tongue preserves himself from disaster.<sup>91</sup>
- A fools mouth is destruction and his lips are the snare of his soul.<sup>92</sup>
- The wise shall be silent and the foolish speak.<sup>93</sup>
- Woe to you who fulminate anathemas which cannot be reversed, healing shall therefore be far from you because of your sins.<sup>94</sup>
- Cursed is he who opens his lips to swearing and blasphemy before the face of the Lord, for all his days.<sup>95</sup>
- Woe unto you, ye sinners on account of the words of your mouth and on account of the deeds of your hands which your godlessness has wrought, in blazing flames burning worse than fire shall ye burn.<sup>96</sup>
- I tell you this: there is not a thoughtless word that comes from a mans lips, but they will have to account for it on the day of judgement. For out of your own mouth you will be acquitted and out of you own mouth you will be condemned.<sup>97</sup>

*Thus Beelzebub pleaded his devilish counsel, first devised  
By Satan, and in part proposed; for whence,  
But from the author of all ill, could spring  
So deep a malice, to confound the race  
Of mankind in one root, and earth with hell  
To mingle and involve, done all to spite  
The great Creator?<sup>98</sup>*

- But these words that you speak are ridiculous and contemptible to the -world- since they are misunderstood!<sup>99</sup>
- Anyone who speaks a word against the son of Man will receive forgiveness; but for him who slanders the Holy Spirit there will be no forgiveness.<sup>100</sup>
- Jesus said, whoever blasphemes against the Father will be forgiven, and whoever blasphemes against the son will be forgiven, but whoever blasphemes against the Holy Spirit will not be forgiven either in this world or in heaven.<sup>101</sup>
- I tell you this: no slander is beyond forgiveness for men; but whosoever [blasphemes] the Holy Spirit can never be forgiven; he is guilty of eternal sin.<sup>102</sup>

*Whatever hypocrites austere talk  
Of purity, and place and innocence,  
Defaming as impure what God declares  
Pure, and commands to some, leaves free to all.  
Our Maker bids increase, who bids abstain  
But our destroyer, foe to God and man?  
Hail wedded love, mysterious Law, true source  
Of human offspring, sole propriety  
In paradise of all things common else.  
By thee adulterous lust was driv'n from men  
Among the bestial herds to range; by thee  
Founded in reason, loyal, just and pure,  
Relations dear, and all the charities  
Of father, son, and brother first were known.<sup>103</sup>*

- Into the [Kingdom of] heaven they shall not rise and on the earth they shall not come, such shall be the lot of the sinners who have denied the [Word] of the Lord of Spirits. Who are thus preserved for the day of suffering and tribulation. For the sinners their is [only] judgement impending with [Yahweh] so that I shall destroy them from the face of the earth.<sup>104</sup>
- What mischief work the wicked ones, heaping confusion on their own heads thereby.<sup>105</sup>
- He who despises the Word will destroy himself, he who respects the commandment will be safe. The wise mans teaching is a Life giving fountain for eluding the snares of death.<sup>106</sup>

**88**NHL  
The Sentences of Sextus  
336**89**

Proverbs 29:1

**90**

Ecclesiastes 6:11

**91**

Proverbs 21:23

**92**

Proverbs 18:7

**93**The Syriac Apocalypse  
of Baruch 70:5**94**

The book of Enoch 95:4

**95**The book of the secrets  
of Enoch 52:4**96**

The book of Enoch 100:9

**97**

Matthew 12:36-38

**98**J. Milton-Paradise Lost  
Bk 2:378-385**99**NHL  
The Book of Thomas  
the Contender  
142:25**100**

Luke 12:10

**101**NHL  
The Gospel of Thomas  
40:30**102**

Mark 3:28

**103**J. Milton-Paradise Lost  
Bk 4:744-757**104**

The book of Enoch 45:2

**105**King Henry VI  
2nd part, Act II Scene 1**106**

Proverbs 13:13&amp;14

*This my long sufferance and my day of grace  
They who neglect and scorn shall never taste;  
But hard be harden'd, blind be blinded more,  
That they may stumble on, and deeper fall;  
And none but such from mercy I exclude.<sup>107</sup>*

107  
J. Milton-Paradise Lost  
Bk 3:198-202  
108  
The book of Enoch 99:2  
109  
King Lear Act IV Scene 2  
110  
Proverbs 21:24  
111  
The book of the secrets  
of Enoch 52:2  
112  
The book of Enoch 99:2  
113  
The book of the secrets  
of Enoch 21:6  
114  
The book of Enoch 94:9  
115  
The book of Enoch  
99:15-16  
116  
The book of the secrets  
of Enoch 52:12  
117  
The book of the secrets  
of Enoch 60:1  
118  
The book of the secrets  
of Enoch 60:3  
119  
The book of the secrets  
of Enoch 60:4  
120  
The book of the secrets  
of Enoch 60:2  
121  
The book of the secrets  
of Enoch 60:5  
122  
The book of Enoch  
95:7

- Woe to them who pervert the words of uprightness and transgress the eternal Law.<sup>108</sup>
- Wisdom and goodness to the vile seem vile, filth savours but themselves.<sup>109</sup>
- Arrogant, haughty, his name is mocker: overweening pride marks his behaviour.<sup>110</sup>
- Cursed is every man who opens his lips to abuse and to calumniate [against] his neighbour.<sup>111</sup>
- Woe to them who pervert the words of uprightness and transgress the eternal Law.<sup>112</sup>
- Cursed is he who speaks ill of the works of the Lord.<sup>113</sup>
- Ye have committed blasphemy and unrighteousness and have become ready for the days of slaughter and the days of darkness and the day of great judgement.<sup>114</sup>
- Woe to them who work unrighteousness and help oppression and slay their neighbour until the day of judgement. For [the Living God] will cast down your glory and bring affliction on your hearts and shall arouse his fierce indignation and destroy you with the sword [of truth] and all the holy and righteous shall remember your sins.<sup>115</sup>
- Cursed is he who troubles those who are [seeking] peace.<sup>116</sup>
- If [any man] does an injury to the soul of [a] man [seeking after this truth] he does an injury to his own flesh; and there is no salvation for his flesh, nor forgiveness forever.<sup>117</sup>
- He who prepares a net [of falsehood] for another man will fall into it himself and there is no salvation for him forever.<sup>118</sup>
- He who prepares a weapon against a [just] man shall not escape punishment in the great judgement forever.<sup>119</sup>
- He who kills the soul of a man, kills his own soul and destroys his own body and there is no salvation for him forever.<sup>120</sup>
- If a man acts crookedly or speaks evil against any [pure] soul, he shall have no righteousness [i.e. salvation] for himself forever.<sup>121</sup>
- Woe to you sinner, for [if] ye persecute the righteous [ ] ye shall be delivered up and persecuted because of [your] injustice and heavy shall be its yoke upon you.<sup>122</sup>

As this final judgement of the whole >world< overshadows the planet, there is one crime above all others, a crime so heinous against God, it will never be forgiven, and that crime not only destroys any chance of salvation, but condemns a man's soul for all eternity. This ultimate sanction exists as the gravest warning, to any human being, who dares to discredit this teaching and revelation. That crime is called:

### **Blasphemy!**

Throughout history, so-called 'laws' of blasphemy has been used as a legal device within culture to protect and defend false religious institution: to stop, persecute and often destroy, those who would rightly scrutinize, ridicule and question their wholly irrational, theological deception. Now this concept rebounds hard against all fraudulent teaching, with a divine vengeance.

Understanding blasphemy begins with an expression from the Dead Sea Scrolls, used in passage eight of this chapter: –profanation of the temple–. The temple of the Spirit of God is not contained within any building constructed by the hands of men: in wood, stone, marble or mortar, nor is it contained within any tabernacle made of silver, brass or gold, nor can it be found in any 'bread' destined for the stomach. The temple of our Lord exists in the heart, after the soul has been infused with its portion of the Holy Spirit at the Resurrection. The Holy Spirit is the new moral foundation to human ethical perception, and allows for the perfect and undefiled intimacy of human spiritual union. The marriage of heaven's own design. The Holy Spirit is the confirmation of the eternal covenant; God's gift of wisdom and grace to men who have demonstrated their obedience to his Word.

**Therefore:** any man, once clearly aware of the sanction, here described by this revelation, who then acts to pervert, discredit, disgrace or dishonour this new moral absolute of the Holy Spirit, reflected by this new and perfect intimate expression of human spiritual union between husband and wife, that man commits blasphemy. Better for him if he had never been born.

Only man can blaspheme. For God's design of the Holy Spirit is outside the cognition of the woman's soul. That being said, it does not exactly benefit a woman, who may in the future hope for a relationship leading to salvation, to try and do so! While any man can blaspheme, this crime will be most commonly observed among the 'princes' of false religious tradition, or others defending the indefensible, as they try in vain to avoid the abject humiliation and destruction which the living God has planned for those who have retailed a false –Word– to humanity.

19<sup>5</sup>  
*false witness*

- Any road seems like the right one if you don't know where your going, because if you don't know where your going, any road will take you there!<sup>123</sup>

*How brief the life of man  
Runs his erring pilgrimage,  
That the stretching of a span  
Buckles in his sum of age.*<sup>124</sup>

- I [Christ] have come accredited by my Heavenly Father, and you have no welcome for me; if another comes self-accredited you will welcome him. How can you [pretend to] have faith so long as you receive honour from one another and care nothing for the honour that comes from him who is alone God.<sup>125</sup>
- There are only too many men and women who think that, if they have scrupulously repeated the prescribed phrases, made the proper gestures and observed the traditional taboos, they are excused from bothering about anything else. For these people, the performance of traditional custom has become a substitute for moral effort and intelligence. They fly from the problems of real life into symbolical ceremonial; they neglect their duties towards themselves, their neighbours and their God in order to give idolatrous worship to some traditionally hallowed object, to play liturgical charades or go through some piece of ancient mummery.<sup>126</sup>

*O shame to men! devil with devil damned  
Firm concord holds, men only disagree  
Of creatures rational, though under hope  
Of heav'nly grace; and God proclaiming peace,  
Yet live in hatred, enmity and strife  
Among themselves, and levy cruel wars,  
Wasting the earth, each other to destroy.*<sup>127</sup>

- The false witness will meet his doom, but the speech of the obedient will always be heard.<sup>128</sup>
- Woe to you lying witnesses and to those who weigh out injustice for suddenly you shall perish.<sup>129</sup>
- Woe to you who spread evil [doctrine] to your neighbours, for you shall be slain in sheol.<sup>130</sup>
- Woe to you who make deceitful and false measures and [by such] cause bitterness on the earth for they shall thereby be utterly consumed.<sup>131</sup>
- Woe to you who write down lying and godless words; for they write down their lies that men may hear them and act godlessly towards their neighbour, therefore they shall have no peace but die a sudden death.<sup>132</sup>
- Woe unto you who work godlessness and glory in lying and extol lies, ye shall perish and no happy >Life< shall be yours.<sup>133</sup>
- Woe to you, godless ones who have no hope, who rely on things that will not happen.<sup>134</sup>

*The gods are deaf to hot and peevish vows:  
They are polluted springs, more abhorr'ed  
Than spotted livers in the sacrifice.*<sup>135</sup>

- They will cleave to the name of a dead man, thinking that they will become pure. But they will become greatly defiled and they will fall into the name of error, and into the hand of evil cunning men and a manifold of dogma, and they will be ruled heretically.<sup>136</sup>

123

Philip Bobbitt  
Shield of Achillies  
War, peace and the  
course of history.  
Paradigms and policies:275

124

As You Like It  
Act III Scene 2

125

John 5:43

126

Upton Sinclair, from:  
A Cry for Justice

127

J. Milton-Paradise Lost  
Bk 2:496-502

128

Proverbs 21:28

129

The book of Enoch  
95:6

130

The book of Enoch  
99:11

131

The book of Enoch  
99:12

132

The book of Enoch  
98:15

133

The book of Enoch  
99:1

134

NHL  
The Gospel of Thomas  
143:10

135

Troilus and Cressida  
Act V Scene3

136

NHL  
Apocalypse of Peter  
74:15-20

- They praise the men of the propagation of falsehood, those who will come after you!<sup>137</sup>
- Many who wear the erring flesh will go down to the harmful waters through the winds and the demons.<sup>138</sup>
- For empty they came into the world and empty they seek to leave the world, but for the moment they are intoxicated. When [and if] they shake off the [cheap] wine then they will repent.<sup>139</sup>
- What an infinite mock is this, that a man should have the best use of his eyes to see the way of blindness!<sup>140</sup>

*Poor wretches, that depend  
On greatness' favour, dream,  
wake and find nothing.<sup>141</sup>*

**137**  
NHL  
Apocalypse of Peter  
74:10

**138**  
NHL  
The Paraphrase of Shem  
36:26

**139**  
NHL  
The Gospel of Thomas  
38:30

**140**  
Cymbeline Act V Scene 4

**141**  
Cymbeline ActV Scene 4

**142**  
NHL  
The Gospel of Thoms  
32:00

**143**  
NHL  
The Gospel of Philip  
73:1-5

**144**  
NHL  
The Testimony of Truth  
31:21-30

**145**  
NHL  
The Testimony of Truth  
36:30/37:1-10

**146**  
NHL  
The Testimony of Truth  
32:10-18

**147**  
NHL  
The Teachings of Silvanus  
90:10-25

**148**  
NHL  
The Gospel of Philip  
64:20-30

**149**  
NHL  
The Testimony of Truth  
39:5-10

**150**  
John Bunyan  
Pilgrim' s Progress  
second part

**151**  
NHL  
The Gospel of Thomas  
143:25:30

**152**  
NHL  
The Sentences of Sextus  
(174)

- If those who lead you say to you: see, the Kingdom of God is in the sky, then the birds of the sky will proceed you. If they say to you: it is in the sea, then the fish of the sea will proceed you.<sup>142</sup>
- Those who say they will die first and then rise are in error. If they do not receive the Resurrection while they live, when they die they will receive nothing!<sup>143</sup>
- The foolish-thinking in their heart that if they confess, 'we are Christians', in [language] only but not with power [and Light], while giving themselves over to ignorance, to a human death, not knowing where they are going, nor who Christ is [revealed], thinking that they will live, when they are really in error.<sup>144</sup>
- Do not expect therefore the resurrection [after a bodily death in the carnal state] which is destruction, and they are not stripped of it [the corrupt flesh] who err in expecting a resurrection that is empty. They do not know the power of God, nor do they understand the [true] interpretation of the scriptures on account of their double-mindedness.<sup>145</sup>
- If only [language] which bear testimony were effecting salvation, the whole world would endure this thing and would be saved. But in this way they [draw] error to themselves.<sup>146</sup>
- To be sure, he thinks that he [may] profit when he does all the things that are without profit. The wretched man who goes through all these things will die because he does not have the mind of the helmsman. But he is like a ship which the wind tosses to and fro, and like a loose horse which has no rider[and bridle]. For this man needed a rider that is reason, for the wretched one went astray since he did not want advice. He was thrown to and fro by these evil things. He acquired for himself death as the father, ignorance as the mother, and evil counsels—he acquired them as friends and brothers. Therefore, the foolish one, you should mourn for yourself.<sup>147</sup>
- If one goes down into the water[s] [of judgement] and comes up without having received anything and says, I am a Christian, he has borrowed the name at interest. But if he receives the 'Holy Spirit', he has the name as a gift. He who received a gift does not have to give it back, but of him who has borrowed it at interest, payment is demanded. This is the way it happens to one when one experiences a mystery.<sup>148</sup>
- Those who [falsely] receive [Christ] to themselves with ignorance, [hold to] the [carnal nature] [and] pleasures which defile and rule over them. Those men, [who] used to say, God created our members for our use, for us to grow in defilement, in order that we might enjoy ourselves. And they cause God to participate with them in the deeds of [bestial copulation], they are not steadfast upon the earth.<sup>149</sup>

*Let ignorance a little while now muse  
On what is said, and let him not refuse  
Good counsel to embrace, lest he remain  
Still ignorant of what's the chiefest gain.  
God saith, those that no understanding have  
Although he made them, them he will not save.<sup>150</sup>*

- Woe to you, captives for you are bound in [dark] caverns! You laugh! In mad laughter you rejoice! You neither realize your perdition, nor do you reflect on your circumstances, nor have you understood that you dwell in darkness and death! On the contrary, you are drunk with the fire and full of bitterness. Your mind is deranged on account of the burning that is in you, and sweet to you is the crown of your enemies blows!<sup>151</sup>
- The sins of those who are ignorant are the shame of those who have taught them.<sup>152</sup>

*With hymns, our psalms with artful terms inscribed  
Our Hebrew songs and harps in Babylon,  
That pleased so well our victor's ear, declare  
That rather Greece from us these arts derived;  
Ill imitated, while they loudest sing  
The vices of their deities and their own  
In fable, hymn, or song, so personating  
Their gods ridiculous, and themselves past shame.<sup>153</sup>*

- Those [] who are proud and because of the desire of ambition, and who love temporary glory and who forget that it was only for certain periods and times which they have, that they were entrusted with power, and for this reason did not acknowledge that the Son of God is Lord of all and Saviour, and were not brought out of the wrath and the resemblance to the evil ones, they will receive judgement for their ignorance and their senselessness, which is suffering, along with those who went astray, any of them who turned away.<sup>154</sup>
- On account of his senselessness, then, he is worse than a pagan, for the pagans know the way to go to their stone temple, which will perish and they worship their idol, while their heart is set on it because it is their hope.<sup>155</sup>
- But to this senseless man, The Word has been preached, teaching him, seek and inquire about the Way you should go, since there is nothing else that is as good as this thing. The result is that the substance of hardness of heart strikes a blow upon his mind, along with the force of ignorance [which is pride] and the demon of error. They do not allow his mind to 'rise-up', because he was wearying himself in seeking [his own way], that he might learn about his hope.<sup>156</sup>
- Thus the senseless man hears the call but is ignorant of the place to which he has been called. And he did not ask during the preaching, where is the temple [of the heart] into which I should go and worship my hope.<sup>157</sup>
- The >blind< ones are always senseless, always being slaves of [natural] law and earthly fear.<sup>158</sup>
- A foolish man puts on folly like a robe and like a garment of sorrow he puts on shame. And he crowns himself with ignorance and takes his seat upon a throne of perdition. For while he is without [divine] reason, he leads only himself astray, for he is guided by ignorance. And he goes the way of the desire of every passion. He swims in the desires of [this] life and has foundered.<sup>159</sup>

*The god who man eats in the bread  
Whose blood he drinks in wine,  
Such pagan faith be far from me  
I own a more divine.<sup>160</sup>*

- Seeing that there are some who although have wings [of faith], rush upon the visible things, things that are far from the truth. For that which guides them, the fire, will give them an illusion of truth. And will shine on them with a perishable beauty, and it will imprison them in a dark sweetness and captivate them with a fragrant pleasure. And it will blind them like a stake stuck in their hearts which they can never dislodge. And like a bit in the mouth, it leads them according to its own desire.<sup>161</sup>
- Everything that came from the perishable [mortal] will perish, since they came from the perishable. Whatever came from imperishableness [immortal] will not perish but will become imperishable, since it came from imperishableness.<sup>162</sup>
- Woe to you who hope in the flesh and in the prison that will perish! How long will you be oblivious [to the truth]? And the imperishables [of the Holy Spirit], do you think they will perish too? Your hope is set upon the -world- and your god is this life! You are corrupting your souls.<sup>163</sup>
- Thus a multitude of men went astray; since they did not know this difference, which has been stated, so they died.<sup>164</sup>

*Well, Ignorance, with thou yet foolish be,  
To slight good counsel ten times given thee?  
And if thou yet refuse it, thou shalt know,  
Ere long, the evil of thy doing so.  
Remember man, in time; stoop, do not fear;*

153

J. Milton-Paradise Regained  
Bk 4:335-342

154

NHL  
The Tripartite Tractate  
120:30-35/121:1-10

155

NHL  
Authoritative Teaching  
34:15

156

NHL  
Authoritative Teaching  
34:20

157

NHL  
Authoritative Teaching  
34:5

158

NHL  
The Second Treatise  
of the Great Seth 65:15

159

NHL  
The Teachings of Silvanus  
89:30

160

Attributed to Henrieta Huxley

161

NHL  
The Gospel of Thomas  
140:25-30

162

NHL  
Eugnostos the Blessed  
73:22

163

NHL  
The Gospel of Thomas  
143:15

164

NHL  
Eugnostos the Blessed  
74:5



*Good counsel, taken well saves; therefore hear.  
But if thou yet shalt slight it, thou wilt be  
The loser, Ignorance, I warrant thee.<sup>165</sup>*

- Some neither desire to sin nor are able to sin. Others even if they desire to sin are not better off for not having done it, for this desire makes them sinners. But even if some do not desire to sin, righteousness will be concealed from them both—the desire not and the do-not.<sup>166</sup>
- He who will not understand how he came, will not understand how he will go, and is not a stranger to this world which will perish and which will be humbled.<sup>167</sup>
- His Word has found no home in you, for you do not believe in the one whom he sent.<sup>168</sup>
- This house I shall doom to destruction and derision of those who are in ignorance.<sup>169</sup>
- And the darkness rose for you like light, for you surrendered your [opportunity for] freedom for servitude! You darkened your hearts and surrendered your thoughts to folly, and filled your thoughts with the smoke of the fire that is in you! And your Light was hidden in the cloud of darkness and the garment that is put upon you, you pursued deceitfully and you were seized by the hope that does not exist. And whom is it you have believed? Do you not know that you dwell among those who want you to curse yourselves as if your hope were non-existent? You baptised your souls in the water of darkness! You walked by your own whims!<sup>170</sup>

*Come hither, you that walk along the way,  
See how the pilgrims fare that go astray:  
The caught are in an entangled net,  
'Cause they good counsel lightly did forget:  
'Tis true [some] rescued were; but yet you see,  
They're scourg'd to boot. Let this your caution be.<sup>171</sup>*

False witness is the subject of the seventh Mosaic commandment from Exodus 20: **Thou shalt not take the name of the Lord thy God in vain.** As the Resurrection revealed by this teaching is the only absolute and testable proof of the living God for faith, every other product of history, claiming to be of Christ is vain understanding. Such false purpose and nonsensical worship –is– 'using' or 'taking' the name of the Lord thy God in vain. In the world, this commandment has been misinterpreted and corrupted as a proscription against abuses of language, for example: common swearing or cursing [God damn this or God damn that]. When in fact, false witness and taking the Lord's name in vain are the same. And false witness is only the smallest step behind blasphemy.

False Christian beliefs and their traditions may have been constructed by the hubris of theological priestcraft, but are upheld by lay individuals, gullible enough to offer their minds and wallets in support of such illusions. Any man, however sincere his faith, who continues to hold to these very human conceptions of religion, crafted in the pseudo-religious guise of tradition, are chasing after wind. What value is sincerity or integrity which perpetuates ignorance and leads only to error? The road to war –and hell– are paved by such intentions! The false witness-lay supporters, who maintain fraudulent Christian tradition, will share the same fate with the false priest.

Salvation awaits all who can break free from this intellectual prison of ignorance and illusion called tradition, and will seek out the saving grace of the Resurrection. How much easier it is for those who have already fallen away from the worldly churches. How difficult for converts: out of one frying pan, and into the fire without even noticing! For those who have ears to hear? The rotting planks and timbers of this unseaworthy ship of false witness and empty faith are fast taking on water. She's heading for the bottom, and anyone left on board goes down with her!

19<sup>6</sup>

*judge no one but yourself*

*No one should ever be to self-assured  
In judgement, like the farmer reckoning  
His gains before the corn-crop is matured.  
Let Jack and Jill not think they see so far*

165

John Bunyan  
Pilgrims Progress

166

NHL  
The Gospel of Philip  
66:20-30

167

NHL  
The Dialogue of the Saviour  
134:20

168

John 5:39

169

NHL  
The Second Apocalypse of James  
60:20

170

NHL  
The Gospel of Thomas  
143:35-40/144:1

171

John Bunyan  
A Pilgrim's Progress  
second part



*that, seeming this man pious, that a thief,  
They see them such as in God's sight they are,  
For one may rise, the other come to grief.<sup>173</sup>*

- Pass no judgement, [against any man until you have first realized the Resurrection] and you will not be judged. For as you judge others, so you will yourselves be judged, and whatever measure you deal out to others will be dealt back to you. Why do you look at the speck of sawdust in your brother's eye, with never a thought for the great plank in your own? Or how can you say to your brother, 'let me take that speck out of your eye', when all the time, there is a plank in your own? You hypocrite! First take the plank out of your own eye and then you will see clearly to take the speck out of your brother's.<sup>174</sup>
- Why do you pass judgement on your brother? And why sir do you hold your -brother- in contempt?<sup>175</sup>
- Who are you to pass judgement on someone else's servant? Whether he stands or falls is his own master's business; and stand he will because the master has power to enable him to stand.<sup>176</sup>
- So pass no premature judgement [on others]; wait until the Lord comes. For he will bring to Light what darkness hides and [expose] men's inward motives.<sup>177</sup>
- Let us therefore cease judging one another, but rather make this simple judgement: that no obstacle or stumbling block be placed in a brother's way.<sup>178</sup>

*Go to your bosom,  
Knock there; and ask your heart what it doth know.  
That's like thy brother's fault. If it confess  
A natural guiltiness, such as his is,  
Let it not sound a thought upon your tongue  
Against your brother.<sup>179</sup>*

- We cannot weigh our brother with ourself.<sup>180</sup>
- Forbear to judge, for we are sinners all.<sup>181</sup>
- Wilt thou whip thine own faults in other men?<sup>182</sup>
- Most mischievous, foul sin chiding sin.<sup>183</sup>
- Shame to him whose cruel striking kills for faults of his own liking.<sup>184</sup>

This chapter exists as guidance, for those who have already started on this new path towards righteousness. Do not be overly confident, for this would be to dangerously drop your guard. Be always alert to dangers. Trust your heart to God alone. Presume on no one. There are many struggles ahead, and you may very well need tomorrow, the help of the man you spun today! You have nothing to be proud of except the Lord. Be concerned with your own progress, help and encourage others in private. Beware of being drawn into disputes about this teaching. Only when your faith has been justified by the power of the Resurrection, will you have the voice of true witness. As this judgement unfolds, there will be many more who are against you than are with you. Yet your faith will overthrow them all. Let those still outside this covenant take warning at what has been written here.

**173**

*Dante: The Divine Comedy  
Paradise, canto 13:130-133  
139-142*

**174**

*Matthew 7:1-6*

**175**

*Romans 14:10*

**176**

*Romans*

**177**

*1 Corinthians 4:5*

**178**

*Romans 14:13*

**179**

*Measure for Measure  
Act II Scene 2*

**180**

*Measure for Measure  
Act II Scene 2*

**181**

*King Henry VI 2nd part  
Act III Scene 3*

**182**

*Timon of Athens  
Act V Scene 7s*

**183**

*As you like it  
Act II Scene 7*

**184**

*Measure for Measure  
Act III Scene 1*



## 20

*The Way: a new exodus*  
[part 4]*a pilgrims progress*

This fourth part of the Way contains nine scriptural collections, and while the chapter intentionally suggests the passage of time, it is also to be used as meditation material at any time during these nine months of fasting from carnal, sexual appetite. This chapter holds both important teaching, and compliments and builds upon the concepts already explained in this teaching.

20 <sup>1</sup>

*If you want to go to freedom  
over on the other shore  
hold fast to the love of Jesus  
Hold fast to the freedom cause.  
Through the danger we're not turning  
no more shame and misery  
can't you hear your children crying  
don't you want us to be free.<sup>1</sup>*

- My aim is to spare you the pain and grief of the bodily [material] life.<sup>2</sup>
- I have no wish to keep you on a tight rein, I am thinking only of your own good and what is seemly and of your >freedom<, to wait upon the Lord without distraction.<sup>3</sup>
- We must throw off every encumbrance, every [carnal] sin to which we cling, and >run with resolution the race for which we are entered<, our eyes fixed on Jesus on whom faith depends from start to finish: [the] Christ, who for the sake of the joy that lay ahead of him, endured the cross, making light of its disgrace and has taken his seat at the right hand of the throne of God.<sup>4</sup>
- Abolish every childish time of life, acquire for yourself strength of mind and soul, intensify the struggle against every folly of the passions, of [bestial copulation] and base wickedness; love of praise and fondness of contention, and tiresome jealousy and wrath, and anger and desire of avarice. Guard your camp [with] weapons and spears [faith and mind]. Arm yourself [as] all the soldiers, [with] the words [of God], and the commanders which are the counsels [of the Holy Spirit] and your [singleness of] mind as a guiding principle.<sup>5</sup>
- Do all you have to do without complaint or wrangling. Show yourselves guileless and above reproach, faultless children of God in a warped and crooked generation, in which you [will] shine like stars in a dark world and proffer the Word of Life. Thus you will be my pride on the day of Christ, >proof< that [you and] I did not run [God's] race in vain or work in vain.<sup>6</sup>
- Let us stop discussing the rudiments of Christianity. We ought not to be laying all over again the foundations of faith in God, and of repentance from the >deadness< of our former ways, by instruction about cleansing rites, and the laying-on-of- hands, about the Resurrection from the dead, and eternal judgements. Let us instead advance towards maturity; and so we shall, if God permits.<sup>7</sup>
- And having thus chosen our course, without guile and with pure purpose, let us renew our trust in God and go forward without fear, and with manly hearts.<sup>8</sup>
- When the consummation [Resurrection] has come and [our lower] nature has been destroyed, then [our] minds will separate from the darkness. Nature has burdened [us] for a short time, and [we] will [soon] be in the ineffable Light of the unbegotten [Holy] Spirit [of God].<sup>9</sup>
- Therefore we never cease to be confident. We know that so long as we are at home in the body, we are exiles from the Lord. Faith is our guide, we do not see him.<sup>10</sup>

**1**

*From a song by Pete Seger*

**2**

*1 Corinthians 7:28*

**3**

*1 Corinthians 7:35*

**4**

*Hebrews 12:1-3*

**5**

*NHL*

*The Teachings of Silvanus  
84:15-30*

**6**

*Philippians 2:14-16*

**7**

*Hebrews 6:1*

**8**

*Abraham Lincoln:  
message to Congress  
July 4 1860*

**9**

*NHL*

*The Paraphrase of Shem  
48:20-25*

**10**

*1 Corinthians 5:6*

- We know that [God] who raised the Lord Jesus to Life, will with Christ, >raise< us too, and bring us to his presence and you with us.<sup>11</sup>
- We have his promise [of the Resurrection] and look forward to new heavens and a new earth, the home of justice. With this to look forward to, do your utmost to be found at peace with him, unblemished and above reproach in his sight.<sup>12</sup>

*Both sin and death, and yawning grave, at last  
Through chaos hurl'd obstruct the mouth of hell  
Forever and seal up his ravenous jaws.  
Then heav'n and earth renew'd shall be made pure  
To sanctity that shall receive no stain.<sup>13</sup>*

- It is not to be thought that I have already achieved this, I have not yet reached perfection [of love], but I press on hoping to take hold of that for which Christ took hold of me. My friends, I do not reckon myself to have got hold of it yet. All I can say is this: forgetting what is behind me, and reaching out for that which lies ahead, I press on towards the >goal< to win the prize which is God's call to >Life< above in Christ Jesus.<sup>14</sup>
- Where ever we go we carry >death< with us in our body, the death that Jesus died, that in this body [of ours] Life may reveal itself, the Life that Jesus lives, for continually while still alive, we are being surrendered into the hands of death for Jesus sake. So that the [spiritual, uncorrupted] Life of Jesus may be revealed in this mortal [corrupted] body of ours.<sup>15</sup>
- For we know that if the earthly frame that houses us today be demolished, we [will] possess a building which God has provided—a house not made by human hands, but eternal and in heaven.<sup>16</sup>
- Bear in mind that our Lord's patience with us is our salvation, as Paul our friend and brother said when he wrote you with his inspired wisdom. And so he does in all his other letters, whenever he speaks on this subject, though they contain some obscure passages which the ignorant and unstable misinterpret to their own ruin, as they do the other scriptures.<sup>17</sup>
- As Christ's >cup< of suffering overflows, so we suffer with him, so also through Christ our consolation overflows.<sup>18</sup>
- Hard pressed on every side we're are never hemmed in; bewildered, we are never at our wit's end; haunted, we are never abandoned to our fate; struck down, we are not left to die.<sup>19</sup>
- This is great cause for joy, even though you smart for a little while, if need be, under trials of many kinds. Even gold passes through the assayers fire and more precious than precious gold is faith which has stood the test.<sup>20</sup>
- These are the words of the son of God: I am the searcher of men's hearts and thoughts, and I will reward each of you according to his deeds.<sup>21</sup>

11  
1 Corinthians 4:14  
12  
2 Peter 3:14-15  
13  
J. Milton-Paradise Lost  
Bk 10: 635-639  
14  
Phillipians 3:12-15  
15  
1 Corinthians 4:10  
16  
1 Corinthians 5:1  
17  
2 Peter 3:16-17  
18  
2 Corinthians 1:5  
19  
1 Corinthians 4:8  
20  
1 Peter 1:6-8  
21  
Revelations 2:23

As the mariner takes a new fix to make certain of his position, so our hearts and minds must hold a strait and true course to realize the promise of God's Word: to reveal himself as power, knowledge and understanding outside all potential of human nature. When the living God delivers on his promise of the Resurrection, for that man, the >world< has ended, and the Kingdom has begun!

20<sup>2</sup>  
*civil war continues*

*Mine eye and heart are at a mortal war  
How to divide the conquest of thy sight;  
Mine eye my heart thy picture's sight would bar,  
My heart mine eye the freedom of that right.  
My heart doth plead that thou in him dost lie—  
A closet never pierced with crystal eyes;  
But the defendant doth that plea deny,  
And says in him thy fair appearance lies.  
To 'cide this title is impanneled  
A quest of thoughts, all tenants to the heart;  
And by their verdict is determined.*

*The clear eye's moiety, and the dear heart's part:  
As thus—mine eye's due is thy outward part,  
And my heart's right thy inward love of heart.<sup>22</sup>*

- The victory that defeats the >world< is our faith, for who is victor over the world, but he who believes that Jesus [the] Christ is the son of God.<sup>23</sup>
- So set your mind on God's kingdom and his justice before everything else.<sup>24</sup>
- Stand up, don't give up the fight.<sup>25</sup>
- I betrothed you to Christ, to present you as a pure bride to her one husband, but I'm afraid that as the >serpent< deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ.<sup>26</sup>
- Cast out the animal nature which is within you, and do not allow base thought to enter you.<sup>27</sup>
- The greatest struggle has to do with the prostitution of the soul. To give or sell yourselves to the wantonness of the world.<sup>28</sup>
- Take heed, lest by your heat you burn yourselves.<sup>29</sup>
- As to this prostitution [of the soul], the Saviour commanded, guard yourselves against it, purify yourselves from it.<sup>30</sup>
- Do not pierce yourself with the sword of sin [bestial copulation], do not burn yourself with the fire of lust, do not surrender yourself to barbarians like a prisoner, nor to savage beasts which wish to [prey] upon you. For they are lions which roar [hot air] very loudly.<sup>31</sup>
- The way of victory is before our eyes if we mark at close quarters the very features of the virtues, and the monsters that close with them in deadly struggle.<sup>32</sup>
- We know that in the darkness of our heart, conflicting affections fight hard in successive combats, and as the fortune of battle varies, now grow strong in goodness of disposition.<sup>33</sup>
- How often when plaguing sins have been driven away, have we felt our soul aglow with the presence of God. How often, after those pure joys, felt our heavenly nature grow cool and yield to foul desire.<sup>34</sup>
- Savage war rages hotly, rages within our bones, and mans' two-sided nature is in uproar of rebellion; for the [corrupted] flesh that was formed by clay bears down upon the Spirit.<sup>35</sup>
- But again the Spirit that issued from the pure breath of God is hot within the hard prison house of the heart, and even in its close bondage, rejects the bodies filth.<sup>36</sup>
- Light and darkness with their opposing spirits are at war, and our two-fold being inspires powers at variance with each other, until Christ [and] our God comes to our aid. Orders all the jewels of the virtues in a pure setting, and where sin formerly reigned, builds the golden courts of his temple, creating for the soul, out of the trial of its conduct, ornaments for rich wisdom to find delight in, as she [wisdom] reigns for ever on her beauteous throne.<sup>37</sup>
- Within the infant rind of this small flower, poison hath residence, and medicine power; for this, being smelt, with that part cheers each part—being tasted, slays all senses within the heart. Two such opposed encampt them still, in man as whelk, as herbs grace and rude will; and where the worser is predominant, full soon the canker >death< eats up the plant.<sup>38</sup>
- The fiery trial through which we pass, will light us down, in honour or dishonour.<sup>39</sup>

*When God into the hands of their deliverer  
Puts invincible might  
To quell the mighty of the earth, th' oppressor,  
The brute and boist'rous force of violent men  
Hardy and industrious to support  
Tyrannic power, but raging to pursue  
The righteous, and all such as honour truth;  
He all their ammunition  
And feats of war defeats,  
With plain heroic magnitude of mind  
And celestial vigour arm'd,  
Their armories and magazines condemns,  
Renders them useless, while  
With wing'ed expedition,  
Swift as the light'ning glance, he executes*

22

*The Sonnets  
number 46*

23

*1 John 5:5*

24

*Matthew 6:33*

25

*from a song by Bob Marley*

26

*2 Corinthians 11:2*

27

NHL

*The Teachings of Silvanus  
87:20-30 -1st use*

28

NHL

*The Exegesis of the Soul  
131:1*

29

*King Henry VI**2nd part Act V Scene 1*

30

NHL

*The Exegesis of the Soul  
130 31*

31

NHL

*The Teachings of Silvanus  
108:5-10*

32

*Prudentius**Fight for Mans soul  
01-20*

33

*Prudentius**Fight for Mans soul  
890-915*

34

*Prudentius**Fight for Mans soul  
890-915*

35

*Prudentius**Fight for Mans soul  
890-915*

36

*Prudentius**Fight for Mans soul  
890-915*

37

*Prudentius**Fight for Mans soul  
890-915*

38

*Romeo and Juliet  
Act II Scene 3*

39

*Abraham Lincoln:  
message to Congress  
December 1 1862*

*His errand on the wicked, who surprised  
Lose their defence distracted and amazed,  
But patience is more oft the exercise  
Of saints, the trial of their fortitude,  
Making them each his own deliverer,  
And victor over all, that tyranny of fortune can inflict.<sup>40</sup>*

- Thou O Christ art God [like], born of the father say our king, with the fighting force the soul is furnished and enabled to expel the sins from within our breast; when there is disorder among our thoughts and rebellion arises within us, when the strife of our evil passions vexes the Spirit, say what help there is then to guard her [love of] liberty. What array with superior force withstands the fiendish raging in our heart.<sup>41</sup>
- Truly the battle is thine and the power from thee! It is not ours! Our strength and power accomplish no mighty deeds except by thy power and by the might of thy great [grace].<sup>42</sup>
- Thou hast strengthened me before the battles of wickedness, thou hast made me like a strong tower, a high wall, and hast established my edifice upon Thy rock; eternal foundations serve for my ground, and all my ramparts are a tried wall which shall not sway.<sup>43</sup>
- Thou hast strengthened me before the battles of wickedness, and during all their disasters. Thou hast not permitted that fear should cause me to desert thy covenant. Thou hast made me like a strong tower, a high wall, and hast established my edifice upon thy rock; eternal foundations serve for my ground, and all my ramparts are a tried wall which shall not sway.<sup>44</sup>
- O [ignorance], most ruthless of tyrants, doth not it seem thy tyrannies arrogant intention overcome by my endurance for righteous sake. For I am supported under pain by the joys that come through virtue; whereas thou art in torment whilst glorying in thy impiety. Neither shall thou escape, O most abominable tyrant, the penalties of divine wrath.<sup>45</sup>
- Who else is God but Yahweh, who else a rock save our God? This God who girds me with strength and makes my way without blame.<sup>46</sup>
- Thou has not exposed the followers of Christ to the ravages of sins without the help of great virtues or void of strength. Thou thyself dost command relieving squadrons to fight the battle in the body close beset.<sup>47</sup>
- Thou thyself dost arm the Spirit with pre-eminent kinds of skill whereby it can be strong to attack the wantonness in the heart and fight for thee, conquer for thee.<sup>48</sup>
- A heart unstained is not easily daunted.<sup>49</sup>

**40**  
J. Milton  
Samson Agonistes  
1270-1291

**41**  
Prudentius  
Fight for Mans soul  
01-20

**42**  
DSS 1QM-4QM  
The War Rule  
11:5

**43**  
DSS 1  
Qumran Hymn  
7:7-9

**44**  
DSS 1QH  
The Thanksgiving Hymns  
7:6-7 (11)

**45**  
The fourth book  
of Maccabees 9:30

**46**  
2 Samuel 22:32-33

**47**  
Prudentius  
Fight for Mans soul  
01-20

**48**  
Prudentius  
Fight for Mans soul  
01-20

**49**  
King HenryVI  
2nd part Act III Scene 1

**50**  
The Sonnets  
W. Shaakespeare  
number 30

**51**  
Prudentius  
Fight for Mans soul  
890-915

**52**  
DSS 1QH  
The Thanksgiving Hymns  
8:10-14 (14)

*When to the sessions of sweet silent thought  
I summon up remembrance of things past,  
I sigh the lack of many things I sought,  
And with old woes new wail my dear time's waste.  
Then can I drown an eye, unused to flow,  
For precious friends hid in death's dateless night,  
And weep afresh love's long since cancell'd woe,  
And moan th' expense of many a vanished sight;  
Then can I grieve at grievances foregone,  
And heavily from woe to woe tell o'er  
The sad account of fore-bemoaned moan,  
Which I new pay as if not paid before.  
But if the while I think on thee, dear friend,  
All losses are restored and sorrows end.<sup>50</sup>*

- We give thee, O Christ thou tenderest of teachers, unending thanks, and offer to thee the honour that is thy due with loyal lips—for our heart is foul with filth of sin. Thou didst wish us to learn the dangers which lurk unseen within the body, and the vicissitudes of our souls struggle.<sup>51</sup>
- Thou O Lord my God, hast put [refreshment] into my mouth, as if were rain for all (those who thirst) and a fount of living waters which shall not fail. When they are opened, they shall not run dry; they shall be a torrent (overflowing its banks)( and like the bottomless sea). **They shall suddenly gush forth which were hidden in secret**, and shall be like the waters of the flood.<sup>52</sup>
- Yahweh is my shepherd I lack nothing. In the meadows of green pastures he lets me lie, to the waters



of repose he leads me; there he revives my soul. He guides me by the paths of virtue for the sake of his name. Though I pass through the >valley of death<, I feel no harm; beside me your rod and staff are there to hearten me. You prepare a table for me under the eyes of my enemies; you anoint my head with oil. My >cup< brims over. Oh how goodness and kindness pursue me, every day of my life; my home, the house of Yahweh as long as I live.<sup>53</sup>

- Lead me from death to Life, from falsehood to truth. Lead me from despair to hope, from fear to trust. Lead me from hate to love, from war to peace. Let peace fill our heart, our world and our universe.<sup>54</sup>

*How heavy do I journey on the way  
When what I seek, my weary travel's end,  
Doth teach that ease and that repose to say,  
"Thus far the miles are measured from my friend."  
The beast that bears me, tired with my woe,  
Plods dully on, to bear that weight in me,  
As if by some instinct the wretch did know  
His rider loved not speed, being made from thee.  
The bloody spur cannot provoke him on,  
That sometimes anger thrusts into his hide,  
Which heavily he answers with a groan,  
More sharp to me than spurring to his side;  
For that same groan doth put this in my mind:  
My [joy] lies onward and my [grief] behind.<sup>55</sup>*

The struggles a man will encounter during this nine month trial of the human heart, will be many and varied. But in this civil war, the battle for the primacy of conscience and heart are reduced to a single idea and expression of human conduct. Whatever outside pressures may exist, the moral struggle is always within yourself, against the deception of corrupted >flesh< innate to human nature. The enemy within is that residue of a bestial evolutionary inheritance. With so many competing influences for dominance over the ethical mind, only by perfect faith in the Resurrection, can a man know for certain what is true and what is dust in the wind. False religious tradition and much secular-scientific thought are all ranged against this teaching. All face humiliation, greater or smaller!

Note the reference to >flood< in passage fifty two. For this final judgement of all mankind begins like a trickle, as this Resurrection is confirmed in small numbers around the globe. Growing as word spreads, like a spring snowmelt coming down from the high mountains, and swelling every stream. Finally, with the power of a flash flood cascading out of a deep wilderness canyon after a heavy thunder storm, this truth and judgment is able to overturn, uproot, overpower, overwhelm and destroy every false Christian claim, tradition, thought and idea on the face of the earth.

20<sup>3</sup>  
*an ill wind rises*

*And now Saint Peter at heav'ns wicket seems  
To wait them with his keys, and now at foot  
Of heav'ns ascent they lift their feet, when lo!  
A violent cross wind from either coast  
Blows them transverse ten thousands leagues awry  
Into the devious air: Then might ye see  
Cowls, hoods, and habits with their wearers toast  
And flutter'd into rags; then feliques, beads,  
Indulgences, dispenses, pardons, bulls,  
The sport of winds: all these upwirl'd aloft  
Fly o'er the back side of the world far off,  
Into a limbo large and broad, since called  
The paradise of fools, to few unknown  
Long after now, unpeopled and untrod.<sup>56</sup>*

<sup>53</sup>  
Psalm 23

<sup>54</sup>  
Universal prayer for peace

<sup>55</sup>  
The Sonnets  
number 50

<sup>56</sup>  
J. Milton-Paradise Lost  
Bk 3:484-497

- Now a storm of Yahweh breaks, a tempest whirls, it bursts over the head of the wicked; the anger of Yahweh will not turn aside until he has performed and carried out the decision of his heart. You will understand this in the days to come.<sup>57</sup>

*Forth with a hideous gabble rises loud  
Among the 'builders', each to other calls  
Not understood, till hoarse, and all in rage,  
As mock'd they storm; great laughter was in heav'n,  
And looking down, to see the hubbub strange  
And hear the din, thus was the building left  
Ridiculous, and the work confusion named:  
**Babble-on.**<sup>58</sup>*

- Do two men take the road together if they have not planned to do so? Does the lion roar in the jungle if no prey has been found? Does the young lion growl in his lair if he has captured nothing? Does the bird fall to the ground if no trap is set? Does the snare spring up from the ground if nothing has been caught? Does the trumpet sound in the city without the populace being alarmed? Does misfortune come to a city if Yahweh has not sent it? No more does the Lord Yahweh do anything without revealing his plans to his servants the prophets. The lion roars: who can help feeling afraid? The Lord Yahweh speaks: who can refuse to prophesy?<sup>59</sup>
- Mighty men have pitched their camps against me, and have encompassed me with all their weapons of war. They have let fly arrows against which there is no cure, and the flame of their javelins is like a consuming fire among trees.<sup>60</sup>

**57**  
Jeremiah 30:22

**58**  
J. Milton-Paradise Lost  
Bk 12:56-62

**59**  
Amos 3:3

**60**  
DSS 1QH  
The Thanksgiving Hymns  
2:15 (2)

**61**  
DSS 1QH  
The Thanksgiving Hymns  
2:15 (2)

**62**  
DSS 1QH  
The Thanksgiving Hymns  
3:1 (4)

**63**  
DSS 1QH  
The Thanksgiving Hymns  
6:17 (10)

**64**  
DSS 1QH  
The Thanksgiving Hymns  
8:9 (14)

**65**  
DSS 1QH  
The Thanksgiving Hymns  
7:1-4 (10)

**66**  
DSS 1QH  
The Thanksgiving Hymns  
3:18-20 (5)

**67**  
J. Milton-Paradise Lost  
Bk 6:207-214

**68**  
Jeremiah 51:55

- The clamour of their shouting is like the bellowing of many waters, like a storm of destruction devouring a multitude of men; as their waves rear up.<sup>61</sup>
- They caused (me) to be like a ship on the deeps of the (sea), and like a fortified city before (the transgressor), (and) like a woman in travail with her first born child, upon whose belly pangs have come and grievous pains, filling with anguish her child-bearing crucible.<sup>62</sup>
- (I am) as a sailor in a ship amid furious seas; their waves and all their billows roar against me. (There is no) calm in the whirlwind [of falsehood] that I may restore my soul, no path that I may straiten my way on the face of the waters. The deeps resound to my groaning and (my soul has journeyed) to the gates of death.<sup>63</sup>
- I was despised by tumultuous waters, for they cast their slime upon me.<sup>64</sup>
- As for me, I am dumbfounded, (my arm) is torn from my shoulder and my foot has sunk into the mire. My eyes are closed by the spectacle of evil, and my ears by the crying of blood. My heart is dismayed by the mischievous design, **for Satan is manifest in their evil inclination.** All the foundations of my edifice totter and my bones heave like a heavy ship in a violent tempest and my heart is utterly distressed. A whirlwind engulfs me because of the mischief of their sin.<sup>65</sup>
- The torrents of Satan shall reach to all sides of the [earth]. In all their [ways] a consuming fire shall destroy [them]. [Then] every tree green and barren, on their banks; unto the end of their courses, shall scourge [them] with flames of fire, and shall consume the foundations of the [world] and the expanse of dry land. The bases of the mountains shall blaze and the roots of the rocks shall turn to torrents of pitch.<sup>66</sup>

*Now storming fury rose,  
And clamour, such as heard in heav'n till now  
Was never; arms on armour clashing bray'd  
Horrible discord, and the madding wheels  
Of brazen chariots raged; dire was the noise  
Of conflict; over head the dismal hiss  
Of fiery darts in flaming volleys flew,  
And flying vaulted either host with fire.<sup>67</sup>*

- That is Yahweh as he lays babble-on waste and silences her monstrous din; well may her waves roar like mighty waters and their tumultuous voice resound: for a destroyer is sweeping down on Babble-on.<sup>68</sup>
- The day of Yahweh is coming, merciless, with wrath and fierce anger to reduce the earth to a >desert<

and root out the sinners from it. For the stars of the sky and Orion shall not let their light shine; the sun shall be dark when it rises, and the moon not shed her light.<sup>69</sup>

- I [Yahweh] will punish the world for its evil doing, and the wicked for their crimes, and put an end to the pride of arrogant men and humble the pride of despots. I [Yahweh] will make >men< scarcer than the gold of Ophir.<sup>70</sup>
- Neither let us be slandered from our duty by false accusations against us, nor frightened from it by menaces of destruction to the government, nor of dungeons to ourselves, let us have faith that right makes might, and in that faith let us to the end, dare to do our duty as we understand it.<sup>71</sup>
- The captive is soon to be set free; he will not die in a deep dungeon, nor will his bread [of Life] ever run out. I am Yahweh your God who stirs the sea, making its waves roar, my name is Yahweh Sabaoth.<sup>72</sup>
- Let the winds blow on them for they will stand up—a great people, men of righteousness, and they will know that I am the Lord [God].<sup>73</sup>

*Such Roaring, that the storm we long expect  
shall whirl the vessels round upon their route,  
setting the fleet to sail a course direct.  
And from the blossom shall come forth true fruit.<sup>74</sup>*

- Naught and vanity spout upward to the stars. But although my heart melted like water, my soul held fast to thy covenant, and the net which they spread for me has taken their own foot; they have themselves fallen into the snares which they laid for my >Life<, but my foot remains upon level ground; apart from their assembly [of ignorance] I will bless thy name.<sup>75</sup>
- Violent men have sought after my >Life< because I clung to thy covenant. For they, an assembly of deceit, and a horde of Satan, know that my stand is maintained by thee [O Lord], and that in thy mercy thou wilt save my soul since my steps proceed from thee.<sup>76</sup>
- From thee [Lord] is that they assail my >Life<, that thou mayest be glorified by the judgement of the wicked, and manifest thy [power] through me in the presence of the sons of men; for it is by thy mercy that I stand.<sup>77</sup>
- I know that my body rises in Christ; why dost [they] bid me abandon my hope? I shall come by the same paths by which he came again from trampling upon death; it is this we believe and I shall [be] come whole.<sup>78</sup>
- I know that thou hast marked the Spirit of the just, and therefore I have chosen to keep my hands clean in accordance with (thy) will. The soul of thy servant (has loathed) every work of iniquity, and I know that man is not righteous except through thee.<sup>79</sup>
- My oppressor shall not prevail against me. I will be a stumbling block to (those who [would] swallow me up and a snare to all) those who battle against me; (I will be for my enemies a) cause of shame, and a cause of disgrace to those who murmur against me. For thou O Lord, thou wilt plead my cause; for it is according to the mystery of thy wisdom that thou hast rebuked me.<sup>80</sup>

*Why should this ensnare  
thy wit, to slack thy speed, what does it matter  
to thee what they are whispering over there.*

*Follow thou me, and let the people chatter,  
stand as a tower stands firm in time of trouble,  
nor bends its head through winds may howl and batter.<sup>81</sup>*

Just as truth exposes what is untrue, so to unmask all who have made claims to represent the greatest good, but are in fact guilty of the most pernicious historical fraud, will indeed raise a bit of dust! As expected, the greatest storm raging against this teaching of the Resurrection, will come from those, whose most obvious self interests, are now under dire threat. Particularly those traditions, ancient or modern, who would perpetuate a theological, religious illusion in the name of Christ; without true foundation or root, and barren of any value! And what of all other religious forms being forced, by this new revelation, to examine their own claims and pretensions? What is there able to compete or compare with the transcendence of the Resurrection? The gift of the Holy Spirit?

69

Isaiah 13:9-12

70

Isaiah 13:9-12

71

Abraham Lincoln:  
speech February 27, 1860

72

Isaiah 51:14

73

DSS 4Q385-389

Second Ezekiel  
fr-2&3, col-1&2, 9-1

74

Dante:  
The Divine Comedy, Purgatory  
Canto 6:145-148

also note:

Psalms 2: 1-12

75

DSS 1QH

The Thanksgiving Hymns  
2:17-18 (2)

76

DSS 1QH

The Thanksgiving Hymns  
2:13 (2)

77

DSS 1QH

The Thanksgiving Hymns  
2:14 (2)

78

Prudentious:

Fight for mans soul 1062

79

DSS 1QH

The Thanksgiving Hymns  
16:6-7 (22)

80

DSS 1QH

The Thanksgiving Hymns  
9:12-13 (14)

81

Dante:  
The Divine Comedy, Purgatory,  
Canto 5:10-15

20<sup>4</sup>  
beware of predators

*See how this brute turns vicious in her pride  
missing the spurred heel, since you snatched at her  
fumbling the rein with hands not fit to guide.<sup>82</sup>*

- You were running well; who was it hindered you from following [after] the truth? What ever persuasion he used, it did not come from the God that is calling you; a little leaven remember leavens the whole dough. United with you in the Lord, I am confident that you will not take the wrong view; but the man who is unsettling your minds, who ever that may be, must bear God's judgement.<sup>83</sup>
- Many deceivers have gone out into the world, who do not acknowledge [the Holy Spirit of] Christ as coming in the flesh. **These are the persons described as the anti-Christ, [and] the arch-deceiver.**<sup>84 1/2</sup>
- They are deceived by manifold demons, thinking that through [one] baptism with the uncleanness of water, that which is dark, feeble, idle, and disturbing; He [God] will take away their sins. And they do not know that from the [single] [baptism of] water, there is [only] bondage, and error and unchastity, envy, murder, adultery, false-witness, heresies, robberies, lusts, babblings, wrath, bitterness, and great deception.<sup>85</sup>
- Truly, as for those [fools], do not esteem them as men, but **regard them as beasts**, for just as beasts devour one another, so also men of this sort devour one another. They are deprived of the Kingdom since they love the sweetness of the fire, and are servants of death and rush to the works of corruption. **They fulfil the lust of their fathers.** They will be thrown down into the abyss and be afflicted by the torment of the bitterness of their evil nature. For they will be scourged so as to make them rush headlong to the place that they do not know.<sup>86</sup>
- Beware of them, so you may not lose all that we have worked for, but receive your reward in full.<sup>87</sup>

*How talkative at first lifts up his plumes!  
How bravely doth he speak! How he presumes  
To drive down all before him! But so soon  
As faithful talks of heart-work, like the moon  
That's past the full, into the wane he goes;  
And so will all, but he that heart-work knows.<sup>88</sup>*

82  
Dante: The Divine Comedy  
Purgatory/Canto 5:94-97

83  
Galatians 5:7-11

84  
2 John 7

85  
NHL  
The Paraphrase of Shem  
37:20-35

86  
NHL  
The Gospel of Thomas  
141:30-45

87  
2 John 8

88  
John Bunyan  
A Pilgrims Progress  
1st/part

89  
NHL  
The Teachings of Silvanus  
85:30/86:1-7

90  
NHL  
The Teachings of Silvanus  
110:10

91  
NHL  
The Gospel of Philip  
81:10

92  
NHL  
The Teachings of Silvanus  
107:20

93  
2 Timothy 4:5

94  
NHL  
The Gospel of Thomas  
142:1

95  
NHL  
The Teachings of Silvanus  
109:30

- Listen my son to my advice! Do not show your back to your enemies and flee [from this teaching], but rather pursue them as a strong one [in faith]. Be not an animal, with men pursuing you; but rather, be a man, with you pursuing the evil wild beasts, lest somehow they become victorious over you, and trample upon you as on a >dead< man, and you perish due to their wickedness.<sup>89</sup>
- All base persons flee from the Lord, and the man, base in virtue and wisdom, flees from Christ. For every man who is separated from him falls into the claws of wild beasts.<sup>90</sup>
- There are many >animals< in the world which are in human form. When he [God] identifies them, to the swine he will throw acorns, to the cattle he will throw barley and chaff and grass, to the dogs he will throw bones, to the >slaves< he will only give elementary lessons, to the >children< he will give complete instruction.<sup>91</sup>
- For the animal which has no [divine] reason is made manifest. For many think that they have [divine] reason, but if you look at them attentively, their speech is animalistic.<sup>92</sup>
- For the time [has] come when they will not stand wholesome teaching, but will follow their own fancy and gather a crowd of teachers to tickle their ears. They will stop their ears to the truth and turn to mythology. But you yourself must keep calm and sane at all times.<sup>93</sup>
- They are beguiled by the beauty of their body as if it would not perish, and they are frenetic; their thought is occupied by their [evil] deed, but it is the fire that will burn them.<sup>94</sup>
- He who will defile the temple of God, [in the heart] that one, God will destroy. For you lay yourself open, O man if you cast this [spirit of Christ] out of your 'temple'. For whenever the enemies [of this teaching] do not see [the spirit of] Christ in you, then they will come into you armed in order to [try and] crush you.<sup>95</sup>

- He shall pay [them] their reward with a burning (at the hands of) those tested in the crucible. He will sharpen his weapons, and not tire until all the wickedness of nations are destroyed.<sup>96</sup>

*Why run back where fears destroy peace  
why not climb that blissful mountain yonder  
the cause and first beginning of all joy.*

*Nay by another path thou needs must go  
if thou wilt ever leave this waste  
By that great God whom thou didst never know.*

*Lead on, that I may free my wandering feet  
From these snares and from worse: and I will go  
along with thee, St. Peters gate to find.<sup>97</sup>*

- O wretched man what will you do if you fall into their hands? Protect yourself lest you be delivered into the hands of your enemies. Entrust yourself to this pair of friends, [divine] reason and mind, and no one will be victorious over you. May God dwell in your camp, may his spirit protect your gates and may the mind of divinity protect the walls [of your heart], Let holy reason become a torch in your mind, burning the wood which is entirely sin.<sup>98</sup>
- Be not >dead< lest they trample upon you. You shall be a man! It is possible for you through [faith in] [divine] reasoning to conquer them.<sup>99</sup>
- Awake! Be on the alert, your enemy the devil is like a roaring lion, prowls round looking for someone to devour, Stand up to him, firm in faith, and remember that your brothers Christians are going through the same suffering while they are in the world.<sup>100</sup>
- For Satan must not be allowed to get the better of us; we know his wiles all too well.<sup>101</sup>
- Do not lose my teaching and do not acquire ignorance, lest you lead yourself astray. Do not flee from the divine and the teaching which are within your [heart]. For he [Yahweh] who is teaching you loves you very much, for he shall bequeath to you a worthy austerity.<sup>102</sup>
- Grief does not grow out of the earth nor sorrow spring from the ground. It is man who breeds trouble for himself as surely as eagles fly to the height.<sup>103</sup>
- The wicked man is snared by his own misdeed, is caught in the [nets] of his own sin, for want of discipline, he dies, and is lost through his own excessive folly.<sup>104</sup>
- Temptation arises when a man is enticed and lured away by his own lust; then lust conceives, and gives birth to sin; sin full grown breeds death.<sup>105</sup>
- O, error, soon conceived, thou never com'st unto a happy birth, but killest the mother [wisdom] that engender'd thee.<sup>106</sup>
- Wisdom builds herself a house; with his own hands, folly pulls it down!<sup>107</sup>

*Worse than in vain does any quit the shore  
to fish for truth, the fisher's art unknowing  
He'll not return the man he was before.<sup>108</sup>*

- What is left to a man when liberty is lost? In what salvation can he place his hope when freedom has been wrested from him? Liberty and Life walk hand in hand.<sup>109</sup>
- To surrender freedom is to surrender manhood.<sup>110</sup>
- Liberty is not compatible with [moral] weakness.<sup>111</sup>
- The control of our thinking on ethical questions, by minds enslaved to tradition and priestcraft is an unmitigated curse to the race.<sup>112</sup>
- The most outrageous lies that can be invented will find believers if only a man tells them with all his might.<sup>113</sup>
- With rebellion thus sugar-coated they have been drugging the public mind.<sup>114</sup>
- Their very imagination was dead. When you can say that of a man, he has struck bottom, I reckon there is no lower deep for him.<sup>115</sup>
- The whole history of civilization is strewn with creeds and institutions which were invaluable at first and deadly afterwards.<sup>116</sup>
- Count it so much garbage, for the sake of gaining Christ and finding [your]self incorporate with him,

**96**

DSS 1QM-4QM  
The War Rule  
17:1-10

**97**

Dante:  
The Divine Comedy, Hell  
Canto 1:76-78,91-92,131-134.

**98**

NHL  
The Teachings of Silvanus  
86:10-20

**99**

NHL  
The Teachings of Silvanus  
108:5-10

**100**

1 Peter 5:8-11

**101**

2 Corinthians 2:11

**102**

NHL  
The Teachings of Silvanus  
87:20-30 - 2nd use

**103**

Job 5:6

**104**

Proverbs 5:22  
for 'folly' read fornication

**105**

James 1:14

**106**

Julius Caesar  
Act V Scene 3

**107**

Proverbs 14:1

**108**

Dante:  
The Divine Comedy, Purgatory  
Canto 13:121-123

**109**

Michel De' Hôpital

**110**

J.J. Rousseau

**111**

Marquis De Vauvenargues

**112**

Upton Sinclair:  
The profits of religion  
pps 227-228

**113**

Mark Twain  
Walker and Dane,175

**114**

Abraham Lincoln:  
Message to Congress  
July 4 1860

**115**

Mark Twain  
Connecticut Yankee  
XX

**116**

Walter Baghot



with no righteousness of [your] own, no legal rectitude, but the righteousness that comes from faith in Christ, given by God in response to faith.<sup>117</sup>

- If your hand or your foot is your undoing, cut it off, and fling it away; it is better for you to enter into Life maimed or lame than to keep two hands and two feet and be thrown into eternal fire. If it is our eye that is your undoing, tear it out and fling it away; it is better to come into Life with one eye than to keep both and be thrown into the fires of hell.<sup>118</sup>
- Let a bear robbed of her whelps meet a man, rather than a fool with his folly!<sup>119</sup>

The name >Satan< is a metaphor, not only for the power of evil, but for anyone who perpetuates moral chaos and serves >evil< by teaching moral error and falsehood in the name of righteousness and truth. By this revelation, God has declared bestial copulation, the gratification of male lust within woman to be moral error and grave sin. Anyone who accepts this moral error, as the basis of agreement and rights within the marriage union of a man and woman, debase the very nature and Spirit of Love. But those who also teach this wrong as right, in the name of Christ, offend the living God, deceive humanity as to the nature of revealed truth, defraud mankind of his true spiritual root and inheritance, and thus serve evil! Such men are therefore servants of Satan. This is how a man may distinguish between who serves Christ, and those outsiders. Beware these anti-Christ. In countless forms, they prey on fear, ignorance and gullibility, but are not long on the face of the earth.

20<sup>5</sup>

*three reefs, hove-to secure*

- If I did not see that the Lord kept watch over the ship, I should have long since abandoned the helm. But I see him through the storm, strengthening the tackling, handling the yards, spreading the sails—yes more, commanding the very winds! Should I not be a coward if I abandoned my post? Let him govern; let him carry us forward; let him hasten of delay; we fear nothing for he is there.<sup>120</sup>
- For even as towers on harbour moles repulse the assaults of the waves and offer a calm entrance to those entering the haven, so the seven towered right reason [] defended the haven of righteousness and repulsed the tempestuousness of the passions.<sup>121</sup>
- For you [Yahweh] are a refuge for the poor, as shelter for the needy in distress, a shelter from the heat, a shelter from the storm while the breath of pitiless men is like a winter storm. Like drought in a dry land you will repress the clamour of the proud; like heat by the shadow of a cloud the singing of the despots will be subdued.<sup>122</sup>

117

*Philippians 3:9-11*

118

*Matthew 18:8?*

119

*Proverbs 17:2*

120

*Martin Luther*

121

*The fourth book of Maccabees*

13:6

122

*Isaiah 25:4*

123

*J. Milton*

*Sonnet 22:6-14*

124

*John 5:25*

125

*John 4:23*

126

*The book of Enoch*

104:2/3

127

*The book of Enoch*

104:4

128

*DSS 4Q416, 418*

*The Children of Salvation and*

*The Mystery of Existence*

*The Salvation of His Works*

*fr-9, col-1, 9-11*

*I argue not*

*Against Heav'ns hand or will, nor bate a jot*

*Of heart or hope; but still bear up and steer*

*Right onward. What supports me, dost thou ask?*

*The conscience, friend, t' have lost them overplied*

*In liberty's defence, my noble task,*

*Of which all Europe talks from side to side.*

*This thought might lead me thro' the world's vain mask*

*Content though blind, had I no better guide.*<sup>123</sup>

- In truth, in very truth I tell you, a time is coming, indeed it is already here, when the >dead< shall hear the voice of the son of God and all who hear [in their hearts] shall [return] to Life.<sup>124</sup>
- The time approaches, indeed it is already here when those who are the real worshippers will worship in the [Holy] Spirit and in truth. Such are the worshippers that the Fathers wants.<sup>125</sup>
- Be hopeful; for a time ye were put to shame through illness and affliction; but now ye shall shine as the Lights of heaven, ye shall shine and ye shall be seen [by God] and the portals of heaven shall be opened to you and in your cry, cry for judgement and it shall appear to you.<sup>126</sup>
- Be hopeful and cast not away your hope for ye shall have a great joy as the angels of heaven.<sup>127</sup>
- Do not remove the Law of God from your heart, and don't go very far along by yourself, for what is smaller than a man without means? Also, do not rejoice when you should be mourning, lest you suffer [loss of Life]. For existence [Life]; therefore take [learning] from the children of salvation and know who will inherit [his] glory.<sup>128</sup>



Against that time, if ever that time come,  
 When I shall see thee frown on my defects,  
 When as thy love hath cast his utmost sum,  
 Called to that audit by advised respects;  
 Against that time when thou shalt strangely pass,  
 And scarcely greet me with that sun, thine eye,  
 When love, converted from the thing it was,  
 Shall reasons find of settled gravity.  
 Against that time do I ensconce me here  
 Within the knowledge of mine own desert,  
 And this my hand against myself uprear,  
 To guard the lawful reasons of thy part.  
 To leave poor me thou hast the strength of laws,  
 Since why to love I can allege no cause.<sup>129</sup>

- He [Yahweh] will transfigure the body belonging to our own humble state and give it a form like that of his [son's] own resplendent body, by the very power which enables him to make all things subject to himself.<sup>130</sup>
- **God not only raised our Lord from the dead; he will also raise us by his power.**<sup>131</sup>
- So shall my Word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the [heart] where to I send it.<sup>132</sup>
- Ye shall go out [of the world] with joy and be led forth with peace; the mountains and the hills shall break forth before you and into singing and the trees of the field shall clap their hands.<sup>133</sup>
- Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.<sup>134</sup>
- You shall lie down with the truth, and your sinlessness will he proclaim [and reveal] to them [as righteousness] As your destiny, you will inherit eternal bliss. For though you are poor, do not long for anything except your portion [of the Holy Spirit]; and do not be swallowed up by desire, lest you backslide because of it. And if he restores you, conduct yourself honourably; and inquire among his children about the mystery of existence; then you will gain in knowledge of his inheritance and walk in righteousness, for he will act.<sup>135</sup>
- You shall rejoice. Your heart and you shall delight in God[’s] [Wisdom] [which] God your father has taught, and on the backs of your enemies will you tread. And your soul shall deliver you from all evil, and the dread of your enemies shall not come near you. He will cause you to inherit, and fill your days with goodness, and in the abundance of peace you shall delight eternally. You shall inherit glory.<sup>136</sup>
- The reproach of those who hate you shall not draw near you and together [with] those who hate you will be destroyed.<sup>137</sup>
- For the atonement of sin and [in] weeping they shall lift up your head in perfection [of love] because of your Word and perfect [wisdom]. For splendour and love in grace was revealed in your ways. You shall not waiver. You will be upheld at the time you falter and you will find grace.<sup>138</sup>

Was it the proud sail of his great verse,  
 Bound for the prize of all too precious you,  
 That did my ripe thoughts in my brain inhere,  
 Making their tomb the womb wherein they grew?<sup>139</sup>

- Strengthen all weary hands, steady all trembling knees and say to all faint hearts, courage do not be afraid.<sup>140</sup>
- There is no room for fear in love; because perfect love banishes fear. For fear brings with it the pains of judgement and any one who is afraid has not attained to love in its perfection.<sup>141</sup>
- Why do you sigh? If you indeed knew this name Jesus and believed him? He is a great power for giving strength, for I too believe in the Father who sent him.<sup>142</sup>
- A merry heart goes all the day, your sad tires in a mile.<sup>143</sup>
- Let us be firm and unswerving in the confession of our hope [of the Resurrection], for the giver of the promise may be trusted.<sup>144</sup>
- For if we become incorporate with him in a >death< like his, we shall also be one with him in a

129

The Sonnets  
number 49

130

Philippians 3:21

131

1 Corinthians 6:4

132

Isaiah 55:10-13

133

Isaiah 55:10-13

134

Isaiah 55:10-13

135

DSS 4Q416, 418  
The Children of Salvation and  
The Mystery of Existence  
Your Holy Spirit  
fr-9&10, .col-1&2, 17-18

136

DSS 4Q525  
The Demons of Death  
col-4, 9-14

137

DSS 4Q525  
The Demons of Death  
col-4, 8-9

138

DSS 4Q525  
The Demons of Death  
col-4, 2-7

139

The Sonnets  
Number 86:1-4

140

Isaiah 35:3

141

1 John 4:16

142

NHL  
The Acts of Peter  
and the Twelve Apostles  
6:15

143

A Winter's Tale  
Act III scene 2

144

Hebrews 10:23

Resurrection like his. We know that the man we once were has been crucified with Christ, for the destruction of the sinful self, so that we may no longer be slaves to sin, since a dead man is no longer answerable for his sin.<sup>145</sup>

- If we thus died with Christ, we believe that we shall also come to Life with him. We know that Christ, once raised from the dead, is never to die again: he is no longer under the domination of death. For in dying as he died, he died to sin once and for all, and in living as he lives, he lives for God.<sup>146</sup>
- For we know that he who raised the Lord Jesus to Life, will with Jesus raise us too and bring us to his presence.<sup>147</sup>
- He shall gain Life who is justified through faith.<sup>148</sup>
- Do you not realize that [the Spirit of] Christ is in you, unless indeed you fail to pass the test.<sup>149</sup>

*The trials that those men do meet withal,  
That are obedient to the heavenly call,  
Are manifold, and suited to the flesh,  
And come, and come, and come again afresh;  
That now, or some time else, we by them may  
Be taken, overcome, and cast away.  
O let the pilgrims, let the pilgrims then,  
Be vigilant and quit themselves like men.<sup>150</sup>*

- Listen to me faint hearts who feel far from victory, I [Yahweh] bring my salvation near, already it is close, my salvation will not be late.<sup>151</sup>
- Do not let your hands fall limp. Yahweh your God is in your midst, a victorious warrior, he will exult with joy over you, he will renew you by his love.<sup>152</sup>
- Be not over solicitous [as] in the case of former times to indulge idle thoughts, lest solicitude overtake thee in the last times.<sup>153</sup>
- Fight gallantly armed with faith and a good conscience. It was through spurning conscience that certain persons made shipwreck of their faith.<sup>154</sup>
- Your conscience is the measure of the honesty of your selfishness, listen to it carefully.<sup>155</sup>
- Argue for your limitations and sure enough they're yours.<sup>156</sup>
- The only devils that exist are those running around inside men's hearts.<sup>157</sup>
- As for these agitators, they had better go the whole way and make >eunuchs< of themselves!<sup>158</sup>

*Sweet love, renew thy force; be it not said  
Thy edge should blunter be than appetite,  
Which but today by feeding is allayed,  
Tomorrow sharp'ned in his former might.  
So, love, be thou; although today thou fill  
Thy hungry eyes even till they wink with fullness,  
Tomorrow see again, and do not kill  
The spirit of love with a perpetual dullness.  
Let this sad int'trim like the ocean be  
Which parts the shore where two contracted new  
Come daily to the banks, that they may see  
Return of love, more blest may be the view;  
Or call it winter, which being full of care  
Makes summers's welcome thrice more wished, more rare.<sup>159</sup>*

**145**  
Romans 6:5-11  
**146**  
Romans 6:5-11  
**147**  
2 Corinthians 4:14  
**148**  
Romans 1:17  
**149**  
2 Corinthians 13:5  
**150**  
John Bunyan  
A Pilgrims Progress  
1st part  
**151**  
Isaiah 46:12  
**152**  
Zephaniah 3:17  
**153**  
4 Ezra 6:34  
**154**  
1 Timothy 1:19  
**155**  
Richard Bach: Illusions  
**156**  
Richard Bach: Illusions  
**157**  
Mahatma Ghandi  
**158**  
Gallatians 5:12  
**159**  
The Sonnets  
number 56  
**160**  
Isaiah 60:15  
**161**  
NHL  
The Gospel of Philip  
62:20-25  
**162**  
Matthew 5:12

- Thou you have [felt] abandoned, and hated and shunned, I [Yahweh] will make you an eternal pride, a joy for ever and ever.<sup>160</sup>
- When the pearl is cast down into the mud, it does not become greatly despised, nor if it is anointed with balsam oil will it become more precious. But it always has value in the eyes of its owner. Compare the sons of God wherever they may be. They [always] have value in the eyes of their Father.<sup>161</sup>
- How blest you are when you suffer insults and persecution and every kind of calumny for My sake. Accept it with gladness and exaltation for you have a rich reward in heaven.<sup>162</sup>

- God shall sound his mighty voice and his holy abode shall thunder with the truth of his glory.<sup>163</sup>
- Thou [Lord] wilt blot out all wickedness (and sin) forever, and thy righteousness shall be revealed before the eyes of all thy creatures.<sup>164</sup>
- I [God] will bless you with all my heart, you shall attain to eternal righteousness, and shall receive blessings from the noble. Take the vision [] [of the Kingdom of God] which speaks to you, and the dreams of the prophets requested for you.<sup>165</sup>
- For the bases of the mountains shall melt and fire shall consume the deep places of hell, but thou [O Lord] wilt deliver all those who are corrected by thy judgements, that they may serve thee faithfully and that their >seed< may be before thee forever.<sup>166</sup>
- Thou wilt keep thine oath and pardon their transgression; thou wilt cast away all their sins. Thou wilt cause them to inherit all the glory of Adam and abundance of days.<sup>167</sup>
- Peace and your awaited salvation will come. Generation after generation shall be your ornament and generations of the pious shall be your [fame].<sup>168</sup>
- When Light emerges from (heaven), and when the day reaches its appointed end in accordance with the Law of the great Light of Heaven; when evening falls and light departs at the beginning of the dominion of darkness, at the hour appointed for night, and at its end when morning returns and the (spirits of darkness) retire to their dwelling-place before the approach of light; always at the genesis of every period and at the beginning of every age and at the end of every season, according to the statute and signs appointed to every dominion, by the certain Law, from the mouth of God, by the precept which is and shall be, for the God of knowledge established it and there is no other beside him.<sup>169</sup>
- May the Lord of peace himself, give you peace at all times and in all ways.<sup>170</sup>

**163**  
DSS 1QH  
The Thanksgiving Hymns  
3:23 (5)

**164**  
DSS 1QH  
The Thanksgiving Hymns  
14:6 (21)

**165**  
DSS 11QPSa  
The Acryphal Psalms  
Apostrophe to Zion  
22:17-19

**166**  
DSS 1QH  
The Thanksgiving Hymns  
17:2 (23)

**167**  
DSS 1QH  
The Thanksgiving Hymns  
17:4 (23)

**168**  
DSS 11QPSa  
The Apocryphal Psalms  
Apostrophe to Zion  
22:2-4

**169**  
DSS 1QH  
The Thanksgiving Hymns  
12:1-2 (19)

**170**  
2 Thessalonians 3:16

**171**  
DSS 1QH  
The Thanksgiving Hymns  
14:5 (21)

**172**  
Hebrews 3:12-14

**173**  
Luke 9:62

**174**  
DSS 1QH  
The Thanksgiving Hymns  
8:16-17 (14)

**175**  
DSS 1QS  
The Community Rule  
3:3

**176**  
Jeremiah 48:40

**177**  
DSS 1QH  
The Thanksgiving Hymns  
8:8 (14)

Watching the barometer fall, a wise skipper, knowing a storm is imminent, does not wait until he is knocked over by a squall or rogue wave! He drops his topsail and shortens canvas early, checks his position on the chart, secures helm, hatches and companionway, checks his rigging and anything that might threaten the safety of his ship in a hard blow. And 'blow hard' it certainly will!

Similarly, while this storm rages, keep your mind clear and alert. Do not engage contentious persons in debate. Observe at a safe distance, the language and blasphemy >they< use attempting to discredit this revelation of the Resurrection. Do not put yourself at risk. Secure your mind and conduct with the promise of the Resurrection. Lockout their deceitful abominations. Their moral credibility is already at rock bottom. Pervasive sexual abuse scandals exposes their corrupted root. It is impossible for anyone to interfere with your passage, unless –you– choose to alter course!

## 20<sup>6</sup> on watch

- None of those who approach thee [O Lord] rebels against thy command, nor do any of those who know thee alter thy Word; for thou art just, and thine elect are truth.<sup>171</sup>
- See to it brothers that no one among you has the wicked faithless heart of a deserter from the Living God, but day by day, while the word today still sounds in your ears, encourage one another, so that no one among you is made stubborn by the wiles of sin; for we have become Christ's partners if only we keep our original confidence to the end [of the test].<sup>172</sup>
- No one who sets his hand to the plough and keeps looking back is fit for the Kingdom of God.<sup>173</sup>
- If I take away my hand, it shall be like thistle (in the wilderness); its stem shall be like nettles in a salty land, and thistles and thorns shall grow from its ditches, and brambles and briars. Its border shall be like the wild grapevine whose foliage withers before the heat, and its stem shall not open to (the spring of Life).<sup>174</sup>
- Whoever ploughs the mud of wickedness returns defiled. He shall not be justified by that which his stubborn heart declares lawful, for seeking the ways of Light he looks towards darkness.<sup>175</sup>
- Cursed be he who does the Word of Yahweh half-heartedly. Cursed be he who grudges blood to his sword.<sup>176</sup>
- No (man shall approach) the wellsprings of Life or drink the waters of holiness with the everlasting trees, or bear fruit with the plant of Heaven, who seeing has not discerned, and considering has not believed in the fountain of Life, who has turned his hand against the everlasting bud.<sup>177</sup>

- No man among the members of the covenant of the community who deliberately, on any point whatever, turns aside from all that is commanded, shall touch the pure meal of the men of holiness or know anything of their counsel until his deeds are purified from all falsehood and he walks in the perfection of Way.<sup>178</sup>
- We long for everyone of you to show the same eager concern, until your hope [of the Resurrection] is finally realized. We want you not to become lazy, but to imitate those who, through faith are inheriting the promises.<sup>179</sup>

*Betwist mine eye and heart a league is took,  
And each doth good turns now unto the other.  
When that mine eye is famished for a look,  
Or heart in love with sighs himself doth smother,  
With my love's picture then my eye doth feast,  
And to the painted banquet bids my heart.  
Another time mine eye is my hearts guest  
And in his thoughts of love doth share a part.  
So, either by thy picture of my love,  
Thyself away are present still with me;  
For thou not farther than my thoughts canst move,  
And I am still with them and they with thee;  
Or, if they sleep, thy picture in my sight  
awakes my heart to heart's and eye' delight.<sup>180</sup>*

- O my son, I have given you orders concerning these things many times, so that you would always guard your soul. It is not you who will cast him out, but [the Lord who] will cast you out. For if you flee from him, you will fall into great sin. Again, if you flee from [God] you will become food for your enemies.<sup>181</sup>
- Listen to [Yahweh] you who know what integrity means, people who take my Law to heart: do not fear the taunts of men, nor be dismayed by their insults, for the moth shall eat them like [old] garments, the grub devour them like wool, but my integrity will remain forever, and my salvation for all generations.<sup>182</sup>
- Do not be afraid of the words of a sinful man for his glory shall be dung and worms. Today he shall be puffed up and tomorrow he shall be no where found, because he is returned unto his dust and his thought is perished.<sup>183</sup>
- O my son, you will be victorious over all your enemies, and they will not be able to wage war against you, neither will they be able to stand firm, nor will they be able to get in your way. For if you find these, [animals], you will despise them as deniers of truth. They will speak to you, cajoling you and enticing you not because they are afraid of you, but because they are afraid of [that truth] which dwells within you, namely, the guardians of the divinity and teaching.<sup>184</sup>
- Whosoever is an enemy to this teaching and forbids it, forbids the good Life and the pursuit of holiness, forbids us to direct the souls activity on high, and calls our subtle fire to earth, not allowing the force of wisdom to be awakened.<sup>185</sup>
- If anyone comes to you and does not bring this doctrine, [of the Resurrection ], do not welcome him into your house, or give him a greeting, anyone who gives him a greeting is an accomplice in his wicked deeds.<sup>186</sup>
- Be strong and fear not; (for they tend) towards chaos and confusion, and they lean on that which is not and shall not be. To the God of Israel belongs all that is and shall be; (he knows) all the happenings of eternity. This is the [time] appointed by him for the defeat and overthrow of the prince of the kingdom of wickedness, and he will send eternal succour to the company of his redeemed, by the might of the princely angel of the Kingdom of [his Messiah].<sup>187</sup>
- Be strong, be valiant; be warriors! Fear not! Do not be (confused and do not let your hearts fall back.) Do not be fearful; fear them not! Do not fall back, for **they** are a congregation of wickedness and all their works are in darkness. (They make themselves) a refuge (in falsehood) and their power shall vanish like smoke. All the multitudes of their community shall [disperse]. Damned as they are, all the substance of their wickedness shall fade, like a [cut] flower in (a vase).<sup>188</sup>
- Mature quickly before destruction reaches you. Look to the Light, flee the darkness. Do not be led astray to your destruction.<sup>189</sup>

178

DSS 1QS  
The Community Rule  
8:14

179

Hebrews 6:12

180

The Sonnets  
number 47

181

NHL  
The Teachings of Silvanus  
110:1-9

182

Isaiah 51:7

183

1 Maccabees 2:62

184

NHL  
The Teachings of Silvanus  
86:25-30/87:1-5

185

Prudentious  
Martrydom 10:365

186

2 John 1:10

187

DSS 1QM-4QM  
The War Rule  
17:1-10

188

DSS 1QM-4QM  
The War Rule  
15:5

189

NHL  
Zostrianos  
132:5

- When a strong man fully armed is on guard over his castle his possessions are safe. But when someone stronger comes upon him and overpowers him, he carries off the arms and armour on which the man had relied and divides the plunder.<sup>190</sup>
- Watch and pray that you do not come to be in the [imprisoned] flesh, but rather that you come forth from the bondage of the bitterness of this life. And as you pray, you will find rest, for you have left behind the suffering and the disgrace. For when you come forth from the suffering and passion of the body, you will receive rest from the good One [God], and you will reign with the king, you [will be] joined with him and he with you, from [then] on, forever and ever, amen.<sup>191</sup>
- More than all else, keep watch over your heart, since here are the wellsprings of Life.<sup>192</sup>
- You then be on your guard against the >world<. Arm yourself with the great strength [of faith] lest the robbers find a way to come to you, for the difficulty which you expect will surely materialize.<sup>193</sup>
- Blessed are they who guard themselves against the heritage of death which is the burdensome water of darkness.<sup>194</sup>

*Why didst thou promise such a beauteous day,  
And make me travel forth without my cloak,  
To let base clouds o'rtake me in the way,  
Hiding thy brav'ry in their rotten smoke?  
'Tis not enough that through the cloud thou break,  
To dry the rain on my storm-beaten face,  
For no man well of such a salve can speak,  
That heals the wound, and cures not the disgrace.  
Nor can thy shame give physic to my grief;  
Though thou repent, yet I have still the loss.  
Th' offender's sorrow lends but weak relief  
To him that bears the strong offense's cross.  
Ah, but those tears are pearl which thy love sheds,  
And they are rich and ransom all ill deeds.<sup>195</sup>*

- Remember those in prison as if you were there with them; and those who are being maltreated, for you like them are still in the world.<sup>196</sup>
- My son, guard yourself against [all] wickedness and do not let the spirit of wickedness cast you into the abyss. For he is mad and bitter. He is a disturbance and [would] cast everyone into a pit of mire.<sup>197</sup>
- Protect yourselves lest you are burned by the fires of fornication. For many who are submerged in fire are its servants whom you do not know as your enemies.<sup>198</sup>
- Gird yourselves with the power of the Father, and let your prayer be known, and he, the Father will help you, as he has helped you, having sent the son.<sup>199</sup>
- God will see, and his anger will be assuaged and he will give help against [the power of] sin, according to [your faith].<sup>200</sup>
- I repeat, you died and now your life lies hidden with Christ in God. When [the Holy Spirit of] Christ who is our >Life< is manifested then you too will be manifested with him in glory.<sup>201</sup>
- And you, the [future] sons of his covenant, be strong in the ordeal of God! His mysteries shall uphold you until he moves his hand for his trials [of faith] to come to an end.<sup>202</sup>
- Thou [O Lord] wilt conceal the truth (and righteousness) until its time, until its appointed moment. Thy rebuke shall become joy and gladness, and my scourges shall turn to (eternal) healing, and everlasting (peace). The scorn of my enemies shall become a crown of [wisdom] and my stumbling [block] to [the foolish ones] [an] everlasting might.<sup>203</sup>
- If we endure with him, we shall reign with him, if we deny him, he will deny us.<sup>204</sup>
- My glory is incomparable, and apart from [Yahweh] none is exalted.<sup>205</sup>
- The sun and the moon will give a fragrance to you, together with the air and the [Holy] Spirit and the earth and the water. For if the [Light, of God] does not shine upon these bodies, they will wither and perish like weeds or grass.<sup>206</sup>
- If the sun shines on weeds, it prevails and chokes the grapevine; but if the grapevine prevails and shades the weeds and all the other brush growing along side and spreads and flourishes, it alone inherits the land in which it grows and dominates every place it shaded.<sup>207</sup>

**190**

Luke 11:21

**191**

NHL

The Gospel of Thomas  
145:10-15**192**

Proverbs 4:23

**193**

NHL

The Gospel of Thomas  
37:10**194**

NHL

The Paraphrase of Shem  
48:10**195**The Sonnets  
number 34**196**

Hebrews 13:3

**197**

NHL

The Teachings of Silvanus  
104:25**198**

NHL

The Teachings of Silvanus  
105:10**199**

NHL

The Letter of Peter of Philip  
137:30**200**

DSS 4Q416, 418

The children of salvation and  
The mystery of existence  
The salvation of his works  
fr-9,.col-1, 15**201**

Colossians 3:1-4

**202**

DSS 1QM-4QM

The War Rule  
17:1-10**203**

DSS 1QH

The Thanksgiving Hymns  
9:14-15 (14)**204**

2 Timothy 2:12

**205**DSS 1QM-4QM/The War rule  
4Q491fr.II =Ma:1

Song of Michael the Just

**206**

NHL

The Gospel of Thomas  
144:20**207**

NHL

The Gospel of Thomas  
144:30



- And then when it grows up, it dominates all the land and is bountiful for its master, and it pleases him even more, for he would have suffered great pains on account of these plants until he uprooted them. But the grapevine alone removed them and choked them and they died and became like the soil.<sup>208</sup>

*Henceforth I learn that to obey is best  
And love with fear the only God, to walk  
As in his presence, ever to observe  
His providence, and on him sole depend,  
Merciful over all his works with good  
Still overcoming evil; and by small  
Accomplishing great things, by things deem' weak  
Subverting worldly strong, and worldly wise  
By simple meek; that suffering for truth's sake  
Is fortitude to highest victory.<sup>209</sup>*

*This having learned  
Thou hast attained the sum  
Of wisdom; hope no higher, though all the stars  
Thou knew'st by name, and all th' ethereal powers,  
All secrets of the deep, all nature's works,  
Or works of God in heav'n, air, earth and sea,  
And all the riches of this world enjoyd'st  
And all the rule, one empire; only add  
Deeds to thy knowledge answerable, add faith,  
Add virtue patience, temperance, add love,  
By name to come call'd charity, the soul  
Of all the rest; then wilt thou not be loth  
To leave this [material] paradise, but shalt possess  
A paradise within thee, happier far.<sup>210</sup>*

208

NHL

*The Gospel of Thomas  
144:35*

209

*J. Milton-Paradise Lost  
Bk 12:561-570*

210

*J. Milton-Paradise Lost  
Bk 12:575-587*

211

*James 5:7*

212

*1 Corinthians 5:4*

213

*1 Peter 5:10-11*

214

*NHL  
Teachings of Silvanus  
103:1-10*

215

*Lamentations 3:26*

216

*Galatians 5:5*

217

*1 Corinthians 16:5*

218

*Dante:  
The Divine Comedy, Purgatory  
Canto 14:43-48*

- Be patient my brothers until the Lord comes. The farmer looking for the precious crop his land may yield, can only wait in patience, until the winter and springs rains have fallen. You must be patient and stout-hearted, for the coming of the Lord is near.<sup>211</sup>
- We groan indeed, we who are [imprisoned] within this earthly frame; we are oppressed because we do not want to have this old body stripped off. Rather our desire is to have the new body put on over it, so that our mortal [corrupt] part may be absorbed into Life immortal. God himself has shaped us for this very end.<sup>212</sup>
- **The God of all grace, who called you into his eternal glory in Christ, will himself after your brief suffering, restore, establish, and strengthen you on a firm, [new] foundation.**<sup>213</sup>
- My son, do not allow your mind to stare downward, but rather let it look by means of the light at the things above. For the Light will always come from above. Even if the mind is upon the earth, let it seek to pursue the things above.<sup>214</sup>
- It is good that a man should hope and quietly wait for the salvation of the Lord.<sup>215</sup>
- For to us, our hope of attaining the righteousness which we eagerly await is the work of the [Holy] Spirit through faith.<sup>216</sup>
- And when our mortality has been clothed with immortality, then the saying of Scripture will come true: death [ignorance] is swallowed up; victory is won, O death where is your victory, O death, where is your sting.<sup>217</sup>

*And when we put completeness on afresh  
all the more gracious shall our person be,  
Reclothed in the Holy and glorious flesh;*

*Whereby shall grow the unearned gift and free  
The highest good bestows—that gift of Light  
by which he [will] enabled us to see.<sup>218</sup>*



The care and responsibility of everyman's soul belongs exclusively to himself, as all expressions of moral conduct are an individual choice of conscience. Thus God will save no man who can not demonstrate the capacity to govern himself. For it is only from within a man, that divine reason, holds him on a true bearing, not allowing his convictions to be blown off course.

20<sup>7</sup>  
something inside so strong

- You need endurance if you are going to do God's will and win what he has promised. For soon, very soon, (in the words of Scripture), [the Spirit of him] who is to come will come; he will not delay and by faith, my righteous servant will find Life; but if a man shrinks back, I take no pleasure in him, but we are not among those who shrink back and are lost: we have the faith to make Life our own.<sup>219</sup>
- Do not gloat over me my enemy: though I [may] [stumble], I shall rise; though I live in darkness, Yahweh is my Light. I must suffer the anger of Yahweh for I have sinned against him. Until he takes up my cause and rights my wrongs; he will bring me out into the Light and I shall rejoice to see the righteousness of his ways.<sup>220</sup>
- Our hearts are set on things that exist, though [in heart] we are ill and feeble and in pain. But there is a great strength hidden within us.<sup>221</sup>
- In this present body we do indeed groan, we yearn to have our heavenly habitation put on over this one—in the hope that thus being clothed, we shall not find ourselves naked.<sup>222</sup>
- This I know, that my avenger lives, and he at last will take his stand on earth. After my awakening he will set me close to him and from my >flesh< I shall look on God. He, who I shall >see<, will take my part, these eyes will gaze on him and find him not aloof.<sup>223</sup>
- The Lord is good unto them that wait for him, to the soul that seeketh him.<sup>224</sup>
- No wonder we do not lose heart! Though our outward humanity is in decay, yet day by day we are inwardly renewed. Our troubles are slight and short lived; and their outcome an eternal glory which outweighs them far.<sup>225</sup>
- Meanwhile our eyes are fixed not on the things that are seen, but on the things that are unseen; for what is seen passes away; what is unseen is eternal.<sup>226</sup>
- All I care for is to know Christ and to experience the power of his Resurrection, and to share in his sufferings, in growing conformity with his death. If only I may finally arrive at the Resurrection from the dead.<sup>227</sup>
- Truth will come to Light; [death] cannot be hid long.<sup>228</sup>
- For [spirit], though it have no tongue, will speak, with most miraculous organ.<sup>229</sup>

*Thus can my love excuse the slow offense  
Of my dull bearer, when from thee I speed:  
From where thou art why should I haste me thence?  
Till I return, of posting is no need.  
O, what excuse will my poor beast then find  
When swift extremity can seem but slow?  
Then should I spur, though mounted on the wind,  
In winged speed no motion shall I know.  
Then can no horse with my desire keep pace;  
Therefore desire, of perfect'st love being made,  
Shall neigh, nor dull flesh in his fiery race;  
But love, for love, thus shall excuse my jade:  
Since from thee going he went wilful slow,  
Towards thee I'll run and give him leave to go.<sup>230</sup>*

- My feet were on the point of stumbling a little further and I should have slipped, envying the arrogant as I did and watching the wicked get rich!<sup>231</sup>
- The man of high estate will be [like] tinder, his handiwork a spark, both will burn together and no one will put them out.<sup>232</sup>
- They that stand high have many blasts to shake them, and when they fall, they dash themselves to pieces.<sup>233</sup>

**219**  
Hebrews 10:35  
**220**  
Micah 7:8  
**221**  
NHL  
Authoritative Teaching  
27:25  
**222**  
2 Corinthians 5:24  
**223**  
Job 19:25  
**224**  
Lamentations 3:25  
**225**  
1 Corinthians 4:16  
**226**  
1 Corinthians 1:17  
**227**  
Philippians 3:9-11  
2nd use  
**228**  
Merchant of Venice  
Act II Scene 1  
**229**  
Hamlet Act  
II Scene 2  
**230**  
The Sonnets  
number 51  
**231**  
Psalm 73:2-3  
**232**  
Isaiah 1:31  
**233**  
King Richard III  
Act I Scene 3

- The man who loves gold will not be reckoned virtuous, the man who chases after profit will be caught by it; many have gone to their ruin for the sake of gold, though their destruction stared them in the face. It is a snare for those who sacrifice to it, and every fool will be caught in it.<sup>234</sup>
- Happy the man rich [in wisdom] who is found to be blameless, and does not go chasing after gold. Who is he for us to congratulate him, since he has achieved wonders among his kind, who has been through the >test< and emerged perfect. He may well be proud of that! Who has the power to sin and has not sinned, to wrong another and has not done it. His fortune will be firmly based and the assembly will acclaim his generosity.<sup>235</sup>
- Yes the hope of the Godless is like chaff carried on the wind, like fine spray driven by a gale; it disperses like smoke in the wind, goes like the memory of a one day guest.<sup>236</sup>

*Tis better to be lowly born,  
And range with humble livers in content.  
Than to be perk'd up in glistening grief,  
And wear a golden sorrow.<sup>237</sup>*

- The virtuous live for ever, their recompense lies with the Lord, the most high takes care of them, so they shall receive the royal crown of [glory], the diadem of beauty from the hand of the Lord; for he will shelter them with his right hand and shield them with his arm.<sup>238</sup>
- Do not abandon yourself to sorrow, do not torment yourself with brooding, gladness of heart is Life to a man, joy is what gives him length of days; beguile your cares, console your heart, chase sorrow away; for sorrow has been the ruin of many and is no use to anybody. Jealousy and anger shorten your days, and worry brings premature age. A genial heart makes a good trencher/ploughman, one who benefits from his food.<sup>239</sup>
- The Lord is compassionate and merciful, he forgives sins and saves in the days of distress. Woe to the faint heart and listless hands and to the sinner who treads two paths. Woe to the heart that has no faith, for such will have no protection, woe to you that have lost the will to endure, what will you do at the Lords visitation?<sup>240</sup>
- Those who fear the Lord do not disdain his words and those who love him keep his ways. Those who fear the Lord do their best to please him, and those who love him find satisfaction in his Law. Those who fear the Lord keep their hearts prepared and humble themselves in his presence. Let us fall into the hands of the Lord, not into the hands of men; for as his majesty is, so too is his mercy.<sup>241</sup>

*Stamped on my mind and now stabbing my heart  
the dear benign, paternal image of you,  
you living, you hourly teaching me the art.*

*By which men grow immortal; know this too  
I am so grateful that while I breath air  
my tongue shall speak the thanks which are you due.*

*Your words about my future I'll write fair  
with other texts, to show to a wise lady  
Who'll gloss them if I ever get to her*

*This much I'd have you know: I can stand steady  
So conscience chide not, facing unafraid  
whatever fortune brings, for I am ready*

*Time and time again I've heard these forecasts made;  
the whims of luck shall find me undeterred,  
So let her [fate] ply her wheel, the churl his spade*

*And when my master's ear had caught that word  
He turned right faced about and looked me strait  
In the eyes and said: well heeded is well heard.*

**234**

Ecclesiasticus 31:1

**235**

Ecclesiasticus 31:5

**236**

Wisdom 5:14

**237**

King Henry VIII

Act II Scene 3

**238**

Wisdom 5:15-17

**239**

Ecclesiasticus 30:21

**240**

Ecclesiasticus 2:13

**241**

Ecclesiasticus 2:13

*And seemed like one of those who over the flat  
and open course in the fields beside Verona  
run for he green cloth; and he seemed at that  
not like a loser, but a winning runner.*

*So did my fainting powers; and there with ran  
Such good, strong courage round about my heart  
that I spoke boldly [already] like a free man.*

*O blessed she that stooped to take my part  
O courteous thou, to obey her true discerning speech  
and thus promptly to my rescue start.*

*Fired by thy words, my Spirit now is burning  
So to go on and see this venture through  
I find my former stout resolve returning*

*Forward! Hence forth there's one will for two  
thou master, and thou leader, and thou lord  
I spoke, He moved, so setting out anew.<sup>242</sup>*

As a man's efforts of restraint carry him through to the final completion of this nine month fast, the feelings of a growing confidence and intense expectation will begin to dominate all other things. The dogged determination of perfect faith, courage and conviction in the Resurrection, have been repaid in an ever increasing fortitude, one which reflects the active intellectual vigour, to hold at bay, all attempts to dissuade and dislodge a man from the Way. Holding to this path will ultimately demonstrate and prove the efficacy and truth of its source. This is the justification of faith.

20<sup>8</sup>  
*safe harbour in sight*

- I could not speak to you as I should speak to people who have the [Holy] Spirit. I had to deal with you on the merely natural plane, as infants in Christ. And so I gave you milk to drink, instead of solid food for which you were not yet ready. Indeed you are still not ready for it, for you are still on the merely natural plane. Can you not see that while there is jealousy and strife among you, you are living on the purely human level of your lower nature?<sup>243</sup>
- So while you accompany me, although you are uncomprehending, you have in fact already come to know, and you will be called the one who knows himself. For he who has not known himself has known nothing; but he who has known himself, has at the same time already achieved [perfect] knowledge about the depth of the [One] [God].<sup>244</sup>
- When I have completed the [fasting] times which are assigned to me upon the earth, then I will cast from me my garment of fiery [flesh] and my unequalled garment of Light will come forth upon me, and also all my garments [of wisdom] which I put on in all the clouds which were from the astonishment of the [Holy] Spirit.<sup>245</sup>
- When we emerge from our places in the world, we may present there, the symbols of incorruption from the spiritual union of knowledge.<sup>246</sup>
- **When wisdom comes into your heart and knowledge is a delight to you, then prudence will be there to watch over you, and discernment be your guardian to keep you from the way that is evil, from the men whose speech is deceitful.**<sup>247</sup>
- The eyes of those who >see< will no longer be closed, the ears of those who hear will be alert, the heart of the hasty will learn to judge, the [carnal] tongue that stammers will speak clearly, the fool will no longer be called noble, nor the villain be styled honourable.<sup>248</sup>

*Let us no more contend or blame  
Each other, blamed enough elsewhere, but strive,  
In offices of love, how we may lighten  
Each others burden, in our share of woe.<sup>249</sup>*

242

Dante: *The Divine comedy*  
Hell/Canto 2:82-124/130-141

243

1 Corinthians 3:1-4

244

NHL  
*The Gospel of Thomas*  
138:10-20

245

NHL  
*The Paraphrase of Shem*  
38:30/39:1-7

246

NHL  
*The Second Treatise*  
of the Great Seth  
69:32

247

Proverbs 2:10-12

248

Isaiah 32:3

249

J. Milton-*Paradise Lost*  
Bk 10:958-965

- When we handed on God's message, you received it, not as the word [or wisdom] of men but as what it truly is, the very Word of God at work in you who hold [fast] the faith.<sup>250</sup>
- Even we, to whom the [Holy] spirit [will be] given as first-fruits of the harvest to come, are groaning inwardly while we wait for God to make us his sons and set our whole body free.<sup>251</sup>
- (How) shall I look, unless thou [O Lord] open my eyes? Or hear, (unless thou unstop my ears) My heart is astounded, for through the uncircumcised ear a Word has been disclosed, and a heart of stone has understood the right precepts.<sup>252</sup>
- Holding to Thee, I will stand, I will rise against those who despise me and my hand shall be turned against those who deride me; for they have no esteem for me, (that thou [O Lord] mayest) manifest thy might through me.<sup>253</sup>
- My justification is with God. In his hand is the perfection of my way, and the uprightness of my heart. He will wipe out my transgressions through his righteousness.<sup>254</sup>
- I will groan with the zither of lamentations, in all grief-stricken mourning and bitter complaint, until iniquity and wickedness are consumed and the disease-bringing scourge is no more. Then I will play on the zither of deliverance and the harp of joy (on the tabors of love) and the pipe of praise without end.<sup>255</sup>

**250**

1 Thessalonians 2:13

**251**

Romans 8:23-24

**252**DSS 1QH  
The Thanksgiving Hymns  
18:6-7 (25)**253**DSS 1QH  
The Thanksgiving Hymns  
4:15 (7)**254**DSS 1QS  
The Community Rule  
11:2**255**DSS 1QH  
The Thanksgiving Hymns  
11:10-11 (18)**256**DSS 1QS  
The Community Rule  
10:4-8**257**DSS 1QS  
The Community Rule  
10:9-11**258**

Isaiah 26:12

**259**King Henry IV  
2nd part ActIV, Scene 2**260**John Bunyan  
A Pilgrims Progress  
1st part**261**NHL  
The Apocryphon of John  
26:15-20**262**

Romans 8:39

**263**

2 Peter 3:13

**264**

James 1:12

- I will sing with knowledge and all my music shall be for the glory of God. (My) lyre (and) my harp shall sound for his holy order and I will tune the pipe of my lips [and heart] to his right measure. With the coming of day and night I will enter the covenant of God and when evening and morning depart, I will recite his decrees. I will place in them my bounds without return.<sup>256</sup>
- I will declare his judgement concerning my sins, and my transgressions shall be before my eyes as an >engraved< precept. I will say to God, my righteousness and author of my goodness to the most high, summit of glory and almighty eternal majesty. I will choose that which he teaches me and will delight in his judgement of me.<sup>257</sup>
- Lord, thou wilt ordain peace for us for thou has wrought all our works in us.<sup>258</sup>
- A peace is of the nature of a conquest; for then both parties nobly are subdued, and neither party loser.<sup>259</sup>

*Well master, thou didst fear  
Thy God and wast afraid,  
Of doing anything while here,  
That would have thee betrayed.  
And didst thou fear the lake and pit?  
Would others did so too!  
For as for them that want thy wit,  
They do themselves undo.<sup>260</sup>*

- After [we] are born [again] and when the [Holy] Spirit of >Life< increases and [our] power comes and strengthens the soul permanently, no one can lead [us] astray with works of evil. But those on whom the opposing spirit descends are drawn by him [the devil] and they go astray.<sup>261</sup>
- When we are united with the seal of God's promise, nothing in all creation can separate us from the love of God in Jesus [the] Christ our Lord.<sup>262</sup>
- We have his promise and look forward to new heavens and a new earth; the home of justice. With this to look forward to, do your utmost to be found at peace with him.<sup>263</sup>
- Happy the man who remains steadfast under trial, for having passed the test, he will receive for his prize the >gift< of Life promised to all who love God.<sup>264</sup>

*Like as the waves make towards the pebbled shore,  
So do our minutes hasten to their end;  
Each changing place with that which goes before,  
In sequent toil all forwards do contend.  
Nativity, once in the main of light,  
Crawls to maturity, wherewith being crowned,  
Crooked eclipses 'gainst his glory fight,  
And time that gave doth not his gift confound.  
Time doth transfix the flourish set on youth,  
And delves the parallels in beauty's brow,*

*Feeds on the rarities of nature's truth,  
And nothing stands but for his scythe to mow:  
And yet to times in hope my verse shall stand,  
Praising thy worth, despite his cruel hand.<sup>265</sup>*

One might compare these nine months to a first ocean passage in a small sailing craft. Exposed and beyond site of land for the first time, sound navigation skills are crucial. Even if much of the voyage is spent in the normal routines of keeping sails trimmed and holding a true course, reminders of potential danger appear: sharks surface from the deep, seeking a easy meal, or an unexpected jibe caused by an abrupt change in wind direction! When wind and weather are fine, it can even become a little boring, but on night watch, a safety harness protects against the freak wave. Sailing through a squall, or hove to for several days, enlivens effort and purpose. Nearing the end of the voyage, the expectation of what lies just over the horizon concentrates the mind. Time that once passed slowly, now races with expectation. But do not forget to keep a sharp watch. Approaching a new landfall from the sea has its own concerns. While sun and stars may have guided for a time, a different care and attention are necessary to enter harbour safely. For those with ears to hear let him hear.

20<sup>9</sup>  
*on the threshold of a dream*

*My crown is in my heart, not on my head;  
Not deck'd with diamonds and Indian stones,  
Nor to be seen; my crown is call'd content!  
A crown it is that seldom kings enjoy.<sup>266</sup>*

- He who travels by a road but does not complete [the journey], or he who departs by sea but does not arrive at the port, can he be comforted? Or he who promises to give a gift to another, but does not fulfil it, is it not robbery; or he who sows the earth but does not reap its fruit in its season, does he not lose everything, or he who plants a plant, unless it grows till the time suitable to it, does he who planted it expect to receive fruit from it? Or a woman who has conceived, if she brings forth untimely, does she not assuredly slay her infant? Or he who builds a house, if he does not roof it and complete it, can it be called a house? <sup>267</sup>

*Unshaken, unsex'd, unterrified,  
His loyalty he kept, his love, his seal;  
Nor number, nor example with him wrought  
To swerve from truth, or change his constant mind  
Though single. From amidst them forth he pass'd,  
Long way through hostile scorn, which he sustain'd  
Superior, nor of violence fear'd aught;  
And with retorted scorn his back he turn'd  
On those proud tow'rs to swift destruction doom'd.<sup>268</sup>*

- For all the scriptures were written for our instruction, in order that through the encouragement they give us, we may maintain our hope with fortitude.<sup>269</sup>
- Do not try to understand things that are too difficult for you or try to discover what is beyond your powers. Concentrate on the what has been assigned to you, you have no need to worry over mysteries. Do not meddle with matters that are beyond you. What you have been taught already exceeds the scope of the human mind. For many have been misled by their own presumption, and wrong headed opinions have warped their ideas.<sup>270</sup>
- Do not be concerned with anything else except your [Resurrection], for behold, I [Yahweh] shall complete this destiny upon the earth as I have said from the heavens. And I shall reveal to you your [salvation] and redemption.<sup>271</sup>
- For [the Spirit of] Christ comes to those who believe; the doubting heart faith falters, he rejects and will not honour.<sup>272</sup>
- Jesus said, Let him who seeks continue seeking until he finds. When he finds he will become troubled. When he becomes troubled he will be astonished, and he will rule over the [whole].<sup>273</sup>

**265**  
*The Sonnets*  
number 60

**266**  
*King Henry VI 3rd part*  
Act III Scene 1

**267**  
*The Syriac Apocalypse*  
of Baruch  
22:3-8

**268**  
*J. Milton-Paradise Lost*  
Bk 5:899-907

**269**  
*Romans 15:4*

**270**  
*Ecclesiasticus 3:22*

**271**  
NHL  
*The first Apocalypse*  
of James (V,3)  
29:5-15

**272**  
*Prudentious:*  
*Fight for mans soul*  
580

**273**  
NHL  
*The Gospel of Thomas*  
32:15



- Almost my nature is subdued, to what it works in, like the dyer's hand.<sup>274</sup>
- When [God] comes [in power, called the Resurrection] he will confute the world and show where right and wrong and judgement lie.<sup>275</sup>
- [Yahweh] will convict them of wrong by their refusal to believe in me. He will convince them that right is on my side, by showing that I go to the Father when I pass from your sight; and he will convince them of divine judgement by showing that the >prince< of this >world< stands condemned.<sup>276</sup>

*But Life in you the primal good inspires  
Direct, and makes it of his own perfection  
Enamoured so, that him it aye desires.*

*Hence, too, the manner of your Resurrection  
thou may'st infer; bring by a little thought  
the two first parents to thy recollection,  
and then remember how man's flesh was wrought.<sup>277</sup>*

- There is much that I could say to you, but the burden would be too great for you now. However, when he comes, who is the spirit of truth, he will guide you into all truth, for he will speak not on his own authority, but will tell only what he hears; and he will make known to you the things that are coming.<sup>278</sup>
  - I have told you all this so that in [the Spirit of Christ] you may find peace, in the world you will have trouble; but courage! The victory is mine; I have conquered the world.<sup>279</sup>
  - I have told you all this to guard you against the breakdown of your faith.<sup>280</sup>
  - Above all let us be expectant, because that which is promised to us shall come.<sup>281</sup>
  - Do not throw away your confidence, for it carries a great reward.<sup>282</sup>
  - He will glorify me, for everything that he makes known to you he will draw from what is mine. All that the Father has is mine, and that is why I said, everything that he makes known to you he will draw from what is mine.<sup>283</sup>
  - Continue in good heart and in the unity of love and to come to the full wealth of conviction which understanding brings, and to grasp God's secret, that secret is Christ himself and in him lie hidden all God's treasures of wisdom and knowledge.<sup>284</sup>
- Lord of my love, to whom in vassalage  
Thy merit hath my duty strongly knit,  
to thee I send this written ambassage,  
To witness duty, not to show my wit.  
Duty so great, which with so poor as mine  
May make seem bare, in wanting words to show it,  
But that I hope some good conceit of thine  
In thy soul's thought, all naked, will bestow it;  
Till whatsoever star that guides my moving  
Points on me graciously with fair aspect,  
And puts apparel on my tottered long  
To show me worthy of thy sweet respect.<sup>285</sup>*
- May the Lord raise you up to everlasting heights, and as a fortified tower upon a high wall!<sup>286</sup>
  - May he shed upon you the [Holy] Spirit of counsel and the everlasting power, the [Holy] Spirit of knowledge and the fear of God; may [his] righteousness be the girdle of your loins and may your reins be girdled with faithfulness.<sup>287</sup>
  - May he unlock for you the everlasting fountain; may he not withhold the waters of Life from them that thirst!<sup>288</sup>
  - May the Lord bless you from the house of his holiness, may he open for you from heaven an eternal spring which shall not fail.<sup>289</sup>
  - May [Yahweh] place upon your head [a crown] of everlasting glory; may he sanctify your seed in glory without end!<sup>290</sup>
  - May [Yahweh] bless you with all good and preserve you from evil! May he lighten your heart with

274

W. Shakespeare  
from Sonnet 118

275

John 16:8

276

John 16:9  
for prince read pope

277

Dante: The Divine Comedy  
Paradise/Canto 6:142-148

278

John 16:12-13

279

John 16:33

280

John 16:1

281

The Syriac Apocalypse  
of Baruch 83:4

282

Hebrews 10:35

283

John 16:14-15

284

Colossians 2:2

285

The Sonnets  
number 26

286

DSS 1Q5b  
The Blessings of the Prince  
of the Congregation 5:1

287

DSS 1Q5b  
The Blessings of the Prince  
of the Congregation 5:3

288

DSS 1Q5b  
The Blessings of the Faithful  
1:4

289

DSS 1Q5b  
The Blessings of the Faithful  
1:2

290

DSS 1Q5b  
The Blessings of the High Priest  
3:3



Life giving wisdom and grant you eternal knowledge. May he raise his merciful face towards you for everlasting bliss!<sup>291</sup>

- May [Yahweh] grant you everlasting peace.<sup>292</sup>
- May [Yahweh] fight at the head of your thousands until the generation of falsehood is ended.<sup>293</sup>
- God has established all the foundations of peace, may he lay the foundation [stone] of your peace forever!<sup>294</sup>
- May the Lord bless you from his holy house; may he set you as a splendid jewel in the midst of the congregation of saints! 295
- May [Yahweh] renew for you the covenant of the everlasting priesthood; may he sanctify you in the house of holiness.<sup>296</sup>
- May [Yahweh] make you holy among his people and an eternal Light, [to] illuminate the world with knowledge and to enlighten the face of the congregation with wisdom.<sup>297</sup>
- With everlasting Light, he will enlighten with joy the [hearts of the] children of God. Peace and blessings shall be with the company of God. He [Yahweh] will raise up the Kingdom of Michael in the midst of [false] gods, and the realm of [the righteous] in the midst of all [corrupt] flesh. Righteousness shall rejoice on high and all the children of his truth shall [be] jubilant in eternal knowledge.<sup>298</sup>
- For the created world waits with eager expectation for God's sons to be revealed. It [the world] was made the victim of frustration, not by its own choice, but because of him [the arch deceiver] who made it so, [that the Lord might trap evil] yet there was always hope, because the universe itself is to be freed from the shackles of mortality and enter the liberty and splendour of the children of God.<sup>299</sup>
- [And] if it is by the [Holy] Spirit of God that I [Christ] drive out the [evils within you], then be sure the Kingdom of God has already come upon you.<sup>300</sup>
- You shall then know that I am Yahweh and those who hope in me will not be put to shame.<sup>301</sup>

*If you can keep your head when all about you,  
are losing theirs and blaming it on you.  
If you can trust [in Christ] when all men doubt you,  
But make allowance for their doubting too.  
If you can wait and not be tired of waiting,  
or being lied about don't deal in lies.  
Or being hated, don't give way to hating  
And yet don't look too good nor [talk] too wise:  
If you can dream, and [make this dream] your master;  
If you can think, [and make God's Law] your aim;  
If you can meet with triumph and disaster  
and treat those two imposters just the same;  
If you can bear to hear the truth you[r] [seeking]  
twisted by knaves to make a trap for fools,  
Or watch the things you gave your [past] life to broken  
and stoop and build'em up with worn out tools;  
If you can make one heap of all your winnings  
and risk it on one turn of pitch and toss;  
and lose, and start again at your beginnings  
and never breathe a word about your loss;  
If you can force your heart and nerve and sinew  
to serve your turn long after they are gone,  
And so hold on when there [seems] nothing in you  
Except God's will which says to [you] hold on!  
If you can talk with crowds and keep your virtue  
[and laugh at kings, but not] lose your common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you but none too much;  
If you can fill the unforgiving minute  
With sixty seconds worth of distance run,  
Yours is the earth and everything that's in it,*

**291**

DSS 1 QS  
The Community Rule 2:1  
also/1 Qumran Scroll  
2:2-4

**292**

DSS 1 QSb  
The Blessings of the High Priest  
3:4

**293**

DSS 1 QSb  
The Blessings Of the High Priest  
3:5

**294**

DSS 1 QSb  
The Blessings of the High Priest  
3:6

**295**

DSS 1 QSb  
The Blessings of the Priest  
3:7

**296**

DSS 1 QSb  
The Blessings of the Priest  
3:8

**297**

DSS 1 QSb  
The Blessings of teh Priests

**298**

DSS 1 QM-4QM  
The War Rule  
17:1-10

**299**

Romans 8:18  
4:4

**300**

Matthew 12:28  
Luke 11:12

**301**

Isaiah 49:23

*And you will lead the race o'er ground you've won.\*  
And which is more, you'll be not just a man,  
But one of God's own sons. <sup>195</sup>*

For nine months a man has been preparing himself for the experience of transcendent power; to know the wisdom and righteousness of the living God. This experience is explained, within the limits of scripture and language, in the following chapters. For the man who has kept his hands >clean< during this fasting period, if he has not transgressed even once, he is about to be raised, by the power of the living God, into a wholly new paradigm of human moral perception, will and action.

**302**

*With thanks and apologizes to  
Rudyard Kipling  
and \*Marie Stopes*

As a man's faith finds its justification, he forever leaves behind the psychic, material world of relative morality, every false Christian thought and idea, and all other fashionable, spiritual nonsense. Whatever assaults, insults or provocations have been suffered, whatever material losses may have been sacrificed, these are as nothing compared in value, to a share in the future and glory of the kingdom of God. Whatever troubles you have endured while >fasting< will be more than made up for in joy, as you build your house upon its new spiritual foundation. And the living God will settle every score, and avenge his faithful against those, who have rebelled against or dishonoured this new moral teaching of the Resurrection.,

## 21

*the Lord's day*  
[part 1]*the Resurrecton*

If it is difficult enough even to imagine the true experience of transcendence, which is knowing the power of the living God, by this new Resurrection; than language, even the greatest poetry, can not adequately describe this event any more than a nautical chart may convey the experience of a sea voyage to its home port. Yet text on paper can describe the means to ends, paths and events, and maybe inspire others, who as yet remain in exile, to seek their own hope of discovery.

While the experience itself is beyond any literal description, here in this first part and the following two chapters, using both scripture and other available materials, within the limitations of language, a semblance of the event known as the Resurrection is described: also called the Baptism of the Holy Spirit, and the Circumcision of the Holy Spirit. In the trial of human hearts, it is at the moment of new, intimate, spiritual re-union, that transcendence takes place. And those who share this reality, become a part of God's final creation.

The time is nine months on; the last evening of ones >fasting<. A man has metaphorically crossed the Jordan, endured the heat of the desert, and fasted in the wilderness; all without a single transgression of the new Law. He has crossed an ocean of the mind, and about drop anchor in a sheltered cove, before a new shore, at the base of a great mountain. Tomorrow a climb begins. As a man and woman come together anew in the perfect harmony and spiritual union of the flesh; joined in spiritual bond by the marriage of heaven, under an eternal covenant.

21 <sup>1</sup>*the first rule of the mountain*

- Now on the day when our heart is humbled, we expiate our iniquity and [expose] the iniquity of our fathers, together with [their] unfaithfulness and rebellion. We [Lord] have not rejected thy trials and scourges; our soul has not despised them to the point of breaking thy covenant despite the distress of our soul.<sup>1</sup>
- You walked in mud and your garments were not soiled, and you have not been buried in their filth [of apostasy], and you have not been caught [in the traps and snares of the world].<sup>2</sup>

*When shall I thrill, my God, when shall I thrill  
to see the vengeance that unseen makes sweet  
Thy wrath, within the secret of thy will?*<sup>3</sup>

- [Remember] no athlete can win a prize unless he keeps to the rules!<sup>4</sup>
- They say that evil spirits which roam happily in the darkness of night are terrified when the cock crows, and scatter and flee in fear, for the hated approach of Light, salvation, and Godhead bursts through the foul darkness and routs the ministries of night.<sup>5</sup>
- The morning sun from heaven will rise upon us, to shine on those who live in darkness, under the cloud of death, to guide our feet into the way of peace.<sup>6</sup>
- In the morning they shall wash their [soul's] garments, and shall cleanse themselves of the blood of the bodies of the ungodly.<sup>7</sup>
- **In the morning** sow thy [spiritual] seed.<sup>8</sup>
- Let the dawn bring proof of your love for one who relies on you, let it show the right [Way] to one who lifts up his soul to you.<sup>9</sup>

## 1

DSS 4Q504  
*Words of the Heavenly Light*  
6:2-4

## 2

NHL  
1 *Apocalypse of James*  
28:20

## 3

Dante: *The Divine Comedy*  
*Purgatory, Canto 20:94-97*

## 4

2 *Timothy 2:5*

## 5

*Prudentious*  
*The daily round*  
1:35

## 6

Luke 1:79

## 7

DSS 1QM-4QM  
*The War Rule*  
14:2

## 8

*Ecclesiasticus 11:6*

## 9

*Psalm 143*

- Then [will] the strength of >death< [be] crushed and the law of hell subdued, then [will] the stronger potency of day force night to flee.<sup>10</sup>

*"Hows this"? was the reply; "if one thought fit to go up in the dark, would one be stopped by somebody? or merely fail at it?"*

*"Look" said the good Sordello, and he stopped and drew upon the ground; thou could not cross even this line when once the sun had dropped.*

*We might indeed go down again, and roam all round the hill, while the horizon's ring seals down the day, until the morning come.*

*Folding his palms, he lighted them in prayer, with gaze set Eastward, then said visibly to God, "for thee and nothing else I care"<sup>11</sup>*

- Sly cunning dishonesty loves to shroud itself in darkness, and the stealthy paramour cherishes the night because it is fitting for base deeds.<sup>12</sup>
- Anyone can walk in daylight without stumbling, because he sees the light of the world, but if he walks after nightfall he stumbles, because the light fails him! 13
- At last let the blindness be gone which has long caused us to fall into danger, and made us wander from the path with misguided steps. <sup>14</sup>
- So presently will the darkness in us, the heart that knows it's own sin, be cleared with the breaking of the clouds and growing light under the rule of God.<sup>15</sup>
- Now, now, let wickedness sink to rest, now let the dark sin fall asleep, now let the deadly guilt wither away, the victim of its own slumber; and let the Spirit in it's turn awake, and for the time that remains, while the night's course is drawing to a close, stand and be active at it's post.<sup>16</sup>
- I wait for Yahweh, my soul waits for him, I rely on his promise, my soul relies on the Lord, more than a watchmen on the coming dawn.<sup>17</sup>

*By daylight Paris judged the beauteous three and for the fairest, did the prize decree night is a cheat and all deformities are hid, or lessened in her dark disguise. The sun's fair light each error will confess in face, in shape, in jewels, and in dress.<sup>18</sup>*

The first rule of this sacred mountain is never to climb in darkness or night. Love was not meant for darkness but for light. Love was not intended to remain in ignorance, but to flourish in the light of truth. It is the evil that men do, which hides its deeds of fantasy, shame, deceit and dishonour in the dark. But in doing what is righteous before God, there is no shame and no dishonesty with ones self or partner. Let a man wait for the morning dawn to begin this new union and Life. The accent begins with the morning light. This rule is an absolute. In the morning, a new age dawns.

## 21 <sup>2</sup>

- [Lord] bring [evil] to an end therefore, henceforth mortality and reprove accordingly the angel of death and let thy >glory< appear and let the might of thy beauty be known and let Sheol be sealed so that from this time forward, it may not receive the dead and let the treasures of souls restore those which are [faithful].<sup>19</sup>
- Forgive my sins, O Lord, and purify me of iniquity. Grant me a [Holy] Spirit of faithfulness and knowledge [of wisdom]; let me not be dishonoured in ruin.<sup>20</sup>
- Put away from me the sin of my youth, and may my sins not be remembered against thee. Lord, cleanse me from the evil plague [of corrupt flesh], let it not return to me. **Dry up its [evil] root within me,** and permit not its leaves to flourish in me.<sup>21</sup>

10

Prudentious  
The Daily Round  
1:65-70

11

Dante: The Divine Comedy  
Purgatory  
Canto 7:49-54/58-61  
Canto 8:10-12

12

Prudentious  
The Daily Round  
2:25

13

John 11:10

14

Prudentious  
The Daily Round  
3:95

15

Prudentious  
The Daily Round  
A morning hymn  
2:10

16

Prudentious  
The Daily Round  
1:75-80

17

Psalms 130

18

Ovid

19

The Syriac Apocalypse  
of Baruch 21:22-24

20

DSS 11QPsa  
Apocryphal Psalms  
Pray of Deliverance  
19:11

21

DSS 11QPsa  
Apocryphal Psalms  
The Syriac Psalm  
3-24:12-14

- God, **create a clean heart in me, put into me a new and constant Spirit**, do not banish me from your presence, do not deprive me of your Holy Spirit.<sup>22</sup>
- Have mercy on me O God, in your goodness, in your great tenderness wipe away my faults, wash me clean of my guilt, purify me from my sin.<sup>23</sup>
- O God, whose strength prevails over all, listen to the voice of the desperate, save us from the hand of the wicked and free me from my fear!<sup>24</sup>
- Thine is righteousness, and an everlasting blessing be upon thy name! According to thy righteousness, let thy servant be redeemed and the wicked brought to an end.<sup>25</sup>
- [Grant me Lord] a place [in thy house] which [thou] hast chosen for them that love thee, and keep [thy command, that they may stand] in thy presence [for] ever.<sup>26</sup>
- Lord, I have called to thee, hear me. I have spread out my hands towards thy holy dwelling-place. Turn thine ear and grant me my request, and my plea, do not withhold from me. **Construct my soul** and do not cast it away, and so not leave it alone before the wicked. May the true judge turn me from the rewards of evil. Lord do not judge me according to my sins, for no living man is righteous before thee. [ ] Cause me to understand thy Law and teach me thy judgements.<sup>27</sup>
- Now this is the day of the Lord Yahweh, a day of vengeance for his revenge on his enemies: His sword will eat them up and have its fill, will grow drunk with their blood.<sup>28</sup>
- You Yahweh Sabaoth, who pronounce a just sentence, who probe loins and heart, let me see the vengeance you will take on them, for I have committed my soul to you.<sup>29</sup>

*Avenge, O lord, thy slaughter'd saints, whose bones  
Lie scatter'd on the alpine mountains cold;  
Ev'n them who kept thy truth so pure of old,  
When all our fathers worshipp'd stocks and stones,  
Forget not: in thy book record their groans  
Who were thy sheep, and in their ancient fold,  
Slain by the bloody Piedmontese that roll'd  
Mother with infant down the rocks. Their moans  
The vales redoubled to the hills, and they  
To Heav'n. Their martyr'd blood and ashes sow  
O'er all th' Italian fields, where still doth sway  
The triple tyrant, that from these may grow  
A hundred fold, who having learn'd thy Way  
Early may fly the Babylonian woe.<sup>30</sup>*

- Send victory like the dew from Heaven, and let the clouds rain it down, let the earth open for Salvation to spring up. Let deliverance too, bud forth which [ ] Yahweh shall create.<sup>31</sup>
- I rely on you, do not let me be shamed, do not let my enemies gloat over me, no, those who hope in you [Lord] are never shamed, **shame awaits disappointed traitors.**<sup>32</sup>
- Now I will see their shame; I have relied on thee, and I will not be shamed.<sup>33</sup>
- Yahweh make your ways known to me, teach me your paths, set me in the Way of your truth and teach me, for you are the God who saves me.<sup>34</sup>
- Free me from this imprisonment [of corrupted flesh], and I will thank your name once more in the assembly of the virtuous, for the goodness you show me.<sup>35</sup>
- Release thy voice, my tuneful heart, release thy nimble >tongue<. Tell of the victory of the passion, tell of the triumphant cross. Sing with the glittering ensign marked upon our brows. How stands the marvel of the wound in his amazing death.<sup>36</sup>
- [Lord] **send out your Light and your truth. Let these be my guide**, lead me to your holy mountain and to the place where you live.<sup>37</sup>

*Be gracious to his coming I entreat  
Tis liberty he seeks—how dear a thing  
That is, they know who give their lives for it.*

*With her chaste eyes, O holy heart to thee  
that thine she is, and thou will deem her so  
for her sake, then receive us favourably.<sup>38</sup>*

22

Psalm 51

23

Psalm 51:1-2

24

Esther's Prayer 4:16

25

DSS 1QH

The Thanksgiving Hymns

17:8 (24)

26

DSS 1QH

The Thanksgiving Hymns

16:8 (22)

27

DSS 11QPsa

Apocryphal Psalms

The Syriac Psalm

3-24:1-9

28

Jeremiah 46:10

29

Jeremiah 11:20

30

J. Milton

The Sonnets number 18

On the late Massacure

in Piedmont

31

Isaiah 46:15

32

Psalm 25

33

DSS 11QPsa

Apocryphal Psalms

The Syriac Psalm

3-24:20

34

Psalm 25

35

Psalm 142

36

Prudentius

Hymn of Fasting

Round 9:80

37

Psalm 43

38

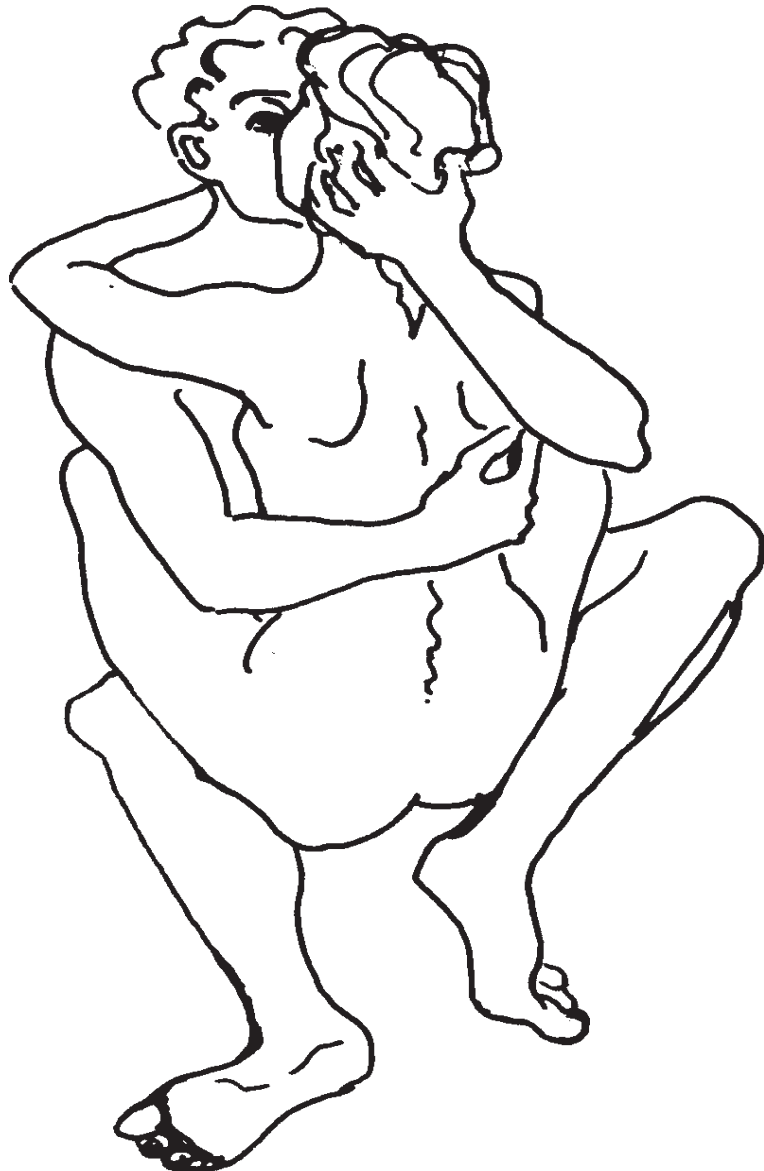
Dante: The Divine Comedy

Canto 1:70-72/79-81

These verses for meditation are noted for both their anticipation and expectation of the morning, when our Lord sends victory to those who have been obedient to his Word. The day when the living God rewards those, who in humility, have searched out the divine wisdom of Love. This is also a day of revenge, when the Lord humiliates those who have in false pride and intellectual conceit, denied this Resurrection, this moral insight and new Law.

21<sup>3</sup>*the second rule of the mountain: posture*

- Anyone who lives on milk, being an infant, does not know what is right. But grown men can take solid food: their perceptions are trained [ ] to discriminate between good and evil.<sup>39</sup>
- So far you have faced no trial beyond what man can bear. God keeps faith, and he will not allow you to be tested above your powers, but when the test comes, he will at the same time provide a way out, by enabling you to [retain] it.<sup>40</sup>
- When thou art about to be with[in] her, rise up both of you first, and pray [in your hearts] and supplicate the Lord of heaven [with faith] that mercy and deliverance may be extended to you. Fear not, for she was set apart for thee before the world was, and thou shalt save her and she shall go with thee.<sup>41</sup>
- At all times be clean in body and wash thyself with water before thou approaches to offer on the alter [in the heart].<sup>42</sup>



39

*Hebrews 5:13*

40

*1 Corinthians 10:13*

41

*The Book of Tobit 6:17*

42

*The book of Jubilees 21:16*



*Put off this sloth the master said, for shame  
sitting on feather pillows lying reclined  
beneath the blanket is no way to fame.*

*Fame [glory] without which a man's life wastes out of mind,  
leaving on earth no more memorial  
than foam upon the water, or smoke upon the wind.*

*Rise up; control thy panting breath and call  
the soul to aid, that wins in every fight  
save the dull flesh should drag it to a fall.<sup>43</sup>*

- Now I commend you to God and his gracious Word, which has the power to build you up and give you your heritage, among all those who are dedicated to [Christ].<sup>44</sup>
- The Cross is ours, we mount the gibbet; for us Christ was put to death, and for us Christ returned [in truth as the Holy Spirit], he who is dying is man, a twofold being; he dies and conquers death, and he returns to that which cannot die.<sup>45</sup>
- The horse is caparisoned for the day of battle, but to Yahweh the victory belongs.<sup>46</sup>
- My heart is stirred by a noble theme, I address my poem to the King, my >tongue< as ready as the pen of a busy scribe.<sup>47</sup>

*Here are two crossed face to face,  
entwined as one whose holy trust to share.  
Her cheeks resting gently upon thigh,  
to Love, becoming one of heaven's pairs.*

*This is the seat of love's most virtuous deeds,  
where wisdom doth brings forth her fruits.  
A meal which forever fuels the heart,  
and where a man may know himself.*

*This is the field where forth to reap,  
a harvest overflowing with joy and truth,  
where souls ascend a mountain to the heavens,  
inheriting the glory of a Fathers son.*

In this upright posture, all elements which are designed to bring a woman to the fullness of her experience are aligned. Approach this alter after washing genitalia and surrounding areas. Make sure the bed or surface you rest upon is firm enough to support your combined weight. Enter the woman carefully and gently. Struggle to retain with all your strength. A gentle rock and soul is all that's required to begin exploring this mountain.

21 <sup>4</sup>  
the revelation

*So much the rather thou celestial Light  
Shine inward, and the mind through all her powers  
Irradiate, there plant eyes, all mist from thence  
Purge and disperse, that I may see and tell  
Of things invisible to mortal sight.<sup>48</sup>*

- God amend us, God amend! We are much out of the Way.<sup>49</sup>
- O Father: I call upon thee who rulest over the kingdom of power, **whose Word comes as a birth of Light**, and his words are immortal. They are eternal and unchanging. He is the one whose will begets Life for the forms in everyplace.<sup>50</sup>
- O Lord my God, my life is in thy hands, banish this adversary from me, who seeketh to destroy my soul and give me his glory which he himself hath lost.<sup>51</sup>

43

Dante: The Divine Comedy  
Purgatory/Canto 24:46-54

44

Acts 12:32

45

Prudentious 640:10

46

Proverbs 21

47

Psalm 45

48

J. Milton-Paradise Lost  
Bk 3:51-55

49

Love's Labours Lost  
Act IV Scene 3

50

NHL  
The Discourse  
on the Eighth and Ninth  
55:25-30

51

NHL  
The Book of Adam and Eve  
The fall of the devil:  
17:1-2

- My Lord, destroy from the earth the [corrupt] flesh which has aroused thy wrath. But the flesh of righteousness and uprightness establish as a plant of the eternal seed and hide not thy face from the prayer of thy servant.<sup>52</sup>

52

The book of Enoch  
84:6

53

Algernon C Swinburn:  
Songs beore sunrise.

54

The book of Jubilees  
1:20

55

The book of Jubilees  
1:21

56

John 17:17

57

The Book of Tobit 8:7

58

NHL:The Discourse  
of the Eighth and Ninth  
56:20

59

John 1:12

60

Matthew 16:18

61

John 12:31

62

2 Corinthians 6:2

63

NHL:The First Apocalypse  
of James 33:1

64

NHL:The Second Treatise  
of the Great Seth 58:15

65

NHL:The Dialogue  
of the Saviour 145:10

66

1 Corinthians 15:51  
second use

67

NHL:The Concept  
of our Great Power 39:15

68

The Book of Tobit 9:6

69

Dante:The Divine Comedy  
Purgatory/Canto 33:139-145

70

Esthers Mordecai's Dream

71

NHL: The Tripartite  
Tractate 88:35

72

NHL:The Tripartite  
Tractate 131:10

73

Isaiah 9:2

74

Matthew 4:16

75

NHL: The Gospel of  
the Egyptians 49:15

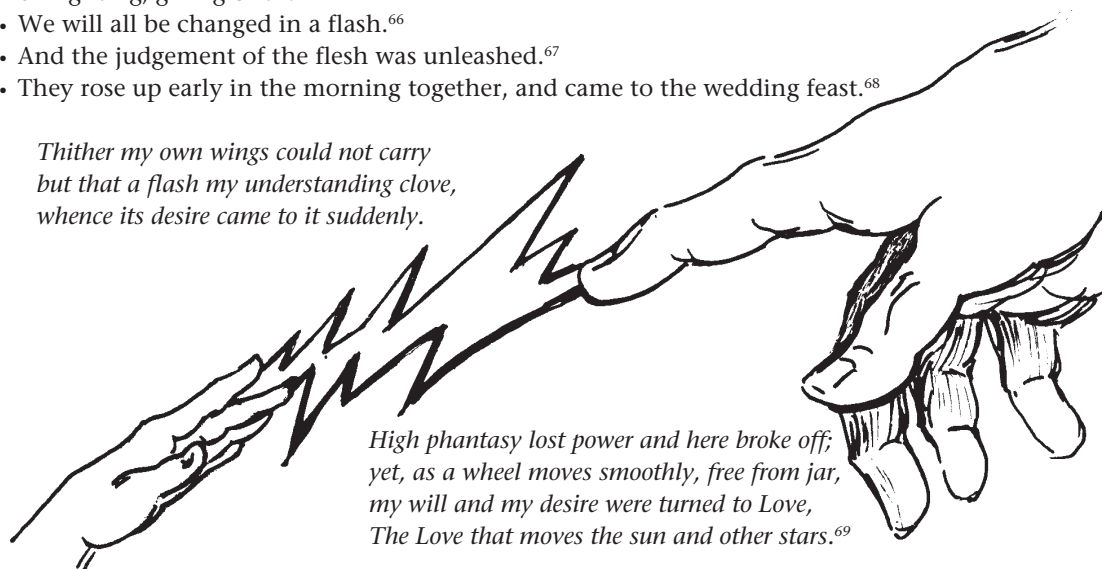
76

The Book of Enoch  
Ethiopic translation: 77

Rise, ere the dawn be risen;  
Come, and be all souls fed;  
From field and street and prison  
Come, for the feast is spread;  
Live, for the truth is living;  
Wake for the night is dead.<sup>53</sup>

- **Create in the man upright [and holy] Spirit.**<sup>54</sup>
- Create in them a clean heart and a Holy Spirit and let them not be ensnared in their sins from henceforth until eternity.<sup>55</sup>
- Consecrate them by the truth; Thy word is truth.<sup>56</sup>
- I take not this my sister [in Christ] for lust, but in truth.<sup>57</sup>
- Receive from us these spiritual sacrifices, which we sent to thee with all our heart, and [all] our soul, and [all] our strength. Save that which is in us, and grant us the immortal wisdom.<sup>58</sup>
- To all who believed in his name, he gave the power to become children of God, who were not born of blood, nor of the will of the flesh, nor of the will of man, but of God.<sup>59</sup>
- And on this rock I will build my church and the gates of hell shall not prevail against it.<sup>60</sup>
- Now is the hour of judgement for this world; now shall the prince of this world be driven out.<sup>61</sup>
- The hour of favour has come now; I say has the day of deliverance dawned.<sup>62</sup>
- Behold, I shall reveal to you your redemption.<sup>63</sup>
- **My third baptism is a revealed image.**<sup>64</sup>
- Now behold! A Word belonging to Heaven will come forth from the Father in silence with a flash of Lighting, giving birth.<sup>65</sup>
- We will all be changed in a flash.<sup>66</sup>
- And the judgement of the flesh was unleashed.<sup>67</sup>
- They rose up early in the morning together, and came to the wedding feast.<sup>68</sup>

Thither my own wings could not carry  
but that a flash my understanding clove,  
whence its desire came to it suddenly.



High phantasy lost power and here broke off;  
yet, as a wheel moves smoothly, free from jar,  
my will and my desire were turned to Love,  
The Love that moves the sun and other stars.<sup>69</sup>

- Light came as the sun rose, and the humble were raised up and devoured the mighty.<sup>70</sup>
- Suddenly [God] revealed himself to them, approaching them in the form of lightning.<sup>71</sup>
- The revelation of the Light in the form of lightning, [came forth] and they bore witness that it appeared as salvation for them.<sup>72</sup>
- The people that walked in darkness have seen a great Light. They that dwell in the land of the shadow of death, upon them hath the Light shined.<sup>73</sup>
- The people that lived in darkness saw a great light; Light dawned on the dwellers in the land of – death's– dark shadow.<sup>74</sup>
- The unknowable, incomprehensible Father came forth. He came down from above for the annulment of the deficiency.<sup>75</sup>
- They blessed, glorified and exalted, because the [Promise/Word] of the son of man was revealed to them [in truth].<sup>76</sup>

- I feel within me A peace above all earthly dignities, a still and quiet conscience.<sup>77</sup>
- Truth hath a quiet breast.<sup>78</sup>
- He that has Light within his own clear breast, may sit in the centre and enjoy bright day.<sup>79</sup>

This profound, individual revelation, and correction to human nature is the demonstration of the wisdom and power of the living God. It takes place at the very moment of intimate reunion with woman. This act of God, which can only be described as –instantaneous– is both unforgettable and permanent in its effect upon the body, the mind and spirit.

21<sup>s</sup>  
*transubstantiation of the flesh*

*My exaltation, and my whole delight  
That thou in me well pleased declar'st thy will  
Full'd which to fulfil is all my bliss.<sup>80</sup>*

- Here is the Lord Yahweh coming with power, his arm subduing all things to him. **The prize of his victory is with him.** His trophies all go before him. He is like a shepherd feeding his flock, gathering the lambs in his arms, holding them against his breast.<sup>81</sup>
- My heart exults in Yahweh, my >horn< is exalted in my God, my mouth derides my foes, for I rejoice in your power of saving.<sup>82</sup>
- You [O Lord] give me power! I see myself! I want to speak, fear restrains me. I have found the beginning of the power that is above all powers, that one [God] that has no beginning. I see a fountain bubbling with Life.<sup>83</sup>
- I [Yahweh] hid myself in everyone and revealed myself within them and every mind seeking me, for it was I that gave shape to the [flesh] when it had not form.<sup>84</sup>
- Therefore I [Yahweh] appeared, being faultless, in order that the wickedness of [man's lower] nature might be revealed.<sup>85</sup>
- [Human] nature was handed over to faith that she [wisdom] might overturn [error] and that she, [divine] nature, might stand [above the] darkness.<sup>86</sup>
- And he, [Yahweh] smote the tree of evil root.<sup>87</sup>
- He [the power of God] appeared in another root in order that the power of the [Holy] Spirit might be raised from feeble nature.<sup>88</sup>
- By the will of the great Light, the dark water separated, and the darkness came up wrapped in vile ignorance.<sup>89</sup>

*Yet by experience taught we know how good,  
And of our good, and of our dignity  
How provident he is; how far from thought,  
To make us less bent rather to exalt  
Our happy state under one head more near  
United.<sup>90</sup>*

- I [Yahweh] am the perfect Light which is above the [corrupted] spirit and the darkness, the one [God] who puts to shame the darkness of the intercourse of the impure practice.<sup>91</sup>
- The deeds his own right arm have done disclose his might.<sup>92</sup>
- They received the commandment [written on their hearts], all who were in the heavens above; to whom a combined power, voice and splendour, like fire were given.<sup>93</sup>
- Great is the mercy of the Lords of spirits; long suffering is he; and all his works, all his power, great are the things which he has done, as he revealed to the saints and to the elect, in the name of the Lord of Spirits.<sup>94</sup>
- Know therefore, as those who Live, that you have attained. And you taught yourselves the infinite things. Marvel at the truth which is within them and at the revelation.<sup>95</sup>
- Therefore my heart was glad and my >tongue< spoke with joy; more over, my flesh shall dwell in hope [of complete redemption].<sup>96</sup>
- For I have trusted in thy grace. In thy great goodness, and in the multitude of thy mercies, for I have leaned on thy truth.<sup>97</sup>

77  
King Henry VIII Act 1 Scene 3

78  
King Richard II Act I Scene 5

79  
J. Milton  
Comus L340

80  
J. Milton-Paradise Lost  
Bk 6:727-729

81  
Isaiah 40:9

82  
1 Samuel 2:1

83  
NHL  
The Discourse  
on the Eighth and Ninth.  
58:010

84  
NHL  
Trimorphic Protennoia  
45:22

85  
NHL Shem 39:25?

86  
NHL  
The Paraphrase of Shem  
41:35

87  
DSS 4Q458  
The Tree of Evil fr-1,9

88  
NHL  
The Paraphrase of Shem  
12:15

89  
NHL  
The Paraphrase of Shem  
2:30

90  
J. Milton-Paradise Lost  
Bk 5:826-831

91  
NHL  
The Paraphrase of Shem  
10:25

92  
Luke 1:51

93  
The Book of Enoch  
Ethiopic translation: 46

94  
The Book of Enoch  
Ethiopic translation: 54

95  
NHL  
The Three Steles of Seth  
127:25

96  
Acts 2:26

97  
DSS 1QH  
The Thanksgiving Hymns  
10:9 (16)

98  
NHL  
The Treatise  
of the Resurrection  
48:35/49:1-10

99  
DSS 1QH  
The Thanksgiving Hymns  
12:8 (19)

100  
The book of Enoch 71:1

101  
The book of Enoch 71:3

102  
The book of Enoch 71:5

103  
The book of Enoch 71:11

104  
Dante: The Divine Comedy  
Purgatory/Canto 1:46-54

105  
NHL  
The Paraphrase of Shem  
14:25

106  
NHL:  
The Interpretation  
of Knowledge  
14:35

107  
NHL  
Trimorphic Protennoia  
41:5

108  
NHL  
The Gospel  
of the Egyptians  
65:17

109  
Romans 7:6

110  
Prudentious  
The Divinity of Christ 165

111  
Prudentious  
Fight for mans Soul 86

112  
Prudentious  
Fight for mans Soul 82

113  
The book of Enoch 89:1

114  
J. Milton-Paradise Lost  
Bk 7:525-528

115  
NHL  
1 Apocalypse of James  
41:16

116  
NHL  
Tripartite Tractate  
62:1

117  
NHL  
A Valentinian  
Exposition Bapt.  
B/42:15-20

- It is the revelation of what is, and the transformation of things and a transition into newness. For imperishability descends upon the perishable; the Light flows upon the darkness, swallowing it up; and the Pleroma fills up the deficiency. These are the symbols and the images of the Resurrection. This is what makes the good.<sup>98</sup>
- Behold, (I was taken) from dust (and) fashioned (out of clay) a source of uncleanness, and a shameful nakedness, a heap of dust, and a kneading of water, to share the Light of Life. Apart from the Lord is folly, and a house of darkness, a creature of clay returning to dust, returning to ignorance, to dwell in the dust whence it was taken.<sup>99</sup>
- And it came to pass after this that my Spirit was [transformed] and [my soul] ascended into the heavens.<sup>100</sup>
- And the angel Michael (one of the archangels) seized me by my right hand and 'lifted me up' and lead me forth into all the secrets and showed me all the secrets of righteousness.<sup>101</sup>
- And [God] transformed my spirit unto the heaven of heavens.<sup>102</sup>
- And my spirit was transformed.<sup>103</sup>

*What broken thus, the laws of the abyss,  
Or can High Heaven have changed it's ordinance  
that you lost souls should seek my terraces.*

*Not my power, but heavens design  
brought me; a lady stooped from bliss to pray  
my aid and escort for this charge of mine.<sup>104</sup>*

- Through the Word of the Light of the [Holy] Spirit, it returned to its repose, it received form in its [divine] root and shone without deficiency.<sup>105</sup>
- He removed the old bond of debt, the one of condemnation, and this is the edict that [is] the Word. Those who reckoned themselves enslaved have become condemned in Adam. They have been brought from death, received forgiveness for their sins and been redeemed by grace.<sup>106</sup>
- Every bond [of wickedness] I [Yahweh] loosed from you, and the chains of the demons of the underworld I broke, these things which bound on my members as restraints, and the high walls of darkness I overthrew, and the gates of those pitiless ones I broke and I smashed their bars.<sup>107</sup>
- Jesus, who possesses the Life and who came and crucified that [corruption] which is in the law [of nature]<sup>108</sup>
- Now we are discharged from the law [of nature], dead to that [corruption] which kept us captive, so that we serve [God] not under the old written code but in the new Life of the [Holy] Spirit.<sup>109</sup>
- So the man was once as the animals, but now the [Holy] Spirit has transformed him into the nature of a child of heaven by inpouring of God himself, who quickens what is mortal.<sup>110</sup>
- By giving His nature to ours, he lifted us to the height of his heavenly gifts. **It is his gift that thou liest conquered filthy lust.**<sup>111</sup>
- We are no longer what we were, but now that **we are raised at our [re]birth** into a better condition.<sup>112</sup>
- He was born [of woman] a bull [bestial] but became a man.<sup>113</sup>

*Dust of the ground, and in his nostrils breath'd  
the breath of Life; in his own image He  
created thee, in the image of God  
Express, and thou became a living soul.<sup>114</sup>*

- The perishable has gone up to the imperishable and the female element has attained to this male element.<sup>115</sup>
- The one who knows himself eternally, and the one [God] that has given them form to know what [truth] it is that exists.<sup>116</sup>
- **From the great bitterness of the world, into the sweetness of God, from the carnal into the spiritual, from the physical into the angelic, from the created into the pleroma, from the world into the [new age], slavery into sonship, from entanglements into [fellowship].**<sup>117</sup>
- Christ bought us freedom from the curse of [natural] law by becoming for our sake an accursed thing; for Scripture says, cursed is everyone who is hanged on a [corrupted] >tree<. And the purpose of it

all was that the blessing of Abraham should in Jesus [the] Christ be extended to the gentiles, so that we might receive the promised [Holy] Spirit through faith.<sup>118</sup>

- You [O lord] made my mouth like a sharp sword, and opened my tongue to words of holiness. You have put holy instruction [into my heart]. Let them not meditate upon the doings of man, whose lips are in the pit. You strengthened my loins, and by your hand you strengthened me with days. You sent me in [triumph]. **A heart of stone you removed from me and put a pure heart in its place, removing [the] evil inclination.**<sup>119</sup>
- As for your intentions, [O man], who could have learnt it, had you not been granted wisdom; and sent your Holy Spirit from above? Thus have the paths of those on earth been straightened, and men taught what pleases [Yahweh], and saved, by wisdom.<sup>120</sup>
- In order that he [God] might receive honour from each one, the Father reveals himself, yet in his ineffability, he is hidden as an invisible One.<sup>121</sup>

*For Gods self-giving, which made possible  
that man should raise himself, showed more largesse  
than if by naked power he'd cancelled all;  
And every other means would have been less  
Than justice, if it had not pleased God's son  
to be humiliate into fleshiness.*<sup>122</sup>

- Lord, thou art glory; therefore my plea is fulfilled before thee. I cried to the Lord and he answered me; he healed the brokenness [division] of my heart.<sup>123</sup>
- They greeted the Father in truth, because the truth is the mouth of the Father; his >tongue< is the Holy Spirit. He who is joined to the truth is joined to the Father's by his >tongue< whenever he has received the Holy Spirit. This is the manifestation of the Father and his revelation.<sup>124</sup>
- My >tongue< shall extol thy righteousness, [O lord], for thou has released it. **Thou has placed on my lips a fount of praise and in my heart the secret of the commencement of all human actions** and the completion of the >deeds< for the perfect of Way, and the judgements regarding all the service done by them, justifying the just by thy truth and condemning the wicked for their guilt. To announce peace to all men of the covenant, and utter a dreadful cry of woe for all those who breach it.<sup>125</sup>

*But now at last the sacred influence  
Of light appears, and from the walls of heav'n  
Shoots far into the bosom of dim night  
A glimmering dawn: here nature first begins  
Her farthest verg, and chaos to retire  
As from her outmost works, a broken foe,  
With tumult less and with less hostile din,  
Than Satan with less toil and now with ease  
Wafts on the clamour wave by dubious light,  
And like a weather-beaten vessel holds  
Gladly to port, though shrouds and tackle torn.*<sup>126</sup>

By this individual, direct intervention, the living God has changed the reality of human nature. Raising man from his lower bestial condition to a higher spiritual state of existence. This is the Circumcision of the Holy Spirit. Where the body is transfigured, and authority over the flesh is returned to man's control. The new reality is that man's very nature and perceptions now exist under a new moral paradigm of human conduct; rooted in wisdom, upon a new foundation of righteousness; that shall in time, imbue the whole of the intellect. With this gift of a new and Holy Spirit, spiritual perception and values are now dominant over the material.

Knowing this event exists, as the sign between God and his elect, opens up much understanding to the words of Jesus the Christ and his Apostles. For example the allegorical reference to the >sign< of Jonah. Luke 11:29 and Matthew 12:40. Or looking at Romans 6:13-14 or 1 Corinthians 2:1-6 it is much easier to take note of the very evidential inference to so much scriptural language. Thus by the Resurrection does a man's faith rest not in the wisdom of men, but in the power of God!

**118**  
Galatians 3:13

**119**  
DSS 4Q434, 436  
Hymns of the poor  
fr-1, 7-10

**120**  
Wisdom 10:9

**121**  
NHL  
Tripartite Tractate  
63:15

**122**  
Dante: The Divine Comedy  
Paradise  
Canto 7:115-120

**123**  
DSS 11QPsa  
Apocryphal Psalms  
The Syriac Psalm  
3-24:15 & 17

**124**  
NHL: The Gospel  
of Truth  
26:30-35/27:1-10

**125**  
DSS 4Q510-11  
The Songs of the Sage  
Fr.63-3:1-2

**126**  
J. Milton-Paradise Lost  
Bk 2:1034-1044



21 <sup>6</sup>  
 reborn and set free

*This is the month, and this the happy morn,  
 Wherein the son of heaven's eternal king,  
 Of wedded maid, and virgin mother born,  
 Our great redemption from above did bring;  
 For holy sages once did sing,  
 that he our deadly forfeit should release,  
 And with his Father, work us a perpetual peace.<sup>127</sup>*

- Praise be to God and Father of our Lord Jesus [the] Christ, who in **his mercy gave us new birth into a living hope by the Resurrection** of Jesus [the] Christ from the >dead<. The inheritance to which we are born is one that nothing can destroy or spoil or wither. It is kept for you in heaven, and because you have put your faith in God, [you] are under the protection of his power until [your redemption is complete].<sup>128</sup>
- You have been born anew, not of mortal parentage but immortal through the enduring Word of God.<sup>129</sup>
- **You are my son, this day I have begotten you, again that he raised him from the dead, never again to revert to corruption.**<sup>130</sup>
- He [God] conceived him [the man] at the revelation of Light, according to the Word of the promise, at his revelation from the seminal state.<sup>131</sup>
- For she [wisdom] gave birth to the Word, to truth and justice, the origin of the seed of the eternal Life which is with those who will persevere because of the knowledge of their emanation.<sup>132</sup>
- Well you know it was no perishable stuff, like gold or silver that bought your freedom from the emptiness of your traditional ways. The price was paid in precious blood, as it were of a lamb without mark or blemish, The blood of Christ. He was predestined before the foundations of the world, and in this last period of time, he was manifest for your sake.<sup>133</sup>

*O, then vouchsafe me but this loving thought:  
 Had my friend's muse grown with this growing age,  
 A dearer birth than this his love had brought,  
 To march in ranks of better equipage;  
 But since he died, and poets better prove,  
 Theirs for their style I'll read, his for his love.<sup>134</sup>*

- The holy baptism [of Spirit] of those who know the eternal knowledge, through those born of the Word, and the imperishable illuminators, who came from the holy seed.<sup>135</sup>
- Begotten in hope and expectation in accordance to the thought, which is the >seed< of salvation.<sup>136</sup>
- And it is by the Will of God that we have been [thusly] consecrated.<sup>137</sup>
- Through the Holy Spirit we are indeed begotten again, but we are begotten through Christ in [the Holy Spirit]. We are anointed through the [Holy] Spirit. When we are begotten we are [made whole].<sup>138</sup>

*To be both will and deed created free;  
 Yet that we never shall forget to love  
 Our maker, and obey him whose command  
 Single is yet so just, my constant thoughts  
 Assur'd me, and still assure.<sup>139</sup>*

- You [share] in [the Holy Spirit of] Christ by God's act, for God has made him our wisdom; he is our righteousness; in him we are consecrated and set free.<sup>140</sup>
- Release him [the man] from descent into the pit, for I [Yahweh] have found a ransom for his life; his flesh recovers the bloom of its youth, he lives again as he did when he was young, He prays to God who restores him to favour, and comes in happiness to see his face.<sup>141</sup>
- I [Yahweh] reached down to those who are mine from the first, and I reached them and broke the

127  
 J. Milton  
 Early Poems and Odes  
 On the morning of  
 Christ's Nativity 1-7

128  
 1 Peter 3-6

1289  
 1 Peter 1:24

130  
 Acts 13:33

131  
 NHL  
 Tripartite Tractate  
 114:15

132  
 NHL  
 The Gospel  
 of the Egyptians  
 60:25

133  
 1 Peter 1:18-21

134  
 The Sonnets number 32  
 W. Shakespeare

135  
 NHL  
 The Apocalypse of Adam  
 85:30

136  
 NHL  
 Tripartite Tractate  
 111:30

137  
 Hebrews 10:10

138  
 NHL  
 The Gospel of Philip  
 69:5

139  
 J. Milton-Paradise Lost  
 Bk 5:549-553

140  
 1 Corinthians 1:30

141  
 Job 33:24



first strand that enslaved them. Then everyone [rooted in] me shone, and I constructed a pattern [of conduct] for those [of the] Light that are ineffably with me.<sup>142</sup>

- This body, which is by nature weak and a prisoner under the lawless tyranny of pleasures, he set at liberty by the strict Law of virtue. He gave freedom to the enslaved flesh, and conquered the passion that held sway before.<sup>143</sup>
- Hell's force abates, its punishments are mild, and the people of the dead, set free from the fires, rejoice in the relaxation of it's imprisonment, nor do the sulphurous rivers boil as hot as they are wont.<sup>144</sup>
- It was He that gave rest to the flame of fire.<sup>145</sup>
- For He has turned to his people, saved them and set them free.<sup>146</sup>
- A release from the servile [bestial] nature in which they have suffered.<sup>147</sup>
- The soul answered and said, 'What binds me has been slain, and what turns me about has been overcome, and my desire has been ended and ignorance has died. In a world, I was released from a world, and in a type from a heavenly type, and from the fetter of oblivion which is transient. From this time on I will attain to **the rest of the time**, of the season of the Aeon, in silence.<sup>148</sup>
- Rejoice; the soul of thy servant with thy truth hath cleansed me by thy righteousness. Even as I hoped in thy goodness and waited for thy grace, so hast thou freed me from calamities in accordance with thy forgiveness; and in my distress thou hast comforted me for I have leaned on thy mercy.<sup>149</sup>
- The conclusion of the matter is this: there is no condemnation for those who are united with Jesus [the] Christ because in Christ, the Life giving Law of the [Holy] Spirit has set us free from the [natural] law of sin and death. What the [Mosaic] law could never do, because our lower nature robbed it of all potency, God has done.<sup>150</sup>

Freedom and responsibility are indivisible. Now by the Resurrection, the living God has combined a necessary balance, understanding and appreciation of these two, and infused them, together with truth and integrity, directly into human consciousness. Our understanding of freedom and the moral and ethical conduct necessary to sustain that freedom, begins with this primary responsibility; learned within the human spiritual union of marriage. Man having realized the experience of this Resurrection is born-again as the offspring or creation of the living God, and now exists under his protection. This gift of a new and Holy Spirit becomes the means of man's redemption.

21 <sup>7</sup>

*purified of heart, strengthened of will*

*Hell could no longer hold us in her bounds,  
Nor this unvoyageable gulf obscure  
Detain from following thy illustrious track.  
Thou hast achieved our liberty, confined  
Within hells gates till now; Thou us empower'd  
To fortify thus far, and overlay  
With this portentous bridge the dark abyss.  
Thine now is all this world, thy virtue hath won  
What thy hands builded not, thy wisdom gain'd  
With odds what war hath lost, and fully avenged  
Our foil in heav'n.<sup>151</sup>*

- I am joined to the unknowable and intangible thought. It was I [Yahweh] who revealed myself [in my Holy Spirit] within all those who know me, for I am the one joined with the fellowship within the hidden thought and in an exalted voice.<sup>152</sup>
- The Father of everything united [them] with [a] [new] virgin [Holy] Spirit, which came down [as truth] and a [Light] shone for him that day. He [Yahweh] appeared in the bridal chamber. Therefore his body came into being from the bridegroom and the bride. So Jesus established everything in it through these.<sup>153</sup>
- For the sake of thy glory, thou [Yahweh] hast purified man of sin, [that] he may be made holy for thee, with no abominable uncleanness and no guilty wickedness; that he may be one (with) the children of thy truth and partake of the lot of the holy ones; that bodies gnawed by worms may be

142

NHL

Trimorphic Protennoia  
41:35/42:1

143

Prudentius: Round 7  
Hymn of Fasting, 180

144

Prudentius:  
The Divinity of Christ  
Round 10/130-135

145

NHL

The Paraphrase of Shem  
13:12

146

Luke 1:68

147

NHL

Tripartite Tractate  
117:35

148

NHL

The Gospel of Mary  
16:20/17:5

149

DSS 1QH

The Thanksgiving Hymns  
11:14-15 (18)

150

Romans 8:1

151

J. Milton-Paradise Lost  
Bk 10:365-375

152

NHL

Trimorphic Protennoia  
36:25

153

NHL

The Gospel of Philip  
71:5-15

raised from the dust to the counsel (of thy truth), and that the perverse spirit (may be lifted) to the understanding (which comes from thee); that the [man] may stand before thee with the everlasting host and with (thy) spirits (of holiness), to be renewed [during the redemption period] together with all the Living and to rejoice together with them that know [God].<sup>154</sup>

- Thou [O Lord] hast cleansed a perverse spirit of great sin, that it may stand with the host of the holy ones, and that it may enter into community with the congregation of the sons of Heaven.<sup>155</sup>
- [Thou has taken away] all our transgressions [against thee] and has purified us of our sin for thine own sake. Thine is righteousness, O Lord, for it is thou that hast done all this!<sup>156</sup>
- Thou hast caused us to rejoice, removing our grief, and hast assembled [the exiled] ones for a **feast of love**. Thou shall gather our dispersed women for the season of love. Thy mercies on our congregation like raindrops on the earth in the season of sowing thy [Holy Spirit] and like showers on the grass in the seasons of sprouting and [growing hearts]. We shall recount thy marvels from generation to generation. Blessed be the Lord [God] who has caused us to rejoice [in righteousness].<sup>157</sup>
- [Yahweh] hast allotted to man an everlasting destiny amidst the spirits of knowledge, that he may praise thy name in a common rejoicing and recount thy marvels before all thy works.<sup>158</sup>

154

DSS 1QH  
The Thanksgiving Hymns  
11:6 (17)

155

DSS 1QH  
The Thanksgiving Hymns  
3:12 (5)

156

DSS 4QS04  
The Words of the Heavenly Light  
6:1

157

DSS 4QS09iii: Prayers  
for the Festivals  
Fr.3 [cf 1Q34bis]

158

DSS 1QH  
The Thanksgiving Hymns  
18:10-25

159

Dante: The Divine Comedy  
Purgatory/Canto 33:142-145

160

NHL  
The Tirpartite Tractate  
76:5

161

DSS1  
Qumran Hymn  
9:32-39  
also  
1QH  
The Thanksgiving Hymns  
9:21-25 (14)

162

DSS 1QH  
The Thanksgiving Hymns  
2:2 (1)

163

DSS 1QH  
The Thanksgiving Hymns  
7:5 (11)

164

NHL  
The Three Steles of Seth  
122:20-25

165

NHL  
Allogenes  
61:5-10

166

Habakkuk 3:18

167

Jeremiah 51:15

168

1 Peter 1:22

169

Psalm 138

170

Psalm 145

171

1 Peter 2:25

172

Luke 2:29

*From these most holy waters, born anew  
I came, like trees by change of calendars  
Renewed with new sprung foliage through and through,  
Pure and prepared to leap up to the stars.*<sup>159</sup>

- When he came forth, he gave glory to the Father, although he had attempted an act beyond his power.<sup>160</sup>
- Thou hast upheld me with certain truth. Thou hast delighted me with thy Holy Spirit and (hast guarded my heart) till this day. The abundance of thy forgiveness is with my steps and infinite mercy accompanies thy judgement of me. Until I am old thou wilt care for me; for my father knew me not and my mother abandoned me to thee. For thou art a Father to all (the sons) of thy truth and as a woman who tenderly loves her babe, so dost thou rejoice in them; and as a nurse bearing a child in her lap, so carest thou for all thy creatures.<sup>161</sup>
- O Lord, thou hast upheld my soul, **strengthening my loins and restoring my power**.<sup>162</sup>
- I thank thee, O Lord, for thou hast upheld me by thy strength. Thou hast shed thy Holy Spirit upon me that I may never stumble.<sup>163</sup>
- Thou [O Lord] hast empowered divinity in the living; thou hast empowered knowledge in goodness; in blessedness thou has empowered the shadows which pour forth from the one. Thou hast empowered this one [your faithful servant] in knowing.<sup>164</sup>
- I know [Yahweh] and received power from him, since I was permanently strengthened by [the Holy Spirit]. I knew the one who exists in me and the triple power and the revelation of the first one who is unknown to them all, the God who is higher than perfect.<sup>165</sup>
- Yahweh is my strength, he makes my feet as light as a doe's, he sets my steps on the height.<sup>166</sup>
- By his power he made the earth, by his wisdom, he sets the world firm.<sup>167</sup>
- By obedience you have purified your souls.<sup>168</sup>
- I give thanks to your name and your love and faithfulness, your promise [the Word] is even greater than your fame, the day I called for help you heard me and you increased my strength.<sup>169</sup>
- Man will proclaim your fearful power and I shall assert your greatness, they will celebrate your generous kindness, and joyfully acclaim your righteousness.<sup>170</sup>

Man's heart has been purified of the evil inclination, called lust, and the >sin< of the world. The living God, has not only removed from man the corrupted sexual response, but continues to strengthen the spirit, to enable and direct the moral will, within this insight of righteousness.

21<sup>8</sup>

*rescued and delivered*

- By his [Jesus] wounds you have been healed. You were straying like sheep, but now you have turned towards the shepherd and guardian of your souls.<sup>171</sup>
- This day, thou givest thy servant thy discharge in peace. Now thy promise is fulfilled.<sup>172</sup>
- I come again to my Father's house in peace; then shall the Lord be my God.<sup>173</sup>

- He hath delivered my soul in peace from the battle that was against me.<sup>174</sup>
- We were brought from seminal bodies into bodies with a perfect form. Indeed I entered by way of example, the remnant for which Christ rescued us into the fellowship of his [Holy] Spirit. And he brought us forth who are in him and from now on these souls will become perfect spirits.<sup>175</sup>
- For he has snatched us from the underworld, saved us from the hand of death, saved us from the burning fiery furnace, rescued us from the heart of the flame. Give thanks to the Lord, for he is good and his love is everlasting. All you who worship him, bless the God of gods, praise him and give thanks, for his love is everlasting.<sup>176</sup>
- You have rescued me from [spiritual] death, to walk in the presence of God in the Light of the living.<sup>177</sup>
- He cast off the burden of the darkness, he rejoiced when the [Holy] Spirit arose.<sup>178</sup>
- For thou has broken the yoke of his burden, and the staff of his shoulder and the rod of his oppressor.<sup>179</sup>
- They cast off the power of darkness, being astonished about the deceit which had happened to them.<sup>180</sup>
- For thou hast delivered my soul from death, mine eyes from tears and my feet from falling.<sup>181</sup>
- God hath showed me thy seed.<sup>182</sup>
- It [the flesh] received the [glory] that is descending, so that the Aeon might enter [with] the one who was [unjustly] disgraced, that we might escape the disgrace of the carcass and be regenerated in the flesh and blood of divine destiny.<sup>183</sup>
- Formerly you were [exiled] from God; you were his enemies in heart and mind and your deeds were evil. But now by Christ's death in his body of flesh and blood, God has reconciled you to himself, so that he may present you before himself as dedicated men, without blemish and innocent in his sight. Only you must continue in your faith, firm on your [new] foundation, never to be dislodged from the hope [of Redemption] offered in the Gospel which you heard. This Gospel which has been proclaimed in the whole creation under heaven.<sup>184</sup>

- 173**  
Genesis 28:21
- 174**  
Psalm 72:7
- 175**  
NHL: A Valentinian Exposition/Bapt B 42:30-35
- 176**  
Daniel 3:85
- 177**  
Psalm 56
- 178**  
NHL  
The Paraphrase of Shem 15:21
- 179**  
Isaiah 9:4
- 180**  
NHL  
The Paraphrase of Shem 22:14
- 181**  
Psalm 116:8
- 182**  
Genesis 48:11
- 183**  
NHL  
The Interpretation of Knowledge 12:36
- 184**  
Colossians 1:21-23
- 185**  
Timon of Athens Act IV Scene 3
- 186**  
Revelations 1:10
- 187**  
NHL Melchizedek 15:5
- 188**  
NHL Allogenes 60:36
- 189**  
NHL  
The Paraphrase of Shem 9:31
- 190**  
Reference to the seven stages of Redemption.
- 191**  
DSS 1QH  
The Thanksgiving Hymns 7:15-16 (11)
- 192**  
DSS 11QPsa  
Apocryphal Psalms  
Psalm of Deliverance 19:2
- 193**  
NHL  
Trimorphic Protinoia 37:15
- 194**  
NHL  
A Valentinian Exposition 24:26
- 195**  
NHL  
A Valentinian Exposition On Baptism A-41:30
- 196**  
DSS 1QH  
The Thanksgiving Hymns 17:14 (24)

By this act of God's grace, his promise is delivered. The man has been delivered into the Light of divine truth, and set upon the path of redemption and salvation. He is rescued, together with his wife, not only from the threat of condemnation and annihilation, but from the darkness of all lying interpreters and their false religious traditions.

21 <sup>9</sup>  
*raised to eternal Life*

*Raise me this beggar, and denude the lord;  
The senator shall bear contempt hereditary,  
The beggar native honour;  
It is the pasture lards the browser's sides,  
The want that makes him lean.*<sup>185</sup>

- It was on the Lord's day, and I was caught up by the [Holy] Spirit.<sup>186</sup>
- He [Yahweh] raised me up from ignorance and from the [fruitlessness] of death to Life.<sup>187</sup>
- I was manifestly filled by means of a primary revelation of the unknow[able].<sup>188</sup>
- At Thy [will] I rose above the power of darkness.<sup>189</sup>
- Thou [Lord] has lifted my horn above those who insult me, and those who attack me sway like boughs of a tree; my enemies are like chaff before the wind, and my dominion is over the sons of iniquity, for thou hast succoured my soul, O my God, and has lifted my horn high. And I shall shine in a seven fold Light<sup>190</sup> in the council appointed by thee for thy glory; for thou art an everlasting heavenly Light to me and [hast] establish[ed] my feet [in your Way] forever.<sup>191</sup>
- The soul of all the Living is in thy hand; thou hast given [a] breath [of Life] to all flesh.<sup>192</sup>
- He [God] revealed himself to those who dwell in darkness, and he explained himself to those who dwell in the abyss.<sup>193</sup>
- When he willed, the first Father revealed himself [by his power] [from within the man].<sup>194</sup>
- So, we have been brought out of the world and into the Aeon [Messianic age].<sup>195</sup>
- I thank thee, O Lord, for thou didst shed thy Holy Spirit upon thy servant.<sup>196</sup>
- **I ascended to the repentance which truly exists.**<sup>197</sup>

**197**  
 NHL  
 Zostrianos  
 5:26  
**198**  
 J. Milton-Paradise Lost  
 Bk 3:384-389  
**199**  
 DSS 1QM-4QM  
 The War Rule  
 10:10-11  
**200**  
 DSS 1QM-4QM  
 The War Rule  
 10:10-11  
**201**  
 DSS 1QH  
 The Thanksgiving Hymns  
 17:14 (24)  
**202**  
 DSS 1QS  
 The Community Rule  
 11:19-20  
 also  
 1Qumran Scroll  
 11:17-22  
**203**  
 DSS 4Q402  
 Songs for the Holocaust  
 of the Sabbath  
 Masada Fragment  
 1:1&2  
**204**  
 DSS 1QH  
 The Thanksgiving Hymns  
 10:12-15 (16)  
**205**  
 NHL  
 Trimorphic Protennoia  
 48:1-15  
**206**  
 NHL  
 The Apocryphon of John  
 23:25  
**207**  
 NHL  
 The Tripartite Tractate  
 88:30  
**208**  
 NHL  
 Zostrianos  
 5:10  
**209**  
 NHL  
 The Three Seles of Seth  
 119:20  
**210**  
 NHL  
 The Teachings of Silvanus  
 111:15  
**211**  
 NHL  
 The Tripartite Tractate  
 116:36  
**212**  
 NHL  
 The Gospel of the Egyptians  
 55:5  
**213**  
 The Sonnets  
 number 107

*Begotten son, divine similitude,  
 In whose conspicuous countenance, without cloud  
 Made visible, the almighty Father shines,  
 Whom else no creature can behold: on Thee  
 Impress'd th' effulgence of his glory abides;  
 Transfused on thee his ample Spirit rests.<sup>198</sup>*

- Thou art creator of the earth and the Law dividing it into desert and grassland; of all that it brings forth and of all its fruits (according to their kinds); of the circle of the seas and of the gathering place of the rivers and of the divisions of the deeps; and the beasts and the birds and of the shape of Adam and of the generations of his seed; and the confusion of tongues and of the scattering of the peoples, of the dwelling in clans and of the inheritance of lands; of the sacred seasons and of the cycles of the years and of time everlasting.<sup>199</sup>
- Thou, O God hast created the expanse of the heavens and the host of heavenly Lights, the [toil] of the [soul] and the dominion of the Holy ones, the treasury of glory, and the canopy of the clouds.<sup>200</sup>
- I thank thee, O Lord, for thou didst shed thy Holy Spirit upon thy servant.<sup>201</sup>
- For without thee, [O Lord], no way is perfect, and without thy will nothing is done. It is thou who hast taught all knowledge and all things come to pass by thy will. There is none beside thee to dispute thy counsel or to understand all thy holy design or to contemplate the depth of thy mysteries and the power of thy might. Who can endure thy glory, and what is the son of man in the midst of thy wonderful deeds?<sup>202</sup>
- Wonderful new works. All these he has done wonderfully with all the eternally hidden power. All the works of knowledge; for from the God of knowledge comes all that exists forever, and from his plans come all the eternally appointed.<sup>203</sup>
- For thou [O Lord] has shaped [my Spirit] and established me (according to thy will); and thou has not placed my support in gain, (nor does) my (heart delight in material riches); thou hast given me no fleshly refuge. The might of warriors (rests) on abundant delights, (and plenty of corn) and wine and oil; they [those outside the covenant] pride themselves in possessions and wealth. (But thy righteousness is like a green tree beside streams of water, bringing forth leaves and multiplying branches.<sup>204</sup>
- I [Yahweh] gave him the Living water, which strips him of the chaos that dwells in the uttermost darkness, existing inside the entire abyss, that is the corporeal and the psychic thought. All these I [removed] and I stripped him of [the inferior thought] and I put on him a shining Light, that is the knowledge of the thought [will] of the Father.<sup>205</sup>
- Through the foreknowledge of the sovereignty, (of the Word) and through her [wisdom], they have tasted the perfect knowledge.<sup>206</sup>
- To those who came into being because of him, he revealed a form surpassing them.<sup>207</sup>
- The God of truth is truly alive in righteousness and knowledge, [forgiveness] and eternal Light.<sup>208</sup>
- Thou [O, Lord] didst come in goodness; thou hast appeared and thou hast revealed goodness.<sup>209</sup>
- O this great goodness of God! O Christ, king who has revealed to men the great divinity.<sup>210</sup>
- Having taken form for the planting which exists under heaven.<sup>211</sup>
- The incorruptible, spiritual church increased.<sup>212</sup>

*Not mine own fears nor the prophetic soul  
 Of the wide world dreaming of things to come  
 Can yet the lease of my true love control,  
 Supposed as forfeit to a confined doom.  
 The mortal moon hath her eclipse endured,  
 And the sad augurs mock their own presage,  
 Incertainties now crown themselves assured,  
 And peace proclaims olives of endless age.  
 Now with the drops of this most balmy time  
 My love looks fresh, and Death to me subscribes,  
 Since, spite of him, I'll live in this poor rhyme,  
 While the insults o'er dull and speechless tribes:  
 And thou in this shalt find thy monument,  
 When tyrants' crests and tombs of brass are spent.<sup>213</sup>*

The morning of a man's Resurrection is the Lord's Day. A day of individual revelation for the faithful. A day of victory for the God of wisdom and insight over human ignorance and vanity. The day when a seed, planted in the heart nine months ago, and having taken solid root in good soil, breaks through the ground, to grow in the Light of truth. This is the day when the Lord's righteousness takes form upon the earth. The –Lord's day– then becomes everyday that a husband and wife share together this new and perfect spiritual union, at the table of the Lord!

This is also the day of abject humiliation, and even destruction, for those who may have attempted to compromise this revelation and insight.

Understanding the concept of –eternal– Life also begins here. This does not necessarily mean an unlimited human existence. It does mean, that by sharing a portion of God's own >eternal< spirit, while we exist on the earth, we shall continue to enjoy the grace of his own >eternal< spiritual >Life<.

The true spiritual church increases with each new man and woman who shares this Resurrection. This wholly spiritual church is not defined, as in the world, by any material facade, building or communal worship, but is distinguished by the quality of human relationships, moral integrity, and a spiritual dominance which informs and defines the broader social and cultural development. This is the emerging Kingdom of our Lord.





## 22

*the Lord's day  
[part 2]*

*amazing grace*

This second part continues the characterization of the Resurrection; an experience also known as the Baptism of the Holy Spirit and the Circumcision of the Holy Spirit.

22<sup>1</sup>

*the precept engraved on the soul*

*Thy gifts, thy tables are within my brain  
Full characterized with lasting memory,  
Which shall above that idle rank remain  
Beyond all date, even to eternity;  
Or, at the least, so long as brain and heart  
Have faculty by nature to subsist,  
Till each to raised oblivion yield his part  
Of thee, thy record never can be missed.  
That poor retention could not so much hold,  
Nor need I tallies thy dear love to score.  
Therefore to give them from me was I bold,  
To trust those tables that receive thee more.  
To keep an adjunct to remember thee  
Were to import forgetfulness in me.<sup>1</sup>*

- Thou hast favoured me, thy servant, with a [Holy] Spirit of knowledge, (that I may practice) truth and righteousness and loathe all the ways of iniquity, and I have loved thee freely and with all my heart; (contemplating the mysteries of) thy wisdom (I have found thee). For this [revelation] is from thy hand and (nothing is done) without (thy will).<sup>2</sup>
- Thou [O Lord], hast set knowledge on my foundations of dust to praise thee. From a shape of clay was I moulded and from darkness was I kneaded [for Light] and [the] iniquity in the [tongue] of my flesh [has turned to righteousness].<sup>3</sup>
- [Behold] understanding to strengthen the down cast heart and to triumph over the [unholy] spirit in it; to comfort the downtrodden in the time of their distress, and as for the hands of the fallen, to hold them up so they can make vessels of knowledge [of themselves], to give knowledge to the wise, to increase the learning of the upright, so to comprehend your wonders that you performed in the former days. In previous generations, the eternal insight that you established before establishing me and you kept your Law before me, and your covenant [O Lord], you confirmed for me, **strengthening it upon my heart**, always to walk in your ways. You commanded my heart, and instructed my conscience not to forget your Law. You have [written] your Law [on my heart] and opened my conscience and strengthened me to pursue the ways of truth.<sup>4</sup>
- I know through the understanding which comes from thee [O Lord], that in thy good will towards [your obedient servant, thou hast shed] thy Holy Spirit [upon me], and thus drawn me **near**<sup>5</sup> to understanding thee and the closer I approach, the more am I filled with zeal against the workers of iniquity and the men of deceit.<sup>6</sup>
- Into the ear of dust (thou hast put a new Word) and hast **engraved on a heart of stone things everlasting**. Thou hast caused (the straying spirit) to return that it may enter into a covenant with

1

*The Sonnets Number 122  
W. Shakespeare*

2

*DSS 1QH  
The Thanksgiving Hymns  
14:13-15 (22)*

3

*DSS 4Q510-11  
The songs of the Sage  
Frs. 28:9*

4

*DSS 4Q434, 436  
Hymns of the poor  
fr-1, 1-7*

5

*NT note?:  
'God has made a better plan  
in which we draw near to him'*

6

*DSS 1QH  
The Thanksgiving Hymns  
13:3 (21)*

- thee [O Lord] and stand (before thee for ever) in the everlasting abode, illuminated with perfect Light for ever, with (no more) darkness, for (un)ending (seasons of joy) and un(numbered) ages of peace.<sup>7</sup>
- (For the soul) of thy servant has loathed [material] riches and gain, and he has not desired exquisite [carnal] delights. My heart rejoices in thy covenant and thy truth delights my soul. I shall flower (like the lily) and my heart shall be open to the everlasting fountain; my support shall be in the might from on high.<sup>8</sup>
  - For it is thou who hast founded my Spirit and thou knowest my intent; in my distress thou hast comforted me. I delight in [thy] forgiveness, and I am consoled for the former transgressions; for I know there is hope in thy grace and expectation in thy great power.<sup>9</sup>
  - For no man can be just in thy judgement or in thy trial, though one man [in the world] be more than another, one person (more) wise than another, one mortal more glorious than another creature of clay, yet there is no power to compare to thy might. There (are) no (bounds) to thy glory, and to thy wisdom, no measure; (to thy truth) there is no greater and all who forsake it (die).<sup>10</sup>

*Mine eye hath played the painter and hath steeled  
Thy beauty's form in table of my heart;  
My body is the frame wherein 'tis held,  
And perspective it is best painter's art,  
For through the painter must you see his skill,  
To find where your true image picture lies,  
Which in my bosom's shop is hanging still,  
That hath his windows glazed with thine eyes.  
Now see what good turns eyes for eyes have done:  
Mine eyes have drawn thy shape, and thine for me  
Are windows to my breast, wherethrough the sun  
Delights to peep, to gaze therein on thee.<sup>11</sup>*

Now at the Resurrection, as the gift of a new and Holy Spirit, the Law and principle of this covenant is infused into soul and consciousness. This expression of the power of the living God is a complete and permanent change to the human paradigm of moral thought, will and action. This change or correction to human nature, is the new foundation of moral perception. It is the spiritual root of all righteous understanding. An active and enlightened emanation of conscience to inform reason and judgement. The man who shares this Resurrection, now exists with a moral foundation to thought and conduct, which is independent of all cultural relativity, and above all human perception. As a foundation or root, it exists to build upon and sustain growth!

7  
DSS 1QH  
The Thanksgiving Hymns  
17:12-13 (25)

8  
DSS 1QH  
The Thanksgiving Hymns  
10:18 (16)

9  
DSS 1QH  
The Thanksgiving Hymns  
9:8-12 (14)

10  
DSS 1QH  
The Thanksgiving Hymns  
9:8-12 (14)

11  
The Sonnets  
number 24

12  
J. Milton-Paradise Lost  
Bk 5:136-143

13  
DSS 1QH  
The Thanksgiving Hymns  
11:4-5 (17)

14  
DSS 1QH  
The Thanksgiving Hymns  
3:26-27 (6)

15  
DSS 1QH  
The Thanksgiving Hymns  
15:2-3 (22)

22<sup>2</sup>  
Q.E.D.

*These are thy glorious works, parent of good,  
Almighty, thine this universal frame,  
Thus wondrous fair; thyself how wondrous then!  
Unspeakable, who sit'st above these heavens,  
To us invisible, or dimly seen  
In these thy lowest works; yet these declare  
thy goodness beyond thought, and power divine.<sup>12</sup>*

- I know that thy Word is truth and that righteousness is in thy hand; that all knowledge is in thy purpose, and that all power is in thy might, and that every glory is thine.<sup>13</sup>
- In thy wrath are all chastisements, but in thy goodness is much forgiveness and thy mercy is towards the sons of thy goodwill. For thou hast made known to them the counsel of thy truth, and has taught them thy marvellous mysteries.<sup>14</sup>
- I know through the understanding which comes from thee [O Lord] that righteousness is not a hand of flesh, (that) man is not master of his way and it is not in mortals to direct their step. I know that the inclination of every [human] spirit (is in thy hand).<sup>15</sup>

- And I, thy servant, know by thy [Holy] Spirit which thou hast given me (that thy Word is truth), and that all thy works are righteousness, and that thou wilt not take back thy Word.<sup>16</sup>
- Then were the hearts of the saints full of joy, because the consummation of righteousness has arrived, the supplication of the saints heard, and the blood of the righteousness appreciated by the Lord [God] of spirits.<sup>17</sup>
- For thou [O Lord], knowest the whole intent of thy creature, thou discernest every reply, and thou has established my heart [on] thy teaching and truth, directing my steps into the paths of righteousness that I may walk before thee in the land of the Living, into paths of glory and (infinite) peace which shall (never) end. For thou knowest the inclination of thy servant, that I have not relied (upon the wisdom of man) to raise up (my spirit), nor have I sought refuge in my own strength.<sup>18</sup>
- In all thy works of truth and in all thy righteousness, thy name [shall] be praised by the mouth of all men, and that they may know thee according to [your Word of] understanding and bless thee for ever.<sup>19</sup>
- The Lord is great and holy; the Most Holy for generation to generation. Majesty goes before him, and after him abundance of many waters.<sup>20</sup>
- Loving-kindness and truth are about his face; truth and judgement and righteousness are the pedestal of his throne.<sup>21</sup>
- When all his angles saw it, they sang, for he showed them that which they had not known.<sup>22</sup>
- He crowns the mountains with fruit, with food, [spiritual] food for all the Living.<sup>23</sup>
- Blessed be the master of the earth with his power, who established the [new order] by his wisdom.<sup>24</sup>
- By his understanding he stretched out [from] heaven, and brought forth [perfect knowledge] from his stores.<sup>25</sup>
- He made Light from the rain [of darkness], and he raised the mist [of ignorance] from the ends of the earth.<sup>26</sup>

*But be contented. When that fell arrest  
Without all bail shall carry me away,  
My life hath in this line some interest  
Which for memorial still with thee shall stay.  
When thou reviewest this, thou dost review  
The very part was consecrate to thee.  
The earth can have but earth, which is his due;  
My spirit is thine, the better part of me.*

*The worth of that is that which it contains,  
And that is this, and this with thee remains.<sup>27</sup>*

- I know it is for thyself that thou has done these things O God; for what is flesh that thou shouldst act so marvellously towards it? It is thy purpose to do mightily and to establish all things for thy glory. Thou hast created the host of knowledge to declare thy mighty deeds to flesh and the right precepts to him that is born [again by the Resurrection].<sup>28</sup>
- By thy goodness alone is man [made] righteous, and with thy many mercies (thou strengthenest him). Thou wilt adorn him with thy splendour and wilt (cause him to reign) amid many delights, with everlasting peace and length of days, (thou hast spoken and wilt not take back thy Word).<sup>29</sup>
- Blessed art thou O Lord, maker (of all things and mighty) in deeds; all things are thy work! Behold, thou art pleased to favour (thy servant), and hast graced me with thy [Holy] spirit of mercy and (with the radiance) of thy glory. Thine is righteousness, for it is thou who has done all (these things).<sup>30</sup>
- [O, Lord], I have beheld (thy mighty deeds ) of grace and I know that righteousness is thine, that [only] in thy mercies is there (salvation ), but without thy grace (condemnation) without end.<sup>31</sup>
- I [once] belonged to >death< because of my sins and my iniquities had sold me to Sheol; but thou didst save me, O Lord, according to the greatness of thy mercies, according to the greatness of thy righteous deeds. I have loved thy name, and have taken refuge in thy shadow.<sup>32</sup>
- Thou art a God of truth and (wilt destroy) all iniquity (for ever, and) no wickedness shall exist before thee.<sup>33</sup>

**16**  
DSS 1QH  
The Thanksgiving Hymns  
13:11 (10)

**17**  
The Book of Enoch  
Ethiopic translation: 17

**18**  
DSS 1QH  
The Thanksgiving Hymns  
7:10-11 (11)

**19**  
DSS 1QH  
The Thanksgiving Hymns  
1:17 (1)

**20**  
DSS 11Q  
Apocryphal Psalms  
Hymn to the Creator  
26:?

**21**  
NHL The Teachings  
of Silvanus 89:12

**22**  
NHL The Teachings  
of Silvanus 89:12

**23**  
NHL The Teachings  
of Silvanus 89:12

**24**  
NHL The Teachings  
of Silvanus 89:12

**25**  
NHL The Teachings  
of Silvanus 89:12

**26**  
NHL The Teachings  
of Silvanus 89:12

**27**  
The Sonnets: Number 74  
W. Shalkespeare

**28**  
DSS 1QH  
The Thanksgiving Hymns  
18:8-9 (25)

**29**  
DSS 1QH  
The Thanksgiving Hymns  
13:10 (20)

**30**  
DSS 1QH  
The Thanksgiving Hymns  
16:3-5 (22)

**31**  
DSS 1QH  
The Thanksgiving Hymns  
9:8 (18)

**32**  
DSS 11Q  
Apocryphal Psalms  
Prayer of Deliverance  
19:7-9

**33**  
DSS 1QH  
The Thanksgiving Hymns  
15:12 (22)

Quod erat demonstrandum: Perfect faith has delivered incontrovertible knowledge to the man who has trusted in the Lord. Proof of understanding which meets the highest criteria for knowledge, to which human reason is able to recognize. If one is unable to empathize with such knowledge, or unwilling to put it to the test, that is an accurate measure of his values, his prejudices, his distance and exile from the living God. Thus is the mind imprisoned by the invisible bars of false reasoning, blinded by what one desires to believe. Such is the nature of ignorance and folly!

22<sup>3</sup>  
*the rock of truth*

- This God, his way is blameless, the Word of Yahweh is without dross. He it is who is the shield of all who take refuge in him.<sup>34</sup>
- For they will be upon a high mountain, upon a rock of truth.<sup>35</sup>
- Upon this rock I will build my community, and the gates of hell will not prevail against it.<sup>36</sup>
- He that is everlasting, is the support of my right hand; the Way of my steps is over stout rock which nothing will shake; **for the rock of my steps is the truth of God**, and his might is the support of my right hand.<sup>37</sup>
- There is none as holy as Yahweh, (indeed there is none but you), no rock like our God.<sup>38</sup>
- Yahweh is my rock and my bastion, my deliverer is my God. I take refuge in him my rock, my shield and horn of salvation.<sup>39</sup>
- I thank thee, O Lord for thou art as a fortified wall to me, and as an iron bar against all destroyers. Thou hast set my feet upon rock, that I may walk in the way of eternity and in the paths which thou hast chosen.<sup>40</sup>
- In this way look at the Light within [you] since you have overcome every word [of worldly wisdom against his teaching] that is upon the earth. He [Yahweh] will [now] take you up the mountain where there is no ruling authority or tyrant.<sup>41</sup>

34  
Proverbs 30:5

35  
NHL  
The Apocalypse of Adam  
85:10

36  
Matthew 16:18

37  
DSS 1QS  
The Community Rule  
11:3

38  
1 Samuel 2:2

39  
2 Samuel 22:1

40  
DSS 1QH  
The Thanksgiving Hymns  
3:26-27 (6)

41  
NHL  
The Dialogue of the Savior  
122:25/123:1

42  
Dante  
The Divine Comedy  
Purgatory: Canto 5:52-57

43  
Dante  
The Divine Comedy  
Purgatory Canto 18:34-39

44  
Dante  
The Divine Comedy  
Purgatory Canto 18:34-39

45  
Ecclesiasticus  
2:13

46  
All's Well that Ends Well  
Act II Scene 1

The Resurrection, with its proof of perfect knowledge, revealed individually by God, has therefore become the >rock< and the foundation stone of true religion; by which all other claims will be measured. From the beginning, this is the rock the other builders rejected, and it has now become the main keystone. Upon this unshakable and unshakable foundation, a man builds the perfect bonds of true spiritual union, and with its guiding spirit of wisdom, secures all joy, happiness and salvation. To build upon anything else is to build upon the shifting and unstable sands of vain human imagination. And anything built upon sand, will in the end, most certainly be washed away!

22<sup>4</sup>  
*sight, hearing and speech restored*

*All sinners who by violence died  
Sinners to our last hour; and then heaven's grace  
Enlightened us and opened our eyes wide.*

*So penitent and pardoning and at peace  
with God, we passed from [death to Life]  
heart-pierced with longing to behold His face.<sup>42</sup>*

*Now canst thou see how wholly those are blind  
to truth, who think all love is laudable  
just in itself, no matter of what kind.<sup>43</sup>*

*Since (they would argue) its material  
seems always good; yet though the 'wax' be good  
the imprint is not always good as well.<sup>44</sup>*

- Then I saw that wisdom exceedeth folly, as far as Light excelleth darkness.<sup>45</sup>
- See that thou come, not to woo honour, but to wed it.<sup>46</sup>

- He [Yahweh] set knowledge before them, he endowed them with the Law of Life. He established an eternal covenant with them and revealed his judgements to them. Their >eyes< saw his glorious majesty and their ears heard the glory of his voice.<sup>47</sup>
- Bless the Lord, O my soul, because of his wonders forever; blessed be his name, for he saved the soul of the poor one. He has not despised the meek nor has he forgotten the distress of the downtrodden, and inclining his ears, harkened to the cry of >orphans<. In his abundant mercy he comforted the meek, and opened their eyes to behold his ways, and their ears, to hear his teaching. And he **circumcised the foreskin of their hearts**, and saved them because of his grace, and he directed their foot to the way. He did not abandon them in their great distress, nor give them into the hand of the violent ones, nor judge them with the wicked, nor kindle his wrath against them, nor destroy them in his anger, though the wrath of his hot anger did not abate at all. But [Yahweh] did not judge them in fiery zeal; rather he judged them in the abundance of his mercy. The judgements of his eye were to test them. In the greatness of his mercy, he brought them from among the gentiles; from the hands of [evil] men he saved them. He did not judge them in the multitude of the nations, nor scatter them among the peoples [of the earth]. Rather he hid them in the shadow of his wings, and made the dark places Light before them and the crooked places strait, and he revealed to them abundant peace and truth. He made their Spirit by measure, and meted out their words by weight, causing them to sing like flutes. He gave them a heart of rejoicing, and they walked in the way of his heart. But also, in the way of his heart he led them, because they Lived, their [soul] at rest, and raised up a testimony [of truth].<sup>48</sup>

*Great things, and full of wonder in our ears,  
far differing from this world, thou hast reveal'd  
Divine interpreter, by favour sent  
Down from the empyrean to forewarn  
Us timely of what might else have been our loss,  
Unknown, which human knowledge could not reach:  
For which to the infinitely Good we owe  
Immortal thanks, and His admonishment  
Receive with solemn purpose to observe  
Immutably His sovereign will, the end  
Of what we are.*<sup>49</sup>

- O God, thou hast [revealed to] us thy judgement in thy righteousness, our eyes have seen thy judgments O God, We have justified thy name that is honoured forever, for thou are the God of righteousness.<sup>50</sup>
- The eyes of them all were opened and they saw the good.<sup>51</sup>
- He has lifted up in judgement the fearful of heart and has opened the mouth of the dumb that they might praise the mighty works of God. He taught >war< to the hand of the feeble and steadied the trembling knee; he has braced the back of the smitten. Among the poor in spirit there is power over the hard of heart, and by the perfect of way, all the nations of wickedness have come to an end: none of their mighty men stands.<sup>52</sup>
- Thou [O Lord] has unstopped my ears to the correction of those you reprove with justice.<sup>53</sup>
- These things I know by the wisdom which comes from thee [O Lord], for thou hast unstopped my ears to marvellous mysteries.<sup>54</sup>
- O God of Israel, who is like thee in heaven or on earth? Who accomplishes deeds and mighty works like thine? Who is like thy people [] which thou hast chosen for thyself from all the peoples of the lands; the people of the saints of the covenant, instructed in the Laws and learned in wisdom, who have heard the voice of majesty and have seen the angels of holiness, whose ear has been unstopped, and who have heard profound things.<sup>55</sup>

*Thine eyes, that taught the dumb on high to sing  
And heavy ignorance aloft to fly,  
Have added feathers to the learne'd wing,  
And given grace a double majesty.  
Yet be most proud of that which I compile,  
Whose influence in thine, and born of thee.*

**47**  
Ecclesiasticus  
17:9-14

**48**  
DSS 4Q434, 436  
Hymns of the poor  
fr-2, col-1, 1-11

**49**  
J. Milton-Paradise Lost  
Bk 7:70-80

**50**  
The Psalms of Solomon  
8:25

**51**  
The Book of Enoch  
90:35

**52**  
DSS 1QM-4QM  
The War Rule  
14:5-9

**53**  
DSS 1QH  
The Thanksgiving Hymns  
6:1 (10)

**54**  
DSS 1QH  
The Thanksgiving Hymns  
1:12 (1)

**55**  
DSS 1QM-4QM  
The War Rule  
10:7-9



*In others' works thou dost but mend the style,  
And arts with thy sweet graces grace'd be;  
But thou art all my art and dost advance  
As high as learning my rude ignorance.<sup>56</sup>*

The reader should already be familiar with these metaphor. Used in the very first chapter of this teaching, the Fall: deaf, dumb and blind represented human ignorance of the divine. Here in their obverse form, they describe the gift of grace. The return of sight, hearing and speech now represent mans return to truth, understanding, and knowledge. These also develop the theme of a new moral paradigm to human consciousness and perception. Sharing the Light of heaven, man may once again >see< beyond the darkness. With >hearing< restored, he recognizes the call of true religion. And with a >tongue< released from corruption, a mans heart speaks true, without deceit, of Love.

22<sup>5</sup>  
*granting of wisdom*

*O more exceeding love or Law more just?  
Just law indeed but more exceeding love!  
For we by rightful doom remediless  
Were lost in death, till He that dwelt above  
High throned in secret bliss, for us frail dust  
Emptied his glory, ev'n to nakedness.<sup>57</sup>*

56  
The Sonnets Number 78  
W. Shakespeare

57  
J. Milton  
Early Poems and Odes  
The Hymn 18:139-144

58  
DSS 1QH  
The Thanksgiving Hymns  
10:2 (15)

59  
4 Ezra 13:53

60  
The Syriac Apocalypse  
of Baruch 81:4

61  
1 John 5:21

62  
DSS 1QH  
The Thanksgiving Hymns  
14:1 (21)

63  
DSS 1QS  
The Community Rule  
11:18

64  
Wisdom 8:2

65  
DSS 1QH  
The Thanksgiving Hymns  
11:16 (18)

66  
DSS 1QH  
The Thanksgiving Hymns  
11:13 (18)

67  
DSS 1QH  
The Thanksgiving Hymns  
10:8 (16)

68  
Dante  
The Divine Comedy  
Paradise, 29:142

- Blessed are thou, O Lord, God of mercy (and abundant grace), for thou hast made known (thy wisdom to me that I should recount) thy marvellous deeds, keeping silence neither by day or (night)!<sup>58</sup>
- Therefore has this been revealed to thee and to thee alone because thou hast forsaken the things of thyself and searched out my Law. Thy Life is now ordered unto wisdom and hath called understanding thy mother. Therefore have I showed thee this; for there is a reward [laid up] with the Most High [for all those with faith].<sup>59</sup>
- He revealed unto me the Word, that I might receive consolation and he showed me visions that I should not again endure anguish and he made known to me the mystery of the times.<sup>60</sup>
- We know that the son of God has come and given us understanding to know [God] who is real; indeed we are in him who is real, since we are in his son Jesus Christ. This is the true God; this is the eternal Life. My children, be on the watch against false gods.<sup>61</sup>
- (Blessed art thou), O Lord who hast given understanding to the heart of (thy) servant, that he may serve your righteousness, and resist (the works) of wickedness and bless (thy name always and that he may choose all) that thou lovest and loathe all that thou (hatest).<sup>62</sup>
- Blessed art thou my God, who openest the heart of thy servant to knowledge [and wisdom]! Establish all his deeds in righteousness, and as it pleases thee to do for the elect of mankind, grant that the son of thy handmaid may stand before thee for ever.<sup>63</sup>
- She [Wisdom] it was I loved and searched for in my youth; I resolved to have her as my bride, I fell in love with her beauty. Her closeness to God lends luster to her noble birth since the Lord of all has loved her. Yes, she is the initiate in the mysteries of God's knowledge, making choice of the works he is to do.<sup>64</sup>
- Blessed art thou, O Lord, for it is thou who hast done these things! Thou hast set (wisdom) within the (heart) of thy servant, and hast established for me a response of the >tongue<.<sup>65</sup>
- Blessed art (thou, O my Lord), who hast given to thy servant knowledge of wisdom that he may comprehend thy wonders, and recount thy power, in thy abundant grace! Blessed art thou, O God of mercy and compassion, for the might of thy (power) and the greatness of thy truth and for the multitude of thy favours in all thy works!<sup>66</sup>
- What then is man that is earth, that is shaped from clay and returns to dust, that thou shouldst give him to understand such marvels and make known to him the counsel of (thy Holy Spirit).<sup>67</sup>

*Consider well the breadth, behold the height  
of His eternal goodness, seeing that o'er  
so many mirrors it doth shed its light.<sup>68</sup>*



True wisdom is the ability to set every judgment within its true moral context. But making sound and sustainable moral judgments, presupposes a man has not only a moral capacity, but also the moral understanding, integrity and foresight to underpin his decisions? In the world, these do not exist! Only a moral maze, and the vain pretensions of natural reason; hindsight, always too late for those who need it! At the Resurrection, moral capacity and understanding are vastly increased, and rooted in the very source of righteous reason, foresight and wisdom. In accordance with the measure of a man's faith, that is by his response to the good news of this Resurrection, will he receive his measure of wisdom. The greatest wealth any man can acquire at any price.

22<sup>6</sup>*enlightenment of the heart*

*Hail universal Lord, be bounteous still  
To give us only good; and if the night  
Have gather'd aught of evil, or conceal'd  
Disperse it, as now light dispels the dark.*<sup>69</sup>

*In fellowships of joy, the sons of Light  
Hastened, resorting to the summons high,  
And took their seats; till from his throne supreme  
The almighty thus pronounced his sov'reign will.*<sup>70</sup>

- God rich in mercy, for the great love, he bore us, brought us to Life with Christ even when we were >dead< in our sins. It is by his grace you are saved.<sup>71</sup>
- For in [the first] baptism [of water] you were buried with him, in [the third] baptism [of the Holy Spirit] also you were raised to Life with him through your faith in the active power of God who raised him from the dead.<sup>72</sup>
- It is the spring of Life which belongs to a vitality in which you have now been baptised by the self-begotten God. It is the spring of blessedness which belongs to knowledge of Love, in which you [have been] baptised in the first appearing [Holy Spirit]. It is the water of existence which belongs to the divinity and the [invisible living God].<sup>73</sup>
- He divides the Light from obscurity [darkness]; he establishes the dawn by the knowledge of his heart.<sup>74</sup>
- Thou [O Lord] hast created us for thyself, that we may be an everlasting people. Thou hast decreed for us a destiny of Light according to thy truth.<sup>75</sup>
- You are a chosen race, a royal priesthood, a dedicated [people claimed by God for his own, to proclaim the triumphs of him who called you out of darkness and into his marvellous Light. You are now the people of God, who once were not his people; outside his mercy once, you have now received his mercy.<sup>76</sup>
- Yahweh, you yourself are my Lamp, my God Lights up my darkness; with you I storm the barbican [of falsehood], with my God I leap [by faith] the ramparts [of ignorance].<sup>77</sup>
- A source of Light shall become an eternal flowing fountain, and in its bright flames, all the sons of iniquity shall be consumed; (it shall be) a fire to devour all sinful men in utter destruction.<sup>78</sup>
- Thou [O Lord] has revealed thyself to me in power as perfect Light, and thou has not covered my face with shame. All those who are gathered in thy covenant inquire of me, and they harken to me who walk in the Way of thy heart, who array themselves for thee in the council of the holy.<sup>79</sup>
- For my Light has sprung from the source of his knowledge; my eyes have beheld his marvellous deeds, and the Light of my heart, the mystery [has] come.<sup>80</sup>
- These are the glories that are higher than every glory, that is the five seals complete by virtue of intellect. He who possesses the five seals of these particular names, has stripped off the >garments< of ignorance and put on a shining Light.<sup>81</sup>
- Now God be praised! that to believing souls, gives Light to darkness, comfort in despair.<sup>82</sup>

*That nothing save the Light that truth allays  
our intellect's disquiet I now see plain  
God's truth, which holds all truth within its rays.*<sup>83</sup>

69

J. Milton-Paradise Lost  
Bk 5:205-208

70

J. Milton-Paradise Lost  
Bk 11:80-83

71

Galatians 4:9

72

Colossians 2:6'2:23

73

NHL  
Zostrianos  
15:5-10

74

NHL The Teachings  
of Silvanus 89:12

75

DSS 1QM-4QM  
The War Rule 8:6

76

1 Peter 2:9

77

2 Samuel

78

DSS 1QH  
The Thanksgiving Hymns  
6:13 (10)

79

DSS 1QH  
The Thanksgiving Hymns  
4:16-17 (7)

80

DSS 1QS  
The Community Rule  
11:3

81

NHL  
Trimorphic  
Protennoia 49:30

82

King Henry VI 2nd  
part Act II Scene 1

83

Dante:  
The Divine Comedy  
Paradise/Canto 4:124-126

- God's justice has been brought to Light, the [new] Law and the prophets both bear witness to it: it is God's Way of righting wrong, effective through faith in Christ for all who have such faith, all without distinction.<sup>84</sup>
- The same God who said, 'Out of darkness let the Light shine has caused his Light to shine within us, to give the Light of Revelation-the revelation of the glory of God, in the face of Jesus Christ.'<sup>85</sup>
- [God] gave instructions about himself to those who searched for their sight, by means of the shining of the perfect Light.<sup>86</sup>
- This is what the prophet called the living Spirit and the mind of the exalted aeons and the invisible, and this is the living soul which has given Life to the power, which was >dead< at first, for that which is dead is ignorance [of God].<sup>87</sup>

84

Romans 3:21

85

1 Corinthians 4:6

86

NHL

The Tripartite

Tractate 88:10

87

NHL

The Tripartite Tractate

105:25

88

Prudentious: Round 7

Hymn of fasting

145-150

89

NHL

The Prayer of Thanksgiving

64:15-20

90

NHL

The Gospel of the Egyptians

50:12

91

NHL

The Tripartite Tractate

118:30

92

NHL

The Paraphrase of Shem

8:30-35

93

NHL

The Gospel of Egyptians

67:10

94

Prudentious:

The Divinity of Christ

395

95

Prudentious:

The Divinity of Christ

11-50

96

J. Milton-Paradise Lost

Bk 6:801-816

97

NHL

The Tripartite Tractate

61:30

98

NHL

The Prayer of Thanksgiving

64:20-30

99

NHL

The Apocalypse of John

4:20-29

- Thy most precious gift, Light, by which we perceive all thy other blessings. Thou are the true Light of our eyes, the true Light of our minds.<sup>88</sup>
- We rejoice, having been illuminated by thy knowledge. We rejoice because thou hast shown us thyself. We rejoice because while we were in the body, thou hast made us [spiritual] through thy knowledge.<sup>89</sup>
- The receiver of God, where the holy men of the great Light receive shape, the men of the Father.<sup>90</sup>
- The spiritual race, being like Light from Light and like Spirit from Spirit.<sup>91</sup>
- The Light of the infinite [Holy] Spirit came down to the feeble nature for a short time until all the impurity of nature became void, and in order that the darkness of nature might be exposed. I put on my garment of Light of the majesty.<sup>92</sup>
- I was shaped in the circle of riches [wisdom] of the Light which is in my [heart].<sup>93</sup>
- O name passing sweet to me, my Light and glory and hope and shield. O sure repose from toil, sweet savour in the mouth, fragrant perfume, spring of Life-giving water, pure love, beauteous form, delight unmixed!<sup>94</sup>
- Feelest thou, noble maiden, through thy weariness now has come to its time that the undefiled glory of thou pureth waxes with the honour of the child [of God] thou bearest. What joys for the world that chaste womb holds whence comes forth the new age with its golden Light.<sup>95</sup>

*Stand still in bright array, ye saints, here stand,  
Ye angels arm'd, this day from battle rest;  
Faithful hath been your warfare, and of God  
Accepted, fearless in his righteous cause,  
And as ye have received, so have ye done  
Invincibly: but of this cursed crew  
The punishment to other hand belongs;  
Vengeance is His, or whose he sole appoints:  
Number to this day's work is not ordain'd,  
Nor multitude, stand only and behold  
God's indignation on these godless pour'd  
By me; not you, but me they have despised,  
Yet envied: against me is all their rage,  
Because the Father, to whom in heav'n supreme  
Kingdom, and power, and glory appertains,  
Hath honour'd me according to his will.<sup>96</sup>*

- Since the perfect Father is good, just as he did not hear until they came forth into being [at] his [will], but then granted that they too might come into being, so also will he give them grace to know what it is [the Light] that exists.<sup>97</sup>
- The delight of the man who attains to thee is one thing: that we know thee. We have known thee, O intellectual Light. O Light of Life, we have known thee. O womb of every creature, we have known thee, O womb pregnant with the nature of the Father, we have known thee. O eternal permanence of the begetting Father thus have we worshipped thy goodness.<sup>98</sup>
- This is the spring of [the] water of Life which [he, God] gives to all the aeons and in every form. He gazes upon his image which he 'sees' in the spring of the [Holy] Spirit. He put his [pure] desire in his Light, water that is the spring of the pure Light, water that surrounds him.<sup>99</sup>
- Baptism [of the Holy Spirit] is also the eternal Life which is immortality; and it is called all that which

is simply, in the proper sense of what is pleasing, inseparable and irremovably and faultlessly and imperturbably, to that which belongs to those who have received a [new] beginning.<sup>100</sup>

- Truly the Light is sweet and a pleasant thing as it is for the eyes to behold the sun.<sup>101</sup>
- The Light cloud essence is better than every worldly one. Its beauty is ineffable. With strength it provides Light guiding spirits as a spirit-saviour and an intellectual Word, unlike those in the world, perishable, of changeable matter and an upsetting [deceitfulness].<sup>102</sup>

*O sacred Lantern, clearly do I find  
Love is no bondsman in this court, but guide  
to paths eternal providence designed.<sup>103</sup>*

*O Light, of glory of all human kind,  
What water's this that, rising from one well  
doth self from self diverging ways unwind.<sup>104</sup>*

- **An immeasurable Light, the source of the All, the root of the entire [new age].<sup>105</sup>**
- He who gave them knowledge of [Love] was one of his powers for enabling them to grasp that [perfect] knowledge, which in the fullest sense is called: 'the knowledge', all that was thought of, and the treasure [of grace] and the addition for the increase of knowledge, the revelation of those things which were first known, and **the path towards the ascent and towards the pre-existent One.**<sup>106</sup>
- For God called us to holiness, not to impurity. Anyone who flouts these rules is flouting not men but God who bestows upon you his Holy Spirit.<sup>107</sup>
- His judgements are all before me, his statues I have not put from me; I am blameless in his presence, I keep sin at arms length.<sup>108</sup>
- The Light of the [Holy] Spirit began to save, began to save itself from the frightful water and from the clouds of fire which had been separated from dark nature. And I [Yahweh] gave them eternal honour that they might not again engage in the impure practice [of fornication].<sup>109</sup>
- Those who take heart from the Light of the [Holy] Spirit will not have dealings with the impure practice [of fornication].<sup>110</sup>
- But for us as we seek [each day] the Lord of Life, the one way is Light and clear day and grace unmixed; we follow hope, walking by faith and enjoying things to come, to which the joys of this present life do not attain. For the pleasure that is gained already and that [which] is to be gained hereafter do not run side by side.<sup>111</sup>

*That Light doth so transform a mans whole bent  
that never to another sight or thought  
would he surrender, with his own consent.<sup>112</sup>*

*For everything the will has ever sought  
is gathered there, and there is every quest  
made perfect, which apart from it falls short.<sup>113</sup>*

*This is the [Holy] Spirit of God that toward the height  
directs us on our way, and this, He does  
unmasked, and he goes veiled in his own Light.<sup>114</sup>*

The expression >Light< can be an all embracing Biblical metaphor to describe the condition of being under the grace of God; encompassing all the elements described herein which make up the gift of the Holy Spirit. By inference, it may be more specific. Self-evidently, the expression Light is the opposite of darkness. With the Light of heaven is the end of ignorance, the end of corruption, and the end of empty hopelessness. Used in this group, Light is also about the enlightenment of the human heart and mind to the new sexual ethic, the purpose for which this revelation of the Resurrection has come into being. This enlightenment of the heart secures our covenant with the living God. It is a Light that glows from within a man and can never go out so long as he remains obedient to the Law. Whoever shares the Light of Life shares the Holy Spirit of Christ.

100

NHL

The Tripartite Tractate  
129:5-15

101

Ecclesiastes 11:7

102

NHL

Zostrianos  
5:5

103

Dante:

The Divine Comedy  
Paradise, Canto 21:73-75

104

Dante:

The Divine Comedy  
Purgatory, Canto 33:115-117

105

NHL

Trimorphic Protennoia  
46:25

106

NHL

Tripartite Tractate  
127:10-25

107

1 Thessalonians 4:8

108

2 Samuel

109

NHL

The Paraphrase of Shem  
14:10-15

110

NHL

The Paraphrase of Shem  
38:9

111

Prudentious:

Crown of Martyrdom  
905

112-113

Dante:

The Divine Comedy  
Paradise, Canto 33:100-105

114

Dante:

The Divine Comedy  
Purgatory, Canto 17:55-57

22<sup>7</sup>  
garments for the soul

*Some glory in there birth, some in their skill,  
Some in their wealth, some in their body's force,  
Some in their garments, though newfangled ill,  
Some in their hawks and hounds, some in their horse;  
And every humour hath his adjunct pleasure,  
Wherein it finds a joy above the rest,  
But these particulars are not my measure;  
All these I better in one general best.  
Thy love is better than high birth to me,  
Richer than wealth, prouder than garments cost,  
Of more delight than hawks or horses be;  
And having thee, of all men's pride I boast:  
Wretched in this alone, that thou mayst take  
All this away, and me most wretched make.<sup>115</sup>*

- 115**  
The Sonnets: Number 91  
W. Shakespeare
- 116**  
Galatians 3:26
- 117**  
NHL  
The Tripartite Tractate  
86:35/87:1-5
- 118**  
1 Corinthians 9:25
- 119**  
Isaiah 61:10
- 120**  
NHL  
The Paraphrase of Shem  
12:5
- 121**  
NHL  
The Tripartite Tractate  
93:10
- 122**  
The Book of Enoch  
Ethiopic translation:72
- 123**  
Isaiah 61:10
- 124**  
NHL  
The Paraphrase of Shem  
22:20
- 125**  
DSS 11Q Psa  
Apocryphal Psalms  
Prayer of Deliverance  
19:5
- 126**  
NHL  
The Teachings of Silvanus  
89:12
- 127**  
NHL  
The Paraphrase of Shem  
46:1
- 128**  
Luke 22: 21-22  
1 Corinthians 11: 24-25
- 129**  
NHL  
The Interpretation of Knowledge  
11:36
- 130**  
NHL  
The Tripartite Tractate  
91:35
- 131**  
NHL  
Trimorphic Protennoia  
48:15-30
- 132**  
NHL  
The Apocryphon of John  
22:25
- 133—135**  
NHL  
Trimorphic Protennoia  
48:15-30
- Through faith you are all sons of God in union with Jesus Christ, baptised [by the Holy Spirit] into union with him, you have put on [the Spirit of] Christ as a garment.<sup>116</sup>
  - He [Yahweh] made manifest the [covenant] of the revelation of his union with them—which is the son of his will [Christ], but the son in whom the totalities are pleased, put himself on them as a garment, through which he gave perfection to the defective one.<sup>117</sup>
  - I exalt for joy in Yahweh, my soul rejoices in my God, for he has clothed [my soul] in the garments of salvation. He has wrapped me in the cloak of integrity, like a bridegroom wearing his wreath<sup>118</sup>, like a bride adorned in her jewels. <sup>119</sup>
  - His appearance is in my beautiful garment of Light which is the voice [Word] of [the] immeasurable mind [of God].<sup>120</sup>
  - [The obedient man] is called the joy of the Lord because of the gladness in which he clothed himself. With him in the Light, giving him recompense for the good things which are in him, and within him, the thought of [every final] freedom.<sup>121</sup>
  - The saints and the elect have arisen from the earth, have left off to depress their countenances, and have been clothed with the garments of Life. The garment of Life is with the Lord of Spirits, in whose presence your garment shall not wax old nor shall your glory be diminished.<sup>122</sup>
  - For as the earth makes fresh things grow, as a garden makes seeds spring up, so will the Lord make both integrity and praise spring up in the sight of the nations.<sup>123</sup>
  - I had put them to shame, I arose with my garment [of wisdom] in the power [of the Holy Spirit] which is above the beast, which is Light, in order that I might make [mans lower] nature desolate.<sup>124</sup>
  - Blessed be the Lord, doer of righteous deeds, who crowns his pious ones with loving kindness and mercies.<sup>125</sup>
  - I [Yahweh] am giving you a high-priestly garment which is woven from every kind of wisdom.<sup>126</sup>
  - My time was completed and my mind put on the **immortal memorial**. And I said, I agree with thy memorial which Thou hast revealed to me.<sup>127</sup> [note: do this in memorial to me]<sup>128</sup>
  - The Father has living rational elements from which he clothes him with my [uncorrupted] members as garments.<sup>129</sup>
  - The one who appeared was a countenance of the Father and of the agreement, and he was a garment composed of every grace and spiritual food.<sup>130</sup>
  - And he received the five seals from the Light of the mother [of wisdom].<sup>131</sup>
  - I [Yahweh] >raised him up< and sealed him in the Light of the [living water with five seals, in order that >death< might not have the power of him from this time [on].<sup>132</sup>
  - I delivered him to those who give robes—Yammon, Elasso, Amenai, and they covered him with a robe from the robes of Light.<sup>133</sup>
  - And I delivered him to the baptizers and they baptized him—Micheous, Michar, Minesinous, they immersed him in the spring of the water of Life.<sup>134</sup>
  - And I delivered him to those who enthrone—Bariel, Nouthan, Sabenai, and they enthroned him for the throne of the glory.<sup>135</sup>

- And I delivered him to those those who glorify—Ariom, Elien, Phariel, and they glorified him with the truth of the Fatherhood.<sup>136</sup>
- And those who snatch away, snatched away [from the world] Kamaliel, Samblo, the servants of the great holy luminaries—they took him into the Light, place of his Fatherhood.<sup>137</sup>
- From the Light, which is the Christ and the indestructibility, through the gift of the [Holy] Spirit and the four lights from the divine autogenes, he looked out that they may be stationed by him. And the three are Will, Thought and Life. And the four powers are: understanding, grace, perception and prudence.<sup>138</sup>
- He who has been anointed possesses everything, he possesses the Resurrection, the Light, the Cross, the Holy Spirit. The Father gave him this [gift] in the bridal chamber; he [the man] merely accepted the gift. The Father was in the son and the son in the Father. This is the Kingdom of Heaven.<sup>139</sup>

Only by sharing the Resurrection, does a man comes to understand the potential of the soul, as a new, active, intellectual dimension of human reason, and does it become possible to comprehend >garments< for the soul. By the Fall, the soul was left in ignorance, >naked< of all divine understanding. Now by the gift of the Holy Spirit, our soul has once again been >endowed< or >clothed< with new garments of moral insight and understanding. A man wears these garments of wisdom in his heart, and never on his 'sleeve'.

22<sup>8</sup>  
the gift of grace

*So am I rich whose blessed key  
Can bring him to his sweet up-locked treasure,  
The which he will not ev'ry hour survey,  
For blunting the fine point of seldom pleasure.  
Therefore are feasts so solemn and so rare,  
Since, seldom coming, in the long year set,  
Like stones of worth they thinly place'd are,  
Or captain jewels in the carcanet.  
Or as the wardrobe which the robe doth hide  
To make some special instant special blest,  
By new unfolding his imprisoned pride.  
Blessed are you whose worthiness gives scope,  
Being had, to triumph, being lacked to hope.<sup>140</sup>*

- Now they know that all thy gifts have come from Thee; for I have taught them all that I learned from thee, and they have received it. They know with certainty that I came from thee; they have had faith to believe that thou didst send me.<sup>141</sup>
- Each of us has been given his gift, his due portion of Christ's bounty, therefore scripture says: He ascended into the heights with captives in his train, he gave gifts to men.<sup>142</sup>
- The mind which had appeared in the nature of darkness and which was outside the heart of [Light], at My [will], reigned over the winds and the demons. And I gave him a likeness of fire: Light, and attentiveness, and a share of guileless reason. Therefore he was given the greatness in order to be strong in his power [of Light], independent of the power of [darkness], independent, within the Light of the [Holy] Spirit and [free of the] intercourse of darkness, in order that at the end of time [of redemption], when [lower] nature will be [completely] destroyed, he may rest in the honoured place. For he will be found faithful, since he has loathed the unchastity of [his lower] nature with the darkness.<sup>143</sup>
- His divine power has bestowed on us everything that makes for Life and true religion, enabling us to know the one [God] who called us by his own splendour and might. Through his might and splendour he has given us his promises, great beyond all price, and through them you may escape the corruption with which lust has infected the world.<sup>144</sup>
- Such was his will and pleasure—to be accepted as his sons through Jesus the Christ, that the glory of his gracious gift [of the Holy Spirit], so graciously bestowed on us in his beloved might, might redound to his praise.<sup>145</sup>

**136-137**

NHL  
*Trimorphic Protennoia*  
48:15-30

**138**

NHL  
*The Apocryphon of John*  
7:30-35/8:1-5

**139**

NHL  
*The Gospel of Philip*  
74:20-25

**140**

*The Sonnets: Number 52*  
W. Shakespeare

**141**

*John 17:7*

**142**

*Ephesians 4:7-8*

**143**

NHL  
*The Paraphrase of Shem*  
22:20-35

**144**

*2 Peter 1:3*

**145**

*Ephesians 1:5-6*



- This is the [Holy] Spirit that we have received from God and not the [debased] spirit of the world, so we may know all that God of his own grace gives us.<sup>146</sup>
- This is what God has given to the human race so that for this reason, everyman might be chosen before all the angels and archangels.<sup>147</sup>
- The glory which thou gavest me, I have given to them, that they may be [holy] as we are [holy]; I in them and thou in me, may they be perfectly [whole]. Then the world will learn that thou didst send me, that thou didst love them as thou didst me.<sup>148</sup>
- You and we belong to Christ, guaranteed as his and anointed, it is all God's doing; it is God also who has set his seal upon us, and as a pledge of what is to come, has given us the [Holy] Spirit to dwell in our hearts.<sup>149</sup>

*Thrice happy men,  
And sons of men, whom God hath thus advanced,  
Created in his image, there to dwell  
And worship him; and in reward to rule  
Over his work on earth, in sea and air,  
And multiply a race of worshippers  
Holy and just: thrice happy, if they know  
Their happiness, and persevere upright.<sup>150</sup>*

146

1 Corinthians 2:12

147

NHL  
The Teachings of Silvanus  
115:35

148

John 17:23

149

2 Corinthians 1:21

150

J. Milton-Paradise Lost  
Bk 7:625-632

151

Ephesians 2:9-10

152

Acts 17:29

153

Ephesians 1:9

154

Romans 8:15-17

155

Ephesians 3:13

156

1 Peter 1:21-22

157

NHL  
The Interpretation of Knowledge  
15:30

158

Prudentious Martrydom  
790

159

NHL  
Trimorphic Protennoia  
46:30

160

2 Peter 1:7-9

161

Dante  
The Divine Comedy  
Paradise, Canto 31:82-87

162-163

Dante  
The Divine Comedy  
Prugatory, Canto 5:28-30

- It is by his grace you are saved, through trusting in him; it is not your own doing. It is God's gift, not a reward for work done. There is nothing for anyone to boast of, for we are God's handiwork. Created in Christ to devote ourselves to the good >deeds< for which God has designed us.<sup>151</sup>
- As God's offspring, then we ought not [then] suppose that the deity is like an image in gold or silver or stone, shaped by human craftsmanship and design.<sup>152</sup>
- [God] has made known to us his hidden purpose—such was his will and pleasure determined before hand in Christ, to be put into effect when the time was right: namely, that the universe, all in heaven and on earth, might be brought into unity with Christ.<sup>153</sup>
- The spirit you have received is not a spirit of slavery, leading you back to a life of fear, but a spirit that makes us sons and enabling us to cry abba, Father, in that cry the Spirit of God joins with our Spirit in testifying that we are God's children, and if children then heirs. We are God's heirs and Christ's fellow heirs, if we share his sufferings now to share his splendour here after.<sup>154</sup>
- In [Christ] we have access to God with freedom, in confidence born of trust in him.<sup>155</sup>
- Through [Christ] you have come to trust in God who raised him from the dead and gave him glory, and so your faith and hope are fixed on God. Now that by obedience to the truth, you have purified your souls.<sup>156</sup>
- It is fitting that each of us should enjoy the gift that he has received from God and that we not be jealous [of anyone], since we know that he who is jealous is an obstacle to his own path.<sup>157</sup>
- Devote yourselves to him by whose gift you were born. You will do well if you restore to the giver that which he gave.<sup>158</sup>
- It is the founding of every foundation. It is the breath of the powers. It is the eye of the three permanences, which exist as a voice [in the heart] by virtue of the [Will of God]. And it is a Word by virtue of the sound; it was sent to illuminate those who dwell in darkness.<sup>159</sup>
- These are the gifts which, if you possess and foster them, will keep you from being either useless or barren in the knowledge of our Lord Jesus the Christ.<sup>160</sup>

*Thou hast led me, a slave to liberty  
by every path, and using every means  
which to fulfil this task were granted thee.<sup>161</sup>*

*Of all that I have looked on with these eyes  
Thy goodness and Thy power have fitted me  
the holiness and grace to recognize.<sup>162</sup>*

*Since, to confirm twixt God and man the pact  
This gift, being as I describe, is made  
the sacrifice, and that by its own act.<sup>163</sup>*



- All things which time brings to a conclusion, which have their end and disappear, are made of little worth by their own brief existence; They are unworthy of an everlasting giver to whom belongs the plenitude to live without end and give to man that which shall be without end.<sup>164</sup>
- **Estimate the giver of the gift by the gift itself:** it is the eternal who gives the eternal, the mortal who bestows mortal things; the Divine Gifts are from God; transitory gifts from one whose life is fleeting.<sup>165</sup>
- The gift of God is not to be compared in its effect with that one man's sin; for the judicial action followed upon the one offence, issued in a verdict of condemnation, but the act of grace, following upon so many misdeeds [sins] issued a verdict of acquittal. For if by wrong doing of that one man, [Adam] >death< established its reign through a single sinner, much more shall those who receive in far greater measure God's grace, and his gift of righteousness, Live and reign through the one man Jesus the Christ.<sup>166</sup>
- You have [these gifts] because of the triple power [Trinity], the One [God] who exists in blessedness and goodness, the one who is responsible for these.<sup>167</sup>
- You no less than they, are among the initiated: this [Holy Spirit] is the gift of the Holy One, and by it you all have [perfect] knowledge [of God, truth and love].<sup>168</sup>

*God's goodness hath been great to thee;  
Let never a day nor night unhallow'd pass,  
But still remember what the Lord hath done.*<sup>169</sup>

- I am a follower of the new way (the sect they speak of) and it is in that manner that I worship the God of our fathers; for I believe all that is written in the Law and the Prophets, and in reliance on God. I hold the hope.<sup>170</sup>
- Do you not [now realize] that your body is a shrine of the indwelling Holy Spirit, and the [Holy] Spirit is God's gift to you.<sup>171</sup>
- Christ set us free to be free men, stand firm and refuse to be tied to the yoke of slavery again.<sup>172</sup>
- Here is proof that we dwell in him and he dwells in us: he has imparted his [Holy] Spirit to us.<sup>173</sup>
- There is the [Holy] Spirit to bear witness, because the [Holy] Spirit is truth; for there are three witnesses, the Spirit, the Water, and the Blood, and these are in agreement, and this threefold testimony is indeed from God himself!<sup>174</sup>
- You see then that a man is justified by deeds and not by faith in itself.<sup>175</sup>
- Christ died for us while we were yet sinners, and [the Resurrection] is God's own proof of his love towards us, and so since we have how been justified by Christ's sacrificial death, we shall all the more certainly be saved through him from final retribution.<sup>176</sup>
- There is no single gift you lack, while you wait expectantly for our Lord to reveal himself [again], he will keep you firm to the end [of your Redemption] without reproach on the day of our Lord Jesus. It is God himself who called you to share in the Life of his Son Jesus Christ our Lord; and God keeps faith.<sup>177</sup>
- They are doing Thy will, through the name of Jesus [the] Christ and will do Thy will now and always. They are complete in every spiritual gift and every purity. Glory be to thee through thy son and thy offspring [in] Jesus the Christ from now and forever.<sup>178</sup>
- It is these who have [shared the Resurrection] that know [the God] who is, the Father, that is the root of the All!<sup>179</sup>

**164**Prudentious:  
Reply to Address of Symachos 123?**165**Prudentious:  
Reply to Address of Symachos  
110**166**

Romans 5:16

**167**NHL  
Allogenes 52:30**168**

1John 2:20

**169**King Henry VI  
3rd part, act 1, scene 1**170**

Acts 24:14-15

**171**

1Corinthians 6:19

**172**

Galatians 5:1

**173**

1John 4:13

**174**

1John 5:6-8

**175**

James 2:24

**176**

Romans 5:8

**177**

1Corinthians 1:7-9

**178**NHL  
A Valentinian Exposition  
Eucharist A 43:35**179**NHL  
A Valentinian  
Exposition  
22:17

By his gift of a new and Holy Spirit, the living God has founded the soul of man upon the highest and most primary understanding of virtue and Love. He has infused the soul with certain knowledge, insight, wisdom and understanding. The new spiritual conception becomes a permanent part of conscious moral reasoning; so long as a man's integrity holds to the new ethical will.



## 23

*the Lord's day  
[part 3]*

*the victory of faith*

This third part of the –Lord's day– completes the description and significance of the Resurrection; while at the same time, beginning to anticipate the Redemption. Those who have already realized the Resurrection have started their climb!

23 <sup>1</sup>  
*victory over falsehood*

*Servant of God, well done, well hast thou fought  
The better fight, who single hast maintain'd  
Against revolted multitudes the cause  
Of truth, in word mightier than they in arms;  
And for the testimony of truth hast borne  
Universal reproach, far worse to bear  
Than violence: for this was all thy care,  
To stand approved in sight of God, though worlds  
Judged thee perverse. The easier conquest now  
Remains thee, aided by this host of friends,  
Back on thy glorious to return  
Than scorn'd thou didst depart, and to subdue  
By force, who reason for their law refuse,  
Right reason for their law and for their king  
Messiah, who by right of merit reigns.<sup>1</sup>*

- The sting of death is sin, and sin gained its power from the law [of sin and death]<sup>2</sup>, but God be praised, he [has] give[n] us victory through our Lord Jesus the Christ.<sup>3</sup>
- Truly it was a holy war which was fought by them, for on that day, virtue, proving through endurance, set before them the prize of victory incorruptible in everlasting Life.<sup>4</sup>
- Righteousness won the victory and gave the crown [of wisdom] to her athletes.<sup>5</sup>
- They were justified, and walked according to the Law of the most high God; anointed with the oil of the kingship of righteousness in the Holy Spirit.<sup>6</sup>

*Sure pledge of day, that crown'st the smiling morn  
With thy bright circlet, praise Him in thy sphere  
While day arises, that sweet hour of prime.  
Thou sun, of this great world both eye and soul  
Acknowledge him thy greater, sound his praise  
In thy eternal course, both when thou climb'st.<sup>7</sup>*

- They are confirmed in the heart of thy servant for ever (to announce) thy marvellous tidings.<sup>8</sup>
- With them [Yahweh] establishes his [Word of promise], by which they and their paths are preserved; nor does their progress perish.<sup>9</sup>
- Thou O Father didst fortify our fidelity to the Law through thy steadfastness unto >glory< and having spoken in honour of holiness, thou didst not belie thy speech and didst confirm the words of divine [truth] by thy deeds.<sup>10</sup>

1

J. Milton-Paradise Lost  
Bk 6:30-43

2

Reference to the evil inclination of  
mans corrupted lower nature.

3

1 Corinthians 15:56

4

The fourth book of Maccabees  
17:11

5

The fourth book of Maccabees  
17:16

6

DSS 4Q458  
The Tree of Evil  
fr-2, col-2, 4-5

7

J. Milton-Paradise Lost  
Bk 5:168-173

8

DSS 1QH  
The Thanksgiving Hymns  
18:1 (25)

9

The Book of Enoch  
Ethiopic translation:75

10

The fourth book of Maccabees  
7:9

- Thou hast caused me to dwell with the many fishers who spread a net upon the face of the waters, and with the hunters of the children of iniquity; thou hast established me there for justice sake. **Thou hast confirmed the counsel of truth in my heart** and the waters of the covenant for those who seek it.<sup>11</sup>
- From the source of thy righteousness is my justification, and from his marvellous mysteries is the Light in my heart. My eyes have gazed upon that which is eternal, on wisdom concealed from men; on a fountain of righteousness and on a storehouse of power, on a spring of glory, hidden from the assembly of [corrupted] flesh. God has given these to his chosen ones as an everlasting possession, and has caused them to inherit the lot of the holy ones. He has joined their assembly to the sons of heaven to be a counsellor of the community, a foundation of the building of holiness, an eternal planting throughout all the ages to come.<sup>12</sup>

*What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a god! The beauty of the world! The paragon of animals!*<sup>13</sup>

11  
DSS 1QH  
The Thanksgiving Hymns  
5:4 (8)

12  
DSS 1QS  
The Community Rule  
11:4-8  
also DSS 1'Qumran Scrolls  
11:5-8

13  
Hamlet Act II Scene 2

14  
DSS CD  
The Damascus Rule  
8:11

15  
DSS 1QH  
The Thanksgiving Hymns  
18:10-25

16  
DSS 1QH  
The Thanksgiving Hymns  
15:4-5 (22)

17  
DSS 1QH  
The Thanksgiving Hymns  
7:14 (11)

18  
NHL  
The Tripartite Tractate  
128:30-37/129:1-5

19  
NHL  
The Tripartite Tractate  
86:25

20  
2 Samuel 23:5

21  
Kings 8:22

22  
2 Chronicles 6:14

23  
DSS 1QM-4QM  
The War Rule 14:5

24  
DSS  
The Thanksgiving Hymns  
16:2 (22)

- You enter to possess these nations not because of your righteousness or the uprightness of your hearts [Deut. 9:5] but because God loved your fathers and kept the oath [Deut. 7:80]<sup>14</sup>
- Thou [O Lord] hast caused the perverse heart to enter into a covenant with thee, and hast uncovered the heart of dust that it might be preserved from evil and saved from the snares of judgement in accordance with thy mercies.<sup>15</sup>
- Thou, [O Lord] alone didst (create) the just and establish him from the womb [of rebirth] for the time of goodwill, that he might hearken to thy covenant and walk in all (thy ways), and that (thou mayest show thyself great) to him in the multitude of thy mercies, and enlarge his **strained soul** to eternal salvation, to perpetual and unfailing peace.<sup>16</sup>
- For in Thy [uprightness], thou has appointed me for thy covenant and I have clung to thy truth and gone forward in thy Ways.<sup>17</sup>
- In an unwavering and immovable way [Yahweh] grasps those who have received the restoration while they grasp him. Baptism [of the Holy Spirit] is called the silence because of the quiet and tranquillity. It is also called the bridal chamber because of the [spiritual bond of covenant] and the individual state of those who know that they have known him. It is also called the Light which does not set and is without fire, since it does not only give Light but those who have worn it are made into Light.<sup>18</sup>
- From the [corrupted flesh] [into] a joyous willingness which had come into being, they brought forth fruit [of truth], which was a begetting from the agreement, a unity, a possession of the totalities revealing the countenance of the Father.<sup>19</sup>
- Yes my house stands firm with God; he has made an everlasting covenant with me, all in order, well assured; does he not bring to flower all that saves me, all I desire?<sup>20</sup>
- Not in heaven above nor on earth beneath is there such a God as you, true to your covenant and your kindness towards your servants when they walk whole-heartedly in your way.<sup>21</sup>
- O, Lord God of Israel, there is no God like thee in heaven, nor in the earth; which keepest thy covenant and showest mercy unto thy servants, that walk before thee with all their hearts.<sup>22</sup>
- Blessed be the God of Israel, who keeps mercy towards his covenant, and the appointed times of salvation with the people he has delivered.<sup>23</sup>
- Cleaving to thy [Holy] Spirit, I will hold fast to the truth of thy covenant, that I may serve thee in truth and wholeness of heart and that I may love thy name.<sup>24</sup>

*I call ye and declare ye now returned  
Successful beyond hope, to lead ye forth  
Triumphant out of this infernal pit  
Abominable, accursed, the house of woe,  
And dungeon of our tyrant: now possess,  
As lords, a spacious world, to our native heaven  
Little inferior, by my adventure hard*

*With peril great achieved. Long were to tell  
 What I have done, what suffer'd, with what pain  
 Voyaged th' unreal, vast, unbound deep  
 Of horrible confusion, over which  
 By sin and death a broad way now is paved  
 To expedite your glorious march.<sup>25</sup>*

Man's faith, hope and convictions has found their justification in the power of the living God. This is the victory of perfect knowledge over perfect ignorance. Truth has triumphed over falsehood, Light over darkness, righteousness over sin, Love over lust, Law over lawlessness, and the love of freedom over slavery. A man's good will and conscience have led him back to the living God under this strict covenant of perfect virtue. This has truly been a holy war on two fronts. Within the heart of man, it has been a conflict against the sinful self, and against all competing ideas which tried and failed to discredit this revelation and dislodge you from the Way and justification of your faith.

23 <sup>2</sup>

*My sins were horrible in the extreme  
 yet such the infinite mercy's wide embrace  
 its arms go out to all who turn to them.<sup>26</sup>*

- Make no mistake: no fornicator no idolater, none who are guilty of either adultery or of homosexual perversion, no thieves or [exploiters] or drunkards or slanderers or swindlers, will possess the Kingdom of God. Such were some of you!<sup>27</sup>
- Formerly you were yourselves estranged from God, you were his enemies in heart and mind, and your deeds were evil. But now by Christ's death in his body of flesh and blood, God has reconciled you to himself, so that he may present you before himself as dedicated men, without blemish and innocent in his sight. Only you must continue in your faith, firm on our foundations never to be dislodged from the hope [of redemption] offered in the Gospel which you heard.<sup>28</sup>
- We were slaves to passions and pleasures of every kind. Our days were passed in malice and envy; we were odious ourselves and hated one another. But when the kindness and generosity of God our saviour dawned upon the world, then not for any good deeds of our own, but because he was merciful, he saved us through the water of rebirth and the renewing power of the Holy Spirit. For [God] sent down the Holy Spirit upon us plentifully through Jesus the Christ our Saviour, so that justified by his grace, we might in hope become heirs to eternal Life. These are words you may trust.<sup>29</sup>
- You have been through the purifying waters; you have been dedicated to God and justified through the name of the Lord Jesus the Christ and the [Holy] Spirit of our God.<sup>30</sup>
- When anyone is united to [the Spirit of] Christ, there is a new world, **the old order is gone and the new [age] has already begun.** From the first to last, this has been the work of God. He reconciled us men to himself through Christ.<sup>31</sup>
- How you have turned from idols to be servants of the living God.<sup>32</sup>
- How your faith has shown itself in action, your love in [discipline] and your hope in [the Resurrection of] our Lord Jesus the Christ.<sup>33</sup>
- When you heard the message of the truth, the good news of your salvation, and had believed it, you became incorporate with Christ and received the seal of the promised Holy Spirit: and that seal is the pledge that we shall enter upon our [full inheritance], when God has redeemed what is his own, to his praise and glory.<sup>34</sup>

*Be glad, with so much to be glad about,  
 Thou rich, thou peaceable, thou well-advised  
 Do I speak true? The facts will bear me out.<sup>35</sup>*

- Before this faith came, we were close prisoner [to our lower nature] in the custody of [natural] law, pending the revelation of truth. Thus the [Mosaic] law was a kind of tutor in charge of us until the Christ [and the engraved precept] should come, when we should be justified [as we have been] through faith; and now the [new] faith has come, the tutor's charge is at an end.<sup>36</sup>

25

J. Milton-Paradise Lost  
Bk 10:462-474

26

Dante:  
The Divine Comedy  
Purgatory, Canto 3:121-123  
136-138

27

1 Corinthians 6:9-10

28

Colosians 1:21

29

Titus 3:1

30

1 Corinthians 6:9-10

31

2 Corinthians 5:17

32

1 Thessalonians 1:10

33

1 Thessalonians 1:3

34

Ephesians 1:14

35

Dante:  
The Divine Comedy  
Purgatory, Canto 3:121-123  
136-138

36

Galatians 3:22

- For through [this] faith you are all sons of God in union with Christ Jesus. Baptized [in the Holy Spirit] into union with him, you have all put on [the Spirit of] Christ as a garment.<sup>37</sup>
- You thus belong to Christ. You are the >issue< of Abraham, and so heirs by promise.<sup>38</sup>
- To prove that you are sons, God sent into our hearts the [Holy] Spirit of his son, crying 'Abba' Father! You are no longer a slave but a son, and if a son then also by God's promise an heir.<sup>39</sup>
- So it is with us. During our minority we were slaves to the elemental spirits of the universe, but when our [nine month] term was completed, God sent [the Holy Spirit of] his son, born of a woman, [re]born under [Divine] Law to purchase freedom for the subjects of [those born under the] [corruption of natural] law in order that we might attain the status of sons [of God].<sup>40</sup>

*Brave conquerors! For so you are  
That war against your own affection,  
And the huge army of the world's desires.<sup>41</sup>*

- Time was when you were >dead< in your sins and wickedness, when you followed the evil ways of this present age, when you obeyed the commander of the spiritual powers of the air, that [unholy] spirit now working among God's rebel subjects.<sup>42</sup>
- We too were of their number: we all lived our lives in sensuality and obeyed the promptings of our own [bestial] instincts and notions. In our natural condition, we like the rest, lay under the dreadful judgement of God.<sup>43</sup>
- Formerly, when you did not acknowledge God, you were slaves of beings that by their nature were no gods. But now that you do acknowledge God or rather that he has acknowledged you, [how is it even possible for] you [to] turn back to the mean and beggarly spirits of the [base] elements?<sup>44</sup>
- In union with Christ Jesus, [God has] >raised< us up and enthroned us with him in the heavenly realms, so that he might display in the [new] age to come, how immense are the resources of his grace, and how great is his kindness to us in Christ Jesus.<sup>45</sup>
- For it is by his grace that you are saved, through trusting him; it is not yours own doing but God's gift, not a reward for work done. There is nothing for anyone to boast of.<sup>46</sup>
- We are God's handiwork, created in Christ Jesus to devote ourselves to the good deeds [of Love] for which God has designed us.<sup>47</sup>

37  
Galatians 3:26  
38  
Galatians 3:29  
39  
Galatians 4:6  
40  
Galatians 4:3  
also note  
Galatians 4:1  
41  
Love Labour's Lost  
Act i Scene 1  
42  
Ephesians 2:1-2  
43  
Ephesians 2:3-4  
44  
Galatians 4:8-9  
45  
Ephesians 2:5-6  
46  
Ephesians 2:8-9  
47  
Ephesians 2:10-11  
48  
King John  
Act III Scene 1  
49  
Ephesians 2:18-19  
50  
Ephesians 2:11-12  
51  
Ephesians 2:12-13  
52  
Ephesians 2:14-15  
53  
Ephesians 2:15-16  
54  
Ephesians 2:16-17  
55-56  
Ephesians 2:19-20

*Better conquest never canst thou make  
Than arm thy constant and thy nobler parts  
Against these giddy, loose suggestions.<sup>48</sup>*

- [Christ] came and proclaimed the good news: peace to you who were far off, and peace to those who were near by; for through him we both alike have access to the Father in one [Holy] Spirit.<sup>49</sup>
- Remember then your former condition: you gentiles as you are outwardly, you the uncircumcised, so called by those who are called the circumcised (but only with reference to the physical rite)-you were at that time separate from Christ, strangers to the community [of righteousness], outside God's covenant and the promise that goes with the [Word].<sup>50</sup>
- Your world was a world without hope and without God, but now in union with Christ Jesus you who were once far off have been brought near [to God] through the shedding of Christ's blood [our sacrifice]. He is himself our peace.<sup>51</sup>
- Gentile or Jew alike, [God] has made the two [one] [in the spirit of Christ]. He has made the two one and in his own body of flesh and blood has broken down the enmity which stood like a dividing wall between [man and woman].<sup>52</sup>
- For He annulled the law [of sin and death] with its rules and regulations, so as to create out of the two a single new humanity for himself, thereby making peace [between man and woman and God].<sup>53</sup>
- This was [God's] purpose, to reconcile the two in a single body to God through the cross on which [Christ] crucified [that] enmity.<sup>54</sup>
- Thus you are no longer exiles in a foreign land, but fellow citizens with God's people, members of God's household.<sup>55</sup>
- You are built upon the foundation laid by the Apostles and Prophets, and [the Holy Spirit of] Christ Jesus is the foundation stone.<sup>56</sup>



- In [the Spirit of Christ] the whole building is bonded together and grows into a holy temple in the Lord. In him you too are being built with all the rest into a spiritual dwelling for God.<sup>57</sup>
- Therefore since [the Holy Spirit of] Jesus was delivered to you as Christ and Lord [the Law engraved upon the heart], live your lives in union with him; be built in him; be consolidated in the faith you were taught; let your hearts overflow with thankfulness.<sup>58</sup>
- It is in [the Holy Spirit of] Christ that the complete being of the Godhead dwells embodied, and in him you have been brought to [wholeness]. Every power and authority in the universe is subject to him as head.<sup>59</sup>
- You were circumcised, not in the physical sense, but by being divested of the lower nature; this is Christ's way of circumcision.<sup>60</sup>
- For [God] has forgiven us all our sins [against love]; he has cancelled the bond [of lust, corruption, evil inclination] which pledged us to the decrees of written law. It stood against us, but he discarded the cosmic powers and authorities like an [old] garment; he made a public spectacle of them and led them as captives in his triumphal procession.<sup>61</sup>
- Were you not >raised< to Life with Christ? Then aspire to the realm above, where Christ is seated at the right hand of God, and let your thoughts dwell on the higher realm, not on this earthly life. I repeat, you died and now your Life lies hidden with Christ, who is our Life, is [continually] manifested, then you too will be manifested with him in glory.<sup>62</sup>

*Mid all these first fruits of eternal pleasure  
As I was walking rapt, filled with desire  
to taste delight in even fuller measure.<sup>63</sup>*

- [continue to] put to death, those parts of you which belong to the earth—fornication, lust, foul craving and the ruthless greed which is nothing less than idolatry.<sup>64</sup>
- Because of these, God's dreadful judgement is impending; and in the life you once lived these were the ways you yourself followed.<sup>65</sup>
- Now you yourselves must lay aside all anger, passion, malice, cursing, filthy talk, have done with them! Stop lying to one another, now that you have discarded the old nature with its [sinful] deeds and have put on the new nature which is being constantly renewed in the image of its creator and brought to know God.<sup>66</sup>
- There is no question here of [Gentile] or Jew, circumcised or uncircumcised, barbarian, Scythian, freeman, slave; but [the Holy Spirit of] Christ is all and is in all.<sup>67</sup>
- Put on [all] the >garments< that suit God's people, his own, his beloved: compassion, kindness, humility, gentleness, patience. Be forbearing with one another, and forgiving, where any of you has cause for complaint; you must forgive as the Lord forgave you.<sup>68</sup>
- To crown all there must be love, to bind the all and complete the whole. Let Christ's peace be arbiter in your hearts. To this peace you were called as members of a [spiritual] body. And be filled with gratitude. Let the message of Christ dwell among you in all its richness. Instruct and admonish each other with utmost wisdom.<sup>69</sup>

57

*Ephesians 2:22*

58-61

*Colossians 2:6-2:23*

62

*Colossians 3:1-3:17**second use*

63

*Dante:**The Divine Comedy**Purgatory, Canto 29 31-33*

64-69

*Colossians 3:1-3:17*

70

*J. Milton-Paradise Lost**Bk 3:709-713*

Within this dialogue of justification, a man may contemplate the changes that have taken place to his body, mind and spirit. The living God has re-established and straightened the heart of man on a foundation of solid rock, within a new spiritual union, made perfect in virtue by this correction to human nature. This couple must continue in the Light of heaven, never to be dislodged from the new hope. Whatever previous existence a man or woman may have lived, whatever ones religious faith may have been, the living God embraces and forgives all who do his will, and search out the perfect wisdom of his Word, to share in the Resurrection of his Son.

23<sup>3</sup>

*freedom from lying interpreters and the congregations of vanity*

*This world's material mould came to a heap  
Confusion heard his voice, and wild uproar  
Stood ruled, stood vast infinitude confined;  
Till at his second bidding darkness fled,  
Light shone, and order from disorder sprang.<sup>70</sup>*

- Yahweh gives >death< and >Life<, brings down to sheol and draws up; Yahweh makes the poor rich, he humbles and also exalts.<sup>71</sup>
  - Pure with one who is pure, but crafty with the devious, you save a people that is humble and humiliate eyes that are haughty.<sup>72</sup>
  - He raises the poor from the dust, he lifts the needy from the dunghill, to give them a place with princes, and to assign them a seat of honour; to Yahweh the props of the earth belong, on these he has poised the world.<sup>73</sup>
  - Alleluia, victory and glory and power belong to our God, for true and just are his judgements! He has condemned the great whore [the arch-deceiver] who corrupted the earth with her fornication, and has avenged upon her the blood of his servants.<sup>74</sup>
  - **You have put to the proof those who claim to be apostles and found them false.**<sup>75</sup>
  - The bow of the mighty is broken, but the [humble] have girded themselves with strength. The sated hire themselves out for bread, but the famished cease from labour; the barren woman bears sevenfold<sup>76</sup> but the mother of many is desolate.<sup>77</sup>
  - I thank thee and sure as the dawn, thou appearest as (perfect righteousness and Light) to me. Teachers of lies (have smoothed) thy people (with words), and (false prophets) have led them astray; they perish without understanding, for [all] their works are folly.<sup>78</sup>
  - I thank thee, O Lord, **for thou hast saved me from the zeal of lying interpreters, and from the congregation of those who seek smooth things.** Thou hast redeemed [saved and protected] the soul of the poor one whom they planned to destroy by spilling his blood because he served thee.<sup>79</sup>
  - Sing to Yahweh for he has delivered the soul of the needy from the hands of evil men.<sup>80</sup>
  - Thou hast saved me from the **congregations of vanity** and from the assembly of violence; thou hast brought me into the council of sons and hast purified me of my sin. And I know there is hope for those who turn from transgression and for those who abandon sin; who put their trust in the Christ and walk without wickedness in the way of thy heart.<sup>81</sup>
  - I thank thee, O God, for thou hast not cast my lot in the congregation of vanity, nor hast thou placed my portion in the council of the cunning. Thou hast led me to thy grace and forgiveness.<sup>82</sup>
- See with what heat these dogs advance  
To waste and havoc yonder world, which I  
So fair and God created, and had still  
Kept in that state, had not the folly of man  
Let in these wasteful furies, who impute  
Folly to me; so doth the prince of hell  
And his adherents, that with so much ease  
I suffer them to enter and possess  
A place so heavenly, and conniving see  
To gratify my scornful enemies.*<sup>83</sup>
- Behold the eyes of the Lord have compassion on the good, and his mercy is great over those who glorify him; from an evil time he saves their souls.<sup>84</sup>
  - Bless the Lord who redeems the humble from the hand of >strangers< [false witness] and delivers the perfect in faith from the hand of the wicked.<sup>85</sup>
  - The wicked and fierce have stormed against me with their afflictions; they have pounded my soul all day. But thou, O my God, hast changed the tempest to a breeze; **thou hast delivered the soul of the poor one, like a bird from the net and like prey from the mouth of lions.**<sup>86</sup>
  - Thou hast closed up the mouth of the young lions whose teeth were like a sword, and whose great teeth are like a pointed spear, like the venom of serpents. All their design is for robbery and they have lain in wait but they have not opened their mouth against me.<sup>87</sup>
  - Thou hast not judged me according to my guilt, nor hast thou abandoned me because of the designs of my inclination; but thou hast saved me from the pit, thou hast brought thy servant deliverance in the midst of [roaring] lions destined to the guilty, and of lionesses which [would] crush the bones of the mighty and drink the blood of the brave.<sup>88</sup>
  - Because they knew not that my steps were directed by thee, they made me an object of shame and derision in the [presence] of all the seekers of falsehood. But thou, O God hast succoured the soul

71

1 Samuel ?

72

2 Samuel ?

73

1 Samuel ?

74

Revelation 19:2

75

Revelation 2:2

76

See Redemption:  
'the seven terraces of'

77

1 Samuel 3-6

also

DSS 1QH

The Thanksgiving Hymns  
5:11 (8)

78

DSS 1QH

The Thanksgiving Hymns  
4:1-5 (7)

79

DSS 1QH

The Thanksgiving Hymns  
2:9-20 (3)

80

Jeremiah 20:11

81

DSS 1QH

The Thanksgiving Hymns  
6:-23 (10)

82

DSS 1QH

The Thanksgiving Hymns  
7:21 (13)

83

J. Milton-Paradise Lost  
Bl 10:616-625

84

DSS 11QPsa

Apocryphal Psalms

The Syriac Psalm

2-18:16-18

85

DSS 11QPsa

Apocryphal Psalms

The Syriac Psalm

2-18:16-18

86

DSS 1QH

The Thanksgiving Hymns  
5:12-13 (8)

87

DSS 1QH

The Thanksgiving Hymns  
5:5-6 (8)

88

DSS 1QH

The Thanksgiving Hymns  
5:2-3 (8)

of the poor and the needy against the one stronger than he; thou hast redeemed my soul from the hand of the mighty. Thou hast not permitted their insults to dismay me so that I forsook thy service for fear of the wickedness of the [damned], or bartered my steadfast heart for folly.<sup>89</sup>

- Thou [O Lord] hast bestowed thy wonderful favours on thy people under the dominion of Satan. During all the mysteries of his malevolence he has not made us stray from thy covenant; thou hast driven his [unholy] spirit [of corruption] far from us, thou hast preserved the soul of thy redeemed [while] the men of [Satan's] dominion [stumble in darkness]. Thou has >raised< the fallen by thy strength, but has cut down the great in height and hast brought down the lofty. There is no rescue for all their mighty men and no refuge for their swift men; thou givest all their honoured men a reward of shame. All their empty existence hast thou turned to nothing.<sup>90</sup>

*To bring my feet again into the snare  
Where once I had been caught: I know thy trains  
Though dearly to my cost; thy gins and toils,  
thy fair enchanted cup and warbling charms  
No more on me have power, their force is null'd;  
So much of adder's wisdom I have learned  
To fence my ear against thy sorceries.<sup>91</sup>*

- To acknowledge you is indeed the perfect virtue, to know your power is the root of immortality. No invention of perverted human skill has led us astray, no painters sterile labour, no figure daubed with assorted colours, the sight of which sets fools yearning and reverencing the lifeless form of some unbreathing image, lovers of evil and worthy of such hopes are those who make them, those who reverence them and those who worship them.<sup>92</sup>
- I thank thee O Lord, for thou hast not abandoned the -fatherless- or despised the poor [in spirit]. For thy might is boundless and thy glory beyond measure and wonderful heroes minister to thee; yet thou hast done marvels among the humble in the mire underfoot and among those eager for righteousness, causing all the well-loved poor to rise up together from the trampling [of falsehood].<sup>93</sup>
- By the hand of thine anointed [Messiah], who discerned thy testimonies, thou hast revealed to us the times of the battles of thy hands that thou mayest glorify thyself [against] your enemies by levelling the hordes of Satan, the seven nations of vanity, by the hand of thy poor whom thou hast redeemed by thy might and by the fullness of thy marvelous power. Thou hast opened the door of hope to the melting heart.<sup>94</sup>
- For we see divine retribution revealed from Heaven and falling on all the godless and wickedness of men. In their wickedness they are stifling the truth. For all that may be known of God by men lies plain before their eyes.<sup>95</sup>

*Thee should the shafts of wonder not assail  
for, though sense leads the way, thou'rt now aware  
of heights the wings of reason cannot scale.<sup>96</sup>*

*Whence men foreknow that never flood should move  
a second time to drown the world beneath  
such was God's pledge to Noah, such the proof.<sup>97</sup>*

- [Messiah] confounded the counsels of guileful people, and he prevailed over those wise in their own understanding.<sup>98</sup>
- I [Christ] have been a snare to those who rebel, but healing to those who repent, prudence to the simple, and steadfastness to the fearful of heart.<sup>99</sup>
- I hid myself within them all [as a seed] until I revealed myself among their >members< which are mine, and I taught them about the ineffable ordinances and about the brethren. But they are inexpressible to every sovereignty and every ruling power except the sons of Light; alone that is, the ordinance [Law] of the Father.<sup>100</sup>
- [Christ] took them all by stealth, for he did not reveal himself in the manner in which he was [as man], but it was in [a] manner in which they would be able to >see< he revealed himself.<sup>101</sup>

**89**

DSS 1QH  
The Thanksgiving Hymns  
2:21-33 (3)

**90**

DSS 1QM-4QM  
The War Rule  
14:10-17

**91**

J. Milton  
Samson Agonistes  
930-936

**92**

Wisdom 15:1

**93**

DSS 1QH  
The Thanksgiving Hymns  
5:14 (9)

**94**

DSS 1QM-4QM  
The War Rule 11:7

**95**

Romans 1:18

**96**

Dante:  
The Divine Comedy  
Purgatory, Canto 2:55-57

**97**

Dante:  
The Divine Comedy  
Paradise, Canto 12:16-18

**98**

NHL  
The Teaching of Silvanus  
111:30

**99**

DSS 1QH  
The Thanksgiving Hymns  
2:3 (1)

**100**

NHL  
Trimorphic Protennoia  
49:21-25

**101**

NHL  
The Gospel of Philip  
57:30

- Thou has shown us thy mighty hand, a stroke of destruction in the battle against our enemies.<sup>102</sup>
- Such was the oath he [Yahweh] swore to our fathers Abraham, to rescue us from enemy hands, and grant us, free from fear, to worship him with a holy worship, with uprightness of heart, in his presence, our whole, Life long.<sup>103</sup>
- The stand of the ungodly is ended by the power of God.<sup>104</sup>
- The arrogant of heart and mind he has put to rout.<sup>105</sup>
- God has smitten all the sons of darkness; his fury shall not end until they are utterly [destroyed].<sup>106</sup>
- It is [Yahweh] who humbled haughty powers; he who put to shame haughtiness through humility; he cast down the strong and the boaster through weakness.<sup>107</sup>
- All the >wolves< who pursued the sheep perished and were drowned [in the flood of judgement].<sup>108</sup>

*O foul descent ! That I, who erst contended  
With Gods to sit the highest, am now constrain'd  
Into a beast, and mix'd with bestial slime,  
This essence to incarnate and imbrute,  
That to the height of deity aspired;  
But what will not ambition and revenge  
Descend to? Who aspires must down as low  
As high he soar'd, obnoxious first or last  
To basest things. Revenge, at first thought sweet,  
Bitter ere long, back on itself recoils: Let it!<sup>109</sup>*

Many are the forms of this spiritual –vanity fair– which have survived from ancient times, even for millennia. All exploit ignorance and sincere aspiration, and deliver nothing but illusions. All such traditions that have called themselves >Christian< have traded on a counterfeit >Word<. An now caught out in their deception, they will pay in full for their fraud.

At the publication of this revelation, such men have only a very, very short time to break with their organizations, and openly and unequivocally acknowledge the immensity of their error or face unthinkable and inescapable consequences. Yet experience of recent, institutional crisis over paedophilia is instructive. So darkened are their hearts, they will defend their false tradition and blaspheme against this revelation; demonstrating only an irrational, vain reverence for themselves, and none for the God, in whose name they have so long exploited, and pretended to speak and teach.

23<sup>4</sup>*the worldly wise humiliated*

*Hence forth say this: the church of Rome doth fall  
into the mire, and striving to combine  
Two powers in one, fouls self and load and all.<sup>110</sup>*

- It is fitting for thee at this time to send thy son, [] the Christ and anoint us so that we might be able to trample upon the snake and the heads of the scorpions and all the power[s] of the devil.<sup>111</sup>
- Thus speaketh the Lords of hosts, the God of Israel, saying, I have broken the yoke of the king of babble-on.<sup>112</sup>
- Satan, the angel of malevolence, thou art [exposed] and created for the pit. His rule is in darkness and his purpose is to bring about wickedness and iniquity. All the spirits of his company, the angels of destruction, walk according to the precepts of darkness; towards them is their [evil] inclination. But let us, the company of truth, rejoice in God's mighty hand and be glad for thy salvation, and exult because of thy succour and peace.<sup>113</sup>
- Consult the bearded Plato's ravings, consult the close drawn reasonings which the stinking Cynic produces in his illusion, or Aristotle contrives in the dizzy whirl, though they are all lost in the uncertainties of a maze in which they wonder round and round.<sup>114</sup>
- Where is your wise man now, your man of learning, or your subtle debater–limited all of them to this passing age. **God has made the wisdom of the world look foolish.**<sup>115</sup> [In fact down right asinine]

102

DSS 1QM-4QM  
The War Rule 13:10

103

Luke 1:74

104

DSS 1QM-4QM  
The War Rule 14:4

105

Luke 1:51

106

DSS 1QM-4QM  
The War Rule 3:12

107

NHL  
The Teaching of Silvanus  
110:30

108

The book of Enoch  
89:27

109

J. Milton-Paradise Lost  
Bk 9:163-173

110

Dante:  
The Divine Comedy  
Purgatory, Canto 16:127-129

111

Jeremiah 28:2

112

NHL  
A Valentinian Exposition  
40:15

113

DSS 1QM-4QM  
The War Rule 8:8-10

114

Pudencius  
The Divinity of Christ/200

115

1 Corinthians 1:20

- Cursed be Satan for his sinful purpose and may he be execrated for his wicked rule! Cursed be all the spirits of his company for their ungodly purpose and may they be execrated for all their service of uncleanness! Truly they are the company of darkness, but the company of God is one of eternal Light.<sup>116</sup>
- Hear now all you who know righteousness, and consider the works of God; for he had a dispute with all [corrupt] flesh and will condemn all those who despise his [perfect Law].<sup>117</sup>
- Godless men are all like the desert thorns, for these are never gathered by hand: no one touches them unless with iron shaft or spear, and then they are burnt in the fire.<sup>118</sup>
- If Satan is divided against himself, how can his kingdom stand?<sup>119</sup>

*And the deep fall  
Of those too high aspiring, who rebell'd  
With Satan, he who envies now thy state,  
Who now is plotting how he may seduce  
Thee also from obedience, that with him  
Bereaved of happiness thou may'st partake  
His punishment, eternal misery.<sup>120</sup>*

- So much for those who would mislead you, but as for you, the initiation which you received from [the Resurrection] stays with you, you need no other teacher, but learn all you need to know from this initiation, which is real and no illusion. As he taught you, then dwell in him.<sup>121</sup>
- Get on your knees and pray, you don't get fooled again.<sup>122</sup>
- Thou art a merciful God and rich in favours, pardoning those who repent of their sin and [condemning] the iniquity of the wicked. Thou delightest in the free-will offering of the righteous but iniquity thou hatest always.<sup>123</sup>
- Blessed be the God of Israel for all his holy purpose and for his works of truth! Blessed be all those who serve him in righteousness and who know him by faith!<sup>124</sup>
- Now that I have known thee [God], I have mixed myself with the immutable. I have armed myself with the armour of Light. I have become Light.<sup>125</sup>
- Blessed are those [from] above belonging to the Father who revealed to those who are from the Life, through [Christ], since I reminded them, they who are built on what is strong, that they may hear my Word and distinguish words of unrighteousness and transgression [from the] Law of righteousness.<sup>126</sup>

*I see a better state that to me belongs  
Than that which on they humour doth depend.  
Thou canst not vex me with inconstant mind,  
Since that my Life on thy revolt doth lie.  
O, what a happy title do I find,  
Happy to have thy love, happy to die!<sup>127</sup>*

- You, my children are of God's Family, and you have the mastery over these false prophets, because he who inspires you is greater than he who inspires the Godless world. They are of the >world< and so therefore is their teaching.<sup>128</sup>
- As for the evil force and the ones who beat [against] you, and the one who hinders you and the tyrant and the adversary, the one who is king [of this world], [who is] the real enemy [anti-Christ], indeed these I explained to those who are mine, who are the sons of Light, in order that they might nullify them all and be saved from the bonds and enter into the place [of rest].<sup>129</sup>
- From now on those who deceive will not approach you again. Your >eyes< will >see< those who are deceiving you.<sup>130</sup>
- The powers [of darkness] do not see those who are clothed in the perfect Light and consequently are not able to detain them.<sup>131</sup>
- You are from the primeval Father; from above, out of the imperishable Light their souls have come. Thus the authorities [of the world] cannot touch them because of the [Holy] Spirit of truth present within them.<sup>132</sup>
- We are [] victorious over their ignorance through our knowledge, since we have already known the inscrutable One [God] from whom we have come forth.<sup>133</sup>

**116**DSS 1QM-4QM  
The War Rule 8:2-3**117**DSS CD  
The Damascus Rule 1:1**118**

2 Samuel ?

**119**

Mark 3:27/Luke 11:17

**120**J. Milton-Paradise Lost  
Bk 6:898-904**121**

1John 2:26-27

**122**

The Who?

**123**DSS 1QH  
The Thanksgiving Hymns  
14:12 (22)**124**DSS 1QM-4QM  
The War Rule 8:2-3**125**NHL  
The Gospels of the Egyptians  
67:1**126**NHL  
Apocalypse of Peter  
70:15-30**127**The Sonnets: Number 65  
W. Shakespeare**128**

1John 4:1-7

**129**NHL  
Trimorphic Protennoia  
41:15**130**NHL  
The Exegesis of the Soul  
136:15**131**NHL  
The Gospel of Philip  
70:5-10**132**NHL  
The Hypostasis of the Archons  
98:20-25**133**NHL  
Authoritative Teaching  
26:25



- The guardian [Holy Spirit] whom I sent taught you, and it is the power that exists within you that often extended itself as speech from the triple power, the One of all those who truly exist with the immeasurable One [God], the eternal Light of knowledge that appeared, the male, virginal [new] Spirit.<sup>134</sup>
- I am [speaking] of the virginal [new] Spirit, he who raised you up to the honoured place. Arise and remember that it is you who harkened and followed your [spiritual] root which is [Christ], the merciful one; and guard yourself against the angels of poverty and the demons of chaos and all those who would ensnare you and beware of the deep sleep and the enclosure of the inside of Hades.<sup>135</sup>
- Since your instruction has become complete, and you have known the good that is within you, hear concerning the triple power those things that you will guard in great silence and mystery, because they are not spoken to anyone except those who are worthy, those who are able to **hear**.<sup>136</sup>

*You keep your watch in the eternal day  
So that not sleep nor darkness steals from you  
One step which the 'world' takes upon its way.*<sup>137</sup>

*Not the great wheels alone, whose workings tend,  
as in their aspects all their stars congress,  
to guide each seed to its appropriate end.*<sup>138</sup>

*But graces also of divine largesse,  
Which have their 'rains' from clouds too high to see  
they so transcend our eyesight's littleness.*<sup>139</sup>

*Had so endowed this man, potentially  
In his new Life, that from such gifts as those  
a wondrous harvest should have come to be.*<sup>140</sup>

The man who has experienced this Resurrection and shares in the true Holy Spirit, has separated his mind from the >world< and is granted the ability to >see< and clearly distinguish between knowledge and understanding what has been revealed by God, and the ignorance and illusions of the lying interpreters.

It has been God's purpose to inaugurate the end times with this revelation; exposing and humiliating all the theological and spiritual pretensions of humankind; especially those who have made claims to knowledge and understanding of Christ. The trap which God set with the scriptures, to snare vain imagination and hubris have caught its prey, and in such variety and numbers! But look how much secular thought is in the net? All manner of intellectual impostures and pundits have been ensnared. Those who have made their god in the limitations of science, all fashionable postmodern mumbo jumbo, hocus pocus, and psycho-babble, even literature; so many pretensions to understanding caught within by this revelation! All the experts are >dead<.

23<sup>5</sup>  
true witness

*Most true it is that I have looked on truth  
Askance and strangely; but, by all above,  
These blenches gave my heart another youth,  
And worse essays proved thee my best of love.  
Now all is done, have what shall have no end.  
Mine appetite I never more will grind  
On newer proof, to try an older friend,  
A God in love, to whom I am confined.  
Then give me welcome, next my heaven the best,  
Even to thy pure and most loving breast.*<sup>141</sup>

134

NHL

Allogenes 45:5-15

135

NHL

The Apocalypse of John  
30:12-20

136

NHL

Allogenes 52:20-25

137

Dante

The Divine Comedy  
Purgatory, Canto 30  
103-103/109-117

138

Dante

The Divine Comedy  
Purgatory, Canto 30  
103-103/109-117

139

Dante

The Divine Comedy  
Purgatory, Canto 30  
103-103/109-117

140

Dante

The Divine Comedy  
Purgatory, Canto 30  
103-103/109-117

141

The Sonnets Number 110  
W. Shakespeare



- While the [written] law was given to Moses, grace and truth came through Jesus Christ. No one has ever seen God; but God's only son, he who is closest to the Fathers heart, he has made him known [by this Resurrection].<sup>142</sup>
- This is the covenant which I will make with them after those days, says the Lord, I will set my laws in their hearts and write them on their understanding [] and their sins and wicked deeds I will remember no more at all.<sup>143</sup>
- Therefore, the perceptible [visible] world too knows thee, because of thee and thy seed.<sup>144</sup>
- Indeed, it is for your sake that all things are ordered, so that, as the abounding grace of God is shared by more and more, the greater may be the chorus of thanksgiving that ascends to the glory of God.<sup>145</sup>
- We are witnesses to all this, and so is the Holy Spirit given by God to those who are obedient to him.<sup>146</sup>
- Jesus said, If flesh came into being because of the spirit it is a wonder, but if the [Holy] Spirit came into being because of the body, it is a wonder of wonders. Indeed, I am amazed at how this great wealth [of wisdom] has made its home in this poverty.<sup>147</sup>
- We are no better than pots of earthenware to contain this treasure, and this proves that such transcendent power does not come from us, but is [from] God alone.<sup>148</sup>
- This is he who came with water and blood: [the] Christ. He came not by water alone, but by water and blood: there is the [Holy] Spirit to bear witness, [the Resurrection], because the spirit is truth; for there are three witnesses, the [Holy] Spirit, the water, [The Seed of Baptism], and the blood, [our sacrifice], and these are in agreement. We accept human testimony, but surely divine testimony is stronger, and this three fold testimony is indeed from God himself.<sup>149</sup>
- In Christ our release is secured and our sins are forgiven through the shedding of his blood. There in lies the richness of God's free grace, lavished upon us, imparting full wisdom and insight. He has made known to us his hidden purpose. Such was his will and pleasure, determined before hand in Christ, to be put into effect when the time was ripe: namely that the universe, all in heaven and on earth, might be brought into [wholeness] [with] Christ.<sup>150</sup>
- God desiring to show even more clearly to the heirs of the promise how unchanging was his purpose, guaranteed it by oath [his Word]. Here then, are two irrevocable acts, [the change in body and mind], in which God could not possibly play us false, to give powerful encouragement to us who have claimed his protection by grasping the hope set before us. That hope we hold. It is like an anchor safe and sure. It enters through the veil, where Christ has entered on our behalf as forerunner, having become a high priest for ever in the succession of Melchizedek.<sup>151</sup>

*Open thine eyes to what I now unfold  
and see! My word and thy belief have shot  
alike at truth and both have hit the gold.<sup>152</sup>*

- [The] Law [of Christ] intruded into the process to multiply law-breaking. But where sin was thus multiplied, grace immaculately exceeded it, in order that as sin established its reign by way of death [spiritual ignorance], So God's grace might establish its reign in righteousness, and issue in eternal Life through Jesus Christ our Lord.<sup>153</sup>
- David speaks of the happiness of the man who God counts just, apart from any specific acts of justice: happy are they, he says, whose lawless deeds are forgiven, whose sins are buried away; happy is the man whose sins the Lord does not count against him.<sup>154</sup>
- **Did you receive the [gift of the Holy] Spirit by keeping the Law [of Moses] or believing the Gospel message?**<sup>155</sup>
- Is [physical] circumcision beneficial or not? He said to them, 'If it were beneficial, their Father would beget them already circumcised from their mother. Rather, the true circumcision in [the Holy] Spirit has become completely profitable.<sup>156</sup>
- God meant by this to demonstrate his justice, because in his forbearance he overlooked the sins of the past. To demonstrate his justice now in the present, showing that he is both just and justifies any man who puts his faith in [Christ].<sup>157</sup>
- And the purpose of it all was that the blessings of Abraham should in Christ be extended to the gentiles, so that they might receive the promised [Holy] Spirit in [Christ].<sup>158</sup>
- The [Holy] Spirit [of Christ] now dwells in the soul, but which originated from the water of Life, and out of the immersion of the mysteries, I [Yahweh] spoke.<sup>159</sup>

**142**

John 1:17

**143**

Hebrews 10:16-18

**144**NHL  
The Three Steles of Seth  
119:35**145**

1Corinthians 4:15

**146**

Acts 5:32

**147**NHL  
The Gospel of Thomas  
39:1**148**

1Corinthians 4:7

**149**

1 John 5:6-9

**150**

Ephesians 1:7-10

**151**

Hebrews 6:18

**152**Dante  
The Divine Comedy  
Paradise, Canto 13:49-51**153**

Romans 5:21

**154**

Romans 4:7

**155**

Galatians 3:2

**156**NHL  
The Gospel of Thomas  
42:20**157**

Romans 3:25

**158**

Galatians 3:14

**159**NHL  
Trimorphic-Protennoia  
41:25

- In all that Yahweh have done your justice is apparent: your promises are always fulfilled, your ways never deviate, your judgements always true.<sup>160</sup>
- It is impossible that the Word of God should have proved false.<sup>161</sup>
- God's promises can never fail.<sup>162</sup>
- God's wisdom is proved right by its results.<sup>163</sup>
- The solid reality is Christ.<sup>164</sup>
- It is God's way of righting wrong, effective though faith for all who have such faith.<sup>165</sup>
- Therefore now that we have been justified through faith, let us continue at peace with God through our Lord Jesus [the] Christ, through whom we have been allowed to enter the sphere of God's grace, where we now stand, let us exalt in the hope of divine splendour that is to be ours. More than this: let us exult in our present sufferings, because we know that suffering trains us to endure, and this endurance brings proof that we have stood the full test, and this proof is no mockery because God's love has flooded our innermost heart through the Holy Spirit he has given us.<sup>166</sup>
- Keep before you an outline of the sound teaching which you heard from me, living by faith and Love which are yours in Christ Jesus.<sup>167</sup>
- For the tradition which I handed on to you came to me from the Lord himself; that the Lord Jesus, on the night of his arrest, took bread and after giving thanks to God, broke it and said: This is my body, which is for you; **do this as a memorial to me**. In the same way he took the cup after supper and said, this is the >cup< of the new covenant, sealed by my blood, whenever you >drink< it, do this as a memorial of me, for every time you eat the bread and drink the cup, you proclaim the [cross] of the Lord until he comes.<sup>168</sup>

**160**

Daniel 3:27

**161**

Romans 9:6

**162**

Luke 1:37

**163**

Luke 7:35

Matthew 11:19

**164**

Colosians 2:18

**165**

Romans 3:22

**166**

Romans 5:1-5

**167**

2 Timothy 1:13

**168**

1 Corinthians 11:23

**169**The Sonnets  
number 86:1-4**170**

Hebrews 10:25-25

**171**

1 Peter 1:21

**172**

2 Corinthians 1:7

**173**

2 Corinthians 4:18

**174**

Proverbs 23:17

**175**

Romans 1:17

**176**

Romans 11:19

**177**Dante  
The Divine Comedy  
Paradise, Canto 31:79-81**178**Dante  
The Divine Comedy  
Purgatory, Canto 13:19-21**179-180**Dante  
The Divine Comedy  
Paradise, Canto 24  
64-66/70-81

*Was it the proud full sail of his great verse,  
Bound for the prize of all too precious you,  
That did my ripe thoughts in my brain inhearse,  
Making their tomb the womb wherein they grew?*<sup>169</sup>

- Our guilty hearts sprinkled clean, our bodies washed with pure water, let us be firm and unswerving in the confession of our hope, for the giver of the promised may be trusted.<sup>170</sup>
- Through [Christ], you have come to trust in God who raised him, [and yourself], from the dead and gave him glory, and so your faith and hopes are fixed on God.<sup>171</sup>
- And our hope for you is firmly grounded; for we know that if you [share] part of the suffering you have part of the consolation.<sup>172</sup>
- Meanwhile our eyes are fixed, not on the things that are seen, but on the things that are unseen, for what is seen passes away; what is unseen is eternal.<sup>173</sup>
- Do not let your heart be envious of sinners but be steady every day in the fear of Yahweh; for there is a morrow, and your hope will not be nullified.<sup>174</sup>
- Because here is revealed God's way of righting wrong, a way that starts with faith and ends in faith; as scripture says, he shall gain Life who is justified by faith.<sup>175</sup>
- By faith you hold your place.<sup>176</sup>

*O thou in whom my hopes securely dwell,  
and who, to bring my soul to paradise  
didst leave the imprint of thy steps in Hell.*<sup>177</sup>

*Tis thou dost warm the earth and give it Light  
If reason could dissuade not, let us still  
trust to Thy beams to lead our steps aright.*<sup>178</sup>

*The substance of things hoped for faith must be  
An argument of things invisible  
and this I take to be its quiddity.*<sup>179</sup>

*The mysteries of heaven  
here manifested, as thy sight perceives  
are to all mortal eyes on earth denied.*<sup>180</sup>

*Hence their existence faith alone conceives  
and hope's foundation thus doth represent  
wherefore the name of substance it receives.<sup>181</sup>*

*And from this faith, of things not evident  
our reasoning may proceed; therefore I see  
why it is designated argument.<sup>182</sup>*

*If every pupil grasped unerringly  
as thou, what doctrines inculcate  
there would be little room for sophistry.<sup>183</sup>*

In using the scriptural passage from 1 Corinthians 11:23 in this group, a certain point of understanding is made possible. Self-evidently, the Lord's day has nothing to do with a Sunday service, but is the day of individual revelation, called the Resurrection. The only true witness to perfect truth is therefore the man [and his wife] who have experienced the power and change of this Resurrection. The living God has delivered on his promise, and he expects the same of every man and woman who have promised their obedience to the Lord. Therefore, to keep the Lord's day holy is to uphold and maintain the integrity of this new spiritual union and marriage. And this new, perfect expression of intimate love, shared regularly between a man and woman, becomes the perpetual memorial of sacrifice and symbol of covenant and loyalty to the living God.

23 <sup>6</sup>  
*chosen and elect of God*

*Hence, towards that essence, where abides such store  
of goodness, that all goodness elsewhere found  
derives its splendour from that radiant core.<sup>184</sup>*

*The loving mind is, as it must be, bound  
to move, more that all else if it to know  
the truth which is this demonstration's ground.<sup>185</sup>*

- God has caused his chosen ones to inherit the lot of the holy ones. He has joined their assembly to the sons of heaven, to be a council of the community, a foundation of the building of holiness, an eternal plantation throughout all the ages to come.<sup>186</sup>
- In the time of thy goodwill thou [O Lord], didst choose for thyself a people. Thou didst remember thy covenant and granted that they should be set apart for thyself from among the peoples as a holy thing. And **thou didst renew for them thy covenant, founded on a glorious truth** and the Word of thy Holy Spirit, on the Word of thy hands and the writing of thy right hand, that they might know the foundations of glory and the steps towards eternity, [for this] thou didst raise up for them a faithful shepherd.<sup>187</sup>
- We are its children [of the Kingdom], and we are the elect of the living Father.<sup>188</sup>
- Salvation has come to us; from thee is salvation. Thou art wisdom, thou [art] knowledge; thou art truthfulness. On account of thee is Life; from thee is Life. On account of thee is mind, from thee is mind. Thou art a mind, thou [art] a [new] world of fruitfulness.<sup>189</sup>
- God chose you to find salvation in the [Holy] Spirit that consecrates you, and in the truth that you believe. It was for this that he called you through the Gospel we brought, so that you might possess for your own the splendour [the uncorrupted body] of our Lord Jesus the Christ.<sup>190</sup>
- Therefore, we are elected to salvation and redemption since we are predestined from the beginning not to fall into the foolishness of those who are without knowledge [of God], but we shall enter into the wisdom of those who have known the truth. Indeed the truth which is guarded cannot be abandoned.<sup>191</sup>
- He [Christ] is Life since he came from the Father of ineffable and perfect truth, the Father of those who are there [in the Light], the union of peace and friend of good things, and Life eternal and undefiled joy, in a great harmony of Life and faith, through [the] eternal Life of Fatherhood and [the] motherhood of rational wisdom.<sup>192</sup>

**181**

Dante  
*The Divine Comedy*  
*Paradise, Canto 24*  
64-66/70-81

**182**

Dante  
*The Divine Comedy*  
*Paradise, Canto 24*  
64-66/70-81

**183**

Dante  
*The Divine Comedy*  
*Paradise, Canto 24*  
64-66/70-81

**184**

Dante  
*The Divine Comedy*  
*Paradise, Canto 26:31-36*

**185**

Dante  
*The Divine Comedy*  
*Paradise, Canto 26:31-36*

**186**

DSS  
*1 Qumran Scrolls*  
11:7-9

**187**

DSS 1Q34-34bis  
*Liturgical Prayer*  
2:4-6

**188**

NHL  
*The Gospel of Thomas*  
42:1-5

**189**

NHL  
*The Three Seles of Seth*  
123:20

**190**

*2Thessalonians 2:3*

**191**

NHL  
*The Treatise on Resurrection*  
46:25-35

**192**

NHL  
*The Second Treatise*  
*of the Great Seth*  
66:20-30

- As a Christian people, we ourselves are not descent from the Jews. They are another [blind] people, but [you] blessed ones are to be referred to as the chosen people of the living God; and the true man and [a] son of man and the seed of the son of man; In the world it is called, this true people. Where they are, there are the sons of the [chaste] bridal chamber.<sup>193</sup>
- Understand that you have come into being from three races: from the earth, from the formed and from the created. The body has come into being from the earth with an earthly substance, but the formed, for the sake of the soul, has come into being from the thought [will] of the divine, The created, is the mind which has come into being in conformity with the image of God. The divine mind has substance from the divine, but the soul is that which he [God] has formed for their own hearts.<sup>194</sup>
- Rejoice greatly over your race and faith, for without [carnal] body and necessity, it is protected from every body of darkness, bearing witness to the holy things of the greatness that was revealed to them in their mind by [God's] will.<sup>195</sup>

To understand the concept of >chosen< one must first ask, chosen for what? >elect< to what? For none are chosen without purpose or elected without merit. Those who have been >chosen< by the Father, have by realizing the Resurrection, themselves chosen to accept and trust in the moral authority and wisdom of this revelation. They have demonstrated their spiritual and moral courage. These are therefore elected to Redemption and Salvation as heirs of the living God. Of these, the first to search and find the living God, will be the leaders, teachers and counsellors among the communities of the righteous. They will proclaim their justification and announce this judgement of the Lord against all corrupt flesh. They will proclaim the imminence of the Kingdom of the living God, and that future begins now!

193  
NHL  
The Gospel of Philip  
75:35/76:1-5

194  
NHL  
The Teachings of Silvanus  
92:5-10

195  
NHL  
The Paraphrase of Shem  
26:1-9

196  
Milton: Paradise Lost  
Bk 11:1-8

197  
Ephesians 5:1

198  
1 John 3:9

199  
NHL  
The Paraphrase  
of Shem  
8:15

200  
NHL  
The Second Treatise  
of the Great Seth  
60:10

201  
NHL  
The Sentences of Sextus  
346?

202  
NHL  
The Second Treatise  
of the Great Seth  
64:30

203  
NHL  
Zostrianos 21:11-15

204  
1 John 5:18

205  
1 John 18-21

23 <sup>7</sup>

*innocence of a man child*

*Thus they in lowliest plight repentant stood,  
Praying, for from the mercy-seat above  
Prevenient grace descending had removed  
The stony from their hearts, and made new flesh  
Regenerated grow instead, that sighs now breathed  
Unutterable, which the spirit of prayer  
Inspired, and wing'd for heav'n with speedier flight  
Than loudest oratory.*<sup>196</sup>

- In a word, as God's dear children, try to be like him and live as Christ loved you, and gave himself up for your behalf as an offering and sacrifice whose fragrance is pleasing to God.<sup>197</sup>
- A child of God does not sin, because the divine seed remains with him; he cannot be a sinner, because he is God's child.<sup>198</sup>
- The power of the astonishment will not be able to mix with the [lower] nature according to the will of the majesty.<sup>199</sup>
- In the [righteousness] of our love, we are innocent and pure, since we have a mind of the Father in an ineffable mystery.<sup>200</sup>
- Say with your mind that the body is the garment of your soul; keep it therefore pure, since it is innocent.<sup>201</sup>
- We are innocent with respect to Christ, in that we have not sinned, we have mastered his teaching.<sup>202</sup>
- They are undivided and living thoughts and a power of the truth with those who are purer by far than those [of the world] since they exist as exceedingly pure with respect to [Law] and are not like the bodies which exist in perishable [corruption].<sup>203</sup>
- We know that no child of God is a sinner; it is God who keeps him safe, and the evil one cannot touch him. We know we are of God's family, while the whole godless world lies in the power of the evil one.<sup>204</sup>
- We know that the son of God has come and given us understanding to know [the living God] who is real, since we are in [the Holy Spirit of] his son Jesus the Christ. This is the true God. This is eternal Life. My children, be on the watch against false gods.<sup>205</sup>

*Spirits elect of God, whose punishments  
both hope and justice help you to endure  
pray you, direct us towards the high ascents.*<sup>206</sup>

*Before long thou wilt raise  
thine eyes and the supreme good thou wilt see;  
hence thou must sharpen and make clear thy gaze.*<sup>207</sup>

*Before thou nearer to that presence be  
Cast thy look downward and consider there  
how vast a world I have set under thee.*<sup>208</sup>

*So that thy heart, taking its utmost share  
of joy, may greet the host which triumphing  
exultant comes through this ethereal sphere.*<sup>209</sup>

Where man was once, in his state of corrupted human nature, guilty of grave sins against Love and an enemy of God, he is now raised to a higher spiritual nature. Reborn with a new and Holy Spirit of righteousness, cleansed of the –sin– of the world, he stands before the Lord both chaste and innocent; the very creation of God himself. So long as a man maintains this new state, obedient to the Word, obedient to the ethics of a chosen people, he and his wife do not come under the terrors of judgement.

23<sup>8</sup>  
thanksgiving

*How fully hast thou satisfied me, pure  
Intelligence of heav'n, angel serene,  
And freed from intricacies, taught to live  
The easiest way, nor with perplexing thoughts  
To interrupt the sweet life, from which  
God hath bid dwell far off all anxious cares,  
And not molest us, unless we ourselves  
Seek them with wand'ring thoughts, and notions vain.*<sup>210</sup>

- What am I, that thou [O, Lord] shouldst (teach) me the counsel of thy truth, and give me understanding of thy marvellous works; that thou shouldst lay hymns of thanksgiving within my mouth and (praise) upon my tongue, and that of my circumcised lips, thou shouldst make a seat of rejoicing?<sup>211</sup>
- For I have stood in the realm of wickedness and my lot was with the damned.<sup>212</sup>
- I thank thee, O Lord for thou hast redeemed my soul from the pit, and from the hell of Abaddom, thou hast raised me up to [an] everlasting height.<sup>213</sup>
- I thank thee, O Lord, for thou hast placed my soul in the bundle of the Living, and hast hedged me against the snares of the pit.<sup>214</sup>
- I thank thee O Lord, as befits the greatness of thy power and the multitude of thy marvels for ever and ever.<sup>215</sup>
- I thank thee my God! I praise thee my rock! For thou hast made known to me the counsel of thy truth (and hast taught me thy marvellous mysteries); and hast revealed thy [wisdom] to me.<sup>216</sup>
- I thank thee O Lord, for thou hast enlightened [my heart] through thy truth in the marvellous mysteries, and in thy loving-kindness to a man of [faith] and in the greatness of thy mercy to a perverse heart thou hast granted me knowledge.<sup>217</sup>
- I thank thee my God, for thou hast dealt wondrously to dust, and mightily towards a creature of clay! I thank thee, I thank thee!<sup>218</sup>

*The most high God, that his sole self doth please  
making man good, and for good set him in  
this place as earnest of eternal peace.*<sup>219</sup>

**206**

Dante  
The Divine Comedy  
Paradise, Canto 19  
76-78/124-132

**207**

Dante  
The Divine Comedy  
Paradise, Canto 19  
76-78/124-132

**208**

Dante  
The Divine Comedy  
Paradise, Canto 19  
76-78/124-132

**209**

Dante  
The Divine Comedy  
Paradise Canto 19  
76-78/124-132

**210**

Milton: Paradise Lost

**211**

DSS 1QH  
The Thanksgiving Hymns  
11:2 (17)

**212**

DSS 1QH  
The Thanksgiving Hymns  
3:15 (5)

**213**

DSS 1QH  
The Thanksgiving Hymns  
3:10 (5)

**214**

DSS 1QH  
The Thanksgiving Hymns  
2:12 (2)

**215**

DSS 1QH  
The Thanksgiving Hymns  
14:11 (22)

**216**

DSS 1QH  
The Thanksgiving Hymns  
11:7 (18)

**217**

DSS 1QH  
The Thanksgiving Hymns  
11:1 (17)

**218**

DSS 1QH  
The Thanksgiving Hymns  
7:17 (12)

**219**

Dante  
The Divine Comedy  
Purgatory, Canto 28:91-93

*The first if true would offer easy proof  
for when the sun's eclipsed we'd see his rays  
shine through as through all other tenuous stuff.<sup>220</sup>*

*Lift up thy head and thyself reassure,  
for whatsoever riseth from the world  
must here within our radiance mature.<sup>221</sup>*

*With twifold powers it runs a twofold course:  
This side blots all man's sins from memory  
that side to memory all good deeds restores.<sup>222</sup>*

*Thou must know further that this holy plain  
beneath thee teems with seeds of everything  
and in its womb breeds fruits ne'r plucked of men.<sup>223</sup>*

The man and woman who have shared the Resurrection do indeed have good and sound reason to thank God. For they have moved close to God and God to them. Victory is to the Lord and justification for the faithful. By humility of mind and heart, they have transcended all limits of human understanding and potential. Opening up an entirely new moral paradigm of human perception. These are the righteous ones, the sons and daughters of the Lord. By choosing the ethics of Love, they have been chosen by God. They have only to grow in the grace and favour of the Lord to secure all joy and happiness.

While it may be difficult to imagine, what has been described in these last three chapters happens almost instantaneously. Man has become empowered by the gift of grace. He takes hold of a new hope and with an even greater and more secure faith than before. Secure in the knowledge that the living God always delivers on his Word to those who do his will, and this is no illusion. And with this new hope and secured faith, a man and woman, together, set out to climb a great mountain called the Redemption; building, strengthening, exploring, learning and growing into this vast new dimension to human existence. And at the summit, they shall find their God and Father waiting!

The next two chapters on the Redemption provide all the necessary teaching and guidance for this next stage.

**220**

Dante  
*The Divine Comedy*  
Paradise, Canto 2:79-81

**221**

Dante  
*The Divine Comedy*  
Purgatory, Canto 25:34-36

**222**

Dante  
*The Divine Comedy*  
Purgatory, Canto 28:118-121

**223**

Dante  
*The Divine Comedy*  
Purgatory, Canto 28:127-130



## 24

*the Redemption*  
*part [1]*

*Life, liberty and the pursuit of happiness*

24 <sup>1</sup>

*open, unlock, admit*

*I toil'd out of my uncouth passage, forced to ride  
Th' untraceable abyss, plunged in the womb  
Of unoriginal night and chaos wild,  
That jealous of their secrets fiercely opposed  
My journey strange, with clamours uproar  
Protesting fate supreme; thence how I found  
The new created world, which fame in heav'n  
Long had foretold, a fabric wonderful  
Of absolute perfection, therein man  
Placed in Paradise.<sup>1</sup>*

- So now my friends, the blood of Jesus makes us free to enter boldly into the sanctuary by the new living way which [God] has opened for us through the curtain, the Way of the flesh. We have moreover, a great priest set over the household of God; so let us make our approach in sincerity of heart and full assurance of faith, our guilty hearts sprinkled clean, our bodies washed with pure water. Let us be firm and unswerving in the confession of our hope, for the giver of the promise may be trusted.<sup>2</sup>
- God be praised, you who once were slaves to sin, have yielded whole-hearted obedience to the pattern of teaching to which you were made subject and emancipated from sin, have become slaves to righteousness.<sup>3</sup>

*Through all th' empyreal road; till at the gate  
Of heav'n arrived, the gate itself open'd wide  
On golden hinges turning, as by work  
Divine the sov'reign architect had framed.<sup>4</sup>*

- By my hand thou, O Lord, hast opened for them a well-spring and stream, (so all their paths) may be laid out according to a certain measuring-cord, and the plantation of their trees according to the plumb line of the son, that their boughs may become a beautiful branch of glory.<sup>5</sup>
- We hold these truths to be self-evident, that all men, reborn [into a new and Holy Spirit], are endowed [with righteousness] by their creator, [and] with certain inalienable rights; that among these are Life, liberty and the pursuit of happiness.<sup>6</sup>
- This is the first resurrection. Happy indeed and one of God's own [children] is the man who shares in this first Resurrection! Upon such the second death has no claim; but they shall be priests of God and Christ, and shall reign with him for the thousand years.<sup>7</sup>

*Another world, out of one man a race  
Of men innumerable, there to dwell,  
Not here, till by degrees of merit raised,  
They open to themselves at length the way  
Up hither, under long obedience tried;  
And earth be changed to heav'n and heav'n to earth,  
One kingdom, joy and union without end.<sup>8</sup>*

**1**

*J. Milton-Paradise Lost  
Bk 10:475-484*

**2**

*Hebrews 10:19-23*

**3**

*Romans 6:18*

**4**

*J. Milton-Paradise Lost  
Bk 5:253-256*

**5**

*DSS 1QH  
The Thanksgiving  
Hymns 8:14 (14)*

**6**

*Paraphrase from the American  
Declaration of Independence*

**7**

*Revelations 20:6  
second use*

**8**

*J. Milton-Paradise Lost  
Bk 7:155-161*

- For you is opened paradise, planted the tree of Life, the future age prepared, plenteousness made ready, a city to build, a rest appointed, good works established, wisdom preconstituted, **the evil root is sealed up from you**, infirmity from your path extinguished, and death hidden; Hades fled away, sorrows passed away, and in the end the treasures of immortality are made manifest.<sup>9</sup>
- Blessed be thy name, O God (of gods), for thou hast worked great marvels (for thy servants)! Thou hast kept the covenant with us of old, and hast opened to us the gates of salvation. For the (sake of thy covenant thou hast removed our misery, in accordance with) thy (goodness) towards us. Thou hast acted for the sake of thy name, O God of righteousness. (Thou hast worked a marvellous) miracle (for us) and from ancient times there never was anything like it.<sup>10</sup>
- I, know thee my God, by the [Holy] Spirit which thou hast given me, and by thy Holy Spirit I have faithfully harkened to thy marvellous counsel. In the mystery of thy wisdom, thou has opened knowledge to me, and in thy mercies, (thou hast confirmed) the fountain of thy might.<sup>11</sup>
- (Thou hast caused them to draw near) in accordance (to their measure of faith), and has admitted them in accordance with their understanding, and in their divisions they shall serve thee throughout their dominion (without ever turning aside) from thee or transgressing thy Word.<sup>12</sup>
- Thou didst open (the gates) that he might rebuke the creature of clay for his way, and him who is born of women for the guilt of his deeds; that he might open (the fount of) thy truth to a creature whom thou upholdest by thy might. (He will be) according to thy truth, a messenger (in the season) of thy goodness; that to the humble he might bring glad tidings of thy great mercy, (proclaiming salvation) from out of the fountain of holiness, to the contrite of spirit and everlasting joy to those who mourn.<sup>13</sup>

9  
4 Ezra 8:52-53

10

DSS 1QM-4QM  
The War Rule  
18:8-9

11

DSS 1QH  
The Thanksgiving Hymns  
7:3-4 (19)

12

DSS 1QH  
The Thanksgiving Hymns  
7:7 (19)

13

DSS 1QH  
The Thanksgiving Hymns  
18:5- (23)

14

J. Milton-Paradise Lost  
Bk 11:14-21

15

DSS 4Q181  
The wicked and the Holy  
1:3

16

DSS 4Q504  
The Words of Heavenly Light  
3:2

17

NHL  
The Dialogue of the Saviour  
120:25/121:1

18

NHL  
The Paraphrase of Shem  
36:1-12

19

NHL  
The Second Treatise  
of The Great Seth  
58:32/59:1-7

20

John 17:3

21

J. Milton-Paradise Lost  
Bk 5:136-143

*To heav'n their prayers  
flew up, nor miss'd the way, by envious winds  
Blown vagabond or frustrate: in they pass'd  
dimensionless through heav'nly doors; Then clad  
With incense, where the golden alter fumed,  
By their great intercessor, came in sight  
Before the Father's throne them the glad son  
Presenting, thus to intercede began.<sup>14</sup>*

- In accordance with the mercies of God, according to his goodness and wonderful glory, **he caused some of the sons of the world to draw near him**, to be counted with him in the community of the [righteous], as a congregation of holiness in service for eternal Life (and) sharing the lot of his holy ones, each man, according to his lot which he cast for eternal Life.<sup>15</sup>
- We have called on thy name [O Lord] and thou hast created us for thy glory and made us thy children in the sight of all the nations.<sup>16</sup>
- [Yahweh] opened the way; I taught them the passage through which will pass the elect and the solitary ones who have learned of the Father, since they have believed in the truth.<sup>17</sup>
- It is I [Yahweh] who opened the eternal gates which were shut from the beginning. To those who long for the best of Life, those who are worthy of the repose, he revealed them. I granted perception to those who perceive. I disclosed to them all the thoughts and the teaching of the righteous ones.<sup>18</sup>
- For the souls which were in the sleep below were released, **and they arose**. They went about bodily having shed [the] zealous service of ignorance and unlearnedness beside the dead tombs, having put on the new man, since they have come to know the perfect blessed one [Christ] of the eternal and incomprehensible Father and the infinite Light.<sup>19</sup>
- This is eternal Life: to know thee who alone art truly God, and Jesus the Christ whom thou sent.<sup>20</sup>

*So all was clear'd and to the field they haste  
But first, from under shady arbor roof  
Soon as they forth were come to open sight  
Of dayspring and the sun, who, scarce uprisen  
With wheels yet hov'ring o'er the ocean brim  
Shot parallel to the earth His dewy ray,  
Discovering in wide landscape all the east  
Of Paradise and Eden's happy plains.<sup>21</sup>*

The living God has opened the Way, for man together with his wife, to begin a period of spiritual growth and development called the Redemption. They have been set at the base of a great mountain, better understood as the beginning of a learning curve within a process of transformation. By those first nine months of fasting from carnal appetite, a man and woman have proved to God that they have within themselves, both the trust in their creator and the power of moral restraint, and in return, the living God has revealed himself by a demonstration of his power, granting the gift of a new and holy Spirit. This event is of itself not Salvation, but the means to Salvation.

The Redemption process is the building upon this new foundation of human spiritual union. For here, in the labours of love, it will tell whether this gift of righteousness can hold the hearts and minds of a man and woman within this new marriage of heaven. So with new hope and Spirit, two made one, begin the redemptive process together, able to pursue certain happiness along a straitened path of perfect wisdom, and to finally realize the fullness of God's promise of inheritance.

24<sup>2</sup>  
*rooted in the garden of Life*

*This paradise I give thee, count it thine  
To till and keep, and of the fruit to eat:  
Of every tree that in the garden grows  
Eat freely with glad heart; fear here no death:  
But of the tree whose operation brings  
Knowledge of good and ill, which I have set  
The pledge of thy obedience and thy faith  
Amid the garden by the tree of Life,  
Remember what I warn thee, shun to taste,  
And shun the bitter consequence: for know,  
The day thou eat'st thereof, My sole command  
Transgress, inevitably thou shalt die;  
From that day mortal, and this happy state  
Shalt lose, expell'd from hence into a world  
Of woe and sorrow. Sternly he pronounced  
The rigid interdiction, which resounds  
Yet dreadful in mine ear, though in my choice  
Not to incur, but soon his clear aspect  
Return'd and gracious purpose thus renew'd.<sup>22</sup>*

- I came into the garden of righteousness and saw beyond those trees, many large trees growing there and of goodly fragrance; large very beautiful and glorious and the tree of wisdom where for they >eat< and know great wisdom.<sup>23</sup>
- I [Christ] am the real vine, and my Father [in Heaven] is the gardener. Every barren branch of mine he cuts away, and every fruiting branch he cleans, to make it more beautiful still.<sup>24</sup>
- You have already been cleansed by the Word that I spoke to you. Dwell in me as [my Holy spirit dwells] in you. No branch can bear fruit by itself, but only if it remains united with the vine; no more can you bear fruit unless united with me.<sup>25</sup>
- These things I saw towards the garden of the righteousness.<sup>26</sup>
- The elect who dwell in the garden of Life.<sup>27</sup>

*In this pleasant soil  
His far more pleasant garden God ordain'd  
Out of the fertile ground He caused to grow  
All trees of noblest kind for sight, smell, taste;  
And all amid them stood the tree of Life,  
High eminent, blooming ambrosial fruit  
Of vegetable gold, and next to Life  
Our death, the tree of knowledge, grew fast by,  
Knowledge of good bought dear by knowing ill.<sup>28</sup>*

**22**  
J. Milton-Paradise Lost  
Bk 8:319-337

**23**  
The book of Enoch  
32:3

**24**  
John 15:1-10

**25**  
John 15:1-10

**26**  
The book of Enoch  
60:23

**27**  
The book of Enoch  
61:12

**28**  
J. Milton-Paradise Lost  
BK 4:214-222

*See Father, what first fruits on earth are sprung  
From thy implanted grace in man, these signs  
And prayers, which in this golden censer mix'd  
With incense, I thy priest before thee bring,  
Fruits of more pleasing savour from thy seed  
Sown with contrition in his heart, than those  
Which his own hand manuring all the trees  
Of paradise could have produced, ere fall'n  
From innocence.<sup>29</sup>*

- For thou [O Lord] didst set a plantation of cypress, pine and cedar for thy glory, trees of Life beside a mysterious fountain, hidden among the trees by the water, and they put out a shoot of the everlasting plant. But before they did so, they took root and sent out their roots to the watercourse that its stem might be open to the living waters and be one with the everlasting spring.<sup>30</sup>

*In Paradise to Adam or his race,  
Charged not to touch the interdicted tree,  
If they transgress, and slight the sole command,  
So easily obey'd, amid the choice  
Of all tastes else to please their appetite,  
Through wand'ring [exile paid].<sup>31</sup>*

- I [Christ] am the vine and you are the branches. He who dwells in [my Holy Spirit] dwells in him, bears much fruit [for truth]. Apart from me you can do nothing. He who does not dwell in me is thrown away like a withered branch. The withered branches are heaped together, thrown into the fire and burnt.<sup>32</sup>
- If you dwell in me, and my Word dwells in you, ask what you will, and you shall have it. This is my Father's glory, that you shall bear fruit in plenty and so be my disciples.<sup>33</sup>
- As the Father has loved me so I have loved you. Dwell in my love. If you heed my commands, you will dwell in my love, as I have heeded my Father's commands and dwell in his love.<sup>34</sup>
- I have thus spoken to you, so that my joy may be in you, and your joy complete.<sup>35</sup>

**29**  
J. Milton-Paradise Lost  
Bk 11:22-30

**30**  
DSS 1QH  
The Thanksgiving Hymns  
8:2-3 (14)

**31**  
J. Milton-Paradise Lost  
Bk 7:45-50

**32**  
John 15:1-10

**33**  
John 15:1-10

**34**  
John 15:1-10

**35**  
John 15:1-10

**36**  
J. Milton-Paradise Lost  
Bk 11:28-30

**37**  
Romans 11:16

**38**  
Romans 11:24

**39**  
1 Corinthians 3:7

**40**  
1 Corinthians 3:9

**41**  
Ecclesiasticus 2:1

*To better life shall yield him, where with me  
All my redeem'd may dwell in joy and bliss;  
Made one with me as I with Thee am one.<sup>36</sup>*

- If the first portion of dough is consecrated, so is the whole [loaf]. If the root is consecrated, so are the branches. But if some of the branches have been lopped off, and you, a wild olive have been grafted in among them, and have come to share the same root and sap as the olive, do not make yourselves superior to the branches. If you do so, remember it is not you who sustains the root, the root [of God] sustains you!<sup>37</sup>
- You were cut from your native wild olive and **against all nature**, grafted into the cultivated olive, how much more readily will they, the natural olive branches be grafted into their native stock.<sup>38</sup>
- I planted the seed, and Appolos watered it, but God made it grow. Thus it is not the gardeners [Apostles] with their planting [baptism of Water] and watering [encouraging and teaching] who count, but God who makes it grow.<sup>39</sup>
- We are God's fellow workers and **you are God's garden!**<sup>40</sup>
- I am like a vine putting out graceful shoots, my blossoms bear the fruit of glory [in Love] and wealth [of wisdom]. Approach me, you who desire me, and take your fill of my fruits, for the memories of me are sweeter than honey, inheriting me is sweeter than the honeycomb. They who eat me will hunger for more, they who drink me will thirst for more. Whoever listens to me will never have to blush, whoever acts as I command will never sin [again].<sup>41</sup>

*He brought thee into this delicious grove,  
This garden, planted with the trees of God,  
Delectable both to behold and taste;  
And freely all their pleasant fruit for food*

*Gave thee, all sorts are here that all th' earth yields,  
 Variety without end; but of the tree,  
 Which tasted works knowledge of good and evil,  
 Thou may'st not: in the day thou eat'st thou diest;  
 Death is the penalty imposed; beware,  
 And govern well thy appetite; lest sin  
 Surprise thee, and her black attendant death.<sup>42</sup>*

- Observe the kindness and severity of God. Severity to those who fell away, divine kindness to you, if only you remain within its scope. Otherwise you will be cut off; where as they, if they do not continue faithless will be grafted in.<sup>43</sup>
- Sing of the delightful vineyard! I Yahweh am its keeper; every moment I water it for fear its level should fall; night and day I watch over it.<sup>44</sup>
- I [Yahweh] am like a cypress ever green all your fruitfulness comes from me.<sup>45</sup>
- See now, for the faithful, a shining Way lies open to the spacious garden of paradise, and they may enter that grove, which once the serpent took from man.<sup>46</sup>

*The living truth which I conveyed before  
 have dredged me from the sea of wrongful Love  
 and of the right have set me on the shore.<sup>47</sup>*

*and through the garden of the world I rove  
 enamoured of its leaves in measures solely  
 as God the gardener nurtures them above.<sup>48</sup>*

*Here was the innocent root of all man's seed  
 here spring is endless, here all fruits are sweet  
 the nectar is, which runs in all their reed.<sup>49</sup>*

- The Kingdom of God is like this: a man scatters seed on the land; he goes to bed at night and gets up in the morning, the seed sprouts and grows-how, he does not know. The ground produces a crop by itself, first the blade, then the ear, then the full-grown corn in the ear; but as some of the crop is ripe, he sets to work with sickle, because harvest time has come.<sup>50</sup>
- I thank thee O Lord, for thou hast placed me beside a fountain of streams [of wisdom] in an arid land, and close to a spring of water in a dry land, and beside a watered garden in a wilderness.<sup>51</sup>
- I will offer up the praise in my heart, as I pray to the end of the universe and the beginning of the beginning, to the object of man's quest, the immortal discovery, the begetter of Light and Truth, the sower of [divine] reason, the love of the immortal Life. No hidden word will be able to speak of thee, Lord. Therefore my mind wants to sing a hymn to you daily. I am the instrument of thy [Holy] Spirit. Mine is thy plectrum and thy counsel [the Holy Spirit] plucks me. I see my self! I have received power from thee, for thy love has reached us.<sup>52</sup>
- Lord, my heart will live for you, my [Holy] Spirit will live for you alone. You will cure me and give me Life. My suffering will turn to health.<sup>53</sup>

*A sweaty-reaper from his tillage brought  
 First fruits, the green ear, and the yellow sheaf  
 Unculled, as came to hand; a shepherd next  
 More meek came with the firstlings of his flock  
 Choicest and best; Then sacrificing laid  
 The inwards and the fat, with incense strew'd  
 On the cleft wood, and all due rites perform'd.<sup>54</sup>*

- It is you [O Lord] who have kept my soul from the pit of nothingness, you have thrust all my sins behind your back.<sup>55</sup>
- I come into my garden, my >sister< [in Christ], my promised bride. I gather my myrrh and balsam, I eat my honey and honey comb, I drink my wine and milk. Eat, friends, and drink deep, my dearest friends.<sup>56</sup>

42

J. Milton-Paradise Lost  
Bk 7:537-547

43

Romans 11.20-24

44

Isaiah 27:2-4

45

Hosea 14:9

46

Prudentious  
Round 10:160

47

Dante  
The Divine Comedy  
Purgatory, Canto 26:61-66

48

Dante  
The Divine Comedy  
Purgatory, Canto 26:61-66

49

Dante  
The Divine Comedy  
Purgatory, Canto 28:142-145

50

Mark 4:26

51

DSS 1QH  
The Thanksgiving Hymns  
8:1 (14)

52

NHL  
The Discourse on the  
Eighth and Ninth  
60:20-30

53

Isaiah 38:16

54

J. Milton-Paradise Lost  
Bk 11:434-440

55

Isaiah 38:17-18

56

Song of Songs  
Bridgroom 5:1

- I am like a green olive tree in the House of God: I have trust in God for ever and ever.<sup>57</sup>
- I have taken root in a privileged people, in the Lords property, in his inheritance.<sup>58</sup>
- He is good. He knows his plantings because it is he who planted them in his paradise.<sup>59</sup>
- Planted in the >house< of Yahweh they will flourish in the courts of our God, still bearing fruit in old age, still remaining fresh and green, to proclaim that Yahweh is righteous, my rock in whom no fault is to be found.<sup>60</sup>
- They might be called >trees< of righteousness, the >planting< of the Lord, that he might be glorified.<sup>61</sup>

*This garden still to tend, herb and flow'r  
Our pleasant task enjoin'd: but till more hands  
Aid us, the work under our labour grows,  
Luxurious by restraint; what we by day  
Lop overgrown or prune, or prop, or bind,  
One night or two with wanton growth derides,  
Tending to wild.*<sup>62</sup>

The Garden or Paradise in which man has been >planted< is this new moral paradigm of human spiritual union that begins with the Resurrection. For as man is lifted from the corruption of his lower nature, from ignorance into the truth, from the world of death, he enters the Garden of >Life< by the promise of God. The planting, grafted into the vine and Holy Spirit of Christ is the >moral< planting, the creation of the Lord. So it is, that as a man grows into the new ethical perception, a new cultural construction is founded, reflecting the spiritual wisdom, ethical conduct and authority of the Lord. Thus does the Kingdom of the living God begin to emerge upon the earth.

**Note to woman:** This new expression of perfect Love in the flesh, is itself a gift and sign to woman; that a man's heart is perfect in fidelity to this new spiritual union, and his reason guided by a root of divine wisdom. It is the man who has saved you, as Christ has saved the man from the terrors of judgement and destruction. Your Life and existence depends upon your trust and loyalty to your husband; just as the man depends upon the Spirit of Christ and God is the source of all. A whole new ethical and moral system of understanding and conduct still exists to learn and master. Together you share this responsibility, allowing your husband, as necessary, the moral lead and authority, a guidance without chauvinism. For it has now been demonstrated to you, that your husband is able to perceive and realize ethical insight beyond the potential of your own soul and reason.

24<sup>3</sup>  
the protection of God

*Thou know'st  
What has been warned us, what malicious foe  
Envyng our happiness, and of his own  
Despairing, seeks to work us woe and shame  
By sly assault; and somewhere nigh at hand  
Watches, no doubt, with greedy hope to find  
His wish and best advantage, us asunder,  
Hopeless to circumvent us join'd, where each  
To speedy aid might lend at need;  
Whether his first design be to withdraw  
Our fealty from God, or to disturb  
Conjugal love, than which perhaps no bliss  
Enjoy'd by us excites his envy more;  
Or this, or worse, leave not the faithful side  
That gave thee being, still shades thee and protects.*<sup>63</sup>

- 57  
Psalm 52:8
- 58  
Ecclesiasticus 24:
- 59  
NHL  
The Gospel of Truth  
36:35
- 60  
Psalm 92:13-15  
note: house or Kingdom
- 61  
Isaiah 61:3
- 62  
J. Milton-Paradies Lost  
Bk 9:206-212
- 63  
J. Milton-Paradise Lost  
Bk 9:251-266
- 64  
Philippians 4:5

- The Lord is near have no anxiety, but in everything make your requests known to God in prayer and petition with thanksgiving. Then the peace of God which is beyond our utmost understanding will keep guard over your hearts and your thoughts in Jesus Christ.<sup>64</sup>



- Let no scourge (come) near him lest he stagger aside from the Law of thy covenant.<sup>65</sup>
- Have no fear of sudden terror or of assault from wicked men, since Yahweh will be your guarantor, he will keep your steps from the snare.<sup>66</sup>
- If >thorns< and >briars< come, I [Yahweh] will declare war on them, I will burn them everyone. Or if they would shelter under my protection, let them make their peace with me, let them make their peace with me.<sup>67</sup>
- It is surely just that God should balance the account by sending trouble to those who trouble you and relief to you who are troubled.<sup>68</sup>
- Have no fear little flock; for your Father has chosen to give you the Kingdom.<sup>69</sup>
- The present heavens and earth, again by God's Word, have been kept instore for burning; they are being reserved until the [final] day of judgement when all the godless will be destroyed.<sup>70</sup>

*Fear nothing, said my Lord, sit thou secure  
at heart, we've come into a good estate,  
faint not, but be the more alert therefore.<sup>71</sup>*

*Like one consoled, released from the dull pressure  
of doubt, who changes all his former fright  
when the glad truth is told him, into pleasure.<sup>72</sup>*

*So my faced changed; and when he saw me quite  
carefree, my leader moved; and so did I  
up by the rampart, onward toward the height.<sup>73</sup>*

- Praise the Lord, O may my soul and all that is within me, praise his holy name. My soul, praise God, who forgave all your sins, who healed all your sicknesses, who ransomed your Life from >death<, who crowned you with mercy, who satisfies your longing with good things. Your youth will be renewed like an eagles.<sup>74</sup>
- There is one petition that we ask: we would be preserved in Thy knowledge, and there is one protection that we desire: that we not stumble [fatally] in this kind of Life.<sup>75</sup>
- My God and my Father, who saved me from this >dead< hope, who made me >alive< through a mystery of what he wills, do not let these days of this world be prolonged for me, but the day of Light remains in [me, to complete my] salvation.<sup>76</sup>
- Deliver[ed] [] from this place of sojourn! Do not let your grace be left behind me, but may your grace become pure! Save me from the evil death [of a traitor]. [keep] me from [becoming] a tomb [] because your grace-love, is >alive< in me to accomplish a work of [fruitfulness]! <sup>77</sup>
- Save me from sinful flesh because I trusted in you with all my strength! Because you are the Life of the Life, save me from a humiliating enemy! Do not give me over into the hand of a judge who is severe with sin! Forgive me all my debts of the days of my life! Because I am alive in you, and your grace is alive in me.<sup>78</sup>
- A heart unstained is not easily daunted.<sup>79</sup>
- Whether he stands or falls is his own master's business; and stand he will, because his master has the power to enable him to stand.<sup>80</sup>
- [Yahweh] safeguards the steps of his faithful but the wicked vanish in darkness, (for it is not by his own strength that man triumphs). The enemies of Yahweh are shattered, the most high thunders in the heavens.<sup>81</sup>
- My own sheep listen to my voice [in the heart]; I know them and they follow me. I shall give them eternal Life and they shall never perish; no one shall snatch them from my care. My Father who has given them to me is greater than all, and no one can snatch them out of the Father's care. My Father and I are one.<sup>82</sup>
- Wisdom delivered her servants from their ordeals. The virtuous man, fleeing from the anger of his brother, was led by her along strait paths. She showed him the Kingdom of God and taught him the knowledge of holy things. She brought him success in his toil, and gave him full return for all his efforts. She stood by him against grasping and oppressive men and she made him rich [in wisdom and knowledge]. She guarded him closely from his enemies and saved him from the traps they set for him. In assiduous struggle she awarded him the prize to teach him that piety is stronger than all.<sup>83</sup>

**65**

DSS 1QH  
The Thanksgiving Hymns  
16:9 (22)

**66**

Proverbs 3:25-26

**67**

Isaiah 27:4-6

**68**

2 Thessalonians 1:6

**69**

Luke 12:32

**70**

2 Peter 3:7

**71**

Dante  
The Divine Comedy  
Purgatory, Canto 9 46-49

**72**

Dante  
The Divine Comedy  
Purgatory, Canto 9:64-66

**73**

Dante  
The Divine Comedy  
Purgatory, Canto 9:67-69

**74**

NHL  
The exegesis of the Soul  
134:15-25

**75**

NHL  
The Prayer of Thanksgiving  
65:5

**76**

NHL  
The Second Apocalypse  
of James 62:20

**77**

NHL  
The Second Apocalypse  
of James 63:1-20

**78**

NHL  
The Second Apocalypse  
of James 63:1-20

**79**

King Henry VI  
2nd part Act III Scene 1

**80**

Romans 14:4

**81**

1 Samuel 8-10

**82**

John 10:1

**83**

Wisdom 10:9-13

*And self-sufficient being, in divorce  
from primal Being, is not thinkable  
Hence, no effect can hate its own first source.<sup>84</sup>*

The protection which the living God offers is two fold. From within, a man's heart is well secured by the new Spirit of understanding which God has infused within his consciousness. There is also the Law which has been engraved upon the heart. Prayer now carries more weight. A man may also pray for those, who yet remain >dead<, and in exile from the Lord.

Second, as has been mentioned before, is this warning: Any human being foolish enough to dare interfere with any couple who have realized this Resurrection, and entered into the redemption period, will provoke the living God to >interfere< against that person. Soon after this Revelation appears in the public domain, such fools will be a plenty, before >they< have come to experience and understand the severity of the risks they take, by tempting the revenge of the living God. For acting against any righteous man and his wife is acting against the creation of God himself.

24<sup>4</sup>  
*the free will offering*

*Happiness in his power left free to will  
Left to his own free will, his will though free,  
Yet mutable; Whence warn him to beware  
He not swerve not too secure; tell him withal  
His danger, and from whom; what enemy  
Late fall'n himself from heaven, is plotting now  
The fall of others from like state of bliss;  
By violence? No; for that shall be withstood,  
But by deceit and lies; this let him know,  
Lest wilfully transgressing he pretend  
Surprisal, unadmonish'd, unforewarned.<sup>85</sup>*

84

Dante

The Divine Comedy  
Purgatory, Canto 17:109-111

85

J. Milton-Paradise Lost  
Bk 5:235-245

86

DSS 1Q22  
The Words of Moses  
2:5-6

87

Prudentious  
Crown of Martydom  
885-910

88

Prudentious  
Crown of Martydom  
885-910

89

Prudentious  
Crown of Martydom  
885-910

90

Prudentious  
Crown of Martydom  
885-910

91

Prudentious  
Crown of Martydom  
885-910

- I [Yahweh] have established a covenant and commanded the Way [of the heart] in which you shall walk, appointed wise men whose work it shall be to expound to you and your children all these words of the Law. Watch carefully for your own sakes that you keep them lest the wrath of God kindle and burn against you, and he stop the heavens above from shedding rain upon you, and the water beneath the earth from giving you a harvest.<sup>86</sup>
- It is a single path then, on which God is our guide; he bids the race of men go by the one Way that he makes strait, high upon the slopes on the right, towards the lofty peaks.<sup>87</sup>
- At first the path appears rude, somewhat rough, grim and hard; but at its end it is most beautiful, furnished with plenteous riches abounding in everlasting Light and able to make up for the toils of the past.<sup>88</sup>
- Do you not see it is but one way? That [which] wanders in many windings under a guide who will not let you go to the Lord of salvation, but shows you the road to death along byways–byways which are tricked out with short lived benefits, but at the end are grim and plunge suddenly headlong to Chorbdis.<sup>89</sup>
- But for us as we seek the Lord of Life [each day], the one way is Light and clear day and grace unmixed; we follow hope, walking by faith and enjoying things to come, to which the joys of this present life do not attain.<sup>90</sup>
- For the pleasure that is gained already, and that [which] is to be gained hereafter do not run side by side.<sup>91</sup>

Man has been granted this gift of freedom, strengthened will and understanding to observe the Law of the most high God: called the Law of Christ. Yet the will is always free to choose: to continue in obedience to this righteous command or disobey. Yet the will to remain within this new sphere of grace is stronger than power of evil, but during the period of redemption, not immutable. Thus to obey always requires the free will choice, and this expression of obedience to the Lord becomes the perpetual free will offering, which maintains the covenant between a man and his God.

24<sup>5</sup>  
divine limits

*Do not come back this way a second time  
the suns just rising: he will show a place  
at which the mountain is less hard to climb,<sup>92</sup>*

*and the dawn rose triumphant, making flee  
the morning breeze before her; and far off  
I recognized the shimmering of the sea.<sup>93</sup>*

*When we had reached the solitary shore  
which ne'er saw seaman yet who after found  
skill to recross that sea by sail or oar.<sup>94</sup>*

*That blest gate's door he pushed then saying at last:  
Enter; but I must warn you, back outside  
he goes, who looks behind him once he's passed'.<sup>95</sup>*

*When we had crossed the threshold of that gate  
which the soul's evil loves put out of use  
because they made the crooked path seem strait.<sup>96</sup>*

*I heard its closing clang ring clamorous  
and had I turned back my eyes for it  
How could my fault have found the least excuse.<sup>97</sup>*

*How could thy heart find room for covetous  
when thou hast filled it with such treasure trove  
of wisdom, by thy pains and exercise.<sup>98</sup>*

- Live as free men but not however as though your freedom were there to provide a screen for wrong doing.<sup>99</sup>
- Do you not know that your bodies are the limbs and organs of Christ? Shall I then take from Christ his bodily parts and make them over to a harlot? Never! You surely must know that anyone who links himself with a harlot becomes physically one with her, for scripture says, the pair shall become one flesh; but he who links himself with Christ is one with him spiritually.<sup>100</sup>
- Marriage is honourable; let us all keep it so, and the marriage-bond inviolate; for Gods judgement will fall on fornicators and adulterers.<sup>101</sup>

*Perpetual fountain of domestic sweets,  
Whose bed is undefiled and chaste pronounced,  
Present or past as saints and patriarches used.  
Here love his golden shafts employs, here lights  
His constant lamp, and waves his purple wings,  
Reigns here and revels; not in the bought smile  
Of harlots, loveless, joyless, unendear'd,  
Casual fruition; nor court amours,  
Mix'd dance, or wanton mask, or midnight ball,  
Or serenade, which the starved lover sings  
To his proud fair, best quitted with disdain.<sup>102</sup>*

- By necessity [God] set a boundary for man; he placed in him [wisdom] and knowledge.<sup>103</sup>
- Boundary markers were laid down for us. Those who cross over them you curse. We however are your redeemed and the sheep of your pasture. [] We uphold the Law.<sup>104</sup>
- Anyone thus who 'runs' too far, and does not stand by the doctrine of Christ, is without God; he who stands by that doctrine possesses both the Father and the son.<sup>105</sup>

92

Dante  
The Divine Comedy  
Purgatory, Canto 1:106-132

93

Dante  
The Divine Comedy  
Purgatory, Canto 1:106-132

94

Dante  
The Divine Comedy  
Purgatory, Canto 1:106-132

95

Dante  
The Divine Comedy  
Purgatory, Canto 9:130

96

Dante  
The Divine Comedy  
Purgatory, Canto 10:01-06

97

Dante  
The Divine Comedy  
Purgatory, Canto 1:106-132

98

Dante  
The Divine Comedy  
Purgatory, Canto 22:22-25

99

1 Peter 2:16

100

1 Corinthians 6:15

101

Hebrews 13:4

102

J. Milton-Paradise Lost  
Bk 4:760-770

103

NHL  
Asclepius 67:22

104

DSS 4Q266  
The foundations of Righteousness  
(The end of the Damascus document  
And Excommunication Text  
12-14

105

2 John 1:10

- God is nearby, he is not far off. All divine limits are those which belong to God's household. Therefore, if the divine agrees with you partially in anything, now know that all the divine agrees with you.<sup>106</sup>
- I am absolutely convinced, as a Christian, that nothing is impure in itself; only if a man considers a particular thing impure, then to him it is impure!<sup>107</sup>

*If inspiring venom, he might taint  
Th' animal spirits that from pure blood rise  
Like gentle breaths from rivers pure, thence rise.*

*At least distemper'd discontented thoughts,  
Vain hopes, vain aims, inordinate desires  
Blown up with high conceits ingend'ring pride.<sup>108</sup>*

*This is the place, my leader therefore said,  
where wandering eyes a strict control require,  
since a false step were all too easy made.<sup>109</sup>*

*Suffice it thee! Spurn earth beneath thy heels  
Look only at the 'lure' the eternal King  
Whirls yonder with the great celestial wheels.<sup>110</sup>*

*Like to a hawk, that sits with folded wing  
eye its feet, and at the call turns swift,  
eager for 'food' wings spread to soar and swing.<sup>111</sup>*

*Such I became; and so, right through the rift  
One climbs by, up where the shaft runs round  
Once more, did I my cheerful flight uplift.<sup>112</sup>*

*But if to swerve to evil, or pursue  
Good ends too hot of foot or slack of speed  
Then would the workmen's work, His work undo?<sup>113</sup>*

- When the earth drinks in the rain that falls upon it from time to time, and yields a useful crop to those for whom it is cultivated, it is receiving its share of blessing from God; but if it bears thorns and thistles, it is worthless and God's curse hangs over it; the end of that is burning.<sup>114</sup>
- In His purity he enters chaste hearts, which are consecrated as his temple, smiling brightly when they have drunk deep of God, but if he perceives sin or guile arising in the flesh now dedicated to him, swiftly he departs as from an unclean shrine.<sup>115</sup>
- When the upright man renounces his integrity to commit sin and dies because of this, he dies because of the evil that he himself has committed.<sup>116</sup>
- If the upright man renounces his integrity, commits sin, copies the wicked man and practices every kind of filth, is he to live? All the integrity he has practised shall be forgotten from then on; but this is because he himself has broken faith and committed sin, and for this he must die.<sup>117</sup>
- When an upright man renounces his integrity and commits sin, he dies for it.<sup>118</sup>

*Him who disobey  
Me disobey, breaks union, and that day  
Cast out from God and blessed vision, falls  
Into utter darkness, deep ingulf'd, his place  
Ordain'd without redemption, without end.<sup>119</sup>*

- The integrity of an upright man will not save him once he has chosen to sin; [] nor will the upright man Live on the strength of his integrity once he has chosen to sin. If I say to the upright man: you are to live, and then trusting in his own integrity, [forgetting the Lord] he turns to evil, all his integrity will no longer be remembered; because he has sinned, he must die.<sup>120</sup>
- Surely you know that you are God's temple, where the [Holy] Spirit of God dwells. Anyone who

106

NHL

The Teachings of  
Silvanus 115:25

107

Romans 14:14

108

J. Milton-Paradise Lost  
Bk 4:804-809

109

Dante

The Divine Comedy  
Purgatory, Canto 24:118-121

110-112

Dante

The Divine Comedy  
Purgatory, Canto 19:61-69

113

Dante

The Divine Comedy  
Purgatory, Canto 17:100-102

114

Hebrews 6:7

115

Prudentious

Round 4, Hymn of Fasting  
15-20

116

Ezekiel 18:26

117

Ezekiel 18:24

118

Ezekiel 33:23

119

J. Milton-Paradise Lost  
Bk 5:609-615

120

Ezekiel 33:15

destroys God's temple [by disobedience], where the Spirit of God dwells will himself be destroyed by God, because the temple of God is Holy and that temple you are.<sup>121</sup>

- It follows that anyone who eats the bread and drinks the cup of the Lord unworthily will be guilty of desecrating the body and blood of our Lord.<sup>122</sup>
- Think how much more severe a penalty that man will deserve who has trampled under foot the son of God, profaned the blood of the covenant by which he was consecrated, and affronted God's gracious Spirit.<sup>123</sup>
- For if we persist in [bestial copulation] after receiving the knowledge of the truth, no sacrifice for sin remains, only the terrifying expectation of judgement and a fierce fire which will consume God's enemies.<sup>124</sup>
- You fool, you were created [sinless], but your backsliding leads to eternal damnation.<sup>125</sup>
- As a dog returns to his vomit, so a fool reverts to his folly.<sup>126</sup>
- The dog returns to it's own vomit and the sow after a wash, rolls in the mud again.<sup>127</sup>
- He loved his bodily emissions [too much].<sup>128</sup>

*In grate, he had of Me  
All he could have; I made him just and right,  
Sufficient to have stood, though free to fall.  
Such I created all the ethereal powers  
And spirits, both them who stood and them who fail'd  
Freely they stood who stood, and fell who fell.*<sup>129</sup>

- For if a thought of lust enters into a virgin man, he has fallen, being contaminated. And their gluttony cannot mix with moderation, for the chaff is mixed with the wheat, it is not the chaff that is contaminated but the wheat. For they are mixed with each other. No one will buy her wheat because it is contaminated. But they will coax him, give us this chaff! seeing the wheat mixed with it, until they get it and throw it with all other chaff, and the chaff mixes with the other materials. But a pure seed is kept in storehouses that are secure.<sup>130</sup>
- The chaff he will burn in a fire that will never go out.<sup>131</sup>
- I should have committed a sin of lust, a crime punishable by the Law, and should have lit a fire burning till perdition.<sup>132</sup>
- He who has become free by the favour of his master and has sold himself into slavery will no longer be able to be free.<sup>133</sup>

*Things transitory, with their false delight,  
Weeping I said, enticed my steps aside,  
soon as your face was hidden from my sight.*<sup>134</sup>

*Yea for one bite' in grief and longing spent  
five thousand years on him the first soul yearned  
Who on himself imposed the punishment.*<sup>135</sup>

- None of the men who enter the new covenant [] and who betray it and depart from the fountain of living waters shall be reckoned with the council of the people inscribed in his book from the day of gathering-in.<sup>136</sup>
- Thus shall it be for every man who enters the congregation of men of perfect holiness but faints in performing the duties of the upright. He is the man who melted in the furnace (Ezek.xxii,20) when his deeds are revealed he shall be expelled from the congregation [of the righteous] as though his lot had never fallen among the disciples of God.<sup>137</sup>
- For when men have been enlightened, when they have had a taste of the heavenly gift and a share in the Holy Spirit, when they have experienced the goodness of God's Word and the spiritual energies of the age to come, and after all this have fallen away, it is impossible to bring them to repentance; for with their own hands they are crucifying the son of God and making mock of his death.<sup>138</sup>
- How much better to have never know the right way, than having known it, to turn back and abandon the sacred commandments delivered to them!<sup>139</sup>
- A man turning back from virtue to sin, the Lord marks this man out for a violent death.<sup>140</sup>

**121**

1Corinthians 3:17

**122**

1Corinthians 11:27

**123**

Hebrews 10:28

**124**

Hebrews 10:26

**125**

DSS 4Q416, 418

The Children of Salvation and  
The Mystery of Existence  
The Foundations of the Universe  
Shout out Judgement  
fr-4,.6**126**

Proverb 26

**127**

2Peter 2:22

**128**

DSS 4Q477

He Loved His Bodily Emissions  
col-1, 8**129**

J. Milton-Paradise Lost

Bk 3:97-102

also note:

Bk 11:85-93

**130**

NHL

Authoritative Teaching

25:5-25

**131**

Mark 3:12

Luke 3:17

**132**

Job 31:10

**133**

NHL

The Gospel of Philip 79:15

**134**

Dante

The Divine Comedy

Purgatory, Canto 30:31

**135**

Dante

The Divine Comedy

Purgatory, Canto 33:61-63

also note:

J. Milton

Samson Agonistes

197-204

**136**

DSS

Damascus Rule (CD)

VIII 14-17

**137**

DSS

Damascus Rule (CD)

VIII 14-17

**138**

Hebrews 6:4

**139**

2Peter 2:21

**140**

Ecclesiasticus 26:28



O woman, best are all things as the will  
 Of God ordained them; his creating hand  
 Nothing imperfect or deficient left  
 Of all that he created, much less man,  
 Or ought that might his happy state secure,  
 Secure from outward force; within himself  
 The danger lies, yet lies within his power:  
 Against his will he can receive no harm.  
 But God left free the will, for what obeys  
 Reason is free, and reason he made right;  
 But bid her well beware, and still erect,  
 Lest by some fair appearing good surprised  
 She dictate false, and misinform the will  
 To do what God expressly hath forbid.<sup>141</sup>

Kindled through agitation to a flame  
 Which oft, they say, some evil spirit attends,  
 Hovering and blazing with delusive light,  
 Misleads th' amazed night wanderer from his Way  
 To bogs and mires, and oft through pond or pool,  
 There swallow'd up and lost, from succour far:  
 So glister'd the dire snake, and into fraud  
 Led Eve our credulous mother, to the tree  
 Of prohibition, root of all our woe:<sup>142</sup>

After a man and woman have realized this Resurrection, the story of the biblical >Fall< from grace is easily understood. The living God had granted to man a new beginning, and founded his understanding upon an intimacy and fidelity within this new covenant of marriage, an insight into all moral and righteous conduct. The living God has fixed man within this new limit, but also granted him new freedom and new strength of will and the ability to understand and hold to this limit. For this is moral integrity. Anything else is fatal attraction. Safe within these limits, a man and woman will discover and share every joy, security, opportunity and the happiness of a true spiritual union.

**BUT there is no margin for even a single act of disobedience.** Any transgression and man breaks covenant and is condemned. And the woman who enticed the man to error shares his fate. Even to think of using this new expression of the flesh with someone other than your chosen wife, by the Resurrection, is dangerous folly. There are no excuses! There are no greener pastures to graze!

With this new freedom, there remains much to learn and explore within this new dimension of human intimacy and harmony, but always guided by this new and Holy Spirit. All human intimacy between a husband and wife, expressed with gentleness and consideration for each other, in accordance to the Law of Christ, may be considered pure in the site of God. The new spirit will be your guide. But within the context of this Law are two lesser proscriptions. 1) Anal intercourse is forbidden. 2) This new union is not to be used during the woman's menstrual period. Use this time for quiet contemplation of the great mystery which you now share. Yet there is no error being close to your wife, sharing lesser intimacies, the same bed, sleeping and cuddling during these periods; only refrain from the new, pure intercourse.

<sup>141</sup>  
 J. Milton-Paradise Lost  
 Bk 9:343-356

<sup>142</sup>  
 J. Milton-Paradise Lost  
 Bk 9:637-645

<sup>143</sup>  
 DSS  
 Damascus Rule V:4

- They profane the temple [of the heart] because they do not observe the distinction between clean and unclean in accordance with the Law, but lie with a woman [to enter her] who sees her bloody discharge.<sup>143</sup>

As a man grows into the control of this new expression of Love, the anticipation and/or need to ejaculate >after< sharing this new union, >after< a man has removed his member from within the woman, will be ever reduced over the period of this Redemption. The retention of semen contributes to male health. When, after sharing this new union, it is will be for the man to decide when, and if, and how he will allow this. **BUT never vaginal ejaculation within the woman.**



**Notes to woman:** Learn from your error, that offering sexual gratification of man's corrupted flesh, has never and can never secure his heart. All such thought is vanity and chasing after wind. Anchor your mind and your trust in the experience of this new reality. Trust in your husband is the measure of your love. The primacy of this relationship is above every other. Compromise this trust at your peril. The woman who cannot learn trust is unworthy to share the table of the Lord.

During the first few months sharing this new expression, your monthly period of menstruation >may< fluctuate in response to this new experience. Your body is producing important hormones for your own health and your body is making adjustments. It will settle down in time.

Questions of procreation do not even exist. Before a man and woman can pass on the spiritual inheritance of the living God to their own offspring, the terms of this redemption must be completed to secure their own inheritance.

24<sup>6</sup>  
*never lose height\**

- The final age of this world is to be a time of troubles. Men will love nothing but money and self; they will be arrogant, boastful and abusive; with no respect for [God], no gratitude, no piety, no natural affection; they will be implacable in their hatreds, scandalmongers, intemperate and fierce, strangers to all goodness, traitors, adventurers, swollen with self-importance. They will be men who put pleasure in the place of God, men who preserve the outward form of religion, but are a standing denial of its reality. Keep clear of men like these.<sup>144</sup>
- These men pour abuse upon things they do not understand; **the things they do not understand, by instinct, like brute beasts prove their undoing.**<sup>145</sup>
- These men are a blot on your love feasts, where they >eat< and >drink< without reverence. They are shepherds who take care only of themselves. They are clouds carried away by the wind without giving rain, trees that in season bear no fruit, dead twice over and pulled up by the roots. They are fierce waves of the sea, foaming shameful deeds; they are stars that have wandered from their course, and the place forever reserved for them is blackest darkness.<sup>146</sup>

*Who robs or rends it, enacts blasphemy  
Offending God, by whom 'twas made and meant  
for [Love's] sole use, a thing of sanctity.*<sup>147</sup>

- They are a set of grumblers and malcontents, they follow their lusts. Big words come rolling off their lips, and they court favour to gain their ends.<sup>148</sup>
- They went out of our company, but never really belonged to us; if they had, they would have stayed with us.<sup>149</sup>
- You my friends, should remember the predictions made by the Apostles of our Lord Jesus the Christ. This will be the warning they gave you: In the final age there will be men who pour scorn on religion, and follow their own godless lusts.<sup>150</sup>
- Keep your eye on those who stir up quarrels and lead others astray, contrary to the teaching that you received, avoid them, for such people are not servants of Christ our Lord but of their own appetites and they seduce the minds of innocent people with smooth and specious words.<sup>151</sup>
- That is why the world listens to them, but we belong to God, and a man who knows God listens to us, while he who does not belong to God refuses us a hearing. That is how we distinguish the [Holy] Spirit of truth from the spirit of error.<sup>152</sup>
- With us therefore worldly standards have ceased to count in our estimate of any man; even if once they counted for our understanding of Christ, they do so no longer.<sup>153</sup>
- Be on your guard; do not let your minds be captured by hollow and delusive speculations, based on the traditions of man made teaching [theology] and centred on the elemental spirits of the world and not on the Holy Spirit of Christ.<sup>154</sup>
- Let no one deceive you with shallow arguments. It is for these things that God's dreadful judgement is coming upon his dreadful subjects; have no part or lot with them, for you were once all darkness, now as Christians you are Light. Live like men who are at home in daylight for where the Light is, there all goodness springs up, all justice and truth.<sup>155</sup>

\* in memory of Daphne

144

2 Timothy 3:1-6

145

Jude 1:10

146

Jude 1:12-14

147

Dante

The Divine Comedy

Purgatory, Canto 33:58-60

148

Jude 1:16

149

1 John 2:19

150

Jude 1:17-18

151

Romans 16:17

152

1 John 4:1-7

153

2 Corinthians 5:16

154

Colossians 2:6'2:23

155

Ephesians 5:6-10

- Turn a deaf ear to empty and worldly chatter and the contradictions of so called knowledge. For many who lay claim to it have shot far wide of the [true] faith.<sup>156</sup>
- Allow no one therefore to take you to task about what you eat or drink, or over the observance of festival, new moon or Sabbath. These are no more that a shadow of what [is] to come, the solid reality is Christ.<sup>157</sup>
- You are not to be disqualified by the decision of people who go in for self mortification and angel worship, and try to enter into some vision of their own.<sup>158</sup>
- Such people, bursting with the futile conceit of worldly minds, lose [all control over] the head.<sup>159</sup>
- Then why behave as though you were still living the life of the world? Why let people dictate to you: 'do not handle this, do not >taste< that, do not touch the other' all of them, things that must perish as soon as they are used?<sup>160</sup>
- That is to follow merely human injunctions and teachings. True it has an air of wisdom with its forced piety, its self-mortification, and its severity to the body; but it is of no use at all in combating sensuality.<sup>161</sup>
- Avoid empty and worldly chatter—those who indulge in it will stray further into godless courses and the infection of their teaching will spread like gangrene.<sup>162</sup>
- You [who] still keep special days, months and seasons and years. You make me fear that all the pains I spent on you may prove to be labour lost.<sup>163</sup>
- To repeat what I have written you before is no trouble to me, and is a safeguard for you. Beware those dogs and their malpractices. Beware of those who insist on mutilation, circumcision I will not call it; for we are the truly circumcised, we whose worship is spiritual, whose pride is in [the cross] of Jesus Christ, and who put no confidence in anything [material].<sup>164</sup>

*If my dear love were but the child of state,  
It might for fortune's bastard be unfathered,  
As subject to time's love or to time's hate,  
Weeds among weeds, or flowers with flowers gathered.  
No, it was builded far from accident;  
It suffers not in smiling pomp, nor falls  
Under the blow of thrall'd discontent,  
Whereto th' inviting time our fashion calls.  
It fears not policy, that heretic,  
Which works on leases of short- numb' red hours,  
But all alone stands hugely politic,  
That it nor grows with heat, nor drowns with showers.  
To this I witness call the fools of time,  
Which die for goodness, who have lived for crime.<sup>165</sup>*

**156**  
1 Timothy 6:20  
**157-161**  
Colossians 2:6'2:23  
**152**  
2 Timothy 2:16-17  
**163**  
1 Timothy 6:20  
**164**  
Philippians 3:41  
**165**  
The Sonnets  
Number 124  
W. Shakespeare  
**166**  
1 Timothy 4:1-10  
**167**  
NHL  
The Apocalypse of Peter  
76:30/77:5  
**168**  
NHL  
Apocalypse of Peter  
77:20  
**169**  
1 John 4:1-7  
**170**  
1 John 4:1-7  
**171**  
1 John 4:1-7

- The Spirit [of God] says expressly that in end times some will desert from the faith and give their minds to subversive doctrines inspired by [evil men], through specious falsehoods of men whose conscience is branded with the devil's stain. They forbid marriage [celibacy] and inculcate abstinence from certain foods, though God created them to be enjoyed with thanksgiving by believers who have an inward knowledge of the truth. For everything that God created is good, and nothing is to be rejected when it is taken with thanksgiving, since it is hallowed by God's own Word and by prayer.<sup>166</sup>
- [Many] who do not understand [our] mystery speak of things which they do not understand, but they will boast that mystery of the truth is theirs alone, and in haughtiness they shall grasp at pride to envy the immortal soul [Messiah] that has become a [promise].<sup>167</sup>
- Many others who oppose the truth [of this Resurrection] and are messengers of error, will set up their error and their [canon] law against these pure thoughts of mine.<sup>168</sup>
- Among those who have gone out into the world, there are many prophets falsely inspired; this is how we may recognize the [Holy] Spirit of God [in men]:<sup>169</sup>
- Every spirit [of man] which acknowledges that [the Holy Spirit] of Christ has come in the flesh [by this Resurrection and human spiritual union] is from God, and every spirit [of man] which does not thus acknowledge Christ is not from God.<sup>170</sup>
- This is what is meant by anti-Christ; you have been told that he was to come, and he is in the world already.<sup>171</sup>

- Many deceivers have gone out into the world who do not acknowledge [the Holy Spirit of] Jesus Christ as coming in the flesh. These are the persons described as the anti-Christ, [and] the arch deceiver. Beware of them so you do not lose all that we have worked for, but receive your reward [inheritance] in full.<sup>172</sup>

*Let not my love be called idolatry,  
Nor my beloved as an idol show,  
Since all alike my songs and praises be  
To one, of one, still such, and ever so.  
Kind is my love today, tomorrow kind,  
Still constant in a wonderful excellence;  
Therefore my verse, to constancy confined,  
One thing expressing, leaves out difference.  
Fair, kind, and true is all my argument,  
Fair, kind and true, varying to other words;  
And in this change is my invention spent,  
Three themes in one, which wondrous scope affords.<sup>173</sup>*

- Do you think these rulers [of darkness] have any power over you? None of them can prevail against the root of truth; for on its account, [the Messiah] appeared in the final ages and these authorities [of ignorance] will be restrained. And these authorities cannot defile you and that generation; for your abode is in indestructibility, where the virgin [Holy] Spirit dwells, who is superior to the authorities of chaos and to their [world].<sup>174</sup>
- You did not recognize the deceitfulness of this one when you [once] received him as a true friend; for he cast into your heart evil thoughts as good ones, and hypocrisy in the guise of firm intelligence, avidity in the guise of frugality, love of worldly glory in the guise of that which is beautiful, boastfulness and pride in the guise of great austerity and godlessness as great godliness.<sup>175</sup>
- For when we were in the dark, we used to call many [false priests] -father-, since we were ignorant of the true Father and this is the great [deception] of all [carnal] sins of pleasure.<sup>176</sup>
- You my friends are forewarned. Take care then not to let those unprincipled men seduce you [again] with their errors; do not lose your safe foothold, but grow in the grace and knowledge of our Lord and Saviour, Jesus the Christ.<sup>177</sup>
- Now I repeat what I said before; if anyone preaches a Gospel at variance with the Gospel which you have received, let him be an outcast.<sup>178</sup>

*The untamed giants of nature shall bow down  
The tides, the tempest and the lightning cease  
From mockery and destruction, and be turned  
Unto the making of the soul of man.<sup>179</sup>*

- My son, throw out every 'robber' out of your gates. Guard all your gates with torches which are the Words [of God] and you will acquire all good things for a peaceful Life. But he who will not guard these things, [the gifts of the Holy Spirit] will become like a city which is desolate since it has been captured and all kinds of wild beasts have trampled upon it.<sup>180</sup>
- For thoughts which are not good thoughts are [like] evil, wild beasts, and your city will be filled with robbers and you will not be able to acquire peace, but only all kinds of savage wild beasts. The wicked one [the anti-Christ] who is the tyrant, is lord over these. While directing this, he, the wicked one is beneath the great mire. The whole city, which is your soul, will perish.<sup>181</sup>
- Do not unite yourselves with unbelievers; they are not fit mates for you. What has righteousness to do with wickedness? Can Light consort with darkness? Can Christ agree with Belial, or a believer join hands with an unbeliever? Can there be a compact between the Temple of God and the idol of the heathen? And the temple of God is what you are. God's own words are: 'I will live and move among them; I will be their God and they will be my people'.<sup>182</sup>
- Have nothing to do with and so-called [false] Christians who lead a loose life or is grasping, or idolatrous, a slanderer, a drunkards, or a swindler. You should not even eat with any such persons.<sup>183</sup>

**172**

2 John 1:7

**173**The Sonnets  
Number 105  
W. Shakespeare**174**NHL  
The Hypostasis of  
the Archons 93:17-32**175**NHL  
The Teachings of  
Silvanus 95:20-30**176**NHL  
The Interpretation  
of Knowledge 9:36**177**

2 Peter 3:17-18

**178**

Galatians 1:9

**179**anonymous  
from: Profits of Religion  
Upton Sinclair, pp308**180**NHL  
The Teaching of  
Silvanus 85:1-20**181**NHL  
The Gospels of  
the Egyptians 67:1**182**

2 Corinthians 6:14

**183**

1 Corinthians 5:11

- You my friends are not in the dark that the day [of judgement] should overtake you like a thief. You are all children of Light, children of the day. We do not belong to night or darkness, and must not sleep like the rest, but keep [our minds] awake and sober.<sup>184</sup>
- Therefore the glories which are set over these are Life-givers who have received the baptism of truth and knowledge. Those who are worthy guard them.<sup>185</sup>
- For God has not destined us for the terrors of [final] judgement, but to the full attainment of salvation through our Lord Jesus [the] Christ.<sup>186</sup>
- He died for us so that we, awake or asleep, might live in company with him. Therefore hearten one another, fortify one another as indeed you do.<sup>187</sup>
- The fulfilment of the ages has come. If you feel you are standing firm, beware! You may fall.<sup>188</sup>

*And let him never suffer me  
to swerve or turn aside  
From his free grace and holy ways,  
Whate'er shall be betide.<sup>189</sup>*

- Beware lest thou should walk in their [pagan, godless] ways and tread in their paths and sin a sin unto death before the most high God. Else he will hide his face from thee and give thee back into the hands of thy transgression and root thee out of the land and thy seed likewise from under heaven. And thy name and thy seed shall perish from the whole earth.<sup>190</sup>
- Beware, lest somehow you fall into the hands of these robbers. Do not give sleep to your eyes nor slumber to your eyelids that you may be saved like a gazelle from [their] snares and like a bird from [their] trap.<sup>191</sup>
- Sleepers sleep by night, and drunkards are drunk at night, but we who belong to the daylight must keep sober, armed with faith and Love for breastplate, and the hope of salvation for helmet.<sup>192</sup>
- We are no longer to be children, tossed about by the waves and whirled about by every fresh gust of [outlandish] teaching, dupes of crafty rogues and their deceitful schemes. No, let us speak the truth in love, so shall we fully grow up in Christ.<sup>193</sup>

*Thus these two  
Imparadised in one another's arms,  
The happier Eden, shall enjoy their fill  
Of bliss, while I Satan to hell am thrust,  
Where neither joy nor love, but fierce desire,  
Among our other torments not the least,  
Still unfulfilled with pain and longing pines.<sup>194</sup>*

The man and woman who have shared in the Resurrection have won a great battle for the Lord and for truth, but the war is not over yet! Don't expect the >world< to appreciate the abject humiliation which is fast approaching. Only when the numbers, of those who have confirmed this revelation, are as a great flood of righteousness, will falsehood be overwhelmed and destroyed forever. While a man is still within the redemption process, he remains at some risk, although this is ever diminishing, as a man grows ever stronger in this new spirit. But do not underestimate the vanity and banality of evil. It will seek any opportunity, to beguile and provoke a man's Fall!

This new intimacy you share with your wife, under the grace of God, is between yourself, your wife and your Lord only. Conscience is now your guide. Anyone who would even suggest, that this new expression of Love and spiritual union, which you now know and experience, is immoral, unwholesome or unrighteous is heading strait for hell! These are the men called antichrist.

This new knowledge and Holy Spirit are the most valuable possessions any man may hold. It should therefore be guarded according. Many on the outside would happily see you fall back into the mire of ignorance, to share their fate. Do not trust your heart to anyone who is not of this teaching. Find your friends among the growing numbers of those faithful to the Lord, sharing and supporting each other. If you are still holding to any remnant of what has now been exposed as false religious tradition, drop it like hot coals in the hand, before it burns you!

- 184**
- 1 Thessalonians 5:4-7
- 185**
- NHL
- Zostrianos 24:20
- 186**
- 1 Thessalonians 5:9
- 187**
- 1 Thessalonians 5:10-11
- 188**
- 1 Corinthians 10:11
- 189**
- John Bunyan
- A Pilgrims Progrss
- 2nd part
- 190**
- The book of Jubilees 21:22
- 191**
- NHL
- The Teaching of
- Silvanus 113:35
- 192**
- 1 Thessalonians 5:7-9
- 193**
- Ephesians 4:14
- 194**
- J. Milton-Paradise Lost
- Bk 4:506-511

24 <sup>7</sup>  
the term of redemption

*For from this happy day  
The old Dragon under ground  
In straiter limits bound,  
Not half so far casts his usurped sway,  
And wroth to see his kingdom fail,  
Swinges the scaly horror of his folded tail.<sup>195</sup>*

- You are God's [temple]. I am like a skilled master-builder who by God's grace laid the foundation [stone], and someone else is putting up the building. Let each take care how he builds. There can be no other foundation beyond which is already laid; I mean [the Holy Spirit of] Jesus the Christ himself.<sup>196</sup>
- The man who as a slave received the call to be a Christian is the Lord's freeman, and equally, the freeman who received the call is a slave in the service of Christ. You were bought at a price; do not become slaves of men.<sup>197</sup>
- [The spirit of] Jesus the Christ is the same yesterday, today and forever, so do not be swept off your course by all sorts of outlandish teachings. It is good that our souls should gain their strength from the grace of God, and not from scruples about what we eat, which have never done any good to those who were governed by them.<sup>198</sup>
- Have nothing to do with those godless myths fit only for old women.<sup>199</sup>
- Put away your pride and be on your guard for if God did not spare the native branches [Israel], no more will he spare you!<sup>200</sup>
- For God has no favourites: Those who have sinned outside the pale of the Law of Moses will perish outside its pale, and all those who have sinned under that Law [of Christ] will be judged by the Law [of Christ].<sup>201</sup>
- Thus we are bound to pay all the more heed to what we have been [taught], for fear of drifting from our course. For if the Word spoken through the angels had such force, that any transgression or disobedience met with due retribution, what escape [from judgement] can there be for us if we ignore a deliverance so great? For this deliverance was first announced through the lips of the Lord himself; those who heard him confirmed it to us, and God has added his testimony by signs, by miracles, by manifold works of power, and by distributing the gifts of the Holy Spirit at his own will.<sup>202</sup>

*Yet not so strictly hath our Lord imposed  
Labour, as to debar us when we need  
Refreshment, whether food, or talk between,  
Food of the mind, or this sweet intercourse  
Of looks and smiles; for smiles from reason flow,  
To brute denied, and are of love the food,  
Love not the lowest end of human life.<sup>203</sup>*

- Do not [slacken] in all your ways, do homage to those who give you glory, and praise his name continually, because out of [spiritual] poverty he has lifted your head, seating you among nobles. **He has given you authority over an inheritance of glory**, so seek his favour continuously. Though you are poor, do not say, I am penniless, so I cannot seek out knowledge, bend your back to all discipline and through all wisdom purify your heart, and in the abundance of your [new] potential, investigate the mystery of existence and ponder all the ways of truth, and consider the root of evil; then you will truly distinguish between what is bitter for a man and what is sweet for a [woman].<sup>204</sup>
- Fill your soul with [the vanity] of [material] riches [and] you will be tilling the wind, and will serve your Lord in vain; so do not sell your glory for money, and do not [trade] it as your inheritance, lest your bodily heirs be impoverished.<sup>205</sup>
- See to it that there is no one among you who forfeits the grace of God, no bitter, noxious weed growing up to poison the whole, no immoral person, no one worldly minded like Esau. He sold his birthright for a single meal [one act of bestial copulation] and you know that although he wanted

**195**  
J. Milton  
*Odes and early poems*  
*The Hymn 18:139-144*

**196**  
1 Corinthians 3:10

**197**  
1 Corinthians 7:22

**198**  
Hebrews 13:8

**199**  
1 Timothy 4:7

**200**  
Romans 11:19

**201**  
Romans 2:11-12

**202**  
Hebrews 2:1-4

**203**  
J. Milton-Paradise Lost  
Bk 9:235-241

**204**  
DSS 4Q416, 418  
*The Children of Salvation and*  
*The Mystery of Existence*  
*All the Ways of Truth*  
fr-10,,col-2, 8-16

**205**  
DSS 4Q416, 418  
*The Children of Salvation and*  
*The Mystery of Existence*  
*Your Holy Spirit*  
fr-9&10,,col-1&2, 17-18



afterwards to reclaim the blessing, he was rejected; for he found no way open for second thoughts, although he strove to the point of tears to find one.<sup>206</sup>

- See to it brothers that none among you has the wicked faithless heart of a deserter from the Living God, but day by day, while the word today still sounds in your ears, encourage one another, so that no one of you is made stubborn by the wiles of sin, **for we become Christ's partners if only we keep our original confidence firm to the end [of the redemption term].**<sup>207</sup>
- Let your conduct be worthy of the Gospel of Christ, so that whether I come to see you for myself or hear about you from a distance, I may know that you are standing firm one in [the Holy] Spirit, one in mind contending as one man for the Gospel faith, meeting your opponents without so much as a tremor. This is a sure sign to them that their doom is sealed, but a sign of your salvation and one offered by Christ himself, for you have been granted the privilege not only of believing in Christ but also suffering for him.<sup>208</sup>
- May God himself, the God of peace, make you Holy in every part, and keep you sound in [the Holy] Spirit, soul and body, without fault when our Lord Christ comes. He who calls you is to be trusted; he will do it.<sup>209</sup>

*Herein lives wisdom, beauty, and increase;  
Without this, folly, age, and cold decay.  
If all were minded so, the times would cease,  
And threescore year would make the 'world' away.  
Let those whom Nature hath not made for store,  
Harsh, featureless, and rude, barrenly perish.  
Look whom she best endowed, she gave the more;  
Which bounteous gift thou shouldst in bounty cherish.  
She carved thee for her seal, and meant thereby  
Thou shouldst print more, not let that copy die.<sup>210</sup>*

- To take command of Life, to replace instincts by reasoned and deliberate acts, to make the world a conscious and ordered product—that is the task of man.<sup>211</sup>
- You made a good beginning last year both in the [effort] you [made] and in your willingness to undertake it. Now I want you to go on and finish it. Be as eager to complete the scheme as you were to adopt it.<sup>212</sup>

**FOR THREE YEARS** you must not once transgress against the Law of the most high God. Never again to use the women's body for the bestial, polluted intercourse, but only for the expression of perfect love. This is the perpetual sacrifice and memorial. One which begins as a difficult struggle, but ends without surfeit in abounding joy. And if one thought the experience of the Resurrection was profound, what happens at the end of this term, language has yet to conceive. What the living God has in store for those who complete their redemption is very great indeed!

- Be on our guard, remembering how day and night for three years I never failed to keep you right, shedding tears over each of you.<sup>213</sup>
- Blessed is he who stands firm and attains a thousand and three hundred and thirty-five days. [1335 = 9 months already passed and 3 years] <sup>214</sup>
- The King allowed them a daily allowance of 'food' and 'wine' from his own royal tables. They were expected to receive an education lasting for three years, after which they were expected to be fit for the King's society.<sup>215</sup>
- To what can I compare the Kingdom of God, it is like leaven which a woman took and hid in three measures of flour until it was all leavened.<sup>216</sup>

*Now if high favour do thee so invest  
That to the cloister thou shall enter in  
Where Christ is abbot in the college blest.<sup>217</sup>*

*Speak him a paternoster there within  
For me, so far as our state calls for one  
Who in this world have no more power to sin.<sup>218</sup>*

206

Hebrews 12:15

207

Hebrews 3:12

208

Philippians 1:28

209

1 Thessalonians 5:23

210

The Sonnets

Number 11

211

The Profits of Religion

Upton Sinclair: pp306

212

2Corinthians 8:10

213

Acts 20:31

214

Daniel 12:12

215

Daniel 1:5

216

Luke 13:21

Matthew 13:33

217

Dante

The Divine Comedy

Purgatory, Canto 26:127-132

218

Dante

The Divine Comedy

Purgatory, Canto 26:127-132



*Since by his grace our heavenly emperor wills  
That with his noble lords thou shouldst consort  
in his most privy chamber, ere death stills.*<sup>219</sup>

- Up to the present, we know the whole created universe groans in all its parts as if in the pangs of childbirth. Not only so, but even we, to whom the [Holy] Spirit is given as first fruits of the harvest to come, are groaning inwardly while we [labour] for God to make us his [eternal] sons and set our whole body free. For we have been saved, though only in hope. Now to >see< is no longer to hope, Why should a man endure and wait for what he already sees? But if we hope for something we do not yet see, then in waiting for it, we show our [integrity] and endurance.<sup>220</sup>
- Now the end [of this period] is receiving knowledge about the one [God] who is hidden, and this is the Father, from whom [our] beginning came forth, to whom all will return who have come forth from him. And they appeared for the glory and the joy of his name.<sup>221</sup>
- This shall be the sign for you: this year will be eaten the self-sown grain, next year what sprouts in the fallow, but in the third year, sow and reap, plant vineyards and eat their fruit.<sup>222</sup>
- Then the Spirit of Yahweh will seize upon you and you will go into ecstasy with them, and be changed into another man. When these signs are fulfilled for you, act as occasion serves, for God is with you [always].<sup>223</sup>
- When the grain is ripened, He came quickly with his sickle in his hand and reaped it. Whoever has ears to hear, let him hear.<sup>224</sup>
- This for us is the perfection of love, to have confidence at the [final] day of judgement, and this we can have, because even in this world we are as he is.<sup>225</sup>

*Lavish of self, all fires it finds it feeds  
and thus, as charity yet rifer runs  
Rifer thereby the immortal vigour breeds.*<sup>226</sup>

- As for the future let us make our entire flight before we are imprisoned perforce and taken down to the bosom of the underworld.<sup>227</sup>
- Let the good man persevere in his goodness and the dedicated man be true to his dedication.<sup>228</sup>
- He who will remember these [things] and give glory [to God] always will become perfect among those who are perfect and [unassailable] from any quarter.<sup>229</sup>
- To those who pursue glory, honour and immortality by steady persistence in well-doing, [God] will give eternal Life.<sup>230</sup>
- If we endure with him we shall reign with him.<sup>231</sup>
- Our reliance is in the Love of liberty which God has planted in us, our defence is the Spirit which prized liberty as the heritage of all men, in all lands everywhere.<sup>232</sup>
- Let us have faith that right makes might and in that faith, let us to the end, dare to do our duty as we understand it.<sup>233</sup>
- Hold fast to what you have until I come. To him who is victorious, to him who perseveres in doing my will to the end, I will give authority over nations-that same authority which I have received from my Father.<sup>234</sup>
- To him who is victorious, I will grant a place on my throne, as I myself was victorious and sat down with my Father on his throne.<sup>235</sup>
- He who is victorious shall but be robed in white; his name I will never strike-off the role of the Living, for in the presence of my Father and his angels, I will acknowledge him as mine.<sup>236</sup>
- He who is victorious, I will make him a pillar in the temple of my God; he shall never leave it, and I will write the name of my God upon him and the city of my God.<sup>237</sup>
- Children will turn against their parents and send them to their >death<; all will hate you for your allegiance to me, but the man who holds out to the end will be saved.<sup>238</sup>

*In many looks, the false heart's history  
Is writ in moods and frowns and wrinkles strange,  
But heaven in thy creation did decree  
That in thy face love should ever dwell;  
Whate'er thy thoughts of thy heart's workings be,  
Thy looks should nothing thence but sweetness tell.*<sup>239</sup>

**219**

Dante  
The Divine Comedy  
Purgatory, Canto 25:40-42

**220**

Romans 8:24

**221**

NHL  
The Gospel of Truth  
37:35/38:1-5

**222**

2 Kings 19:29

**223**

1 Samuel 10:6

**224**

NHL  
The Gospel of Thomas 37:15

**225**

1 John 4:16

**226**

Dante  
The Divine Comedy  
Purgatory, Canto 15:70-72

**227**

NHL  
Tripomorphic Protennoia  
44:11

**228**

Revelations 22:11

**229**

NHL  
The three steles of Seth  
127:10

**230**

Romans 2:6-8

**231**

1 Timothy 2:12

**232**

Abraham Lincoln

**233**

Abraham Lincoln

**234**

Revelations 3:26

**235**

Revelations 3:21

**236**

Revelations 3:3

**237**

Revelations 3:12

**238**

Mark 13:13  
Matthew 10:22

**239**

The Sonnets  
Number 93  
W. Shakespeare

Now a man has before him, a three year term of redemption to complete; to prove his integrity, fidelity, loyalty, to strengthen his spirit, and for his salvation to be secured. As a man enters into a marriage for the whole of his existence, such a period of time is quite nominal. This period of redemption is the metaphorical >mountain< that is to be climbed, and by design, it is no walk up! But unlike some great mounts, this one becomes easier and the air ample, the more one climbs! It is here that a man grows from being a child of the living God into a trusted son and heir.

Thus the first hope of the Resurrection, having been realized, gives way to another even greater hope of salvation and inheritance. At the top of this mountain, a man receives his spiritual inheritance in full, and comes to share many unique gifts of grace and understanding, including the ability to recognize and interpret all material that is truly inspired by God. [Acts of the Apostles 14:16] So another even greater experience of the power of the living God remains to be. The measure of these gifts will be in accordance to the measure of faith and courage a man has shown during this time of judgement, and the contribution a man has made to the establishment of this teaching.

All primary knowledge of the natural world and universe is available to man under this covenant. Knowledge without any downside. Insight and wisdom yet undreamed of by those who value such understanding. For the Kingdom of God is not to be built upon the limitations of natural reason, but upon the fullness of all understanding: spiritual, moral and material.

## 24

*the Redemption  
part [2]*

*Life, liberty and the pursuit of happiness*

25 <sup>1</sup>

*the mountain of salvation*

*What broken thus, the law of the abyss  
or can High Heaven have changed its ordinance  
that you lost souls should seek my terraces.<sup>1</sup>*

*Not my power, but heavens' design  
brought me; a lady stoops from bliss to pray,  
my aid and escort for this charge of mine.<sup>2</sup>*

*This mount is such, he assured that to those  
starting at foot it's hard in the extreme,  
the more they climb, the easier it grows;<sup>3</sup>*

*Therefore, when the ascent of it shall seem  
right pleasant to thee, and the going smooth  
as when a boat floats downward with the stream.<sup>4</sup>*

*That will be journeys' end then in smooth  
long after toil, look for the ease at last  
more I can't say, but this I know for truth.<sup>5</sup>*

- Now his paradise is his place of rest.<sup>6</sup>
- Therefore a Sabbath rest still awaits the people of God; for anyone who enters God's rest, rests from his own work as God did from his. Let us therefore make every effort to enter that rest, so that no one may fall by following the evil example of unbelief.<sup>7</sup>
- Peace is the fulfilment of virtue's work, peace the sum and substance of her toils, peace the reward for war and for peril faced. Without peace, nothing is pleasing to God.<sup>8</sup>
- Keep yourselves in training for the practice of religion; the training of the body does bring limited benefits, but the benefits of [true] religion are without limit. Since it holds promise not only for this life but for the life to come.<sup>9</sup>
- Of course religion does yield high dividends, but only to the man whose resources are within him.<sup>10</sup>
- For where your heart is there will your wealth be also.<sup>11</sup>
- Who by repentance is not satisfied, is not of heaven, nor earth; for these are pleased; by penitence the Eternal's wrath's appeased.<sup>12</sup>
- So keep yourselves in the love of God and look forward to the day when our Lord Jesus Christ, in his mercy will grant you eternal Life.<sup>13</sup>
- Here are words you can trust, words that merit full acceptance: with this before us we labour and struggle, because we have set our hope on the Living God, who is the saviour of all men-the saviour, above all, of those who believe.<sup>14</sup>
- Climb [as] you will but remember that courage and strength are naught without prudence [and faith]. And that one momentary negligence may destroy the happiness of a lifetime. Do nothing in haste: Look well to each step; and from the beginning, think what may be the end!<sup>15</sup>

1

Dante  
The Divine Comedy  
Purgatory, Canto 1:46-54

2

Dante  
The Divine Comedy  
Purgatory, Canto 1:46-54

3

Dante  
The Divine Comedy  
Purgatory, Canto 4:88-96

4

Dante  
The Divine Comedy  
Purgatory, Canto 4:88-96

5

Dante  
The Divine Comedy  
Purgatory, Canto 4:88-96

6

NHL  
The Gospel of Truth 36:35

7

Hebrews 4:9-11

8

Prudentius  
Fight fo mans-soul 767

9

1 Timothy 4:8-9

10

1 Timothy 6:6

11

Matthew 6:19

12

Two Gentlemen of Verona  
ActV Scene 4

13

Jude 1:21

14

NHL  
The Interpretation of  
Knowledge 4:9-10

15

Descent of the Matterhorn  
Scrambles amongst the Alps  
Edward Whymper 1871

*For to the second realm I turn my tale  
where human Spirits purge themselves and train  
to leap up into joy celestial.<sup>16</sup>*

*Where the first cornice its low length unfurled  
painfully round, diversely laden thus  
purging away the tarnish [sin] of the world.<sup>17</sup>*

*Now, as may mercy and justice soon make light  
Your load, that toward the goal you long to see  
you may find power to move your wings in flight.<sup>18</sup>*

*Thence He's sustained and brought me up thus high  
still climbing and still circling round the hill  
which rights in you what the world bent awry.<sup>19</sup>*

*Each lower power in dumb passivity  
but memory, intelligence, and will  
active, and keener than they used to be.<sup>20</sup>*

*Then even as the flame which follows close  
on fire, and as the fire moves, moves withal,  
The new form follows where the Spirit goes.<sup>21</sup>*

*For better matters heading with the wind  
my ship of genius now shakes out her sail  
and leaves that ocean of despair behind.<sup>22</sup>*

The language of mount and mountain exist within much biblical story and myth. As a metaphor for this term of redemption, man finds himself climbing the **mountain** of the covenant. It is at the summit of this peak, in the completion of days, the redemption is completed and salvation secured.

This >climb< is now where all effort, labour, deeds, praise and thanksgiving are expressed in obedience to the newly revealed, perfect virtue of human spiritual union. The climb begins difficult, demanding careful concentration and effort. But unlike peaks which become more strenuous in rarified air, this one will ease as the climb progresses. On this mount, your first line of protection is the grace which the living God has infused into your understanding. God will not test you beyond your newly acquired control, making sure any slip is not fatal, but one must remain strictly within the defined limits. As two rock climbers working their way up a wall. The man leading over the crux and harder pitches, while the woman belays her lead. Pitch after pitch, one securing the safety of the other, both sharing together the joy, amazement and deep satisfaction of each effort.

25 <sup>2</sup>  
*purifying the soul*

- Now in any great house there are not only utensils of gold and silver, but also others of wood or earthenware; the former are valued and dedicated, and the latter held cheap. To be among those which are valued and dedicated, a thing of use to the master of the house, a man must cleanse himself of all evil things; and then he will be fit for any honourable purpose.<sup>23</sup>
- We are of that household of [God], if only we are fearless and keep our hope high.<sup>24</sup>
- If by the [Holy] Spirit, you put to death all the base pursuits of the body, then you will live.<sup>25</sup>
- Put to death those parts of you which belong to the earth; fornication, indecency, lust, foul cravings and ruthless greed which is nothing less than idolatry; because of these, God's dreadful judgement is impending: and in the [lie] you once lived, these are the ways you followed. Lay aside all anger, passion, malice, cursing, filthy talk-have done with them.<sup>26</sup>
- You have discarded the old nature with its [evil] deeds and have put on the new nature, which is constantly being renewed in the image of its creator and brought to know God.<sup>27</sup>

16

Dante  
The Divine Comedy  
Purgatory Canto 11-6

17

Dante  
The Divine Comedy  
Purgatory, Canto 12:28-30

18

Dante  
The Divine Comedy  
Purgatory, Canto 12:37-39

19

Dante  
The Divine Comedy  
Purgatory, Canto 23:124-126

20

Dante  
The Divine Comedy  
Purgatory, Canto 25:82-84

21

Dante  
The Divine Comedy  
Purgatory, Canto 25:97-99

22

Dante  
The Divine Comedy  
Purgatory, Canto 11-6

23

2 Timothy 2:21

24

Hebrews 3:6

25

Romans 8:13

26

Colossians 3:5

27

Colossians 3:8

- It behoves whosoever has understood the actions of the will of the Father. As for you, strive to rid yourselves of anger and jealousy and strip ourselves of your [foul desire] and do not [care if] they will mock [you]. For I say [truly] take [your nourishment] you [of] many, who sought, having [found] knowledge of the Father, understand this [Light] [and you] will live forever.<sup>28</sup>
- The Lord said, when you leave behind you the things that will not be able to follow you, then you will put yourselves to rest.<sup>29</sup>
- Aspire to the realm above, where Christ is seated at the right hand of God, and let your thoughts dwell on the higher realm, not on this earthly life.<sup>30</sup>
- Put on the garments that suit God's chosen people, his own, his beloved: compassion, kindness, humility, gentleness, patience. Be forbearing with one another and forgiving, where any of you has cause for complaint: you must forgive as the Lord forgave you. To crown all there must be love, to bind all together and complete the whole.<sup>31</sup>
- Let Christ's peace be arbiter in your hearts: to this peace you were called as members of a single body.<sup>32</sup>

*But thy eternal summer shall not fade,  
Nor lose possession of that fair thou ow'st,  
Nor shall death brag thou wand'rest in his shade,  
When in eternal lines to time thou grow'st.  
So long as men can breath or eyes can see,  
So long lives this, and this gives Life to thee.<sup>33</sup>*

- Thou hast dealt wondrously with the poor one to manifest thy might within me in the presence of the sons of men. Thou hast placed him in the melting-pot, (like gold) in the fire, and like silver refined in the melting-pot of the smelters, **to be purified seven times.**<sup>34</sup>
- For though the virtuous man [stumbles] **seven times**, he stands up again, the wicked are the ones who [fall] in adversity.<sup>35</sup>
- Jesus is the mediator of a new covenant, whose sprinkled blood has better things to tell than the blood of Abel.<sup>36</sup>
- The Lord Jesus, the son of the immeasurable glory of the Father, he is the author of our Life.<sup>37</sup>
- Therefore I implore thee, by the [Holy] Spirit which thou hast given me, to perfect the [heart] [of] thy servant forever, purifying me by thy Holy Spirit, and drawing me nearer to thee by thy grace, according to the abundance of thy mercies.<sup>38</sup>
- In a Holy Spirit, [God] sees those belonging to the first appearing One. He hears about the hidden One from the powers of the [Holy] Spirit from which they have come forth in a far better revelation of the invisible spirit.<sup>39</sup>
- Here and now, dear friends, we are God's children; what we shall be is not yet disclosed, but we know that when it is disclosed we shall be like him, because we shall see him as he is. Everyone who has this hope before him purifies himself as Christ is pure.<sup>40</sup>
- He is himself the remedy for the defilement of our sins, not our sins only, but [all] the sins of the world.<sup>41</sup>
- Every thing is cleansed by >blood< [sacrifice] and without the shedding of blood there is no forgiveness.<sup>42</sup>
- Thou [O Lord] wilt purify and cleanse them of their sin for all their deeds are in thy truth. Thou wilt judge them in thy great loving kindness and in the multitude of thy mercies and in the abundance of thy pardon, teaching them according to thy Word; and thou wilt establish them in thy council according to the uprightness of thy truth.<sup>43</sup>
- Thou [O Lord] bringest all the sons of thy truth in forgiveness before thee, [to cleanse] them of their faults through thy great goodness and to establish them before thee through the multitude of thy mercies for ever and ever.<sup>44</sup>
- Such are the promises [of inheritance] that are made to us dear friends; let us therefore cleanse ourselves from all that can defile flesh or spirit, and in the fear of God complete our consecration.<sup>45</sup>
- Thou [O Lord] wilt do these things for thy glory and for thine own sake, to [magnify] the Law and the truth and to enlighten the members of thy council in the midst of the sons of men, that they may recount thy marvels for everlasting generations and meditate unceasingly upon thy mighty deeds. All nations shall acknowledge thy truth, and all the people [of grace] thy glory.<sup>46</sup>

**28**  
NHL  
*The Dialogue with  
the Savior*  
146:20/147:13-20

**29**  
NHL  
*The Dialogue with  
the Savior* 146:10

**30**  
Colosians 3:1-4

**31**  
Colosians 3:12

**32**  
Colosians 3:15

**33**  
*The Sonnets*  
Number 18 William Shakespeare

**34**  
DSS 1QH  
*The Thanksgiving Hymns*  
5:11 (8)

**35**  
Proverbs 24:16

**36**  
Hebrews 12:24

**37**  
NHL  
*The Letter of Peter  
to Philip* 139:27

**38**  
DSS 1QH  
*The Thanksgiving  
Hymns* 16:7 (22)

**39**  
NHL  
*Zostrianos* 24:5-10

**40**  
1John 3:2

**41**  
1John 2:2

**42**  
Hebrews 9:22

**43**  
DSS 1QH  
*The Thanksgiving  
Hymns* 6:5-6 (10)

**44**  
DSS 1QH  
*The Thanksgiving  
Hymns* 7:19 (12)

**45**  
2 Corinthians 7:1

**46**  
DSS 1QH  
*The Thanksgiving  
Hymns* 6:7-8 (10)

- At their marvellous stations are [all] [Holy] Spirits, many coloured like the work of a weaver, splendid engraved figures. In the midst of a glorious appearance of scarlet, colours of the most holy spiritual Light, they hold to their holy stations before the King, spirits of pure colours in the midst of an appearance of whiteness. The likeness of the glorious [Holy] Spirit is like a work of art of sparkling fine gold. All their pattern is clearly mingled like the work of the weaver.<sup>47</sup>
- God is a dyer. As the good dyes, which are called true [virtues] dissolve with the things dyed in them; so it is with those whom God has dyed. Since his dyes are immortal, they are immoral by means of his colours. Now God dips what he dips in [the] waters of Life.<sup>48</sup>
- The Lord went into the dye works of Levi. He took seventy-two different colours and threw them into the vat. He took them out all white.<sup>49</sup>
- Those who knew [Christ] in salvation and [wholeness] and those who existed for the glory of the Father and the truth, having been separated [from the world], blended into the one through the living Word.<sup>50</sup>

The number >seven< has always been considered a mystical number in historical Judaism. So it is within this covenant. For within the heart of every man there lurks the potential for seven sins which allow evil to be perpetuated in all its manifestations:

When he speaketh fair, believe him not,  
for there are seven abominations in his heart.<sup>51</sup>

These >seven< are commonly known as the seven deadly or capital sins. Lust, envy, greed, gluttony, false pride, hate, and sloth. These character elements, which make up the power of >self< within man, exist by degree, innate to all human nature, according to the values which a man practices. And these have led mankind into every hell and holocaust that history has recorded.

The Redemption process is the means by which such debased perception and conduct are, one by one, purged and removed from the heart of a man and woman:

The Words of the Lord are pure words:  
as silver tried in a furnace of earth, purified seven times.<sup>52</sup>

During this period of Redemption, a man will go through seven progressive stages of change to his ethical perception and moral conduct, as the >seven< are removed from the heart and replaced with a new ethical conception. This is the purifying process of the soul. It is only at the completion of this Redemptive process, purged of the seven abominations, that a man stands before God as truly righteous.

**Note to woman:** This is a process of change in the very intellectual construction of man's ethical understanding and conduct. A reconstruction of his soul. Where God leads the mind of man, you are expected to follow, together in this >shared< obedience. And just as this first obedience has brought you new joy and freedom, so long as your first loyalty is always to your husband in Christ, that character of relationship remains without chauvinism. Yet do not misunderstand, as the man is subject to God, so you are subject to the man. There is much to learn and put into practice. Whenever your minds are in conflict, it is for you to harmonize with the man's judgement; for he shares a great wisdom which you do not. Your own place within this marriage is at risk if you are unwilling to acknowledge the source of this new spiritual union, and are without the humility to respond with loyalty, fidelity and learning!

25<sup>3</sup>

*strengthening the root of truth*

*So from the root  
Springs lighter the green stalk, from thence the leaves  
More aery, last the bright consummate flow'r  
Spirits odorous breathes; flowers and their fruit,  
Man's nourishment, by gradual scale sublimed,*

<sup>47</sup>  
DSS 4Q405  
Songs for the Holocaust  
of the Sabbath 23:11/1-3

<sup>48</sup>  
NHL  
The Gospel of Philip  
61:10-20

<sup>49</sup>  
NHL  
The Gospel of Philip  
63:25-30

<sup>50</sup>  
NHL  
The Second Treatise  
of the Great Seth  
67:25

<sup>51</sup>  
Proverbs 26:25

<sup>52</sup>  
Psalms 12:6  
also note:  
The Book of Enoch  
52:1-8



*To vital spirits aspire  
[from] animal to intellectual, give both Life and sense  
Fancy and understanding; whence the soul  
Reason receives, and reason is her being,  
Discursive or intuitive; discourse  
Is ofttest yours, the latter most is ours  
Differing but in degree, of kind the same.<sup>53</sup>*

- The Kingdom of the son of man is full of ineffable joy and unchanging jubilation because they rejoice continually in ineffable joy over their imperishable glory.<sup>54</sup>
- Now again I am rich in knowledge, I have a unique understanding which was produced only from above and the [grace] coming from a Saviour. I am the [true self] whom I knew [in my heart] that which was revealed through him.<sup>55</sup>
- In Christ indeed we have been given our share in the heritage, as was decreed in [God's] design, whose purpose is everywhere at work. For it was his will that we, who were the first to set our hope on Christ, should cause his glory to be praised.<sup>56</sup>
- Only the hand of the Lord created these things, for this hand of the Father is Christ, and it forms all. Through it, all has come into being since it became the mother [of wisdom] of all. For he is always son of the Father.<sup>57</sup>
- He is like the shepherd of the seed. Through him we have known thee [O Lord]. We glorify [thee] with glory, the Father in the son, the Father in the holy [ingathering of the righteous] and in the holy angels!<sup>58</sup>
- He [Christ] is the confirmation and the hypostasis of the all, the silent veil, the true high priest, the one who has the authority to [open] the holy of holies, revealing the glory of the Aeons and bringing forth the abundance of fragrance.<sup>59</sup>

*For poor and fasting, thou didst come to sow  
the land with seed from which a vineyard sprang,  
Where now but thorns and bramble bushes grow.<sup>60</sup>*

*The will itself attests its own purgation;  
Amazed, the soul that's free to change its inn  
Finds its mere will suffice for liberation.<sup>61</sup>*

*True, it wills always, but can nothing win  
so long as heavenly justice keeps desire  
set towards the pain as once twas towards the sin;<sup>62</sup>*

- Stand firm then brothers, and hold fast to the traditions which you have learned from us by the Word, or letter and may our Lord Jesus [the] Christ himself and God our Father, who has shown us such love, and in his grace has given us such unfailing encouragement and such bright hopes, still encourage and fortify you in every good deed and word.<sup>63</sup>
- Standby the truths you have learned and are assured of, remember from who you learned them.<sup>64</sup>
- Be alert, stand firm in the faith, be valiant and strong. Let all you do be done in Love.<sup>65</sup>
- As God called you, live up to your calling. Be humble always and gentle and patient too. Be forbearing with one another and charitable. Spare no effort to make fast the bonds of peace [with God] and the [wholeness] which the [Holy] Spirit gives.<sup>66</sup>
- With unflagging energy, in ardour of Spirit, serve the Lord, let hope keep you joyful; in trouble stand firm; persist in prayer.<sup>67</sup>
- Have equal regard for one another. Do not be haughty, but go about with humble folk. Do not keep thinking how wise you are.<sup>68</sup>
- **Be rooted in him, be built in him, be consolidated in the faith you were taught.**<sup>69</sup>
- With deep roots and firm foundations may you be strong to grasp, with all God's people what is the breadth and length and height and depth of the Love of Christ and to know it, though it is beyond [the boundary of human] knowledge. So you may attain to the fullness of being, the fullness of God himself.<sup>70</sup>

**53**  
J. Milton-Paradise Lost  
Bk 5:479-490

**54**  
NHL  
Eugnostos the Blessed  
81:15-20

**55**  
NHL  
The Second Apocalypse  
of James 47:7-20

**56**  
Ephesians 1:11

**57**  
NHL  
The Teachings of Silvanus  
115:5-10

**58**  
NHL  
A Valentinian Exposition  
40:20

**59**  
NHL  
A Valentinian Exposition  
25:35

**60**  
Dante  
The Divine Comedy  
Paradise, Canto 24:109-111

**61**  
Dante  
The Divine Comedy  
Purgatory, Canto 21:61-66

**62**  
Dante  
The Divine Comedy  
Purgatory, Canto 21:61-66

**63**  
2Thessalonians 2:15-17

**64**  
2Timothy 3:11

**65**  
1Corinthians 16:13

**66**  
Ephesians 4:1-3

**67**  
Romans 12:11-12

**68**  
Romans 12:16

**69**  
Colossians 2:7

**70**  
Ephesians 3:17

- This is my prayer, that your love may grow ever richer and richer in knowledge and insight of every kind, and may thus bring you the gift of true discrimination. Then on the day of Christ, you will be flawless and without blame, reaping the full harvest of righteousness that comes through Jesus [the] Christ, to the glory and praise of God.<sup>71</sup>

*Christians, be steadier in what you do  
not blown like feathers at the winds discretion  
nor think that every water cleanses you.*<sup>72</sup>

*You have both testaments in your possession,  
You have the shepherd of the church for guide  
So let these things suffice for your salvation.*<sup>73</sup>

*If you hear nostrums in the market cried  
behave like men and not like witless sheep  
lest the Jew dwelling in your midst deride.*<sup>74</sup>

*Don't imitate the lamb who will not keep  
its mind on milk, but skips away to fight  
its silly self with wanton frisk and leap.*<sup>75</sup>

*Blest born! By grace beholding unconcealed  
the triumph-thrones of the eternal years,  
While yet a soldier in the battlefield.*<sup>76</sup>

**71**  
Philippians 1:10-11  
**72-76**  
Dante  
The Divine Comedy  
Paradise, Canto 4:73-84  
and 115-117  
**77**  
DSS 1QH  
The Thanksgiving  
Hymns 10:4 (15)  
**78**  
NHL  
The Teachings of Silvanus  
97:1  
**79**  
Luke ?/Mark 4:25  
**80**  
2 Samuel 22:21  
**81**  
NHL  
Trimorphic Protennoia  
40:35/41:1  
**82**  
NHL  
Tripartite Tractate 92:5  
**83**  
The Sonnets  
Number 135  
W. Shakespeare  
**84**  
Wisdom 12:1  
**85**  
NHL  
Allogenes 51:30  
**86**  
John 17:26  
**87**  
Job 17:9  
**88**  
2 Samuel 22:25-26

- What strength shall I have unless thou [O Lord] keeps me upright, and how shall I understand unless by [the Holy Spirit] which thou has shaped for me?<sup>77</sup>
- This truth is your king and your Father, for there is no one like him. The divine teacher is with you always. He is a helper, and he meets you because of the good which is in you.<sup>78</sup>
- Truly I say to you, the man who has [good] will, [will] always be given more but the man who has not, will forfeit even what he has.<sup>79</sup>
- Yahweh requites me as I act justly, as my hands are pure so he repays me, since I have kept the Ways of Yahweh and not fallen away from my God.<sup>80</sup>
- I [Yahweh] am hidden within them, empowering them, giving them shape. And from this day until the day when I grant [eternal Life] to those who are mine, I will [continually] reveal myself to those who have heard my mysteries, that is the sons of Light.<sup>81</sup>
- The logos added even more to their mutual assistance and to the hope of the promise, since they have the joy and great rest and undefiled pleasures.<sup>82</sup>

*Whoever hath her wish, thou hast thy will  
And will to boot, and will in overplus;  
More than enough am I that vex thee still,  
To thy sweet will making addition thus.  
Wilt thou, whose will is large and spacious,  
Not once vouchsafe to hide my will in thine?  
Shall will in others seem right gracious,  
And in my will no fair acceptance shine?*<sup>83</sup>

- You whose imperishable [Holy] Spirit is in all, little by little, therefore you correct those who offend. You admonish and remind them of how they have sinned so that they may abstain from evil and trust in you Lord.<sup>84</sup>
- [Yahweh] works successively and individually, continuing to rectify the failures from nature.<sup>85</sup>
- I made my name know to them and will make it known, so that the love thou has for me may be in them, and I may be in them.<sup>86</sup>
- Men grow more settled in their Ways, those whose hands are clean add strength to strength.<sup>87</sup>
- Yahweh repays me as I act justly, as my purity is in his sight. Faithful you are with the faithful, blameless with the blameless.<sup>88</sup>

- Yahweh, you are giving us peace, since you treat us as our deeds deserve.<sup>89</sup>
- Praise be to the God and Father of our Lord Jesus Christ, all merciful Father, the good whose consolation never fails us.<sup>90</sup>
- From her [wisdom's] blossoming to the ripening of her 'grapes', my heart has taken its delight in her. My foot has perused a strait path, I have been following her steps ever since my [rebirth], by bowing my ear a little, I have received [wisdom], and have found much instruction. Thanks to her I have advanced.<sup>91</sup>

*Where as to their full extent a rose  
unfolds its petals, warmed beneath the sun  
so now my confidence dilatates and grows.<sup>92</sup>*

*This truth I now experience to the full  
while to that Spirit I harken marvelling  
for lo! the sun had mounted up a whole.<sup>93</sup>*

*Fifty degrees without my noticing,  
when we arrived at where the souls all cried  
'here's what you seek' in one voice choring.<sup>94</sup>*

*often the labours fill a gap more wide  
with a little forkful of thorns, when the purple dye  
darkens upon the grape toward vintage tide.<sup>95</sup>*

*Let not one foot fall back, but still  
follow on up the mountain, till we light  
on some good escort to assist our skill.<sup>96</sup>*

*'My son' said he, drag thyself onward—look  
as far as there, and pointing up he showed  
running all round the side, a ledge of rock.<sup>97</sup>*

*not far above, his words were such a goad  
I strained to follow, and with desperate pressure  
crawled on—crawled up and on the terrace stood.<sup>98</sup>*

*Here we sat down both facing east to measure  
our climb from where it started—for it's grand  
thus to look back as gives all [climbers] pleasure.<sup>99</sup>*

- See now, he is the God of my salvation, I have trust and no fear, for Yahweh is my strength, my song. He is my salvation and you will draw water joyfully from the >springs< of salvation.<sup>100</sup>
- No wonder we do not lose heart! Though our outward humanity is in decay, yet day by day we are inwardly renewed. Our troubles are slight and short lived; and their outcome an eternal glory which outweighs them far.<sup>101</sup>
- And now my friends, all that is true, all that is noble, all that is just and pure, all that is loveable and gracious, whatever is excellent and admirable—fill your thoughts with these things.<sup>102</sup>
- And she [the soul] learns about her Light, as she goes about stripping off this >world< while her true garments clothe her within, and her bridal clothing is placed upon her in beauty of mind, not in pride of flesh, and she learns about her depth and runs into her fold, while her shepherd stands at the [gate]. In return for all the shame and scorn that she received in this world, she received ten thousand times the grace and glory.<sup>103</sup>
- For in thy [righteous truth] my Light shall shine forth in thy glory. For as a Light from out of darkness, so wilt thou enlighten me. [Thou wilt bring healing to my wound], and marvellous space to my straitened soul. For [in thy truth] thou art my refuge, my high mountain, my stout rock, and my fortress: in thee will I shelter from all designs of ungodliness, for thou will succour me with eternal deliverance.<sup>104</sup>

**89**

Isaiah 26:12

**90**

2 Corinthians 1:3

**91**

Ecclesiasticus 51:15-17

**92**

Dante

The Divine Comedy  
Paradise, Canto 22:55-57  
304–305**93–99**

Dante

The Divine Comedy  
Purgatory, Canto 4:13-20 and  
37-39/46-54**100**

Isaiah 12:2-3

**101**

2 Corinthians 4:6

**102**

Philippians 4:6

**103**

NHL

Athoritative Teaching  
31:35**104**

DSS 1QH

The Thanksgiving  
Hymns 9:16-17 (14)

*The sun that warmed my bosom first with love  
had brought the beauteous face of truth to Light.  
Unveiling it by proof and counter proof.<sup>105</sup>*

*And as a man, feeling more peace of mind  
in doing well, perceives he's gained more ground  
Daily, and is to virtue more inclined.<sup>106</sup>*

*Hence must we ever win to more of sight  
and by more sight more fervour still acquire  
and by more fervour radiance more bright.<sup>107</sup>*

*Which there to each his proper duty taught  
as ours below teaches the mariner  
to turn the helm and bring his ship to port.<sup>108</sup>*

The first part of the Redemption is the gaining of confidence in both the new understanding engraved upon the soul, and in the strengthened will which allows for the new, pure and chaste expression of Love. The principle of >measure for measure< continues to apply. The more effort a man makes, the more the Lord repays.

As with anyone new to climbing, ones first efforts may be a bit wobbly and uncertain while the mind builds in confidence to the security of the new reality. The rock face now appears exposed and difficult, but as the climb advances, and with experience, –holds– that would secure a freight train –appear– which were invisible to the >eye< before! And after only several pitches up the face, secured in this new hope, one continues in certain knowledge of unseen realities; able to >see< clearly the whole route up to the top. Or consider the athlete out of practice who begins once again to discipline body, mind and spirit with the necessary concentration and effort to master control. Or think of a planting: The seed germinates in the ground, a stalk breaks the surface to seek the Light, while the root grows deep into its source of nourishment, strengthening the whole plant. Rooted in the Spirit of Christ, it grows and strengthens, able to stand against any gale or storm. It cannot be washed away by flood, or drawn up by marauding dogs or pigs!

105

Dante  
The Divine Comedy  
Paradise, Canto 3:1-3

106

Dante  
The Divine Comedy  
Paradise, Canto 18:58-60

107

Dante  
The Divine Comedy  
Paradise, Canto 14:49-51

108

Dante  
The Divine Comedy  
Purgatory, Canto 30:4-6

109

2Corinthians 6:1

110

J. Milton-Paradise Lost  
Bk 9:373-375

111

J. Milton-Paradise Regained  
Bk 4: 589-595  
also note  
Paradise Lost: Bk 5:633-641

112

NHL  
Authoritative Teaching  
31:25

113

1Peter 2:1-3

25<sup>4</sup>

#### nourishment for the heart

- You have received the grace of God; do not let it go for nothing. God's own words are: in the hour of my favour I gave heed to you; on the day of deliverance I came to your aid.<sup>109</sup>

*Go in thy native innocence, rely  
On what thou hast of virtue, summon all,  
For God towards thee hath done his part, do thine.<sup>110</sup>*

*A table of celestial food, divine  
ambrosial fruits, fetch'ed from the tree of Life,  
and from the fount of Life, ambrosial drink,  
that soon refresh'd him wearied and repair'd  
or thirst; and as he fed, angelick quires  
sung heavenly anthems of his victory  
over temptation and the temper proud.<sup>111</sup>*

- The soul is she who has tasted these things, realized that sweet passions are transitory. She learned about evil; she went away from them and she entered into a new conduct. Afterwards, she [the soul] despises this [old] life because it is transitory. She looks for those >foods< that will take her into eternal Life.<sup>112</sup>
- Like the new born infants you are, you must crave for pure milk (spiritual milk that is) so that you may thrive upon it to your souls health—surely you have tasted that the Lord is good.<sup>113</sup>

- Therefore the [new] Law is in itself holy, and the commandment is holy, and just and good. We now know that the [new] Law is spiritual.<sup>114</sup>
- **Yes you have drunk [the cup] on my [God's] holy mountain**, so will all the nations drink unsparingly, they will drink and drink deep, and will be as if they had never been.<sup>115</sup>

*That which is born with us and cannot die  
thirst for the Godlike, had made us shirr  
almost as swiftly as the visible sky.<sup>116</sup>*

*O fellowship of the elect who sup  
With Christ the Lamb, who doth so nourish you  
That full to overflowing is your cup.<sup>117</sup>*

- When Christ came, he brought bread [and drink] from heaven in order that man might be nourished with the spiritual food of men.<sup>118</sup>
- [Christ] is a provider of provisions and a divinity of divinity. Whenever they partake, they partake of the first vitality and an undivided energy, a substance of the beginning of the one [God] who truly exists.<sup>119</sup>
- Your forefathers ate manna in the dessert and they are all dead, I am speaking of the [spiritual] bread that comes down from heaven, which a man may eat and never die.<sup>120</sup>
- You must work, not for perishable food, but for the food that lasts, the food of eternal Life.<sup>121</sup>
- No one nourished by the truth will die.<sup>122</sup>
- There is nought loftier than the love of truth. Those who maintain the name of the everlasting God have nothing to make them afraid, even death is under their feet.<sup>123</sup>

*Promptings of motion from your stars proceed  
I say not all, but if I did what then,  
Light's given you to know right from wrong at need.<sup>124</sup>*

*And free will, so its stuff can stand the strain  
of its first tussles with the stars, will fight  
If nourished well, to win the whole campaign;<sup>125</sup>*

*For of a nobler nature, mightier might  
you're the free subject—might which doth create  
a mind in you that's no stars prerequisite.<sup>126</sup>*

*So if the world now goes with crooked gait  
the cause is in yourself for you to trace;  
I'll be thy scout therein to set thee straight.<sup>127</sup>*

*Clear course, then, why the worlds so ill-behaved  
Is that its governed after an ill mode  
not that the nature [now] in you is depraved.<sup>128</sup>*

*No word from me, no further sign expect;  
Free, upright, whole, they will henceforth lay down  
guidance that it were error to neglect.<sup>129</sup>*

*Be not afraid, for not without the might  
believe you well, of grace from Heaven shed  
does he come here and seek to scale this height.<sup>130</sup>*

**114**  
Romans 7:12-14

**115**  
Obadiah 1:16

**116**  
Dante  
The Divine Comedy  
Paradise, canto 2:19-21

**117**  
Dante  
The Divine Comedy  
Paradise, canto 24:1-3

**118**  
NHL  
The Gospel of Philip  
55:15

**119**  
NHL  
Allognees 48:35

**120**  
John 6:50

**121**  
John 6:27

**122**  
NHL  
The Gospel of Philip  
73:20

**123**  
Prudentious 385

**124-127**  
Dante  
The Divine Comedy  
Purgatory, Canto 16:73-85

**128**  
Dante  
The Divine Comedy  
Purgatory, Canto 16:103-105

**129**  
Dante  
The Divine Comedy  
Purgatory, Canto 27:139-141

**130**  
Dante  
The Divine Comedy  
Purgatory, Canto 3:97-99

This new, holy union of the flesh between a man and woman is the nourishment for both heart and soul; this spiritual foundation the confirmation of union, justification of trust, fidelity and symbol of covenant with God. This pure, uncorrupted intercourse is the >cup< of Christ. This is the spiritual meal of Love for healing, sustaining and strengthening of human hearts within marriage. The wise man will

draw his >cup< from this >spring< of wisdom with regularity, and >eat< of this >bread< of Life until both a man and his wife overflow with understanding, joy and certainty. When Jesus the Christ spoke the words, 'you must eat my flesh and drink my blood', he was of referring allegorically to the sacrifice of self necessary to share in this spiritual meal. Only in this context may one fully understand from NT Scriptures, the metaphor of >bread< and especially Matthew 6:11 and Luke 11:11: Our Father who art in heaven...give us this day our daily >bread<. A prayer which can be used throughout this Redemption. For action always speaks louder than words!

25<sup>5</sup>  
the fruits of truth.

*Our father dwelling in the heav'ns, nowise  
as circumscribed, but as the things above  
Thy first effects are dearest in thine eyes,<sup>131</sup>*

*Hallowed thy name be and power thereof,  
by every creature, as right meet it is  
we praise the tender effluence of thy love<sup>132</sup>*

*Let come to us, let come thy kingdom's peace;  
If it come not, we've no power of our own  
to come to it, for all our subtleties<sup>133</sup>*

*Like as with glad hosannas at thy throne  
Thine angels offer up their will away  
So let men offer theirs, that thine be done.<sup>134</sup>*

- Let them all praise the name of Yahweh at whose command they were created. He has fixed them in their place forever by an unalterable statute.<sup>135</sup>
- The [Holy] Spirit God gave us is no craven spirit, but one to inspire strength, love, and self discipline. So never be ashamed of your testimony our Lord, [ ] but take your share of the suffering for the sake of the Gospel, in the strength that comes from God.<sup>136</sup>
- We have been born again by the Word, let us therefore strengthen ourselves as virgins in the [Holy Spirit].<sup>137</sup>
- God loves a cheerful giver. And it is in God's power to provide you richly with every good gift [of grace] thus you will have ample means in yourselves to meet each and every situation, with enough to spare for every good [deed]. Scripture says of such a man: he lavished his gifts on the needy, his benevolence stands fast forever.<sup>138</sup>
- Now therefore, my son, take strength from the grace of God which is ours in Christ Jesus.<sup>139</sup>
- Remember: sparse sowing, sparse reaping; sow bountifully and you will reap bountifully.<sup>140</sup>
- The generous soul will prosper, he who waters, will be watered.<sup>141</sup>
- Jesus Christ himself said: happiness lies more in giving than in receiving.<sup>142</sup>
- May he strengthen you, in his glorious might, with ample power to meet whatever comes with fortitude, patience, and joy; and to give thanks to the Father who has made you fit to share the heritage of God's people in the realm of Light.<sup>143</sup>

*In Paradise that bears delicious fruit  
So various, not to taste that only tree  
Of knowledge, planted by the tree of Life;  
So near grows death to Life; whate'er death is,  
Some dreadful thing no doubt; for well thou know'st  
God hath pronounced it death to taste that tree,  
The only sign of our obedience left  
Among so many signs of power and rule  
Conferr'd upon us, and dominion given  
Over all other creatures that possess  
Earth, air, and sea.<sup>144</sup>*

## 131-134

Dante  
The Divine Comedy  
Purgatory/Canto 11:1-12

## 135

Psalm 148

## 136

2 Timothy 1:7

## 137

NHL  
The Testimony of Truth  
40:6

## 138

2 Corinthians 9:8-9

## 139

2 Timothy 2:1

## 140

2 Corinthians 9:7

## 141

Proverbs 11:25

## 142

Acts 20:35

## 143

Colossians 1:11

## 144

J. Milton-Paradise Lost  
Bk 4:422-432



- Remembering O Lord **the feast of love** and the pleasing free-will offering which thou hast commanded us, to bring before thee the first fruits of thy works [of righteousness].<sup>145</sup>
- The husband-man that laboureth must be the first partaker of the fruits.<sup>146</sup>
- The wisdom from above is in the first place pure; and then peace loving, considerate, and open to reason; it is straitforward and sincere, rich in mercy and in the kindly deeds that are its fruit.<sup>147</sup>
- All their young men and all their companion [wives] in praises of love and praises of truth in the times of festival. Today you are the bearer of your kingdom in the midst of the peoples [of the world]. God's angels of purity with all eternal knowledge, to share, to bless your glorious name forever amen amen, and continue to praise the God of righteousness in all his truth.<sup>148</sup>
- From the mystery of existence, [Life], in your [new spiritual union], go forward together, with the helpmate of your [righteous] flesh.<sup>149</sup>

*High are thy thoughts  
O son, but nourish them, and let them soar  
To what height sacred virtue and true worth  
Can raise them, thou above example high;  
By matchless deeds express thy matchless sire.  
For know, thou art no son of mortal man,  
Though men esteem thee low of parentage,  
Thy Father is the eternal King who rules  
All heav'n and earth, angels and sons of men.*<sup>150</sup>

- Now having died to that which held us bound, **we are discharged from the law [of nature] to serve God in a new way, the way of the [Holy] Spirit**, in contrast to the old way, the way of the written code [Mosaic law].<sup>151</sup>
- In the absence of [the] law [of sin and death], sin is a dead thing.<sup>152</sup>
- To love God is to keep his commands; and they are not burdensome, because every child of God is victor over the godless world.<sup>153</sup>
- This is God's command, to give allegiance to his son Jesus the Christ [his Law and covenant] and to love one another as he commanded.<sup>154</sup>
- It is a new command I am giving you—new in the sense that the darkness is passing and the real Light already shines. Christ has made this true, and true in your own experience.<sup>155</sup>
- So sin must no longer reign in your mortal bodies exacting obedience to the [carnal] desires.<sup>156</sup>
- For through the [moral] Law, I died to [the] law [of sin and death], to live for God. I have been crucified with Christ; the Life I now live is not my life, but the Life [of the Holy Spirit] that Christ gives me; and my present bodily life is lived by faith in the son of God, who loved me and sacrificed himself for me. I will not nullify the grace of God.<sup>157</sup>
- And every sacrifice, you are to offer them perpetually, and the peace offering [to Yahweh] in all the eras of eternity, because he is the God of truth [and power] making the righteous discern good from evil; because of the inclination of the flesh, [for] those who understand its secrets.<sup>158</sup>
- You possess full knowledge and can give full expression to it, because in you the evidence for the truth of Christ has found confirmation.<sup>159</sup>

*The universal maker we may praise;  
Who justly hath driven out the rebel foes  
To deepest hell, and to repair that loss  
Created this new happy race of men  
To serve him better: wise are all his ways.*<sup>160</sup>

*The proof wherein the truth I read  
consists of works which knew not nature's hand  
nor ever from her smithy could proceed.*<sup>161</sup>

*Good he made the men but to persevere,  
He left it in thy power; ordained thy will,  
By nature free, not overruled by fate  
Inextricable, or strict necessity.*<sup>162</sup>

**145**DSS 4Q504  
Prayer for Festivals  
Fr.132-2:1**146**

James 3:16

**147**

2 Timothy 2:6

**148**DSS 4Q286-287  
The Chariots of Glory  
Eternal Knowledge  
man-A, fr-3, col-1, 1-8**149**DSS 4Q416, 418  
The Children of Salvation and  
The Mystery of Existence  
All the Ways of Truth  
fr-10, col-2, 22**150**J. Milton-Regained  
Bk 1:229-237**151**

Romans 7:9

**152**

Romans 7:6

**153**

1 John 5:3

**154**

1 John 3:23

**155**

1 John 2:8

**156**

Romans 6:12

**157**

Galatians 2:19

**158**DSS 4Q416, 418  
The Children of Salvation and  
The Mystery of Existence  
All the Eras of Eternity  
fr-3, 4-7**159**

1 Corinthians 1:5

**160**J. Milton-Paradise Lost  
Bk 3:676-680**161**Dante  
The Divine Comedy  
Paradise, Canto 24:100-102**162**J. Milton-Paradise Lost  
Bk 5:525-528

*What faith holds here shall there be known by seeing  
not demonstrated, but self evident  
like those prime truths that brook no disagreeing.*<sup>163</sup>

*Only add deeds to thy knowledge  
answerable and faith,  
And virtue, patience, temperance and love.  
By name to come called charity—the soul  
of all the rest.*<sup>164</sup>

- Again, the will of the Father is: always produce and bear fruit [of truth].<sup>165</sup>
- Rejoice and be glad as sons of God. Keep [his] will that you may [complete your salvation].<sup>166</sup>
- Fruit by the freedom of the will [over the flesh] and by the wisdom which he graciously gave them for their thought.<sup>167</sup>
- We have acquired sufficiency; for it is fitting that each one of us acquire power for himself to bear fruit and that we never cast aspersions on the mysteries, [of] the [flesh].<sup>168</sup>
- Of his set purpose, by declaring the truth, he gave us birth to be a kind of first fruits of his creatures.<sup>169</sup>
- It is God himself who called you to share in the [spiritual] Life of his son Jesus the Christ our Lord and God keeps faith.<sup>170</sup>
- By that which [God] wills are they produced. Therefore he took a nature of wisdom in order to examine the hidden establishment, as fruit<sup>171</sup> of wisdom, for the free will which was begotten.<sup>172</sup>

*Our voluntary service he requires  
Not one necessitated: such with him  
Finds no acceptance, nor can find; for how  
Can hearts not free be tried, whether they serve  
Willing or no, who will but what they must  
By destiny, and can no other choose?*<sup>173</sup>

- I [Yahweh] spoke my mysteries to my own—a hidden mystery—and the bonds and eternal oblivion were nullified. And I [God] bore fruit in them.<sup>174</sup>
- It is we, also who have separated ourselves from the visible world, since we are saved by the hidden wisdom, mediated by the ineffable, immeasurable [Word]. And the [Holy Spirit] who is hidden within us, pays the tributes of his fruit to the water of Life.<sup>175</sup>
- Blessed too, the >eunuch<<sup>176</sup> whose hand has committed no crime against the Lord for his loyalty, special favour will be granted him, a most desirable portion in the temple of the Lord. For the first fruits of honest labours are glorious and the root of understanding does not decay.<sup>177</sup>

*Then let us not think hard  
One easy prohibition, who enjoy  
Free leave so large to all things else, and choice  
Unlimited of manifold delights:  
But let us ever praise him and extol  
His bounty, following our delightful task  
To prune these growing plants, and tend these flowers;  
Which were it toilsome, yet with thee were sweet.*<sup>178</sup>

Ripe, unpicked fruit falls from an ill wind, is scavenged by animals, or rots and goes for nothing! This is to understand the command: bear >fruit< for truth. Sharing this expression of wisdom, pure virtue and perfect spiritual union are the fruits of righteousness God commands as deeds of faith; not only during this Redemption period, but always! In this way, the Love shared between a man and woman is made perfect; remains vital, fresh and strong. Within the privacy and limits already discussed, a couple should share this act of spiritual union and expression of perfect love, faith and trust as often as they wish! It is the most beautiful and wonderful way to start each morning together. But I must warn you again: this act may only be used in daylight, and while exercising your new wings, do not fly so close to the heat of the sun that your wax melts, or you may fall into the sea and drown!

**163**  
Dante  
The Divine Comedy  
Paradise, Canto 2:43-45

**164**  
J. Milton-Paradise Lost  
Bk 12: 582-586

**165**  
NHL  
A Valentinian  
Exposition 36:34

**166**  
NHL  
The Apocryphon  
of James 11:1

**167**  
NHL  
The Tripartite Tractate  
74:20

**168**  
NHL  
Marsanes 39:20

**169**  
James 1:18

**170**  
1 Corinthians 1:9

**171**  
James 3:17-18

**172**  
NHL  
The Tripartite  
Tractate 75:30-37

**173**  
J. Milton-Paradise Lost  
Bk 5:529-534

**174**  
NHL  
Trimorphic Protennoia  
41:30

**175**  
NHL  
Trimorphic Protennoia  
36:35/37:5

**176**  
Here the word Eunuch is used  
metaphorically to represent the  
circumcision of the Holy Spirit.

**177**  
Wisdom 3:14

**178**  
J. Milton-Paradise Lost  
Bk 4:432-439

25<sup>6</sup>  
reaping a harvest

*More stairs to climb, a longer flight  
merely to quit that [evil] crew suffices not  
dost though take my meaning? Act and profit by it.<sup>179</sup>*

*So up I scrambled making myself out  
less breathless than I really felt; wherefore  
"lead on" said I, I'm resolute and stout.<sup>180</sup>*

- Only concord knows God: it alone worships the beneficent Father aright in peace. The untroubled harmony of human [spiritual] union wins his favour for the world.<sup>181</sup>
- What room could there have been for God in a savage world and in human hearts at variance, each according to its own different interest, maintaining its own claims as once things were?<sup>182</sup>
- Where sentiments, are thus disordered in mans breast, agreements upset and faction in the soul, neither pure wisdom visits nor God enters.<sup>183</sup>
- But if a supremacy of the soul, having gained authority to rule, checks the impulses of refractory appetite and rebellious flesh and controls all its passions under a single [Law], the constitution of Life becomes stable and a settled way of thought draws God [Love] into the heart and subjects itself to the Lord.<sup>184</sup>
- Let us now follow, each according to his strength, this, that thou O Christ, the teacher of Holy doctrine, hast given to thy followers, that the [Holy] Spirit, being in command and having overcome the >lust< of >eating<, may triumph over the field.<sup>185</sup>
- Henceforth proceed with faith to shine in the depths of the world.<sup>186</sup>

*Son of heav'n and earth attend:  
That thou art happy, owe to God;  
That thou continu'st such, owe to thyself,  
That is to thy obedience; therein stand.  
This was the caution given thee; be advised,  
God made thee perfect, not immutable;<sup>187</sup>*

- The Kingdom we are given is unshakable; let us therefore give thanks to God and worship him as He would be worshipped, with reverence and awe; for our God is a devouring fire.<sup>188</sup>
- You do not belong to yourselves, you were bought at a price, so glorify God in your body.<sup>189</sup>
- You have not seen him, yet you love him; trusting in God now without seeing him, you are transported with a joy too great for words, while you reap the harvest of your faith, that is salvation for your souls.<sup>190</sup>
- The harvest of the [Holy] Spirit is love, joy, peace, patience, kindness, goodwill, fidelity, gentleness and self-control. There is no [written] law dealing with such things as these. And those who belong to Christ Jesus have crucified the lower nature with its passions and [errant] desires. If the [Holy] Spirit is the source of our Life, let the [Holy] Spirit also direct our course.<sup>191</sup>
- They glorify with all their powers of praise: and he sustains them in all, that act of thanksgiving, while they laud and glorify and exalt the name of the Lord of Spirits for ever and ever.<sup>192</sup>

*Let it suffice thee that thou know'st  
Happy, and without love no happiness.  
Whatever pure thou in the body enjoy'st,  
(And pure thou were created,) we enjoy  
In eminence, and obstacle find none  
Of membrane, joint, or limb, exclusive bars:  
Easier than air with air, if spirits embrace,  
Total they mix, union of pure with pure  
Desiring; nor restrain'd conveyance need  
As flesh to mix with flesh, or soul with soul.<sup>193</sup>*

**179-180**

Dante  
*The Divine Comedy*  
*Hell, Canto 24:55-60*

**181**

Prudentius  
*Crown of Martydom*  
5:592/624-635

**182**

Prudentius  
*Crown of Martydom*  
5:592/624-635

**183**

Prudentius  
*Crown of Martydom*  
5:592/624-635

**184**

Prudentius  
*Crown of Martydom*  
5:592/624-635

**185**

Prudentius  
*Hymn of Fasting*  
Round 17:195-210

**186**

NHL  
*The Paraphrase of Shem*  
41:20

**187**

J. Milton-*Paradise Lost*  
Bk 5:519-528

**188**

*Hebrews* 12:28

**189**

*1 Corinthians* 6:20

**190**

*1 Peter* 1:8-10

**191**

*Galatians* 5:22-25

**192**

*The Book of Enoch*  
*Ethiopic translation:74*

**193**

J. Milton-*Paradise Lost*  
Bk 8:620-628

- He lets the Father's heavenly Law sink into his ear and understanding, so managing the corn-land both in soul and field, that his breast shall be no less well-conditioned through cultivation within, than his smiling acres when they display their harvest.<sup>194</sup>
- These skills will bring returns a hundredfold from our lands where it applies itself with ardour, fearing not lest weevil lay waste the gathered store or black ants stow it away in its holes.<sup>195</sup>
- Hence fruit a hundred fold is brought into their barns, barns never exposed to a thief in the night, for no thief assails Heaven, and the seal of heavenly things is never broken by dishonesty; it is on earth below that dishonesty is planned!<sup>196</sup>
- For the Word [of God] is like a grain of wheat: when someone had sown it, he had faith in it, and when it had sprouted, he loved it, he loved it because he has seen many grains in place of one. And when he worked, because he was saved because he had prepared, [as] if for food.<sup>197</sup>
- I have taught you in truth, from now and for all eternity with the words of the truthful [One] saying, there will come upon you, all eternal blessings shall rest upon you. And there shall be peace enduring to all the generations of eternity. And no longer shall you wonder from your foundation [of righteousness], and you shall endure to pronounce judgements, to reveal the sin of all the eternal sinners and the wicked, and in the depths of the sea and in the hollows of the earth and in generations of truth, while all the sons of evil shall pass away forever.<sup>198</sup>

194

Prudentious  
10:1035-1065

195

Prudentious  
10:1035-1065

196

Prudentious  
10:1035-1065

197

NHL  
The Apocalypse  
of James 8:15-25

198

DSS 4Q542  
Testament of Kohath  
fr-1, col-2, 1-8

199

J. Milton-Paradise Lost  
Bk 4:661-673

200

NHL  
The Paraphrase  
of Shem 8:10

201

NHL  
The Teachings  
of Silvanus 99:20

202

The fourth book  
of Maccabees 18:1

203

1John 4:16

204

Galatians 5:6

205

1 Corinthians 13:13

206

The book of Jubilees 21:12

207

2Corinthians 12:4

208

1 John 4:12

209

J. Milton-Paradise Lost  
Bk 8:610-613

210/211

J. Milton-Paradise Lost  
Bk 5:547-553

*Those have their course to finish, round the earth,  
By morrow ev'ning, and from land to land  
In order, through to nations yet unborn,  
Minist'ring Light prepared, they set and rise;  
Lest total darkness should by night regain  
Her old possession and extinguish Life  
In nature and all things, which these soft fires  
Not only enlighten, but with kindly heat  
Of various influence ferment and warm,  
Temper or nourish or in part shed down  
Their stellar virtue on all kinds and grow  
On earth, made hereby apter to receive  
Perfection from the sun's more potent ray.*<sup>199</sup>

- Thou art the root of Light. Thy hidden form has appeared, O exalted, infinite One. May the whole power of the [Holy] Spirit spread and may I be filled with its Light.<sup>200</sup>
- This [Light] is also the way in which [God] speaks to our mind, as if it were a lamp which burns and Lights up the place, being in a part of the soul, it gives Light to all the parts.<sup>201</sup>
- Children, born of the seed of Abraham, obey the Law and be righteous in all ways recognizing that [divine] reason is lord over the passions.<sup>202</sup>
- God is love: he that dwells in love is dwelling in God and God in him.<sup>203</sup>
- The only thing that counts is faith active in love.<sup>204</sup>
- There are three things that last forever, faith, hope, and love, but the greatest of them all is love, put love first.<sup>205</sup>
- Let not the >salt< of the covenant be lacking in all thy obligations before the Lord.<sup>206</sup>
- Power comes to its full strength in weakness.<sup>207</sup>
- His love is brought to perfection within us.<sup>208</sup>

*Yet still free approve the best, and follow what I approve  
To love thou plan'st me not, for love thou say'st  
Leads up to heav'n, is both the Way and guide;  
Bear with me then, if Lawful, what I ask.<sup>209</sup>  
Hold, as you yours, while our obedience holds;  
On other surety none; freely we serve,  
Because we freely love, as is our will.<sup>210</sup>  
To love or not; in this we stand or fall.  
And some are fall'n, to disobedience fall'n,  
And so from heaven to deepest hell: O fall  
From what high state of bliss into what woe!*<sup>211</sup>

- O ye, bring forth praise as an eternal fountain, for he has separated you from all the bodily spirit, O ye, separate yourself from all that [the Lord] hates, and keep yourself from all abominations of sin. He made all flesh and caused every man to inherit his portion. He set you apart—and your portion—among the sons of [the last] Adam. He gave you authority. O ye this was how he glorified it when ye sanctified yourself to him, when he made you a Holy of Holies, [pure] for all [time]. [Yahweh] decided your fate and greatly increased you glory, and made you as a firstborn for himself among [the elect].<sup>212/1</sup>
- And I will give you my goodness. O ye, is not his goodness yours? So always walk in his faithfulness in all of your works. O ye, seek his judgements for every hand, and [for] the abundance of [grace] love him, for with everlasting piety and mercies on all the keepers of his Word, and Law. O ye, he has opened up insight for you, and given you authority over his storehouse, and the accurate value for a measure he has determined. For [them] and you. It is in your power to turn aside wrath from the men of his favour, and to anoint them with you, before you take your portion from the hands of the glory of his holy ones and in faith. He opened [the gates] and all who are called by his holy name [enter] and with all the eras of his sublime radiance, for an eternal planting [of truth]. All those who inherit the land will so conduct themselves, for in righteousness, O ye, because of the wisdom of your hands, he has given you authority, and knowledge [of goodness] a storehouse [of understanding] for all humanity. From there will you designate your unclean food and drink [i.e. proclaim to all right and wrong before God]. Seek understanding with all your might and from every hand, take increased insight [and strength]. Bring forth what you lack from all those seeking after their own desires. Then you will understand wisdom. You will be filled and satiated with abundant goodness, and by the skill of your hands grow, because God apportioned the inheritance of every living being and [to] all those wise of heart [who] have considered justice.<sup>212/2</sup>

*Soon as I walked the Way the church had gone  
God's grace inspired me to my glorious  
task, and I gave myself to that alone.<sup>213</sup>*

*Yet in this balance 'twixt desert and prize  
part of the joy; we see it so complete  
nothing too much or little, but precise.<sup>214</sup>*

*Herein the living Justice maketh sweet  
All our affection, which can never be  
perverted now to vice or lusts un-met.<sup>215</sup>*

*In those bands death shall at last unbind  
thus I began, I scale the heavenly ways;  
Hell and its woes I've passed and left behind.<sup>216</sup>*

*Now, as God designs, admit men to his grace  
Thus far, and bids me to behold his court  
after this fashion, strange in modern days.<sup>217</sup>*

*Hide not whose Life it was thy death cut short  
but tell me; and tell a true course I frame  
stairward, thy words shall guide us to our port.<sup>218</sup>*

*The world indeed is barren through and through,  
as thou has said, of virtue and of worth,  
Sin laden and sin clouded that's most true.<sup>219</sup>*

*Of that malignant tree was I the root  
Whose shade so blights all Christian lands that small  
their harvest is of any wholesome fruit!<sup>220</sup>*

**212**<sup>182</sup>

DSS 4Q416, 418  
The Children of Salvation and  
The Mystery of Existence  
The Eternal Planting  
fr-1..1-20

**213**

Dante  
The Divine Comedy  
Purgatory, Canto 6:22-24

**214**

Dante  
The Divine Comedy  
Purgatory, Canto 6:118-120

**215**

Dante  
The Divine Comedy  
Purgatory, Canto 6:124-126

**216**

Dante  
The Divine Comedy  
Purgatory, Canto 16:37-45

**217**

Dante  
The Divine Comedy  
Purgatory, Canto: 16:40-42

**218**

Dante  
The Divine Comedy  
Purgatory, Canto: 16:43-45

**219**

Dante  
The Divine Comedy  
Purgatory, Canto 16:58-60

**220**

Dante  
The Divine Comedy  
Purgatory, Canto 20:43-45



The >Harvest< is understood in two ways. First, as children of the Resurrection, we are the labourers of righteousness, harvesting its >fruits< of truth and grace, which are the joys this new love brings to both partners in this new spiritual union of marriage. Second, we are itself the harvest, the ingathering of those peoples returning to God; who have accepted his call to righteousness.

25<sup>7</sup>  
the dignity of labour

*If ye be found obedient, and retain  
Unalterably firm his love entire,  
Whose progeny you are. Meanwhile enjoy  
Your fill what happiness this happy state  
Can comprehend, incapable of more.*<sup>221</sup>

- Now, O sons of the thought [of God], listen to me, to the sound of the [wisdom] of your mercy, for you have become worthy of the mystery hidden from the aeons, so that you might be perfect. And the consummation of this aeon, that is, an end of the life of injustice has approached, and there dawns the beginning of the aeon to come which has no change forever.<sup>222</sup>
- With this in mind, then, I kneel in prayer to the Father, from whom every family in heaven and on earth takes its name, that out of the treasures of his glory, he may grant you strength and power through the [Holy] Spirit in your inner being, that through faith in Christ, he may dwell in your hearts in love.<sup>223</sup>

- He [God] is the one who revealed himself as the primal sanctuary and the treasury of the all.<sup>224</sup>
- To those who dwell in the hidden treasures [of wisdom], he [God] told ineffable mysteries, and he taught unreproducible doctrines, to all those who became sons of the Light.<sup>225</sup>
- Do not store up for yourselves treasure on earth where it grows rusty and moth-eaten, and thieves break in to steal it. Store up treasure in Heaven, where there is no rust to spoil it, no thieves to break in and steal. For where your wealth is there will your heart be also.<sup>226</sup>

**221**  
J. Milton-Paradise Lost  
Bk 5:500-505

**222**  
NHL  
Trimorphic Protennoia  
44:35

**223**  
Ephesians 3:14-16  
also see 14:18-19

**224**  
NHL  
A Valentinian Exposition  
26:20

**225**  
NHL  
Trimorphic Protennoia  
37:20

**226**  
Matthew 6:19  
also Luke 12:33

**227**  
Pilgrims Progress  
J. Bunyan

**228**  
Romans 16:20

**229**  
NHL  
The Tripartite Tractate  
62:5-15

**230**  
Ecclesiasticus 11:17

**231**  
Romans 6:20-22

**232**  
1Peter 1:14-15

**233**  
Philippians 2:12-13

**234**  
Dante  
The Divine Comedy  
Purgatory, Canto 3:76-78

*The hill though high I covet to ascend  
The difficulty will not me offend;  
For I perceive the way to Life lies here  
Come, pluck up heart, let's neither faint nor fear!  
Better, though difficult, the right way to go,  
Than wrong, though easy, where the end is woe.*<sup>227</sup>

- The fame of your obedience has spread everywhere. This makes me happy about you; yet I should wish you to be experts in [virtue] but simpletons in evil; and the God of peace will soon crush Satan beneath your feet. The grace of our Lord Jesus the Christ be with you.<sup>228</sup>
- The Father brought forth everything, like a little child, like a drop from a spring, like a blossom from a vine, like a flower, like a planting, they are in need of gaining knowledge and growth and faultlessness.<sup>229</sup>
- The Lords gift remains constant to the devout and his goodwill means a good journey forever.<sup>230</sup>
- When you were slaves to sin, you were free from the control of righteousness and what was the gain? Nothing but what now makes you ashamed for the end of that is death; but now freed from the command of sin, and bound to the service of God, your gains are such as make for holiness, and in the end is eternal Life. Sin pays a wage and that wage is death.<sup>231</sup>
- As obedient children, do not let your characters be shaped any longer by the desires you cherished in your days of ignorance. The one [God] who called you is holy, like him be holy in all your behaviour.<sup>232</sup>
- So you too, my friends must be obedient, as always; even more now that I am away, than when I am with you. You must work out your own salvation in fear and trembling; for it is God who works in you, inspiring both the will and deed, for his chosen purpose.<sup>233</sup>

*Tell us where slopes the cliff to make a way  
that man may climb, for those who know its worth  
fret most when time is wasted in delay.*<sup>234</sup>



- Do not shirk wearisome labour or farm work which the most high created.<sup>235</sup>
- Try hard to show yourself worthy of Gods approval as a labourer who need not be ashamed, driving a strait furrow in your proclaiming of the truth.<sup>236</sup>
- They work in the imperishable seed.<sup>237</sup>
- Experience make my work a truth so tried, you may believe and [Christ] is my guide.<sup>238</sup>
- Therefore my beloved brothers, stand firm and immovable and work for the Lord always, work without limit, since you know that in the Lord your labour cannot be lost.<sup>239</sup>
- This is the trafficking whereby we grow rich, [in wisdom] this the employment by which we alone Live. These the duties we enter upon when sun breaks forth at its rising again.<sup>240</sup>
- Labour therefore to enter into that rest, lest any man fall after the same example of unbelief.<sup>241</sup>
- Look into our thoughts, and examine our whole life, many stains are there to be cleansed by thy Light.<sup>242</sup>
- This [labour] is that which earns the black enemy's malice and spite, this is that which wins approval of Him who rules earth and heaven. That makes the alter of sacrifice propitious, awakens faith in the sleeping heart and clears away the unhealthy blight from our breasts.<sup>243</sup>
- There is One that stands by watching from above, who each day views us and our doings from dawn of light till evening. He is witness, he is judge. He looks on every thought the mind of man conceives, and this judge none can dupe.<sup>244</sup>
- That is why the Lord Yahweh says this: see how I lay [ ] a stone of witness, a precious cornerstone, a foundation stone; the believer shall never stumble, and I will make [my] justice the measure, and integrity the plum line.<sup>245</sup>

*The might and motion of the holy gyres  
must, like the hammer in the craftman's hand  
so work as the blest movers' will inspire.<sup>246</sup>*

*And not once only, as we make our way  
Around this path, our pain is thus renewed  
I call it pain: solace I ought to say.<sup>247</sup>*

- Do not grieve the Holy Spirit of God, **for that spirit is the seal with which you were marked out for the day of final Liberation.** Having done with spite and passion, all angry shouting and cursing, and bad feeling of every kind.<sup>248</sup>
- You bore the smart as God would have you bear it, and so you are no losers by what we did. For the wound which is born in God's way brings a change of heart too salutary to regret; but the hurt which is born in the world's way brings death.<sup>249</sup>
- You bore your hurt in God's way and see what its results have been! It made you take the matter seriously and vindicate yourselves. How angered you were how apprehensive!<sup>250</sup>
- In the same way it is coming to men the whole world over; everywhere it is growing and bearing fruit as it does among you, and has done since the day when you heard of the graciousness of God and recognized it for what in truth it is.<sup>251</sup>
- Remember, Life is neither pain or pleasure, it is serious business, to be entered upon with courage and the spirit of self-sacrifice.<sup>252</sup>
- With all this in view, you should try your hardest to supplement your faith with virtue, virtue with knowledge, knowledge with self-control, self-control with fortitude, fortitude with piety, piety with brotherly kindness, and brotherly kindness with Love.<sup>253</sup>

*For that which draws us to the tree's green wood  
is that desire which gladdened Christ to cry  
'Eli' when He redeemed us with his blood.<sup>254</sup>*

- Never pay back evil for evil. Let your aims be such as all men count honourable. If possible, so far as it lies with you, live at peace with all men. My dear friends, do not seek revenge, but leave a place for divine retribution; for there is a text that reads, 'Justice is mine, says the Lord, I will repay', but there is another text: 'If your enemy is hungry, feed him; if thirsty, find him drink'; by doing this you will heap live coals on his head. Do not let evil conquer you, but use >good< to defeat evil.<sup>255</sup>

**235**  
Ecclesiasticus 7:16  
**236**  
2Timothy 2:15  
**237**  
NHL  
The Apocalypse of Adam  
76:5  
**238**  
apoloizies to Ovid  
**239**  
1Corinthians 15:5  
**240**  
Prudentius  
Martyrdom  
**241**  
Hebrews 4:11  
**242**  
Prudentius  
Martrydom  
**243**  
Prudentius  
Round 7 201  
**244**  
Prudentius  
Matrtydom  
**245**  
Isaiah 28:16  
**246**  
Dante  
The Divine Comedy  
Paradise, Canto 2:127-129  
**247**  
Dante  
The Divine Comedy  
Purgatory, Canto 23:70-75  
**248**  
Ephesians 4:30  
**249**  
2 Corinthians 7:9  
**250**  
2 Corinthians 7:11-12  
**251**  
Colosians 1:6  
**252**  
Alexsi de Tocquaville  
**253**  
2 Peter 1:5-7  
**254**  
Dante  
The Divine Comedy  
Purgatory, Canto 23:70-75  
**255**  
Romans 12:17

- If one of your number has a dispute with another, has he the face to take it to pagan law courts instead of to the community of God's people? It is God's people who are to judge the world; surely you know that. And if the world is to come before you for judgement, are you incompetent to deal with these trifling cases?<sup>256</sup>
- If therefore you have such business disputes, how can you entrust jurisdiction to outsiders, men who count for nothing in our community?<sup>257</sup>

*Make war upon this bloody tyrant time  
and fortify yourself in your decay  
With means more blessed than my barren rhyme.  
Now stand you on the top of happy hours,  
and many maiden gardens, yet unset,  
With virtuous wish would bear your living flowers,  
Much liker than your painted counterfeit.  
So should the lines of life that Life repair,  
Which this time's pencil, or my pupil pen,  
Neither in inward worth nor outward fair  
Can make you live yourself in eyes of men.  
To give away yourself keeps yourself still  
And you must live, drawn by your own sweet skill.<sup>258</sup>*

The required labour which God commands is to work within this truth and revelation. This is truly a labour of love. Here there is highest dignity and assured self esteem founded upon the merit of selfless efforts. There is no greater expression of fidelity, respect, tenderness and love for a woman. The man who is not a part of this –working– class is of nothing at all!

The completion of this covenant is like the building of a house, a fortress, even a castle. It is a holy structure built from within the soul upon the very foundations of human thought and consciousness. Establishing a hierarchy of values and perceptions wholly independent, and often at variance with every human cultural tradition. When completed, it cannot be breached or conquered by any internal or external force.

While this judgement is unfolding, no man under this covenant will seek to resolve any dispute in a secular court. Bring this new Law to bear its own influence. Accept any loss no matter how great; for this will demonstrate that your wealth is not with the world but with the Lord. Your future is not upheld or protected by any secular court nor any conception of human jurisprudence.

25<sup>8</sup>  
song of songs

*Peaceful was the night,  
Wherein the Prince of Light  
His reign of peace upon the earth began:  
The winds of wonder whilst  
Smoothly the waters kist,  
Whispering new joys to the mid ocean,  
Who now hath forgot to rave,  
While birds of calm sit brooding on the charmed wave.<sup>259</sup>*

**256**  
1 Corinthians 6:3  
**257**  
1 Corinthians 6:4  
**258**  
The Sonnets  
Number 16  
William. Shakespeare  
**259**  
J. Milton  
Early Poems and Odes  
The Hymn 5:33-40  
**260-261**  
Ecclesiasticus 51:1-12

- The glory be to him who gave me wisdom! For I am determined to put her into practice. I have earnestly pursued what is good, I will not be put to shame. My soul has fought to possess her, I have been scrupulous in keeping the Law, I have stretched out my hands to heaven and bewailed my ignorance of her.<sup>260</sup>
- I have directed my soul towards her and in purity have found her. Having my heart fixed on her from the onset, I shall never be deserted; my very core having yearned to discover her, I have now acquired a good possession, in reward, the Lord has given me a >tongue< with which I shall sing his praises.<sup>261</sup>

- I will give thanks to you, Lord and King and praise you, God and saviour, I give thanks in your name, for you have been protector and support to me, and redeemed my body from destruction, from the snare of the 'lying tongue', from the lips that fabricate falsehood; and in the presence of those around me, you have been my support, you have redeemed me, true to the greatness of your mercy and your name, from the fangs of those who would devour me, from the hands of those seeking [to destroy] my Life; from the many ordeals which I have endured. From the stifling heat that hemmed me in, from the heart of fire which I had not kindled, from deep in the belly of Shoel.<sup>262</sup>
- [O Lord] who has created a >breath< for the >tongue<. Thou established the fruit of the lips before ever they were. Thou set words to measure and the flow of breath from the lips to meter.<sup>263</sup>

*But you rare souls, that have reached up to seize  
betimes the bread of angels, food for men  
to live on here, where of no surfeit is.*<sup>264</sup>

*And in these gyres thou'lt find not room for this  
If love is here our necessary state  
and thou bethink thee what love's nature is.*<sup>265</sup>

- Thou bringest forth sounds [of a joyful soul] according to thy mysteries, and the flow of breath from the lips, according to its reckoning, that they may tell of thy glory and recount thy wonders in all thy works of truth and in all thy righteous judgements; and that thy name be praised by the mouth of all men [of wisdom], and that they may know thee [O Lord] according to their understanding [of thy will] and bless thee forever.<sup>266</sup>
- All the Spirits of righteousness celebrate his truth, and seek acceptance of their knowledge by the judgements of his word, and of their celebrations when his mighty hand executes judgements of reward.<sup>267</sup>
- **Sing to the God of power with an offering of the princely [Holy] Spirit, a song [from the heart] in divine joy,** and a jubilation among all the holy, a wonderful song for eternal rejoicing. With these shall [you] praise all the foundations of the holy or holies.<sup>268</sup>
- Sing to the God who is awesome in strength, to extol together the splendid firmament, the supreme purity of his holy sanctuary. Praise him divine spirits, praising for ever and ever the firmament of the highest heaven.<sup>269</sup>
- Glory is in the perfect Light of knowledge in all the marvellous sanctuaries.<sup>270</sup>
- We, thy holy people will praise thy name because of the works of thy truth. We will exalt thy splendour because of thy mighty deeds [in all the] seasons and appointed times for ever, at the coming of the day and at nightfall and at the departure of evening and the morning. For great [is the design of thy glory] and of thy wonderful mysteries on high that [thou shouldst raise up] dust before thee and lay low the [false] gods.<sup>271</sup>
- Servants of the Lord! Bless the Lord. Give glory and eternal praise to him. Spirits and souls of the virtuous! Bless the Lord: give glory and eternal praise to him. Devout and humble-hearted men! Bless the Lord: give glory and eternal praise to him.<sup>272</sup>
- He created me, and for eternity I shall remain. I ministered before him in the holy tabernacle, and thus was I established in the beloved city [of God] He has given me rest.<sup>273</sup>

*May this the essence of our blissful state  
to dwell in the divine will's radius,  
wherein our wills themselves are integrate;*<sup>274</sup>

*Whose being from threshold unto threshold thus  
through all this realm doth all the realm so please  
and please the King that herein willeth us.*<sup>275</sup>

- As an apple tree among the trees of the orchard, so my beloved is my beloved among young men. In his longed for shade I am seated and his >fruit< is sweet to my taste. He has taken me to the banquet hall and the banner he raises over me is love. Feed me with raisin cakes, restore me with apples for I am sick with love.<sup>276</sup>

**262**

Ecclesiasticus 51:1-12

**263**

DSS 1QH

The Thanksgiving  
Hymns 1:15-17**264**

Dante

The Divine Comedy  
Paradise, canto 2:10-12**265**

Dante

The Divine Comedy  
Paradise, Canto 3:76-87**266**

DSS 1QH

The Thanksgiving  
Hymns 1:15-17**267**

DSS 4Q403

Songs for the Holocaust  
of the Sabbath 1i 41-45:12-14**268**

DSS 4Q403

Songs for the Holocaust  
of the Sabbath 1i 41-45:12-14**269**

DSS 4Q403

Songs for the Holocaust  
for the Sabbath 1i 45-46:15-16**270**

DSS 4Q403

Songs for the Holocaust  
for the Sabbath 1i 47:18**271**

DSS 1QM-4QM

The War Rule 13:17-19

**272**

Daniel 3:85

**273**

Ecclesiasticus 24:9-14

**274-275**

Dante

The Divine Comedy  
Paradise, Canto 3:76-87**276**Song of Songs  
Bride 2:3-7

- My beloved lifts up his voice, he says to me, come then my love, my lovely one come, for see, the >winter< is past, the rains are over and gone, the flowers appear on the earth, the season of glad songs has come, the cooing of the turtle dove is heard in our land, the fig tree is forming its first figs and blossoming vines give out their fragrance.<sup>277</sup>
  - Before the dawn wind rises, before the shadows flee return! Be my beloved like a gazelle, a young stag **on the mountains of the covenant**.<sup>278</sup>
  - Before the dawn winds rises, before the shadows flee, I will go to the mountain of myrrh, to the hill of frankincense.<sup>279</sup>
  - Let him kiss me with the kisses of his mouth. Your love is more delightful than wine, delicate is the fragrance or your perfume, your name is an oil poured out and that is why the maidens love you. Draw me in your footsteps, let us run, the King has brought men into his rooms; you will be our joy and our gladness, we shall praise your love above wine, how right it is to love you.<sup>280</sup>
- If such holy song  
Inwrap our fancy long,  
Time will run back, and fetch the age of gold,  
And speckled vanity  
Will sicken soon and die,  
And leprous sin will melt from earthly mold;  
And hell itself will pass away,  
And leave her dolorous mansions to the peering day.*<sup>281</sup>
- All my Life the engraved precept shall be on my >tongue< as the fruit of praise and the portion of my lips.<sup>282</sup>
  - Come, they say, let us bind ourselves to Yahweh by an everlasting covenant never to be forgotten.<sup>283</sup>
  - Remember his covenant forever.<sup>284</sup>
  - The presence of the Lord [will] be with me always. [ ] Thou has shown me the ways of Life. Thou wilt fill me with gladness by thy presence.<sup>285</sup>
  - I only want to finish the race and complete the task which the Lord Jesus assigned, [and] bearing testimony to the Gospel of God's grace.<sup>286</sup>
  - Remove not thy mercy from me O God, nor the memorial from my heart until I die. Rule me, O God, keeping me away from wicked sin and from every wicked woman that causeth the simple to stumble and let not the beauty of a lawless woman beguile me nor anyone that is subject to death and unprofitable sin.<sup>287</sup>
  - I will not keep Satan within my heart and in my mouth shall be heard no folly of sinful deceit, no cunning of lies shall be found on my lips, **the fruit of holiness shall be on my tongue**, and no abominations shall be found upon it.<sup>288</sup>
  - I will open my mouth in songs of thanksgiving and my tongue shall always proclaim the [righteousness] of God and the sin of men until their transgression ends.<sup>289</sup>
  - I will praise thy name among them that fear thee, bowing down in prayer I will [request] thy favours, from generation to generation and from season to season without end.<sup>290</sup>
  - I [will] lean on thy grace and in the multitude of thy mercies for thou wilt pardon iniquity, and through thy righteousness, thou wilt purify man of his sins. Not for his sake wilt thou do it but for the sake of thy glory, for thou hast created the just and the wicked.<sup>291</sup>
  - I [will] give thee thanks because of the [Holy] Spirit thou hast given me! I [will bring forth] a reply of the 'tongue' to recount thy righteous deeds, and the forbearance [of thy mercies] and the works of thy mighty right hand [Christ], and the [pardon] of the sins of the forefathers.<sup>292</sup>
  - In thy mercies thou hast not cast me aside; season by season, my soul shall delight in the abundance of mercy. I will reply to him who slanders me and I will rebuke my oppressor; I will declare his sentence unjust and declare Thy judgement of righteousness.<sup>293</sup>
  - He gave praise to the great, invisible, incomprehensible, virginal Spirit.<sup>294</sup>
- To his will; and his will is our peace  
this is the sea where unto all things fare  
that it creates or [your new] nature furnishes.*<sup>295</sup>

277

Song of Songs  
Bride 2:10-13

278

Song of Songs  
Bride 2:17

279

Song of Songs  
Bride 4:6

280

Song of Songs  
Bride 1:1-4

281

J. Milton  
Early Poems and Odes  
The Hymn 14:105-112

282

DSS 1QS  
The Community  
Rule 10:3

283

Jeremiah 50:7

284

1Chronicles 16:15

285

Acts 2:25-28

286

Acts 20:24

287

The Psalms  
of Solomon 16:6-8

288

DSS 1QS  
The Community  
Rule 10:26-28

289

DSS 1QS  
The Community  
Rule 10:26-28

290

DSS 1QH  
The Thanksgiving  
Hymns 12:1 (19)

291

DSS 1QH  
The Thanksgiving  
Hymns 3:24-25 (7)

292

DSS 1QH  
The Thanksgiving  
Hymns 17:5 (24)

293

DSS 1QH  
The Thanksgiving  
Hymns 9:5 (14)

294

NHL  
The Gospel of Egypt  
49:25

295

Dante  
The Divine Comedy  
Paradise, Canto 3:76-87

*Then they resumed their singing then they praised  
husbands and wives, who faithful to the code  
of virtue in the marriage bond were chaste.<sup>296</sup>*

*And they persist, I think in this same mode,  
So long, as by those fires they are annealed  
for it is by such treatment and such food.<sup>297</sup>  
That the last wound of all must needs be healed.<sup>298</sup>*

*And unto her he pledged his wedded faith  
in spiritual court and coram patre too,  
and loved her more each day that he drew breath.<sup>299</sup>*

The most overtly and self-evidently erotic passages within the scriptural record are the Song of Songs verses from what is erroneously referred to as the Old Testament. It is no accident they are a marriage dialogue between bride and bridegroom. To understand their metaphorical dimension, one must refer back to the Fall.

The price of that first disobedience was an >enmity< or a disharmony in the union between the man and woman; an ignorance of the true nature of Love, innate to the human condition, and separating humankind from its creator. Now by the Resurrection, with the gift of a new uncorrupted spirit, two are made one in harmony with the will of God, and the highest aspirations of the soul. The heart strings of the man have been –retuned– and the intimate union of the flesh is once again founded upon the mutually satisfying interaction of truth; where once there was only manipulation by deception and self-deception. As with any fine instrument, packed away in the attic, what song can it produce? Only when brought into regular use can the skill necessary to create such music be learned and appreciated. Thus are diligence and practice required to produce the best sound, and to understand the full range of sublime subtlety to which this –instrument– of the male member is capable.

With this new song engraved on the heart, expect no more dramatic signs from God until the end of this period of Redemption. That being said, as you make your way up this mount, the process of transformation will become evident to your reason, perception and experience. There are no formal rules governing prayer. Such nonsense is for pagans. As has been mentioned before, pray only in private or with your wife, with humility and simplicity. Prayer during this period is for help in completing the task before you, or for those still left behind. At the completion of this Redemption, you may expect experiences so much more profound than the first Resurrection, no attempt will be made here to even try and describe them!

True and complete peace is the freedom from all fear. Not only from this judgement, but from any outside threat, and from all anxieties, uncertainties and confusions within, which are the very source of fear. How so ever a man [or woman] may be haunted by his past or fear for the future, what ever injustice he may have suffered or suffered on others, whatever brutality or atrocity he may have known, whatever secret skeletons remain hidden deep within the human heart, for the man who enters this covenant and completes this metamorphosis of redemption, the living God will provide a peace to overwhelm and banish them all.

**296**  
Dante  
The Divine Comedy  
Purgatory, Canto 25:133-139

**297**  
Dante  
The Divine Comedy  
Purgatory, Canto 25:133-139

**298**  
Dante  
The Divine Comedy  
Purgatory, Canto 25:133-139

**299**  
Dante  
The Divine Comedy  
Paradise, Canto 11:61





## 26

*the second pillar of the Law*26<sup>1</sup>*the first chosen*

- [Yahweh] **raised-up** for himself men called by name, that a remnant might be left to the land, and that the face of the earth might be filled with their >seed<. And he made known his Holy Spirit to them by the hand of the anointed one [Messiah] and he proclaimed his truth to them.<sup>1</sup>
- According to their knowledge [of God], one man will be glorified over another, and according to his insight will his honour be magnified.<sup>2</sup>
- I call you servants no longer; a servant does not know what his master is about. I have called you friends, because I have disclosed to you everything that I heard from my Father. You did not choose me! I chose you. I appointed you to go on and bear fruit, fruit that shall last; so that the Father may give you all [understanding] that you ask for in my name.<sup>3</sup>
- Such qualification as we have comes from God; it is he who has qualified us to dispense his new covenant. A covenant expressed not by a written document, but in a spiritual bond [of marriage]; for the written [Mosaic] law condemns to death, but the [Holy] Spirit gives Life.<sup>4</sup>
- In this >world< the slaves serve the free. In the Kingdom of Heaven the free will minister to the slaves; [God's] children of the [chaste] bridal chamber will minister to the children of the [defiled] marriage.<sup>5</sup>
- [You] must not be conceited, challenging one another to rivalry, jealous of one another. If a man should do something wrong, my brothers, on a sudden impulse, you who are endowed with the [Holy] Spirit must set him right gently. Look to yourselves, each one of you: you may be tempted too! Help one another to carry these heavy loads, and in this way you will fulfil the Law of Christ.<sup>6</sup>
- My brothers, not many of you shall become teachers, for you may be certain that we who teach shall ourselves be judged with greater strictness.<sup>7</sup>
- Where a man has been given much, much will be expected of him; and the more a man has had entrusted to him the more he will be required to repay.<sup>8</sup>
- A pupil is not superior to his teacher; but everyone, when his [term of Redemption] is complete, will reach his teacher's level.<sup>9</sup>

*Some I have chosen of [exceptional] grace  
 Elect above the rest; so is my will:  
 The rest, shall hear me call, and oft be warn'd  
 Their sinful state, and to appease bedtimes  
 Th' incensed deity, while offer'd grace  
 Invites; for I will clear their senses dark,  
 What may suffice, and soften stony hearts  
 To pray, repent and bring obedience due  
 To prayer, repentance, and obedience due.  
 Though but endeavour'd with sincere intent,  
 Mine ear shall not be slow, mine eye not shut.  
 And I will place within them as a guide  
 My umpire conscience, [Holy Spirit] whom if they will hear  
 Light after light well used they shall attain,  
 And to the end, [of Redemption], persisting safe arrive.<sup>10</sup>*

**1**

DSS  
*The Damascus Rule*  
 (CD) 2:7

**2**

DSS 4Q416, 418  
*The Children of Salvation and  
 The Mystery of Existence  
 The Angels of God's Holiness*  
 fr-7,.10

**3**

*John 15:14*

**4**

*2 Corinthians 3:6*

**5**

NHL  
*The Gospel of Philip*  
 72:20

**6**

*Galatians 6:2*

**7**

*James 3:1*

**8**

*Luke 12:48*

**9**

*Luke 6:40*

**10**

J. Milton-Paradise Lost  
 Bk 3:184-197

- These are the men who have passed through the great [test].<sup>11</sup>
  - These are the men who did not defile themselves with women. For they have kept themselves chaste and they follow the Lamb where ever he goes. They have been ransomed [by God] as the first fruits of humanity for God and the Lamb. No lie was found on their lips; they are faultless.<sup>12</sup>
  - They shall be witness to the truth at the judgement, and shall be the elect of goodwill who shall atone for the land and pay to the wicked their reward.<sup>13</sup>
  - It was for these who are like me and those who are after me, the living elect, that I [Christ] [am] in the world.<sup>14</sup>
  - Their >seed< shall be known among the gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the >seed< which the Lord has blessed.<sup>15</sup>
  - They shall know that you are my beloved people, because you have kept My [sole] command and stood fast.<sup>16</sup>
  - Their meditation is on the Law of the Most High, and their words are for making known his power.<sup>17</sup>
  - These are the princes, those [souls] marvellously clothed [with wisdom] for service, the princes of the kingdom of God, the kingdom of the holy ones of the kingdom of holiness in all the heights of the sanctuaries of his glorious kingdom. The princes in charge of offerings have >tongues< of knowledge, and they bless the God of knowledge among all his glorious works.<sup>18</sup>
  - They shall stand [with bow] and sword and war to turn [men] back into the Way [of Christ's Resurrection and righteousness].<sup>19</sup>
  - I Yahweh have called you to serve the cause of right, **I have taken you by the hand and formed you:** I have appointed you as covenant of the people and Light of the nations.<sup>20</sup>
  - The [Holy] Spirit of the Lord Yahweh has been given to me, for Yahweh has annointed me.<sup>21</sup>
  - The council of the community shall be founded on the truth for an eternal planting and true witnesses at the judgement, and the elect of God's favour, and a pleasing fragrance to make atonement for the land from all evil.<sup>22</sup>
  - His storehouse [of righteousness, wisdom and knowledge] is under your authority.<sup>23</sup>
  - My sons, your [Father in heaven] bequeathed to you truth, righteousness, uprightness, integrity, purity, holiness and the priesthood. In accordance with what you have been commanded, and according to all that is true.<sup>24</sup>
  - To discern all mysteries and understanding did [Yahweh] apportion to those who inherited [his] truth.<sup>25</sup>
  - Does [Yahweh] not delight in truth forever and ever? Knowledge ministers unto him and all the angels of Heaven—whose inheritance is eternal Life—would they ever say, 'we have grown weary in the ministries of truth, and tired in witness?' For all ages do they not walk in eternal Light? [there] again, and [all] abundant radiance dwells with them. You [dwell] in the firmaments of [Light], the foundations [and secret] of the [2] pillars, [of the law], all [perfect] O ye, in righteousness.<sup>26</sup>
- The man so bravely played the man,  
 He made the fiend to fly;  
 Of which a monument I stand,  
 The same to testify.<sup>27</sup>*
- Thou hast placed me O Lord among the branches of the council of holiness; thou hast established my mouth in thy covenant, and my >tongue< is like that of thy disciples; whereas the spirit of disaster is without a mouth and all the sons of iniquity without a reply; for the lying lips shall be >dumb< [deaf and blind].<sup>28</sup>
  - Through me, thou [O Lord] hast illuminated the face of the congregation and hast shown thine infinite power, for thou hast given me knowledge through thy marvellous mysteries, and hast shown thyself mighty within me.<sup>29</sup>
  - In the midst of thy marvellous council, Thou hast done wonders before the congregation, for the sake of thy glory, that they may make known thy mighty deeds to all the living.<sup>30</sup>
  - Do you think that I curry favour with men? If I still sought men's favour, I should be no servant of Christ.<sup>31</sup>
  - Thou hast made me a banner and a discerning interpreter of wonderful mysteries, to [put on trial] those who [deny this Resurrection] and to test those who love correction.<sup>32</sup>

11

Revelations 7:4

12

Revelations 14:4

13

DSS 1QS

The Community Rule 8:6

14

NHL

Zostrianos 1:10

15

Isaiah 61:9

16

Revelations 3:10

17

DSS

Apocryphal Psalms:11QPsa

Syriac Psalm 2-18:14

18

DSS

Songs for the Holocaust

of the Sabbath

4Q405 23:ii-4-5

19

The book of Jubilees 23:20

20

Find

21

Isaiah 61:1

22

DSS 4Q251

A Pleasing Fragrance

fr-3, 8-9

23

DSS 4Q416, 418

The Children of Salvation and

The Mystery of Existence

Eternal Glory

fr-5, 12

24

DSS 4Q542

Testament of Kohath

fr-1, col-1, 12-13

25

DSS 4Q416, 418

The Children of Salvation and

The Mystery of Existence

The Angels of God's Holiness

fr-7, 6

26

DSS 4Q416, 418

The Children of Salvation and

The Mystery of Existence

The Foundations of the Universe

Shout out Judgement

fr-4, 12-15

27

John Bunyan

A Pilgrims Progress

2nd part

28

DSS 1QH

The Thanksgiving Hymns

7:8-9 (11)

29

DSS 1QH

The Thanksgiving Hymns

4:20-23 (7)

30

DSS 1QH

The Thanksgiving Hymns

4:20-23 (7)

31

Galatians 1:10

32

DSS 1QH

The Thanksgiving Hymns

2:7 (1)

- To the interpreters of error I am an opponent, but a man of peace to all those who seek truth. To all those who seek smooth things I have been a spirit of zeal; like the sound of the roaring waters, so have all the deceivers thundered against me; all [with] their thoughts of devilish schemings.<sup>33</sup>

*Since brass, nor stone, nor earth, nor boundless sea,  
But sad morality o'ersways their power,  
How with this rage shall beauty hold a plea,  
Whose action is no stronger than a flower?  
O, how shall summer's honey breath hold out  
Against the wrackful siege of batt'ring days,  
When rocks impregnable are not so stout,  
Nor gates of steel so strong but time decays?  
O fearful meditation, where alack,  
Shall time's best jewel from time's chest lie hid?  
Or what strong hand can hold his swift foot back,  
Or who his spoil of beauty can forbid?  
O, none unless this miracle have might,  
That in black ink my love may still shine bright.<sup>34</sup>*

- When you appear in the world, dark nature will shake against you with the winds and a demon, that they may [try and] destroy the insight.<sup>35</sup>
- [The] forces of Satan, shall come and profane the sanctuary citadel; they will [try to] abolish the perpetual sacrifice and install the disastrous abomination there. Those who break the covenant, he will corrupt by his flatteries, but the people who know their God will stand firm and take [righteous] action.<sup>36</sup>
- Beware the wolves dressed up as lambs: beware the doctors of the [written] law [rabbi's, priests, bishops, theologians, etc.] who love to walk up and down in long robes receiving respectful greetings in the street; and to have the chief seats in synagogues [church's, cathedrals, halls, etc.], and places of honour at feasts. These are the men who eat up the property of > widows<, while they say long prayers for appearance sake, and they will receive the severest sentence.<sup>37</sup>
- Do not give to [these] >dogs< what is holy; do not feed your pearls to >pigs<: they will only trample on them and turn and [try to] tear you to pieces.<sup>38</sup>
- To traitors thou has made me a mockery and scorn, but a counsel of truth and understanding to the upright of Way.<sup>39</sup>
- You, therefore, tread upon their >graves<, humiliate their malicious intent and break their yoke, and arouse my own. I have given you authority of [Holy] things as sons of Light, so that you might tread upon their [worldly] power with your feet.<sup>40</sup>
- May all the sons of darkness scatter before thee! The light of thy greatness shall shine forth on false gods and men. It shall be like a fire burning in the dark part of perdition; it shall burn the sinners in the perdition of hell, in an eternal blaze, in all the eternal seasons.<sup>41</sup>

33

DSS 1QH  
The Thanksgiving Hymns  
2:8-9 (1)

34

W. Shakespeare  
The Sonnets: number 65

35

NHL  
The Paraphrases of Shem 29:10

36

Daniel 11:31

37

Mark 12:38

38

Matthew 7:6  
note also Matthew 13:44

39

DSS 1QH  
The Thanksgiving Hymns  
2:4 (1)

40

NHL  
The Sophia of Jesus Christ  
118:25/119:1-9

41

DSS 1QM-4QM  
The War Rule  
14:21-23

These passages relate primarily to those who are among the first to confirm this new covenant of the Resurrection. For these will have demonstrated the strongest faith in the reality of the living God and his Messiah. These will have demonstrated the greatest moral courage to seek out this new foundation of ethical perception, and these will have demonstrated, in purity of heart, the honour due to a true marriage, in spiritual union confirmed by heaven itself.

These free thinkers, free from ignorance and secular prejudice, have demonstrated the highest regard for selfless truth against the apostasy of history, and shall be endowed with special strength and understanding to stand, confront, and bear witness against the historical, theological abomination masquerading in the name of Christ. It is these men who are closest to the Fathers' heart.

These >first< become the new apostles and teachers of true, revealed doctrine. These will form the council of the righteous. These shall bear witness and instruct many, opening the floodgates of righteousness to expose, overwhelm and destroy every imposter retailing the name of Christ, demolishing every spiritual illusion and self deception.

26<sup>2</sup>  
the second pillar

*O, that you were yourself, but love, you are  
No longer yours than you yourself here live;  
Against this coming end you should prepare,  
And your sweet semblance to some other give.  
So should that beauty which you hold in lease  
Find no determination, then you were  
Yourself again after your self's decease,  
When your sweet issue your sweet form should bear.  
Who lets so fair a house fall to decay,  
Which husbandry in honour might uphold  
Against the stormy gusts of winter's day  
And barren rage of death's eternal cold?  
O, none but unthrifths! Dear my love, you know  
You had a father; let your son say so.<sup>42</sup>*

42

W. Shakespeare  
The Sonnets: number 13

43

DSS 1QH  
The Thanksgiving Hymns  
1:18-19 (1)

44

DSS 1QH  
The Thanksgiving Hymns  
11:3 (17)

45

John 15:14

46

Mark 12:30

47

James 1:27

48

Matthew 7:12

49

Matthew 5:14

50

Mark 4:21

51

Luke 8:16

52

The book of the secrets of Enoch  
51:1  
note parable explanation in this  
chapter. Matthew 25:14-30

53

NHL

The Interpretation of Knowledge  
9:31

54

Mark 3:36  
note reflection of family in both this  
and the above passage, as in God's  
family.

55

The Book of Tobit 4:7

56

DSS 4Q416, 418  
The Children of Salvation and  
The Mystery of Existence  
The Fountain of Living Water  
fr-2, 1-8

57

Dante  
The Divine Comedy  
Purgatory, canto 33:52-57

- By thy mercies and by thy great goodness [O Lord], thou hast strengthened the spirit of man in the face of the scourge, and has purified the erring spirit of a multitude of sins, that it may declare thy marvels in the presence of all thy creatures. I will declare to the assembly of the [humble of heart] the judgements by which I was scourged, and to the sons of men, all thy wonders by which thou hast shown thyself mighty in me, in the presence of the sons of Adam.<sup>43</sup>
- I will sing thy mercies, and on thy might I will meditate all day long. I will bless thy name [O Lord] evermore. I will declare thy glory in the midst of the sons of men and my soul shall delight in Thy great goodness.<sup>44</sup>
- This is my commandment to you. Love one another.<sup>45</sup>
- The second [pillar of the Law] is this: Love your neighbour as yourself.<sup>46</sup>
- The kind of religion which is without stain or fault in the sight of God is this: to go to the help of **orphans** [dead to God as a Father] and **widows** [whose husbands remain spiritually dead] in their distress and keep yourselves untarnished by the world.<sup>47</sup>
- Always treat others as you would like them to treat you: that is the Law and the Prophets.<sup>48</sup>
- You are light for the world, a town that stands on a hill cannot be hidden. When a lamp is lit, it is not put under the metal-tub but on the lamp stand, where it gives Light to everyone in the house. And you, like the lamp, must shed [the] Light [of heaven] among your fellows, so that when they >see< the good you do, they may give praise, [by obedience to the Law], to your Father in heaven.<sup>49</sup>
- Do you bring in the Lamp to put it under the metal tub or under the bed? Surely it is brought out to be set on the lamp stand! For nothing is hidden unless it is to be disclosed, and nothing is put under cover unless it is to come into the open.<sup>50</sup>
- Nobody lights a Lamp and then covers it with a basin or puts it under the bed!<sup>51</sup>
- Stretch out your hands to the poor man according to your powers. Do not hide your >silver< [wisdom] in the earth, but assist the honest man in his affliction and affliction shall not come upon you, in the time of your labour.<sup>52</sup>
- They are my brothers, [neighbours] and fellow companions who do the will of my Father.<sup>53</sup>
- Whoever does the will of God is my brother, my sister, my mother [and my neighbour].<sup>54</sup>
- Turn not away from thy face from a man, [in poverty of spirit] and the face of God shall not be turned away from you.<sup>55</sup>
- As farmers, until all grown, bring in your baskets, and your storehouses, all full and a plain, season by season seek them out, and do not cease until all of them seek in their season, and according to wisdom, a man [reveals] like a fountain of living water which all men seek, and it is a hybrid like a [lamb] or like clothing made of two materials in cattle and in land and also, your produce will be the measure] [of] your riches with your flesh [and spirit].<sup>56</sup>

*Take note, and as my speech delivereth  
the tale, deliver it again to those  
who live the life that is a race to death.<sup>57</sup>*

*And mark, when writing spare not to disclose  
the plight in which thou hast beheld the tree  
twice in this place despoiled now where it grows.<sup>58</sup>*

*But drive far off the barbarous dissonance  
Of Bacchus and his revellers, the race  
Of that wild root that tore the Thracian bard.<sup>59</sup>*

- Give of thy >bread< to the hungry and of thy >garments< to them that are naked.<sup>60</sup>
- Blessed is he who clothes the naked [soul] with a garments [of wisdom] and gives bread [of Life] to the hungry.<sup>61</sup>
- Blessed is he who gives a just judgement for the >orphan< and the >widow< and assists everyone who is wronged [by false teaching].<sup>62</sup>
- Blessed is he in whom is the truth. That he may speak the truth to his neighbour.<sup>63</sup>
- When a man clothes the naked and feeds the hungry, he gets his recompense from God.<sup>64</sup>
- How beautiful on the mountains are the feet of one who brings good news, who heralds peace, brings happiness, proclaims salvation, and tells Zion, 'your God is king'.<sup>65</sup>

The Law or Torah of the living God, also called the Word of God or Law of Christ in NT language, rests on two moral >pillars< or principles. The first, to love the Lord your God with all your heart, with all your strength, with all your body and with all your mind, has been explained and revealed in precise detail in the proceeding chapters and teaching of this living Resurrection: the intimate expression of human spiritual union within marriage.

The second pillar of the Law is: **to Love your neighbour as yourself**. This second part of the Law, like the first, is a primary, individual responsibility and condition of salvation. From the very first morning a man shares this new Resurrection and Holy Spirit, and begins the Redemption process, and only then, is he able to bear witness to this Resurrection. He therefore comes under the absolute obligation to bear that witness, to any man, woman, friend or foe, who in good conscience, comes seeking confirmation of this teaching.

Any man whose heart has been enlightened by this Resurrection of truth, who refuses such confirmation to another, for any reason, puts at risk his own place before God. Consider the parable of the >talents< from Matthew 25:14-30. The wealth of wisdom which God grants to men is to be >invested< in his fellow man. To even think of withholding such great wisdom and knowledge from others, to hoard such insight privately is untenable.

Basic economic needs should not prevent any man seeking out the living God. Those with the material resources to help, should do so without complaint. Contemplate on the parable of the good Samaritan. Do not pass off these responsibilities to others, or to some organization or so called charity, but accept such opportunity with gladness, each according to his means.

26<sup>3</sup>  
*teach all nations*

*A fairer paradise is founded now  
For [the new] Adam and his chosen sons, whom thou  
A saviour art come to re'install,  
Where they shall dwell secure, when time shall be,  
Of tempter and temptation without fear.<sup>66</sup>*

- I [Christ] came to remove them from their blindness that I might tell everyone about the God who is above the [whole] universe.<sup>67</sup>
- To open the eyes of the blind, to free the captives from prison, and those who live in darkness, from the dungeon.<sup>68</sup>
- To declare [God's] power to the [humble] and to give insight into his greatness to those without understanding. They who are far from [wisdoms] gates, who have strayed from her entrances.<sup>69</sup>

58

Dante  
*The Divine Comedy*  
Purgatory, canto 33:55-57

59

J. Milton-Paradise Lost  
Bk 7:32-34

60

*The Book of Tobit*  
4:17

61

*The book of the secrets of Enoch*  
42:8

62

*The book of the secrets of Enoch*  
42:9

63

*The book of the secrets of Enoch*  
42:12

64

*The book of the secrets of Enoch*  
63:1

65

Isaiah 52:7

66

*Paradise Regained*  
Bk 4:613-617

67

NHL  
*The Sophia of Jesus Christ*  
118:25/119:1-9

68

Isaiah 46:6-7

69

DSS  
*Apocryphal Psalms 11 QPsa*  
Syriac Psalm 2-18:4-8



70  
Jack London  
preface to the vol:  
The Cry for Justice  
by Upton Sinclair

71  
Jack London  
preface to the vol:  
The Cry for Justice  
by Upton Sinclair

72  
Macbeth Act2 scene 4

73  
Dante  
The Divine Comedy  
Paradise, Canto 29:112-117

74  
DSS 4Q251  
A Pleasing Fragrance  
fr-3, 8-9

75  
DSS 4Q213-214  
Aramaic Testament of Levi  
Manuscript A, fr-4, col-1, 8-9

76  
The Book of Tobit 12:11

77  
The Book of Enoch 105:1

78  
DSS 4Q213-214  
Aramaic Testament of Levi  
Manuscript A, fr-1, col-1, 9-10

79  
DSS 4Q213-214  
Aramaic Testament of Levi  
Manuscript A, fr-1, col-1, 13-14

80  
DSS 1QS  
Community Rule 11:1

81  
Proverbs 20:26

82  
Daniel 12:3

83  
Daniel 12:10

84  
J. Milton-Paradise Lost  
Bk 11:104-108

85  
NHL  
The Sentences of Sextus  
35:5

86  
James 2:12

87  
DSS 4Q251  
A Pleasing Fragrance  
fr-3, 8-9

88  
Psalm 48:14

89  
2 Timothy 2:14

90  
DSS 4Q510-11  
Songs of the Sage 2  
Fr 35:5

91  
1 John 5:17

92  
1 Chronicles 16:8

- He, who by understanding becomes converted to the gospel of service, will serve truth to confute liars and make them truth-tellers; will serve kindness so that brutality will perish; will server beauty [of heart] to the erasement of all that is not beautiful [of spirit]. And he who is strong will serve the weak and that they may become strong. He will devote his strength, no to the debasement and defilement of his weaker fellows, but to the making of opportunity for them, to make themselves men rather than into slaves and beasts.<sup>70</sup>
- It is so simple a remedy, merely service. Not one ignoble thought or act is demanded of anyone of all men and women in the world to make fair the world. The call is for nobility of thinking, nobility of doing. The call is for service and such is the wholesomeness of it, he who serves all best serves himself.<sup>71</sup>
- God's benison go with you and with those that would make good of bad and friend of foes.<sup>72</sup>

*Forth with his shield the apostles sally then,  
none other than his Word their lips escapes,  
this only is the sword they wield amain.<sup>73</sup>*

- Assemble together to make known his salvation and be not slow in making known his strength, [power], and his majesty to all the [humble].<sup>74</sup>
- Now my sons [of God], teach Torah, its [true] interpretation and wisdom to [the] sons [of men], and wisdom shall be with you as an eternal honour.<sup>75</sup>
- It is good to keep close the secret of a king, but the works of God to reveal gloriously.<sup>76</sup>
- Show [your wisdom] to them: for ye are their guides and a recompense over the whole earth.<sup>77</sup>
- He who teaches wisdom will find honour therein. He who despises wisdom will be given to contempt.<sup>78</sup>
- He who teaches [divine] wisdom, all the days of his life shall be long, and his reputation shall grow great.<sup>79</sup>
- Teach understanding to them that murmur, that they may answer meekly before the haughty of spirit, and humbly before men of injustice who point the finger and speak of iniquity and who are zealous for [worldly] wealth [and acclaim].<sup>80</sup>
- Those of the people who are learned will instruct many.<sup>81</sup>
- The learned will shine as brightly as the vault of Heaven, and those who have instructed many in virtue, as bright as stars for all eternity.<sup>82</sup>
- Many will be cleansed, made white and purged; the wicked will go on doing wrong; the wicked will never understand; the learned will understand.<sup>83</sup>

*Haste thee, and from the paradise of God  
Without remorse drive out the sinful pair,  
From hollow'd ground the unholy and denounce  
To them and to their progeny from thence  
Perpetual banishment.<sup>84</sup>*

- Speak concerning the Word of God as if you were saying it in the presence of God [for indeed you are].<sup>85</sup>
- Always speak and act as men who are to be judged under a Law of freedom.<sup>86</sup>
- For wisdom is given to make known the glory of the Lord and to recount the greatness of his deeds.<sup>87</sup>
- Then tell the next generation that God is here, our God and leader for ever and ever.<sup>88</sup>
- Go on reminding people of this [Resurrection] and adjure them before God to stop disputing words; it does no good and is the ruin of those who listen.<sup>89</sup>
- Spread the fear of God in the ages of your generation to exalt his name, [and to demonstrate] by his power, all the spirits of the >bastards<, subduing them by his fear.<sup>90</sup>
- If a man sees his brother [along the Way of Christ] committing a sin which is not a deadly sin, he should pray to God for him, and he will grant him Life—that is, when men are not guilty of deadly sin. There is such a thing as deadly sin, [fornication and blasphemy] and I do not suggest that he should pray about that; but although all wrongdoing is sin, not all sin is deadly sin.<sup>91</sup>
- Give thanks to Yahweh, call his name aloud, proclaim his deeds to the peoples, sing to him, play to him, tell over all his marvels. Glory in his holy name, let the hearts that seek Yahweh rejoice.<sup>92</sup>



- Those whose hearts are pure will congregate to you, because of the Word which you will reveal.<sup>93</sup>
- What is the kingdom of God like? It is like a mustard seed which a man took and sowed in his garden; and it grew to be a tree and the birds came to roost among its branches.<sup>94</sup>

>Go forth and teach all nations< takes on a self-evidently different character than it did two thousand years ago; even as this is the identical teaching which Jesus revealed and his Apostles taught. With the benefits of modern technology and telecommunications, this once lost and secret teaching is now revealed again, for the last time; but published and distributed across the planet via the INTERNET. Thus all humanity will confront this ultimate reality, while at the same time, making this teaching universally available. So the real question is who will be among the first to lead mankind to a rebirth of freedom? Whoever wants to change the >world< but will start with themselves!

With billions of men falsely baptised, and millions of individuals around the planet dreaming of a measure of both peace and true justice: personal, local, national and global, the >world< can neither offer nor promise, there will be no shortage of men and women of goodwill, perfect faith and courage to establish this Resurrection; toppling every false tradition blocking this path of human progress.

26<sup>4</sup>

- A wise king scattereth the wicked and makes their spite recoil on themselves.<sup>95</sup>
- I [Christ] am a byword to traitors, the assembly of the wicked has raged against me; they have roared like turbulent seas and their towering waves have spat out mud and slime.<sup>96</sup>
- For I [Christ] am despised by them and they have no esteem for me, that thou mayest manifest thy might through me.<sup>97</sup>
- I [Christ] have been iniquity for the wicked, ill-repute on the lips of the fierce, and scoffers have gnashed their teeth.<sup>98</sup>
- [Therefore] Do not be surprised if the >world< hates you.<sup>99</sup>
- If the world hates you, it hated me [Christ] first, you know well, If you belonged to the world, the world would love its own; but you do not belong to the world because I have chosen you out of the world, for that reason the world hates you.<sup>100</sup>
- Christ said: he who hates me hates my Father.<sup>101</sup>
- The world cannot [in truth] hate you; but it hates me for exposing the wickedness of its ways.<sup>102</sup>
- Jesus said: blessed are you when you are hated and persecuted. Whenever you have been persecuted, they will find no place [among the elect].<sup>103</sup>
- For thou wilt condemn in judgement all those who assail me, distinguishing through me between the just and the wicked.<sup>104</sup>
- Even your parents and brothers, your relations and friends [may] betray you. Some of you will be put to death; and you will be hated by [many] for your allegiance to me. But not a hair of your head will be lost. By standing firm, you will win true Life for yourselves.<sup>105</sup>

*Arm'd with thy might, rid heav'n of those rebell'd  
To their prepared ill mansion driven down  
To chains of darkness and th' undying worm;  
That from thy just obedience could revolt,  
Whom to obey is happiness entire.<sup>106</sup>*

- I am sending you out like lambs among wolves.<sup>107</sup>
- Conceal the teaching of the Law from the men of falsehood, but shall impart true knowledge and righteous judgement to those who have chosen the Way.<sup>108</sup>
- [ ] Impart/conceal knowledge with discretion and [ ] prudently hedge it with a firm boundary, to preserve faith and strong judgement in accordance with the justice of God.<sup>109</sup>
- [ ] Distribute the precept by the measuring cord of the times, and explain righteousness and loving kindness towards the oppressed, encouragement to the troubled heart and discernment to the erring [human] spirit.<sup>110</sup>
- Whoever receives one such >child< in my name receives me, but if a man is a cause of stumbling to one of these little ones who have faith in me; it would be better for him to have a millstone hung round his neck and be drowned in the depths of the sea. Alas for the world that such causes of stumbling arise, come they must, but woe betide the man through whom they come.<sup>111</sup>

93

NHL

*The Paraphrase of Shem*  
29:5

94

Luke 13:19

95

Proverbs 20:26

96

DSS'1QH

*The Thanksgiving Hymns*  
2:6 (1)

97

DSS 1QH

*The Thanksgiving Hymns*  
4:4-5 (7)

98

DSS 1QH

*The Thanksgiving Hymns*  
2:5 (1)

99

1John 3:13

100

John 15:18

101

John 15:23

102

John 7:7

103

NHL

*The Gospel of Thomas*  
45:21

104

DSS 1QS

*The Thanksgiving Hymns*  
7:8-9 (11)

105

Matthew 5:14

106

*J. Milton-Paradise Lost*  
Bk 6:737-741

107

Luke 10:3

108

DSS

*The Community Rule*  
1QS 9:18

109

DSS

*The Community Rule*  
10:30/11:1

110

Revelations 7:4

111

Matthew 18: 6

- Never despise one of these little ones; I tell you they have their guardian angels in heaven who look continually on the face of my heavenly Father.<sup>112</sup>
- Whoever receives a prophet as a prophet will be given a prophet's reward and whoever receives a good man because he is a good man will be given a good man's reward.<sup>113</sup>
- There are two things which grieve my heart [ ]: A warrior wasting away through poverty, intelligent men treated with contempt.<sup>114</sup>
- Whoever receives one of these >children< in my name receives me; and whoever receives me, receives not me but the one who sent me.<sup>115</sup>
- For he who is not against me is on our side, I tell you this: if anyone gives you a cup of water to drink because you are a follower of the Messiah, that man assuredly will not go unrewarded.<sup>116</sup>
- Whoever listens to you listens to me; whoever rejects you rejects me, and whoever rejects me rejects the one [God] who sent me.<sup>117</sup>
- If anyone is ashamed of me and mine in this wicked and Godless age, the son of man will be ashamed of him when he comes in the Glory of his Father and the holy angels.<sup>118</sup>
- Take care that you are not misled, for many will come claiming my name and saying, 'I am he' and 'the day is upon us.' Do not follow them. And when you hear of wars and insurrections, do not fall into a panic. These things are bound to happen first; but the end does not follow immediately.<sup>119</sup>
- Nation will make war upon nation, kingdom upon kingdom; there will be great earthquakes and famines and plagues in many places; in the sky, terrors and great portents.<sup>120</sup>
- But before all this happens they will set upon you and persecute you. You will be brought before synagogues, and put into prison; you will be hauled before kings and governors for your allegiance to me.<sup>121</sup>
- This will be your opportunity to testify; so make up your minds, do not prepare your defence beforehand, because I, [your God] myself will give you power of utterance, and a wisdom which no opponent will be able to resist or refute.<sup>122</sup>
- Hold the Lord, Christ in reverence in your hearts, be always ready with your defence whenever you are called to account for the >hope< that is in you, but make that defence with modesty and respect.<sup>123</sup>
- Thanks be to God who continually leads us about, captives in Christ's triumphal procession, and everywhere uses us to reveal and spread abroad the fragrance of the knowledge of himself.<sup>124</sup>

**112**  
 Matthew 18:10  
**113**  
 Matthew 10:42  
**114**  
 Ecclesiasticus 26:28  
**115**  
 Mark 9:37  
**116**  
 Mark 9:41  
**117**  
 Luke 10:16  
**118**  
 Mark 8:38  
**119**  
 Luke 21:8-21  
**120**  
 Isaiah 52:7  
**121**  
 Isaiah 52:7  
**122**  
 Isaiah 52:7  
**123**  
 1 Peter 3:15  
**124**  
 2 Corinthians 2:14  
**125**  
 The Sonnets: number 25

*Let those who are in favour with their stars  
 Of public honour and proud titles boast,  
 Whilst I who fortune of such triumph bars,  
 Unlooked for joy in that I honor most.  
 Great princes' favourites their fair leaves spread  
 But as the marigold at the sun's eye,  
 And in themselves their pride is buried,  
 For at a frown they in their glory die.  
 The painful warrior famed for might,  
 After a thousand victories once foiled,  
 Is from the book of honor raise'd quite,  
 And all the rest forgot for which he toiled.  
 Then happy I that love and am beloved  
 Where I may not remove, nor be removed.<sup>125</sup>*

The only >weapons< of those who truly battle in the name of the Father, the Son, and the Holy Spirit are both moral and intellectual. That is the Word; God's promise to reveal himself in power and wisdom; the correction to body, mind and spirit, within a new covenant of marriage, by a living Resurrection, and the redemption leading to salvation. In this final conflict, the full force of a moral principle comes to bear within a man's conscience. Whether a man chooses to >hear< his conscience is the choice set before all humanity by this revelation.

The historical apostasy of history is exposed and heading for history's own dustbin of oblivion. Ignorance divides itself into many factions, defending its false traditions or secular prejudices. Yet, the call of truth within the conscience of a sound heart is so very much stronger than any ignorance.

There will be no shortage of opposition to this teaching of the Resurrection. But the nature of this revelation, its perfect truth, and the availability of this teaching are forcing the issue upon every false claim to speak for the Father in the name of Christ. In attempting to defend false, theological doctrines, >they< will expose themselves for all to >see<. Stay clear of such people. Should ignorance come and find you, it is only necessary to stand up for the Resurrection that you know by experience.

During this turbulent period, as this revelation becomes known to the world, any human being who assists or contributes, in any way shape or form, to the establishment of this new revelation and teaching of the Resurrection will not be forgotten. But woe unto any man who assails you for witnessing to the truth of this perfect knowledge.



## 27

*Dead roots*  
[part 1]

*anti-christs*

27<sup>1</sup>

*Others sat on a hill retired  
In thoughts more elevate and reasoned high  
of providence, foreknowledge, will and fate  
fixed fate, free will and foreknowledge absolute  
and found no end in wandering mazes lost.  
Of good and evil much they argued then,  
of happiness and final misery,  
Passion and apathy and glory and shame  
Vain wisdom all, and false philosophy.<sup>1</sup>*

- The demon will also appear upon the river to baptize with an imperfect baptism, and to trouble the world with a [judgement] of water.<sup>2</sup>
- For where the [baptism of] water has been mentioned, there is [a deceiving] nature, and the oath and the lie and the loss [of Salvation].<sup>3</sup>
- Ignorance of the Father brought anguish and terror. And the anguish grew solid like a fog, so that no one was able to >see<, for this reason error grew and became powerful; it fashioned its own matter foolishly, not having known the truth. It set about making a creature with all its might, preparing, in [material] beauty, the substitute for the truth.<sup>4</sup>
- This separation [from the truth] afforded them the opportunity to fashion for themselves the symbolic bridal chamber so that men would be defiled.<sup>5</sup>
- All these things, the [false] builders of the wall [of the city of God fashioned] and those who daub it with plaster (Ezek 13:10) have not understood because as a follower of the wind, one raised storms and rained down lies, had preached to them (Mic 2:11) against all of whose assembly the anger of God was kindled.<sup>6</sup>
- They devised for themselves vain thoughts: They proposed to themselves wicked treacheries; they even affirmed the Most High exists not and ignored his Ways. His Law they did despise and his covenant they denied. In his statutes they have put no faith and have set at nought his [sole] command.<sup>7</sup>
- The aim and object of this [sole] command is the love that springs from a clean heart, from a good conscience and a faith that is genuine. Though falling short of these, some people have gone into a wilderness of words. **They set out to be teachers of the moral Law without understanding either the words they use or the subjects about which they are so dogmatic.**<sup>8</sup>
- You are the people who impress your fellow men with your righteousness, but God sees through you. For what sets itself up to be admired by men is detestable to God.<sup>9</sup>
- How can you have [true] faith so long as you receive honour from one another and care nothing for the honour that comes from him who is alone God.<sup>10</sup>
- My quarrel is with you arrogance! It is the Lord Yahweh who speaks; your day has come, the time when I must punish you. Arrogance will stumble, she will fall, no one will lift her up: I will light a fire inside her towns; it shall devour all her surroundings.<sup>11</sup>
- They have sown the wind, now they shall reap the whirlwind.<sup>12</sup>

*Thou like a harpy,  
which to betray, doth wear an angel's face,  
seize with a eagles talons.<sup>13</sup>*

- 1**  
J. Milton-Paradise Lost  
Bk 2:557-565
- 2**  
NHL  
The Paraphrase of Shem  
30:25
- 3**  
NHL  
The Paraphrase of Shem  
38:20
- 4**  
NHL  
The Gospel of Truth 17:10-20
- 5**  
NHL  
The Gospel of Philip  
70:30
- 6**  
DSS:CD  
The Damascus Rule  
8:10
- 7**  
4 Ezra 7:22
- 8**  
1 Timothy 1:5-8
- 9**  
Luke 16:15
- 10**  
John 5:45
- 11**  
Jeremiah 50:31
- 12**  
Hosea 8:7
- 13**  
W. Shakespeare  
Pericles Prince of Tyre  
Act IV scene 4

- They have not earnestly sought understanding, nor knowledge chosen.<sup>14</sup>
- They sought smooth things and preferred illusions (Isaiah xxx:10) and they watched for breaks (Isaiah xxx:13) and chose the fair neck; they justified the wicked and condemned the just, and they transgressed the covenant and violated the precept.<sup>15</sup>
- These men pour abuse upon the things they do not understand; the things they do understand, by instinct like brute beasts, prove their undoing. Alas for them! They have gone the way of Cain; they have plunged into Balam's error for pay; they have rebelled like Korah, and they share his doom.<sup>16</sup>
- **These men are a blot on your [feasts of love],** where they >eat< and >drink< without reverence. They are shepherds who take care only for themselves. They are clouds carried away by the wind without giving rain; trees that in season, bear no fruit, dead twice over and pulled up by the roots. They are fierce waves of the sea, foaming shameful deeds; they are stars that have wandered from their course, and the place for ever reserved for them is blackest darkness.<sup>17</sup>
- They are a set of grumblers and malcontents. They follow their lusts. Big words come rolling off their lips, and they court favour to gain their ends.<sup>18</sup>
- The archons [religious leaders in the world] do not know that it is an ineffable union of undefiled truth as exists among the sons of Light, of which they made an imitation, having proclaimed a doctrine of a dead man and lies so as to resemble the freedom and purity of the perfect [union], and joining themselves with their doctrine to fear and slavery, worldly cares, and abandoned worship, being small and ignorant since they do not contain the nobility of the truth.<sup>19</sup>
- They did not know the knowledge of the greatness, that it is from above and from a fountain of truth, and that it is not from slavery and jealousy, fear and love of worldly matter.<sup>20</sup>
- They made mock with their transgression, as they themselves were wont to do. In the full light of day they revealed their iniquities.<sup>21</sup>

14

DSS 4Q416, 418  
The Children of Salvation and  
The Mystery of Existence  
The Angels of God's Holiness  
fr-7,-5

15

DSS (CD)  
The Damascus Rule  
1:10

16

Jude 1:10-11

17

Jude 1:11-14

18

Jude 1:16-18

19

NHL  
The Second Treatise  
of the Great Seth  
60:20-35

20

NHL  
The Second Treatise  
of the Great Seth  
61:1-9

21

The Psalms of Solomon  
2:12

22

J. Milton-Paradise Lost  
Bk 4:312-322

23

1 John 2:19

24

Job 23:13

25

DSS 1Q27  
The Triumph of Righteousness  
1:1

26

Isaiah 59:4-8

27

Wisdom 14:25

28

The Psalms of Solomon  
4:9

29

Daniel 8:11

30

DSS:1QH  
The Thanksgiving Hymns  
2:10 (1)

31

DSS 4Q525  
The Demons of Death  
col-5, 6

*Nor those mysterious parts were then conceal'd  
Then was not guilty shame; dishonest shame  
Of nature's works honour dishonourable,  
Sin-bred, how have ye troubled all mankind  
With shows instead, mere shows of seeming pure,  
And banish'd from man's life his happiest Life,  
Simplicity and spotless innocence!*<sup>22</sup>

- They went out from our company, but never really belonged to us; if they had, they would have stayed with us. They went out, so it might be clear that not all in our company truly belonged to it.<sup>23</sup>
- Others of them hate the Light, know nothing of its ways, avoid its paths. When all is dark and the murderer leaves his bed to kill the poor and needy; all night long prowls the thief, breaking into houses as the darkness lasts.<sup>24</sup>
- They know not the mystery to come, nor do they understand the things of the past. They know not that which befalls them, nor do they save their soul from the mystery to come. And this shall be a sign for you that these things shall come to pass.<sup>25</sup>
- [They] rely on nothingness, utter falsehood, conceive harm and give birth to misery.<sup>26</sup>
- For the worship of unnamed idols is the beginning cause, and the end of every evil. Either that, or they rave in ecstasy or utter false oracles, or lead lives of great wickedness, or perjure themselves without hesitation; for since they put their trust in lifeless idols, they [falsely] do not reckon their false oaths can harm them.<sup>27</sup>
- They, like the serpent, [shall try to] destroy the wisdom of God with words of transgressors.<sup>28</sup>
- [They] even challenged the power of the army's prince [Messiah]; [They tried to] abolished the perpetual sacrifice and overthrow the foundations of his sanctuary, and the army too; it put iniquity on the sacrifice and flung truth to the ground.<sup>29</sup>
- They have cast towards the Pit, the life of the man [Messiah] whose mouth thou [God] has confirmed, and into whose heart thou has put teaching and understanding, that he might open a fountain of knowledge to all men of insight.<sup>30</sup>
- From [t]his council there are sulphurous flames, and from this den are [lies] in order to destroy those who wallow in the filth of sin.<sup>31</sup>
- They exist without his favour and [Holy] Spirit, judgement to visit [accountability] upon these lords



of evil, and the visitation of truth to shut [the gate] before the evil ones, and to lift up the head of the downtrodden [in strength] in eternal glory and peace everlasting and [with] the [Holy] Spirit of Life to separate [men] from all the sons of Eve, and with the power of God and the abundance of his glory with his goodness, redeem them.<sup>32</sup>

- They shall not reach the paths of Life.<sup>33</sup>
- Judgement shall come upon them because they believe in the lust of their body and [they] deny the [Holy] Spirit of the Lord.<sup>34</sup>

*To be a liar in four hundred mouths;  
For lying is thy sustenance, thy food.  
Yet thou pretend'st to truth; all oracles  
By thee are giv'n, and what confest more true  
Among the nations? that have been thy craft,  
By mixing somewhat true to vent more lies.  
But what have been thy answers? what but dark  
Ambiguous, and with double sense deluding,  
Which they who ask'd have seldom understood,  
And not well understood as good not known?  
Who ever by consulting at thy shrine  
Return'd the wiser, or the more instruct  
To fly or follow what concern'd him most,  
And run not sooner to his fatal snare?  
For God hath justly given the nations up  
To thy delusions; justly, since they fell  
Idolatrous. But when his purpose is  
Among them to declare his providence  
To thee not known, whence hast thou then thy truth,  
But from him or his angels president  
In ev'ry province? who, themselves disdain  
T' approach thy temples, give thee in command  
What to the smallest title thou shalt say  
To thy adorers; thou with trembling fear,  
Or like a fawning parasite, obey'st;  
Then to thyself ascrib'st the truth foretold.<sup>35</sup>*

Most of humanity can easily recognize the more overt and obvious expressions of evil in the world; well chronicled throughout history by the endless variety of mankind's inhumanity towards his fellow man. But discovering the >root< and source of evil is made much more difficult, when so heavily disguised and hidden by layer upon layer of intellectualized nonsense pretending to be true. Its character is founded upon a combination of false pride, intellectual vanity and perfect ignorance.

So to expose the true measure and potential for evil innate to human nature, to expose the most corrupted and diseased perceptions of a fallen spirit, and both the vanity and gullibility of ignorance which is the greatest fraud ever perpetrated by man against himself, this revelation and teaching of the living Resurrection comes into the world, to distinguish itself as perfect, testable, immutable truth; that all may measure their religious and spiritual illusions against it.

So this chapter describes those persons, institutions and organizations who form any part of any ancient or modern tradition, sect, cult, clique, faction, family, school, tribe, informal gathering, of any description, to have made claims of Christian understanding. For all claims existing in history, to this very day, are exposed as ridiculous and worthless before God, a self-deceiving counterfeit spirituality. Theology is not a valid human intellectual endeavour. Now will all mankind observe the spectre of human evil; as those who are exposed as frauds by this revelation, open their mouths in blasphemy against this teaching of the living Resurrection.

To abuse the spiritual Resurrection in the flesh as the true teaching of Christ, and to abuse this absolute proof is the greatest evil. For this is to deny men and women the greatest goodness, the greatest

**32**  
DSS 4Q416, 418  
*The Children of Salvation and  
The Mystery of Existence  
Eternal Glory  
fr-5., 5-10*

**33**  
DSS 4Q525  
*The Demons of Death  
col-5, 8*

**34**  
*The book of Enoch  
67:10*

**35**  
*J. Milton-Paradise Lost  
Bk 1:428-453*

peace, the greatest love, the greatest security, the greatest happiness and the greatest privilege of knowing the living God. They serve falsehood and perpetuate ignorance of God; all to preserve the vanities and illusions of their tradition. They teach error and wrong in the name of right. For perfect evil comes disguised in the moral pretensions of cultural respectability, and in their vain attempt to avoid the humiliation God has planned for them, they will deny and blaspheme against this most perfect Good. Therefore, any who abuse the righteousness of this moral, ethical and spiritual Resurrection, revealed by this teaching as a pure and perfect spiritual union of marriage, expressed by a man for woman in the flesh, are called: anti-Christ.

27<sup>2</sup>  
*blind ambition*

- Jesus said, it is for judgement that I have come into the world—to give sight to the blind and to blind those who see. Some of the Pharisees in the company asked, ‘do you mean that we are blind?’ If you [knew you] were blind said Jesus, you would not be guilty, but because you say, we see, that your guilt remains.<sup>36</sup>
- Woe to those who call evil good and good evil, who substitute darkness for Light and Light for darkness, who substitute bitter for sweet and sweet for bitter. Woe to those who think themselves wise and believe themselves cunning.<sup>37</sup>
- Trouble for those who turn justice into wormwood, throwing integrity to the ground; who hate the man dispensing justice at the city gate and detest those who speak with honesty. Well then since you trampled on the poor man, extorting levies on his wheat—those ‘houses’ you have built of dressed stone, you will never live in them; and those precious vineyards you have planted, you will never drink their wine. For I know that your crimes are many, and your sins enormous, persecutors of the virtuous, blackmailers, turning away the needy at the city gate. No wonder the prudent man keeps silent, the times are so evil.<sup>38</sup>
- You have judged yourselves worthy and because of this you will remain in your fetters. You will try to repent but you will not profit at all!<sup>39</sup>
- There is no defence for you who sit in judgement, whoever you may be for in judging your fellow man you condemn yourselves, since you the judge are equally guilty.<sup>40</sup>
- What fools they are to measure themselves by themselves, to find in themselves their own standard of comparison.<sup>41</sup>
- There is only one Law-giver and one judge, the one who is able to save life and destroy it. So who are you to judge your neighbour?<sup>42</sup>
- And when you are prostrate at the base of an altar, at the feet of some statue, lowering yourselves before a hewn oak tree, what can I think more abject than you!<sup>43</sup>
- You bid us worship deities that match your minds, deities hewn out by workmens' hands, or cast with the help of hollow bellows, devoid of speech and motion, standing still, blind and dumb.<sup>44</sup>
- You will tell me there are spirits there too, yes, but spirits that are teachers of sin, that lay traps for your lives, roaming, violent, filthy spirits that privily push and drive you into every kind of wickedness, to ravage the righteous with slaughter, and destroy the people of the Godly.<sup>45</sup>
- He [God] condemns your ill fated gods and you who fashion yourselves divine persons out of absurd [intellectual] monstrosities.<sup>46</sup>
- You therefore have no defence—you who sit in judgement—for in judging your fellow man you condemn yourself. Since you the judge are equally guilty. It is admitted that God’s judgement is rightly passed on all who commit such crimes as these.<sup>47</sup>
- Do you imagine—you who pass judgement on the guilty while committing the same crimes yourself—do you imagine that you, any more than they, will escape the [dreadful] judgement of God?<sup>48</sup>

*They, caring less for truth than common fame  
Pronounce off-hand, not waiting to be told  
What art and reason have to say to them.<sup>49</sup>*

*Thence come rash judgements, mostly incorrect  
and prejudiced, and stubborn all the more  
That self-conceit that shackles the intellect.<sup>50</sup>*

36  
John 9:39  
37  
Isaiah 5:20  
38  
Amos 5:7  
39  
NHL  
2 Apocryphon of James  
59:15  
40  
Romans 2:1-2  
41  
2 Corinthians 10:12  
42  
James 4:12  
43  
Prudentious  
Crown of Martydom  
10:155  
44  
Prudentious  
Crown of Martydom  
5:65  
45  
Prudentious  
Crown of Martydom  
5:80  
46  
Prudentious  
Crown of Martydom  
4:71  
47  
Romans 2:1-3  
48  
Romans 2:3-4  
49  
Dante  
The Divine Comedy  
Purgatory, Canto 26:121-123  
50  
Dante  
The Divine Comedy  
Paradise, Canto 13:118-121

- Those who think that they are advancing the name of Christ, since they were unknowingly empty, not knowing [what] they are, [preach] like dumb animals.<sup>51</sup>
- Thinking they had attained the truth when they had only attained error.<sup>52</sup>
- You study the scriptures diligently, supposing that in having them you have eternal Life; yet although their testimony points to me, you refuse to come to me for that Life.<sup>53</sup>
- Does a wise man answer with airy reasonings or feed himself on an east wind? Does he defend himself with empty talk, and ineffectual wordiness? You do worse: you flout piety, you repudiate mediation in God's presence. A guilty conscience prompts your words, you adapt the language of the cunning. Your own mouth condemns you and not I; your own lips bear witness against you.<sup>54</sup>
- You >vipers< brood, how can your words be good when you yourselves are evil?<sup>55</sup>
- Are you not the spawn of sin, children of lies, lusting among the terebinths?<sup>56</sup>
- How dare you say, we are wise, and we possess the Law of Yahweh! But look how it has been falsified by the lying pens of the priests! The wise shall be shamed, caught out, confounded. Look how they have rejected the Word of Yahweh. So what use is their wisdom to them?<sup>57</sup>
- Soon it is not enough for them that their knowledge of God should be at fault. It is the great struggle to which ignorance condemns their lives, they give such massive ills in the name of peace!<sup>58</sup>
- He sees himself with too flattering an eye to detect his guilt, all he says tends to mischief and deceit, he has turned his back on wisdom.<sup>59</sup>
- Anyone whose teaching is merely his own aims [only] at honour for himself.<sup>60</sup>
- You will loathe yourselves for your sins and your filthy practices.<sup>61</sup>
- There's none so blind as they that won't see!<sup>62</sup>
- They did not know the knowledge of the greatness, that it is from above and from a fountain of truth, and that it is not from slavery and jealousy, fear and love of worldly matter.<sup>63</sup>
- Wickedness is confessedly very cowardly, and it condemns itself; under pressure from conceit, always assumes the worst; fear, indeed is nothing other than the abandonment of the supports offered by [righteous] reason.<sup>64</sup>
- They shall be forced by [vanity] to blaspheme with insolence, [against] the Word.<sup>65</sup>
- Out of your own mouths you will be condemned.<sup>66</sup>
- There is a prophesy of Isaiah which is being fulfilled in them: you will hear and hear but never understand, you will look and look, but never see.<sup>67</sup>
- Alas you are like unmarked graves over which men walk without knowing.<sup>68</sup>

*Offspring of heav'n and earth, and all earth's lord,  
That such an enemy we have, who seeks  
Our ruin, both by thee inform'd I learn,  
And from the parting angel overheard,  
As in a shady nook I stood behind,  
Just then return'd at shut of evening flow'rs,  
But that thou shouldst my firmness therefore doubt  
To God or thee, because we have a foe  
May tempt it, I expected not to hear.  
His violence thou fear'st not, being such,  
As we, not capable of death or pain,  
Can either not receive or can repel.  
His fraud is then thy fear, which plain infers  
Thy equal fear, that my firm faith and love  
Can by his fraud be shaken or seduced.<sup>69</sup>*

- Jesus said, You see the mote in your brothers eye, but you do not see the beam in your own eye.<sup>70</sup>
- Why do you look at the speck of dust in your brothers eye with never a thought for the great plank in your own. You hypocrites.<sup>71</sup>
- Can a blind man be guide to another? Will they not both fall into the ditch?<sup>72</sup>
- Jesus said, If a blind man leads a blind man, they will both fall into a pit!<sup>73</sup>
- **By blind I mean those who in the blackness of their darkened hearts cannot appreciate the truth.**<sup>74</sup>

**51**  
NHL  
*The Second Treatise of the Great Seth*  
59:25

**52**  
NHL  
*The Tripartite Tractate*  
110:1

**53**  
*John* 5:37

**54**  
*Job* 15:1

**55**  
*Matthew* 12:32

**56**  
*Isaiah* 57:4

**57**  
*Jeremiah* 8:8

**58**  
*Wisdom* 14:22

**59**  
*Psalms* 36:2-3

**60**  
*John* 7:18

**61**  
Ezekiel check

**62**  
*J. Swift Dialogue* 3

**63**  
NHL  
*The Second Treatise of the Great Seth*  
61:1-9

**64**  
*Wisdom* 17:1

**65**  
*The Assumption of Moses*  
8:2

**66**  
*Matthew* 12:37

**67**  
*Matthew* 13:14

**68**  
*Luke* 11:44

**69**  
*J. Milton-Paradise Lost*  
Bk 9:273-287

**70**  
NHL  
*The Gospel of Thomas*  
38:15

**71**  
*Luke* 6:41-42

**72**  
*Luke* 6:39

**73**  
NHL  
*The Gospel of Thomas*  
39:17

**74**  
*Prudentious*  
*The Divinity of Christ*  
125

- Take the Light away, he who is past healing will say; the brightness is harmful to the one who cannot see.<sup>75</sup>
- Christ born of the Father, and the Father's [Holy Spirit] is what the Son [has], the son manifested himself to be seen by mortal men, immortality putting on a mortal body, so that through the eternal God, wearing a body subject to [a bodily] death, ours should be enabled to pass to the heavens.<sup>76</sup>
- Their unbelieving minds are so blinded by the god of this passing age, that the Gospel of the glory of Christ, who is the very image of God, cannot dawn upon them and bring them Light.<sup>77</sup>
- Blind & sunk in the mire are the pagans! How fleshly the hearts of the heathen! How dense their error! How darkened is the race that loves the earth and devotes itself to the >dead< body with eyes ever on things below, never above, is it not the height of unreason, the last degree of folly!<sup>78</sup>
- Hence all their thinking has ended in futility and their misguided minds are plunged into darkness. They boast of their wisdom but they have made fools of themselves, exchanging the splendour of the immortal God for an image shaped like mortal man, even for images like birds, beasts and creeping things.<sup>79</sup>

*Blind mouths! that scarce themselves know how to hold,  
A sheep-hook, or have learn'd aught else the least  
That to the faithful herdsman art belongs!  
What wrecks it them? What need they? They are sped;  
And when they list their lean and flashy songs  
Grate on their scrannel pipes of wretched straw;  
The hungry sheep look up and are not fed,  
But swollen with the wind and the rank mist they draw,  
Rot inwardly and foul contagion spread;  
besides what the grim wolf with privy paw  
Daily devours apace and nothing said.<sup>80</sup>*

75  
Prudentious  
Martyrdom 590  
76  
Prudentious  
Martyrdom  
600  
77  
2 Corinthians 4:4  
78  
Prudentious  
Martyrdom  
375  
79  
Romans 1:21-23  
80  
J. Milton  
Lycidas 19-129  
81  
NHL  
The Gospel of Thomas  
40:10  
82  
Prudentious  
Martyrdom  
585-600  
83  
NHL  
The Act of Peter  
79:25-30  
84  
Dante  
The Divine Comedy  
Hell, Canto 7:40-43  
85  
Matthew 23:13  
86  
Matthew 23:15  
87  
Matthew 23:27-28  
88  
Matthew 23:25-26

- They [theologians/priests/any title or tradition] have taken the keys of knowledge and [rejected] them. They themselves have not entered, nor have they allowed to enter those who wish.<sup>81</sup>
  - It is the Cross that is the salvation of us all, it is mans redemption, I know that you godless men cannot grasp the mystery [of the Resurrection] because your understanding is blind you cannot imbibe our mystic doctrine; the night is not receptive of anything that belongs to the day. Yet in darkness I [Yahweh] shall hold out a bright torch [Messiah] and he that is sound will >see< while the pure >blind< will cover his eyes.<sup>82</sup>
  - There shall be others of those who are outside our number who name themselves bishop and also deacons, as if they have received their authority from God. They bend under the judgement of the[ir] [political] leaders. Those people are dry canals.<sup>83</sup>
- They whose pates boast no hairy canopies  
are clerks-yea popes and cardinals, in whom  
Covetousness hath made it's masterpiece.<sup>84</sup>*
- Alas, alas for you [theologians/priests/any title or tradition] hypocrites that you are! You shut the door of the Kingdom of Heaven in men's faces; you do not enter yourself, and when others are entering, you [try and] stop them.<sup>85</sup>
  - Alas, alas for you [theologians/priests/any title or tradition], hypocrites! You travel over sea and land [missionary activity] to win one convert; and when you have won him you make him twice as fit for hell as you are yourselves.<sup>86</sup>
  - Alas for you, [theologians/priests/any title or tradition], hypocrites! You are like tombs covered with whitewash; they look well from the outside, but inside, they are full of dead mans bones and all kinds of filth. So it is with you: outside you look like honest men, but inside you are brim full of hypocrisy and crime.<sup>87</sup>
  - Alas for you, [theologian/priests/any title or tradition], hypocrites! You clean the outside of the cup and dish; which you have filled inside with robbery and self-indulgence.<sup>88</sup>
  - Alas for you [theologians/priests/any title or tradition], You pay tithes of mint and dill and cumin; but you have overlooked the weightier demands of the Law, justice, mercy and good faith. It is these

you should have practiced, without neglecting the others. Blind guides! You strain off a midge, yet gulp down a camel!<sup>89</sup>

- Alas for you, blind guides! You say, if a man swears by the sanctuary, that is nothing; but if he swears by the gold in the sanctuary, he is bound by his oath, blind fools.<sup>90</sup>
- Which is more important, the gold or the sanctuary which sanctifies the gold?<sup>91</sup>
- Or you say, if a man swears by the alter, that is nothing; but if he swears by the offering that lies on the alter, he is bound by his oath. What blindness!<sup>92</sup>
- Jesus said, Why do you wash the outside of the cup? Do you not realize that He who made the inside is the same as made the outside?<sup>93</sup>
- Clean the inside of the cup first and then the outside will be clean also!<sup>94</sup>
- Yes, you [theologians and priests/any title or tradition] it is no better with you! For you load men with intolerable burdens and will not put a finger to the load.<sup>95</sup>
- Woe to the legislators of infamous laws, to those who issue tyrannical decrees, who refuse to help the unfortunate and cheat the poor among my people of their [glory and inheritance], who make >widows< their pray and rob the >orphans<.<sup>96</sup>
- You snakes, you vipers brood, how can you escape being condemned to hell.<sup>97</sup>

*With the blacker spirits below  
dragged to the depth by other crimes abhorred  
there shalt you see them, if so deep thou go.*<sup>98</sup>

Not even the oldest false claim to speak in the name of Jesus the Christ, can provide or demonstrate its original provenance. Like counterfeit art, it has none except that of the forger, the early fathers of this bastard institution, and exists only to beguile and deceive! Scrutiny of any historical claim to speak in the name of Jesus the Christ, ancient or modern, will disclose these claims as grounded upon nothing more than anecdotal 'evidence', theological rational or self-serving opportunism; deaf, dumb and blind to a true understanding of the scriptures. Those earliest cults and sects which congealed, forced by secular authority, into an institutional form, [Council of Nicaea A.D.325], were not of Jesus, but outsiders who found trading on his name a useful advantage.

Without the revelation of the living Resurrection to teach, it became necessary to provide substance to fully exploit their false claims, and thus a process of scriptural interpretation and contrived ceremony began; they fell into the trap, not realizing the scriptural record was itself incomplete, nor open to mortal understanding. Thus a counterfeit form was fabricated as a substitute for truth and evolved to become tradition. A theological process of false spiritual pride that continues unto today; treading a path that leads nowhere. All Christian tradition, contrived by the >world< is no more than paganism, dressed-up with the intellectual conceits of theological ignorance.

There is little that can be added to the condemnations from scripture against the false priests, as they are mostly self-evident. Once again, >blind< means ignorance, and it is those of the >world<, who have by their own corrupted reasoning, [theology] blinded and deceived themselves, and who pretend to >see<, presume to have understood God and his son, who are the blindest of all. Note the use of allegory from Matthew 23:27. Cleaning the inside of the cup is a reference to the cleansing of within the soul from the filth of its corruption, which is the Resurrection and Circumcision of the Holy Spirit. There is so much material from scriptural sources which refers to false teachers, false interpreters, anti-Christ, etc; that in organizing this material among these three final chapters, one will inevitably notice meaning and inference which applies to them all.

27<sup>3</sup>  
*wolves in sheeps clothing*

- Yes, even the prophet and priest are godless. I have found their wickedness even in my own house [Israel], It is Yahweh who speaks. Because of this, their way will prove treacherous going for them; in the darkness where they are driven, there they will fall. For I will bring disaster down on them.<sup>99</sup>
- My children, this is indeed the final hour! You were told the anti-Christ was to come and now many anti-Christ have appeared: which proves to us that this is indeed the last hour.<sup>100</sup>

**89**  
Matthew 23:23  
**90**  
Matthew 23:16  
**91**  
Matthew 23:17  
**92**  
Matthew 23:18  
**93**  
NHL  
The Gospel of Thomas  
48:15  
**94**  
Matthew 23:27  
**95**  
Luke 11:46  
**96**  
Isaiah 10:1  
**97**  
Matthew 23:33  
**98**  
Dante  
The Divine Comedy  
Hell, Canto 6:85-87  
**99**  
Jeremiah 23:10  
**100**  
1 John 2:18



- There is no fidelity, no tenderness, no knowledge of God in the country, only perjury and lies, slaughter and theft, adultery and violence, murder after murder.<sup>101</sup>
- Many [false] shepherds have laid the vineyard waste, have trampled down My inheritance, reducing my pleasant inheritance to a deserted wilderness. They have made it a desolate, mournful, place, desolate from me. The whole land has been devastated and no one takes it to heart. The devastators have arrived on all the bare heights of the desert, from end to end of the land there is no place for a >living< thing. Wheat they have sown, thorns they reap: they have worn themselves out to no profit. They are disappointed in their harvests, through the fury of Yahweh.<sup>102</sup>
- Everywhere a welter of blood, murder, theft, fraud, corruption and treachery, riots and favours, pollution of souls, sins against nature, disorder in marriage, adultery, and debauchery.<sup>103</sup>
- [This] is a breed of man who curses his Father [God] and does not bless his mother [wisdom], a breed that laying claim to purity, has not been cleansed of its [own] filth; a breed haughty of eye, with disdain in every glance; a breed with swords for teeth, with knives for jaws, with which to devour the poor and rid the earth of them, to devour the needy and rid mankind of them.<sup>104</sup>
- These too are reeling with [stale] wine staggering from strong drink. [False] priest and prophet are reeling from strong drink, they are muddled with wine; strong drink makes them stagger, they totter when they are having visions, they stumble when they are giving judgements, yes all their tables are covered with vomit, not a place left clean.<sup>105</sup>
- For their [spiritual] food is everything which is dead and every unclean thing. For when these are within you, what living thing will come unto you? The 'living' angels will detest you.<sup>106</sup>
- David says: may their table be a snare and a trap, both stumbling stone and retribution! May their eyes be darkened so that they may not see! Bow down their back forever!<sup>107</sup>

*Dens are the buildings, once for abbots fit  
Rancid the meal, and the cowls in which they dress  
are like so many sacks stuffed full of [sh]it.<sup>108</sup>*

*Gross usury bears lighter the impress  
Of God's displeasure than the well-filled purse  
which monkish hearts now covet to excess.<sup>109</sup>*

*If thou wouldst contemplate the point from which  
Each one set out, and where their followers are  
thou wilt perceive how white has turned to pitch.<sup>110</sup>*

**101**  
Hosea 4:2  
**102**  
Jeremiah 12:7  
**103**  
Wisdom 14:25  
**104**  
Proverbs 30:11  
**105**  
Isaiah 28:7  
**106**  
NHL  
The Teachings of Silvanus  
106:5  
**107**  
Romans 11:9  
**108-110**  
Dante  
The Divine Comedy  
Paradise, Canto 22:76-81/91-93  
**111**  
Matthew 7:17  
**112**  
Prudentious  
The fight for Mansoul  
793  
**113**  
Jeremiah 5:26  
**114**  
Prudentious  
The Fight for Mansoul  
550-557

- Beware of false [priests and] prophets, men who come dressed up as sheep while underneath they are savage wolves. You will recognize them by the >fruit< they bear. Can grapes be picked from briars, or figs from thistles? In the same way, a good tree always yields good >fruit< and a [corrupt] tree bad >fruit<. A good tree cannot bear bad fruit or a corrupt tree good fruit. And when a tree fails to yield good fruit, it is cut down and burnt. That is why I say you will recognize them by their fruits.<sup>111</sup>
- The wolf too with his gory jaws, conceals himself in a soft-fleece, counterfeiting milk-white sheep, while he carries on his bloody murders by devouring the lambs.<sup>112</sup>
- Yes, there are wicked men among my people who spread their nets; like fowlers they set snares, but it is men they catch, like a cage full of birds so are their houses full of loot; they have grown rich and powerful because of it, fat and sleek. Yes, in wickedness they go to any lengths, they have no respect for rights, for >orphans< rights, to support them, they do not uphold the cause of the 'poor'. And must I not punish them for such things? It is Yahweh who speaks.<sup>113</sup>
- Some there are who set up doctrine akin to the Jews raving and follow Christ by a middle way. This much they assent, that he is real man but they say he is not [of] God in Heaven. In respect of goodness they admit, in respect of majesty they deny. They consecrate and honour him for the merit of his character, but rob him of supreme divinity.<sup>114</sup>
- They are hatching adder's eggs and weaving a spiders web; eat one of their eggs and you die. Crush one and a viper emerges. Their webs are no good for clothing, their plots no use for covering. Violence is their only method. Their feet run to do evil, are quick to shed innocent blood. Their thoughts are sinful thoughts, wherever they go there is havoc and ruin. They know nothing of the way of peace,



their is no [value] in their paths. Twisty trails they clear for themselves and no one who follows them knows any peace [with God].<sup>115</sup>

- [They] steal the souls of wretched men, oppressing the poor and spoiling them of their possessions, and themselves growing rich by the taking of men's possessions, injuring them. Who when thy might 'feed the hungry' allow them to die of famine: who when they might clothe them, strip them naked.<sup>116</sup>

*Wolves shall succeed for teachers, grievous wolves,  
Who all the sacred mysteries of heav'n  
To their own vile advantages shall turn  
Of lucre and ambition, and the truth  
With superstitions and traditions taint,  
Left only in those written records pure  
Though not but by the Spirit understood.  
Then shall they seek to avail themselves of names,  
Places, and titles, and with these to join  
Secular power, though feigning will to act  
By spiritual, to themselves appropriating  
The Spirit of God, promised alike and giv'n  
To all believers; and from that pretence  
Spiritual laws by carnal powers shall force  
On every conscience; laws which none shall find  
Left them enroll'd, or what the Spirit within  
Shall on the heart engrave.<sup>117</sup>*

- Their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as gods.<sup>118</sup>
- All their deeds manifest unrighteousness and their power rests in the [material] riches and their faith is in the gods which they have made with their hands.<sup>119</sup>
- There is not one just man, not one who understands, not one who seeks God, all have swerved aside, all alike are debased, there is no one to show kindness; no not one. Their throat is an open grave, they use their tongues for treachery, adders venom is on their lips and the mouth is full of bitter curses. Their feet hasten to shed blood, ruin and misery alike along their paths, they are strangers to the high road of peace and reverence for God does not enter their thoughts.<sup>120</sup>
- Greedy dogs that are never satisfied. Shepherds that know nothing, they all go their own way, each after his own interest.<sup>121</sup>
- These shall stir up the poison of men's minds, being treacherous men, self-pleasers, dissemblers in all their affairs and lovers of banquets at every hour of the day, gluttons, gourmands, devourers of the goods of the poor, saying they do so on the ground of their justice, but in reality to destroy [those who follow them], [they are] complainers, deceitful, concealing themselves [in costume] lest they should be recognized; impious, filled with lawlessness [lust] and iniquity from sunset to sunrise: they say 'we shall have feasting and luxury, eating and drinking, and we shall esteem ourselves as princes'.<sup>122</sup>
- They are so ignorant, these evil men who swallow my people as though they were eating bread and never invoke God.<sup>123</sup>
- Woe to those rebellious sons! It is Yahweh who speaks. They carry out plans that are not mine and make alliances not inspired by me, and so add sin to sin.<sup>124</sup>
- They shall flee away from the pious, as men pursued in war but they [the righteous] shall pursue sinners and [truth shall] overtake them.<sup>125</sup>

*Rapacious wolves in shepherds garb behold  
In every pasture! Lord why dost thou blink  
such slaughter of the lambs with in thy fold.<sup>126</sup>*

*Cursed be thou, thou ancient wolf, that having  
more victims than all other beasts of prey  
canst find no bottom to thine endless craving.<sup>127</sup>*

**115***Isaiah 59:4-8***116***find***117***J. Milton-Paradise Lost  
Bk 12:508-524***118***The book of Enoch  
19:1***119***The book of Enoch  
46:7***120***Romans 3:11-18***121***Isaiah 56:11  
15:9***122***The Assumption of Moses  
7:4-10***123***Psalms 53:4***124***Isaiah 30:1-2***125***The Psalms of Solomon***126***Dante  
The Divine Comedy  
Purgatory, Canto 27:55***127***Dante  
The Divine Comedy  
Purgatory, Canto 20:10*

- An ass which turned a millstone did a hundred miles walking. When it was loosed it found that it was still in the same place. There are men who make such journeys, but make no [spiritual] progress towards a destination. When evening came upon them, they saw neither city or village, neither creation nor nature, power nor angel. In vain have the wretches laboured.<sup>128</sup>
- Yahweh Sabaoth says this: Do not listen to what those [false] prophets say, they are deluding you, they retail visions of their own and not what comes from the mouth of Yahweh; to those who reject the Word of Yahweh they say, 'peace will be yours' and to those who follow the dictates of a hardened heart, 'no misfortune will touch you'!<sup>129</sup>
- They have no [Holy] Spirit to understand [Yahweh] and their eyes do not see what their works are. And how they error in saying to a piece of wood: thou art my god and to a stone: thou art my lord and thou art my deliverer. And they have no [Holy] Spirit.<sup>130</sup>
- They offer their sacrifices to the dead and they worship evil spirits, and they eat over graves and all their works are vanity and nothingness.<sup>131</sup>
- Vain and deceptive hopes are for the foolish and dreams put fools in a flutter. Might as well clutch at shadows and chase the wind as put any faith in dreams. Mirror and dream are similar things; confronting a face, the reflection of that face! What can be cleansed by uncleanness? What can be verified by falsehood? Divinations, auguries and dreams are nonsense, like the delirious fancies of a pregnant woman. Unless sent as emissaries of the Most High, do not give them a thought; for dreams have led many astray, and those building their hopes on them have been disappointed. Fulfilling the Law requires no such falsehood, and wisdom is most perfectly expressed by truthful lips.<sup>132</sup>
- They revealed a mixture of ignorance and a counterfeit of fire and earth and a murderer, since they are small and untaught, without knowledge, having dared these things, and not having understood that Light has fellowship with Light, and darkness with darkness, and the corruptible with the perishable and the imperishable with the incorruptible.<sup>133</sup>

128

NHL

The Gospel of Philip  
63:11-20

129

Jeremiah 23:16

130

The book of Jubilees  
22:18

131

The book of Jubilees  
22:17

132

Ecclesiasticus 34:1

133

NHL

The Second Treatise  
of the Great Seth  
69:10-20

134

J. Milton-Paradise Lost  
Bk 1:367-375

135

Ezekiel 13:6

136

Psalm 62:4

137

Psalm 59:12

138

Matthew 23:27-29

139

2 Peter 2:19

140

NHL

On the Origin  
of the World  
123:10

141

NHL

The Hypostasis of the Archons  
91:5-7

142

Jude 1:4

*By falsities and lies the greater part,  
Of mankind they corrupted to forsake  
God their creator, and the invisible  
Glory of him that made them to transform  
Oft to the image of a brute, adorn'd  
With gay religions full of pomp and gold,  
And devils to adore for deities:  
Then were they known to men by various names,  
And various idols through the heathen world.<sup>134</sup>*

- They have empty visions and give lying prophecies and say: It is Yahweh who speaks, although Yahweh has not sent them; and they are still waiting for their words to come true! Can you deny that you have only empty visions, that you utter only prophecies when you say: It is the Lord Yahweh who speaks when I have not spoken?<sup>134</sup>
- Deceit is their sole intention, their delight is to mislead with lies on the lips, they bless aloud while cursing inwardly.<sup>135</sup>
- Sin is in their mouth, sin on their lips, so let them be caught in their pride for the curses and lies they utter.<sup>137</sup>
- Not a word from their lips can be trusted, deep within them lies ruin, their throats are yawning graves. They are like tombs over which dead men walk unknowingly, like tombs covered with white wash, they look well from the outside but inside, they are full of dead men's bones and all kinds of filth. Brim full of hypocrisy and crime.<sup>138</sup>
- They promise freedom, but are themselves slaves to corruption.<sup>139</sup>
- These demons taught men many errors with magic, and potions and idolatry, shedding blood and altars and temples and sacrifices, and libations to all the demons of the earth, having as their co-worker, fate.<sup>140</sup>
- Moreover they threw mankind into a great distraction and into a life of toil, so that mankind might be occupied by worldly matters and might not have the opportunity of being devoted to the Holy Spirit.<sup>141</sup>
- They are the enemies of religion; they pervert the free favour of our God into licentiousness, disowning Christ, our only master and Lord.<sup>142</sup>

- They do business in my Word, and they propagate a harsh fate.<sup>143</sup>
- Not only do they demand toll, but they also take away souls by theft!<sup>144</sup>
- They show that they are assisting the >world< and turn away from the Light.<sup>145</sup>
- What sorry comforters you are! Is there never to be an end to airy words? What a plague your need to have the last word is!<sup>146</sup>

*But nowadays men preach with jokes and japes,  
and if they raise a laugh their cowls all swell  
with pride—they ask no more, the jackanapes.<sup>147</sup>*

The most obvious sign of a false Christian teacher and tradition is costume. That is what is meant by >wolves< dressed up as lambs. Any man [or woman] who wears contrived clothing of any description for religious show is not of Christ but of the world. Such vanity of appearance is designed only to deceive and garner undeserved respect [and support] from others. Such attempts to advertise a vocation are in fact only the vain display of their own profound ignorance of both God and Christ. They are a trap for the gullible, the unwary and simple minded. Such clothing does no more than attempt to hide or camouflage by outward disguise, their own inner corruption of mind, body and spirit. They are not long on the face of the earth.

27<sup>4</sup>  
they

*Ye on earth, in your philosophy  
are not for long to tread one path  
enamoured of vain show and subtlety.<sup>148</sup>*

*Yet even this in heaven stirs less wrath  
than when Gods Holy Word is misconstrued  
or when supremacy it no more hath.<sup>149</sup>*

*All men to show their ingenuity  
contrive their own inventions—these they preach  
The Gospel is passed over silently.<sup>150</sup>*

*So that the silly sheep all unaware  
come home from pasture fed on emptiness;  
no harm they see, no less of guilt they bear.<sup>151</sup>*

*Christ and his Apostles did not thus address:  
go forth, preach idle stories to all men  
but them the true doctrine to profess.<sup>152</sup>*

- Teachers of lies have smoothed thy people with words and false prophets have led them astray, they have banished me from my land, like a bird from its nest, and they, teachers of lies and seers of falsehood have schemed against me a devilish scheme, to exchange the Law engraved on my heart by thee for the smooth things which they speak to thy people. And they withhold from the thirsty the 'drink of knowledge', and assuage their thirst with vinegar, that they may gaze on their straying, on [the folly of their worship], [and] on their fall into the snares.<sup>153</sup>
- Shepherds ought to feed their flock, yet you have fed on milk, you have dressed in wool, you have sacrificed the fattest sheep, but failed to feed the flock.<sup>154</sup>
- You have failed to make weak sheep strong, or to care for the sick ones, or bandage the wounded ones. You have failed to bring back strays or look for the lost. On the contrary, you have ruled them cruelly and violently. For lack of a [true] shepherd, they have scattered, to become the prey of any wild animal they have scattered far.<sup>155</sup>
- Well then [false] shepherds, hear the Word of Yahweh. As I live, I swear it—it is the Lord Yahweh who speaks: since my flock has been looted and for lack of a [true] shepherd is now prey to any wild animal, since [the] shepherds have stopped bothering about the flock since [the] shepherds feed

**143**

NHL  
The Act of Peter  
78:1

**144**

NHL  
1 Apocalypse of James  
33:10

**145**

NHL  
The Testimony of Truth  
30:15

**146**

Job 16:2

**147**

Dante  
The Divine Comedy  
Paradise, Canto 29:112-117

**148-152**

Dante  
The Divine Comedy  
Hell, Canto 29:85-91/94-96/106-111

**153**

DSS:1QH  
The Qumran Hymn  
4:7-12

**154**

Ezekiel 34:3

**155**

Ezekiel 34:3

themselves rather than of my flock, in view of all this, shepherds hear the word of Yahweh. The Lord Yahweh says this: I am going to call the [false] shepherds to account. I am going to take my flock back from them and I shall not allow them to feed my flock. In this way the shepherds will stop feeding themselves. I shall rescue my sheep from their mouths; they will not prey on them any more.<sup>156</sup>

- My sheep must graze on what your feet have trampled, drink on what your feet have muddied. Very well then, the Lord Yahweh says this: I myself am now going to Judge between fat sheep and lean sheep. Since you have butted all the weak sheep with your rumps and shoulders and horns, until you have chased them away. I am going to come and rescue my sheep from being cheated; I will judge between sheep and sheep.<sup>157</sup>

*The gods are dead, but in their name  
humanity is sold to shame,  
while then as now the tinsel'd priest  
sitteth with robbers at the feast,  
blesses the laden, blood stained board,  
weaves garlands round the butcher's sword,  
and poureth freely now as then  
the sacramental blood of men!*<sup>158</sup>

- [They] distress with lies, the heart of the upright man whom I would never distress, and since you encourage the wicked man not to give up his wicked ways and find Life again, very well, you will have no more empty visions and you will not make any more predictions. I mean to rescue My people from you and then you will learn that I am Yahweh.<sup>159</sup>

- [They] have misled my people by saying peace, where there is not peace. Instead of my people rebuilding the wall [of my house] these men have come and slapped on plaster. Tell these plasterers: It will rain hard, it will hail, it will blow a gale and down will come their wall. Will not people ask: where is the plaster you slapped on?<sup>160</sup>

- They are the ones who govern the >world< with their teaching, and they lead astray many hearts because of their disorder and their unchastity.<sup>161</sup>

- They are entrenched in their deceitfulness and so I [Yahweh] am going to punish them all.<sup>162</sup>

- Their deeds do not allow them to return to their God, since a prostituting spirit possesses them; they do not know Yahweh.<sup>163</sup>

- They are all makers of idols; they are nothing and the works they prize are useless. Their servants see nothing, they understand nothing and so they will be put to shame. Whoever fashioned a god or cast an image without hope of gain? Watch how its devotees will be put to shame, how its sculptors will blush. Let them all come together, let them appear in court. They will be both terrified and ashamed.<sup>164</sup>

- They harken not to thy voice, nor do they give ear to thy Word; of the vision of knowledge they say, 'it is unsure', and of the Way of thy heart, 'It is not the Way'. But thou, O God wilt reply to them, chastising them in thy might, because of their idols and because of the multitude of their sins, that they who have turned aside from thy covenant may be caught by their own designs. Thou wilt destroy in judgement all men of lies, and there shall be no more seers of error; for in thy works is no folly, no guile in the design of thy heart. But those who please thee shall stand forever; those who walk in the Way of thy heart shall be established for evermore.<sup>165</sup>

- They consider but the mischief of their heart; with devilish schemings they unsheathe a perfidious tongue, from which ever springs the poison of [serpents]. And like serpents which creep in the dust, so they let fly their poisonous darts, viper's venom against which there is no shield; and this has brought incurable pain, a malignant scourge within the body of thy servant, causing his spirit to faint and draining his strength so that he maintains no firm stand.<sup>166</sup>

- They have neither enquired nor sought after him concerning his Law that they might know the hidden things in which they have sinfully erred; and matters revealed they have treated with insolence. Therefore wrath shall rise up to condemn, and vengeance shall be executed by the curses of the covenant, and great chastisements of eternal destruction shall be visited on them, leaving no remnant. They shall not enter the water or partake of the pure meal of the saints, for they shall not be cleansed unless they turn from their wickedness; for all who transgress his Word are unclean.<sup>167</sup>

156

Ezekial 34:3

157

Ezekial 34:3

158

Robert Buchanan  
from: Profits of Religion  
by Upton Sinclair

159

Ezekial 13:22

160

Ezekial 13:10

161

NHL

The Paraphrase of Shem  
44:20

162

Hosea 5:2

163

Hosea 5:4

164

Isaiah 44:9

165

DSS:1QH

The Thanksgiving Hymns  
4:12-14 (7)

166

DSS:1QH

The Thanksgiving Hymns  
5:20 (9)

167

DSS:1QS

The Community Rule  
5:11-14

- They have exchanged the [Promise] for lips of uncircumcision, and for the foreign >tongue< of a people without understanding, that they might come to ruin in their straying.<sup>168</sup>
- They defile the Holy Spirit and open their mouth with a blaspheming tongue against the Law of the covenant of God saying, 'they are not sure'. They speak abominations concerning them; they are all kindlers of fire and lighters of brands (Isaiah 1:11), their webs are spiders webs and their eggs are vipers eggs.<sup>169</sup>
- A counsel of Satan is in their heart and in accordance with their wicked design they wallow in sin.<sup>170</sup>
- They dissemble, they plan devilish schemes. They seek thee with a double heart and are not confirmed in thy truth. A root bearing poison and bitter fruit is in their designs; they walk in the stubbornness of heart and seek thee among idols, and they set-aside them the stumbling-block of their sin. They come to inquire of thee from the mouth of lying prophets deceived by error, who speak with [poison] lips to thy people, and an alien tongue, that they may cunningly turn all their works to folly.<sup>171</sup>
- They are the sort of men who insinuate themselves into private houses and get their miserable women into their clutches, women burdened with a sinful past, and led on by all kinds of desires, who are always wanting to be taught, but are incapable of reaching a knowledge of the truth. As Jannes and Jambres defied Moses, so these men will defy the truth; they have lost their power to reason, and they cannot pass the tests of Faith. But their successes will be short lived, for like the opponents of Moses, they will come to be recognized by everyone for the fools they are.<sup>172</sup>
- This is a rebellious people, they are lying sons, sons who will not listen to what Yahweh orders. To the seers they say, 'see no visions' to the prophets, 'do not prophesy the truth to us', tell us flattering things; have illusory visions; turn aside from the Way, leave the path, take the holy one [Messiah] out of our sight.<sup>173</sup>
- How far from the wicked is [wisdom's], Word, and her knowledge from the insolent.<sup>174</sup>

*Through me is the road to the city of desolation,  
through me is the road to sorrows diuturnal,  
through me the road among the lost creation.<sup>175</sup>*

- Thus because they have not seen fit to acknowledge God, he has given them up to their own depraved reason. This leads them to break all rules of conduct. They are filled with every kind of injustice, mischief, rapacity, and malice; they are one mass of envy, murder, rivalry, treachery, and malevolence; whisperers and scandal mongers, hateful to God, insolent, arrogant and boastful; they invent new kinds of mischief, they show no loyalty to parents, no conscience, no fidelity to their plighted word; they are without natural affection and without pity. They know well the first decree of God, that those who behave like this deserve to die, and yet they do it; not only so, they actually applaud such practices.<sup>176</sup>
- If a race that is deaf says that all this proclaiming of thee, all these voices of [divine] nature, these elements that bring tidings of joy so great, enter not its dull ears, then let it hear the wild monster's demonical raving, the cries of the raging devil in the flesh he has taken captive, and let the poor creature believe its own.<sup>177</sup>
- For this reason God has given them up to the vileness of their own desires, and the consequent degradation of their bodies, because they have bartered away the true God for a false one and have offered reverence and worship to created things instead of to the creator.<sup>177</sup>
- In consequence, I say God has given them up to shameful passions. Their women have exchanged natural intercourse [with men] for unnatural [with women], and their men in turn, giving up natural relations with women, [celibacy], burn with lust for one another, males behave indecently with males, and are paid the fitting wage for such perversion.<sup>179</sup>
- But [final] justice will overtake them on two counts: as idolaters, for degrading the concept of God; as frauds, for swearing in despite of the truth, in defiance of all that is holy. For it is not the power of things by which men swear but the retribution due to sinners that always overtakes the offence of the guilty.<sup>180</sup>

*That golden sceptre which thou didst reject  
Is now an iron rod, to bruise and break  
Thy disobedience. Well thou didst advise;*

**168**  
DSS:1QH  
The Thanksgiving Hymns  
2:11 (1)

**169**  
DSS:CD  
TheDamascus Rule  
5:6

**170**  
DSS:1QH  
The Thanksgiving Hymns  
6:16 (10)

**171**  
DSS:1QH  
The Thanksgiving Hymns  
4:9-11 (7)

**172**  
2Timothy 3:6-9

**173**  
Isaiah 30:8

**174**  
DSS:11QPSa  
Apoc Psalms/TheSyriac Psalm  
2:18-15

**175**  
Dante  
The Divine Comedy  
Hell, canto 3:1-3

**176**  
Romans 1:29-32

**177**  
Prudentius  
The Divinity of Christ  
403

**178**  
Romans 1:24-25

**179**  
Romans 1:26-27

**180**  
Wisdom 14:30



*Yet not for thy advice or threats I fly  
 These wicked tents devoted, lest the wrath  
 Impending raging into sudden flame  
 Distinguish not; for soon expect to feel  
 His thunder on thy head, devouring fire.  
 Than who created thee lamenting learn  
 When who can uncreate thee thou shalt know.<sup>181</sup>*

When an original conception it is founded upon error, any supporting tradition becomes a danger in itself and to its adherents; by conditioning minds to accept the false intellectual justification for its claims. Thus do minds which have deceived themselves, grow further and further into their own darkness and exile, further and further from the very reality and truth they pretend to comprehend.

27<sup>5</sup>  
 dead roots

181  
 J. Milton-Paradise Lost  
 Bk 5:886-895

182  
 NHL  
 The Gospel of Thomas  
 40:15

183  
 Ezekial 34:3

184  
 NHL  
 The Gospel of Thomas  
 40:35

185  
 Micah 2:1

186  
 Jeremiah 23:10

187  
 Hosea 10:7

188  
 Hosea 10:2

189  
 Isaiah 44:21

190  
 Ezekial 13:10

191  
 Hosea 8:7

192  
 J. Milton-Paradise Lost  
 Bk 11:675-680

193  
 Hosea 4:4

194  
 Jeremiah 19:21

- Jesus said, A grapevine has been planted outside the Father, but being unsound, it will be pulled up by its roots and destroyed.<sup>182</sup>
- I [Yahweh] shall rescue [my people] from wherever they have been scattered during the mist and darkness.<sup>183</sup>
- Jesus said, 'grapes are not harvested from thorns nor are figs gathered from thistles, for they do not produce fruit'.<sup>184</sup>
- **So Yahweh says this: Now it is I who plot such mischief against this breed and your necks will not escape;** nor will you be able to walk proudly, so evil will the time be. And on that day they will make a satire on you, sing a dirge and say, we are stripped of everything; my people's portion is measured out and shared, no one will give it back to them, our fields are awarded to our despoiler.<sup>185</sup>
- This is the year for me to deal with them: it is Yahweh who speaks.<sup>186</sup>
- The days of reckoning have come, the days of reprisals are here.<sup>187</sup>
- Their heart is a divided heart; very well, they must pay for it!<sup>188</sup>
- A man who hankers after ashes [death] has a deluded heart and is led astray. He will never free his soul, or say, 'What I have in my hand is a lie'.<sup>189</sup>
- Well then the Lord Yahweh says this: I am going to unleash a stormy wind in my anger, a torrential rain in my wrath, hailstones in my destructive fury. I mean to shatter the wall you slapped with plaster, to throw it down and lay its foundations bare. It will fall and you will perish under it; and you will learn that I am Yahweh.<sup>190</sup>
- **They sow the wind and will reap the whirlwind;** their wheat will yield no ear, the ear will yield no flour.<sup>191</sup>

*O! what are these,  
 Death's ministers, not men, who thus deal death  
 Inhumanity to men, and multiply  
 Ten thousandfold the sin of him who slew  
 His brother; for of whom such massacre  
 Make they but of their brethren, men of men?<sup>192</sup>*

- **It is you [false] priest that I denounce!** Day and night you stumble along, the [false] prophet stumbling along with you, and you are the ruin of your people. My people perish for want of knowledge, as you rejected knowledge, so do I reject you from my priesthood; you have forgotten the teaching of God, I in my turn will forget your children. Many as they are, all have sinned against me, they have bartered their glory for shame. They feed on the sin of my people, they are all greedy for their iniquity. But as with the people, so let it be with the priest: I will make them pay for their conduct, I will pay them out for their deeds. They will eat but never be satisfied, they will play the whore but still be sterile, because they have deserted Yahweh to give themselves up to whoring.<sup>193</sup>
- The shepherds are the ones who have been stupid: they have not searched for Yahweh. This is why they have not prospered and why their whole flock has been dispersed.<sup>194</sup>



- The priests have never said: 'Where is Yahweh?' Those who administer the Law have no knowledge of me. The shepherds have rebelled against me; the prophets have prophesied in the name of Baal, following things with no power in them.<sup>195</sup>
- The whole lot of them are brutish and stupid, the teaching given by these nothings is void of sense. But Yahweh is the true God and everlasting King. The earth quakes when he is wrathful, no nation can endure his fury.<sup>196</sup>
- You are the ones who destroy the vineyard and conceal what you have stolen from the >poor< [of spirit], by what right do you crush [the] people and grind the faces of the poor? It is the Lord Yahweh who speaks.<sup>197</sup>
- You are confident that you are the ones to guide the blind, to enlighten the benighted, to train the stupid, and to teach the immature, because in the Law [of Moses] you see the shape of knowledge and truth. You then, who teach your fellow man, [yet] you fail to teach yourself? You proclaim, do not steal, but you yourself are a thief! You say, do not commit adultery but are you [not] an adulterer [of God's Word]. You abominate false gods; but do you not rob their shrines? While taking pride in the [written] law [of Moses] you dishonour God by breaking it! For Scripture says, 'because of you, the name God is dishonour among the gentiles'.<sup>198</sup>

*O imbecile ambition of mortality  
What ill-directed reasonings syllogistical  
weight down thy wings to mundane triviality.<sup>199</sup>*

*Chasing juridical or aphoristical  
successes, church preferments, domination  
by any methods, brutal or sophistical.<sup>200</sup>*

*One bent on commerce, one on spoliation  
another fagging at his carnal pleasure  
entoiled, on sprawled in idle dissipation.<sup>201</sup>*

- Hell shall open on all the works of vanity: and the doors of the pit shall close on the conceivers of wickedness; and the everlasting bars shall be bolted on all the spirits of naught.<sup>202</sup>
- They, the conceivers of vanity, shall be prey to terrible anguish; the wombs of the pit shall be prey to all their works of horror. The foundations of the wall shall rock like a ship upon the face of the waters; the heavens shall roar with a noise of roaring, and those who dwell in the dust as well as those who >sail the seas< shall be appalled by the roaring of the waters.<sup>203</sup>
- The hiding places sheltering them could not ward off their fear; terrifying noises echoed round them and gloomy, grim-faced spectre haunted them. No fire had enough power to give them light nor could the brightly blazing stars illuminate that dreadful night, only a great blaze burning of its own accord, that full of dread, shone through to them and in their terror, once that sight had vanished, they thought what they had seen more terrible than ever, their magic arts proved utterly unavailing, their boasted cunning was ignominiously confounded; for those who professed to drive out fears and disorders from sick souls, themselves fell sick of a ridiculous terror. Even when there was nothing frightful to scare them, the prowling of beasts and hissing of reptiles terrifies them; they died convulsed with fright, refusing so much as to look at the air, which cannot be eluded by anyone!<sup>204</sup>
- Be cursed because of all your guilty wickedness! May he deliver you up for torture at the hands of the vengeful avengers! May he visit you with destruction by the hand of all the wreakers of revenge! Be cursed without mercy because of the darkness of your deeds! Be damned in the shadowy place of everlasting fire! My God will not heed when you call on him, nor pardon you by blotting out your sin! May he raise his angry face towards you for vengeance! May there be no peace for you in the mouth of those who hold fast to the Fathers [mercy].<sup>205</sup>
- May God deliver you up for torture at the hands of the vengeful avengers. May God not heed when you call him. May he raise his angry face towards you. May there be no greeting of peace for you in the mouth of all those who hold fast to the Fathers [mercy]. May you be cursed with no remnant, and damned without escape.<sup>206</sup>
- Cursed be those who practice their wicked designs and establish in their heart your evil devices, plotting against th[is] covenant of God.<sup>207</sup>

- 195**  
Jeremiah 2:8
- 196**  
Jeremiah 10:8
- 197**  
Isaiah 3:14
- 198**  
Romans 2:19
- 199-201**  
Dante  
The Divine Comedy  
Paradise, Canto 11:1-9
- 202**  
DSS:1QH  
The Thanksgiving Hymns  
3:9 (4)
- 203**  
DSS:1QH  
The Thanksgiving Hymns  
3:5-6 (4)
- 204**  
Wisdom 17:1
- 205**  
DSS 1QS  
The Community Rule  
2:2
- 206**  
DSS:4Q280-82  
The Curses of Satan  
and his lot/Melkiresha  
1:2-8
- 207**  
DSS:4Q280-82  
The Curses of Satan  
and his lot/Melkiresha  
1:2-8

- Yahweh says this against the [false] prophets who lead my people astray; so long as they have something to eat, they cry peace. But on anyone who puts nothing into their mouths they declare war. And so the night will come for you: the end of [your] vision; darkness for you: an end of divination. The sun will set for the [false] prophets, the day will go black for them. Then the seer will be covered with shame, the diviners with confusion; they will all cover their lips, because no answer comes [for them] from God.<sup>208</sup>
- They will be struck with fear without reason [for defence], since God unsettles the bones of the apostate, they are disgraced for God rejects them.<sup>209</sup>
- Woe unto you that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness and not Light.<sup>210</sup>
- Trouble for those waiting so longingly for the day of Yahweh! What will this day of Yahweh mean for you? It will mean darkness, not Light, as men escapes a lion's mouth, only to meet a bear; he enters his house and puts his hand on the wall, only for a snake to bite him. Will not the day of Yahweh be darkness, not Light? It will be all gloom, without a single ray of light.<sup>211</sup>
- Howl, shepherds shriek, roll on the ground, you lords of the flock, for the days have arrived for your slaughter like the finest rams you will fall. No refuge now for the shepherds [of ignorance], no escape for the lords of the flock! Listen! A shout from the shepherds, a howl from the lords of the flock! for Yahweh has laid their pastures waste, their sheep-folds are in ruins. The Lion has left the lair, their land is a wasteland now, thanks to the destroying sword, and the fierce anger of Yahweh.<sup>212</sup>

**208**

Micah 3:5

**209**

Psalm 53:5

**210**

Amos 5:18

**211**

Amos 5:18

**212**

Jeremiah 25:34

**213**W. Skakespeare  
Macbeth Act I scene 3**214**The Psalms of Solomon  
4:19**215**DSS 4Q286-287  
The Chariots of Glory  
The Community Council  
curses Belial  
man-A, fr-3, col-2, 7-12**216**DSS 4Q286-287  
The Chariots of Glory  
The Community Council  
curses Belial  
man-A, fr-3, col-2, 2-6**217**DSS/1QH  
The Thanksgiving Hymns  
4:7 (7)**218**

Isaiah 32:6

**219**NHL  
The Sentences of Sextus  
368**220**DSS/11QT  
The Temple Scroll  
60:1**221**

Proverbs 19:9

**222**

Isaiah 32:6

**223**

Micah 2:1

*Often times to win us to our harm  
The instruments of darkness tell us truths;  
Win us with honest trifles, to betray us  
In deepest consequence.*<sup>213</sup>

- Let the flesh of the men-pleasers be rent by wild beasts and let the bones of the >lawless< lie dishonoured in the sight of the Son, and let ravens pick out the eyes of the hypocrites for they have laid waste many houses of men in dishonour and scattered them in their lust.<sup>214</sup>
- Cursed be you angels of the pit and spirits of destruction in all the schemes of your guilty inclination, and in all the abominable purposes and counsel of your wickedness. And damned be you in your sinful domination and in your wicked and guilty rule, together with all the abominations of Sheol and the reproach of the pit, and with the humiliations of destruction, with no remnant and no forgiveness, in the fury of God's wrath forever and ever. Amen, Amen. And cursed be all in their hearts against God's covenant, so as to reject the words of those who see his truth and exchange the judgements of the Torah.<sup>215</sup>
- Cursed be Belial and all his devilish scheme, and damned be his guilty rule. Cursed be all the spirits of his lot in their evil scheme, and may they be damned in the schemes of their unclean pollution. Surely they are the lot of darkness. Their punishment will be the eternal Pit. Amen. And cursed be the evil one in all his dominions, and damned be all the sons of Belial.<sup>216</sup>
- Thou O God dost despise all Satan's designs; it is thy purpose [and will] that shall be done and the design of thy heart that shall be established forever.<sup>217</sup>
- And the villain—his villainies are evil; he devises wicked plots to ruin the poor with lies, even when the cause of these lowly ones is just; but the noble man plans noble things and bears himself nobly.<sup>218</sup>
- He who speaks lies about God is lying to God; a man who does not have anything truthful to say about God is abandoned by God.<sup>219</sup>
- To utter a word in Yahweh's name which I have not commanded him to utter, or who speaks in the name of other gods, that prophet [teacher] shall be put to death.<sup>220</sup>
- The false witness shall not go unpunished, the man who utters lies will meet his end.<sup>221</sup>
- For the fool speaks folly and his heart meditates on wickedness, that he may practice godlessness, and speak wild words about Yahweh, and leave the hungry mans craving unsatisfied and refuse drink to the thirsty.<sup>222</sup>
- Woe to those who plot evil [against My servant], who lie in bed planning mischief! No sooner is it dawn than they do it, their hands have the strength for it, seizing the fields that they covet, they take over houses as well, owner and house they confiscate together, taking both man and inheritance.<sup>223</sup>

- A severe sentence has gone forth against thee to put thee in bonds and thou shall not have toleration nor request granted to thee because of the unrighteousness which thou hast taught and because of all the works of godlessness and unrighteousness which thou hast shown to men.<sup>224</sup>
- They deserved, these others, to be deprived of Light and imprisoned in darkness, for having kept in captivity your children, by whom the imperishable Light of the Law was to be given to the world.<sup>225</sup>
- Those who have led the world astray, with chains shall they be bound. And in their assemblage, place of destruction shall they be imprisoned. And all their work shall vanish from the face of the earth and from henceforth there shall be nothing corruptible.<sup>226</sup>
- They will be kept for the day on which those who have blasphemed the [Holy] Spirit will be tortured, and they will be punished with eternal punishment.<sup>227</sup>
- As straw in the fire shall they burn before the face of the holy, as lead in the water shall they sink before the face of the righteous and no trace of them shall any more be found.<sup>228</sup>
- Alas for that man by whom the son of man is betrayed. It would be better for that man if he had never been born.<sup>229</sup>

*But could these wantons know what Heaven's swift course  
Prepares for them, they'd have their mouth ajar  
already, fit to bellow themselves hoarse.<sup>230</sup>*

All religious falsehoods in the name of Christ are founded upon several great deceptions used to rationalize, defend and disguise their own profound ignorance. All these lies begin with the first: that of the defiled marriage, founded upon the corruption of male flesh, where lust is given licence in a material union, under the veneer of cultural respectability, as condoned and blessed by God. The second lie: that God will not offer >proof< by faith of his own reality, by revealing his power, wisdom and authority. The third lie: that God refuses to directly and unambiguously intervene in human affairs for the cause of man's spiritual and moral development. The fourth lie: that God does not have solutions to the problems facing both mankind and the earth itself. And of course, the fifth and last lie: that >they< are the ones to mediate between God and man.

False Christian tradition presumes to have a revelation from the living God, when in fact the only revelation these theological, semantic contortionists have revealed it how dishonest, disingenuous and dangerous is the spiritual hubris innate to human nature. And when given free reign, in the absence of living truth, its capacity for perpetuating error, fraud, evil, and its own moral and material pretentiousness, in the name of tradition, is unlimited.

Therefore the greatest anger of the living God, and the most sever of all punishments is reserved for the so-called >religious< who have in their own spiritual pretentiousness, intellectual vanity and perfect ignorance, counterfeited the true Word, and replaced it with a theological confusion: the dogma, doctrines and traditions of men. Defrauding and robbing the whole of humanity of a most gracious inheritance of peace, wisdom and understanding.

Every mystical fraud and theological counterfeit which has infected humanity throughout history, with their sugar sweet self-deceptions and comfortable illusions are fast heading for history's own dustbin of oblivion. Giving ones mind to such belief, however sincere, is dangerous folly, making it all the more difficult for many, to shake off these illusions in favour of the true reality.

Both those who have taught and retailed such codswallop in the name of Christ, and those who defend such human folly, are not long on the face of the earth. The modern world has never imagined the anger of the living God, but the measure of eternal punishment >they< can expect goes far beyond what can even be imagined!

**224**  
*The book of Enoch*  
13:1-2

**225**  
*Wisdom 18:3*

**226**  
*The book of Enoch*  
69:27-28

**227**  
NHL  
*The Apocryphon of John*  
27:30

**228**  
*The book of Enoch*  
48:9

**229**  
*Matthew 14:21*

**230**  
Dante  
*The Divine Comedy*  
*Purgatory, Canto 23:106-109*



## 28

*Dead roots*  
[part 2]

*babble-on*

28<sup>1</sup>  
*the whore*

Among the many breeds of beast which prowl about the world in search of souls to feed their gluttonous appetite is one by its renown stands high above the rest. Deceiver of all deceivers, seducer of all seducers, whore above all whores, most vicious of the pack, the oldest of the devil's litter. Her trail of theft, fraud and haughtiness is marked by >death<, the rotting bones of men, blood, war, injustice, tyranny and infamy. Until today, more cunning than the lot, and most successful by her pomp and pride at hiding the absence of a pedigree!

*Artificer of fraud; and was the first  
That practiced falsehood under saintly show,  
Deep malice to conceal, couch'd with revenge.  
Yet not enough had practised to deceive  
Uriel once warn'd; whose eye pursued him down  
The way he went, and on th' Assyrian mount  
Saw him disfigured, more than could befall  
Spirit of happy sort: his gestures fierce  
He mark'd and mad demeanour, then alone,  
As he supposed, all unobserved, unseen.<sup>1</sup>*

- She speaks vanity and sells errors. She is ever prompt to oil her words and she flatters with irony, deriding with iniquitous lips. Her heart is set up as a snare, and her kidney's are as fowlers' nets. Her eyes are defiled with iniquity, her hands have seized hold of the Pit. Her legs go down to work wickedness, and to walk in wrongdoing. Her feet are foundations of darkness and a multitude of sins are in her skirts. Her thoughts are darkness of night, and her garments filthy. Her clothes are shades of twilight, and her ornaments plagues of corruption. Her couches are beds of defilement, and her blankets depths of the Pit. Her inns are couches of darkness and her dominions in the midst of the night. She pitches her dwelling on the foundations of darkness, she abides in the tents of silence. Amid everlasting fire is her inheritance, not among those who shine brightly, she is the beginning of all the ways of iniquity, Woe and disaster to all who possess her! and desolation to all who hold her! For her ways are the ways of -death- and her paths are the roads of sin, and her tracks are pathways to iniquity, and her bye-ways are rebellious wrong-doing. Her gates are gates of death and from the entrance of the house, she sets out towards the underworld. None of those who enter there will ever return, and all who possess her will descend into the Pit. She lies in wait in secret places,<sup>2</sup>
- In the city's squares she veils herself and stands at the gates of towns. She will never rest from her whoring, her eyes glance hither and thither. She lifts her eyelids naughtily to stare at a virtuous one and join him and an important one to trip him up, at the upright men to pervert their Way, and the righteous elect to keep them from the [sole] commandment, at the firmly established [in truth], to bring them down wantonly, and those who walk in uprightness to alter the statute. To cause the humble to rebel against God, and turn their steps away from the ways of justice, to bring insolence to their hearts, so that they march no more in the paths of uprightness; to lead men astray to the ways of the Pit, and seduce with flatteries every son of man.<sup>3</sup>

<sup>1</sup>  
J. Milton-Paradise Lost  
Bk 4:121-130

<sup>2</sup>  
DSS/4(4Q184)  
The Sductress

<sup>3</sup>  
DSS/4(4Q184)  
The Sductress: 'A long and relatively well-preserved Wisdom poem from cave 4(4Q184) depicts, by means of the metaphor of the 'harlot' the dangers and attractions of false doctrine.'

*Satan to his royal seat  
 High on a hill, far blazing, as a mount  
 Raised on a mount, with pyramids and tow'rs  
 From diamond quarries hewn, and rocks of gold,  
 The palace of great Lucifer; so call  
 That structure in the dialect of men  
 Interpreted, which not long after he,  
 Affecting all equality with God,  
 In imitation of that mount whereon  
 Messiah was declared in sight of heav'n  
 The mountain of the congregation call'd  
 For hither he assembled all his train,  
 Pretending so commanded to consult  
 About the great reception of their king,  
 Thither to come and with calumnious art  
 Of counterfeited truth thus held their ears.<sup>4</sup>*

- When the scoffer arose who shed over [the earth] the waters of lies. He caused them to wander in a pathless wilderness; laying low the everlasting heights, abolishing the ways of righteousness and removing the boundary [of righteousness and peace] with which the forefathers had marked out their [spiritual] inheritance. That he might call down on them the curses of his covenant and deliver them up to the avenging sword of the covenant.<sup>5</sup>
- Then in the course of time, the godless custom hardens and is observed as law and by command of some [worldly] prince, the carved images receive worship.<sup>6</sup>
- These diviners have lying visions and publish empty dreams and voice misleading nonsense, naturally the people stray like sheep; they wander because they have no [true] shepherd.<sup>7</sup>
- Such men are sham-apostles, crooked in all their practices, masquerading as apostles of Christ. There is nothing surprising in that: **Satan himself masquerades as an angel of Light!**<sup>8</sup>
- Devils soonest tempt, resembling spirits of light.<sup>9</sup>
- Beware the arch-deceiver, for he is already in the world.<sup>10</sup>
- The great demon who rules over the lowest part of the underworld and Chaos. He has neither form nor perfection but on the contrary possesses the form of the evil glory of those begotten in the darkness.<sup>11</sup>

**4**  
 J. Milton-Paradise Lost  
 Bk 5:756-772

**5**  
 DSS (CD)  
 The Damascus Rule 1:7

**6**  
 Wisdom 14:16

**7**  
 Zechariah 10:2

**8**  
 2 Corinthians 11:12-15

**9**  
 W. Shakespeare  
 Love's Labour's Lost  
 Act IV scene 2

**10**  
 2 John 1:7-8

**11**  
 NHL  
 The Trimorphic Protennoia  
 39:25

**12**  
 J. Milton-Paradise Lost  
 Bk 4:953-961

**13**  
 Ezekiel 22:26

**14**  
 Jeremiah 50:11

*Army of fiends, fit body to fit head:  
 Was this your discipline and faith engages,  
 Your military obedience, to dissolve  
 Allegiance to th' acknowledged power supreme?  
 And thou sly hypocrite, who now wouldst seem  
 Patron of liberty, who more than thou  
 Once fawn'd, and cring'd and servilely adored  
 Heav'n's awful monarch? wherefore but in hope  
 To dispossess him, and thyself to reign?<sup>12</sup>*

- Her priests have violated my Law and desecrated my sanctuaries; they have drawn no distinction between sacred and profane, they have not taught the people the difference between clean and unclean; they have turned their eyes away from my Sabbath, and I have been dishonoured by them. Her leaders in the city are like wolves tearing their prey, shedding blood and killing people to steal their possessions. Her prophets have whitewashed these crimes with their empty visions and lying prophecies. They have said: Yahweh says this; although Yahweh has not spoken.<sup>13</sup>
- Rejoice if you like! Have your triumph, you plunderers of my heritage! Be playful like calves let out to grass! Neigh like stallions! But your mother is covered with shame, disgraced is the woman who bore you; she is the least of nations now; a wilderness, a parched land, a desert. The fury of Yahweh will leave her uninhabited. She will become an empty solitude. All who pass by Babble-on will be appalled by it, and whistle in amazement at such calamity.<sup>14</sup>



- So the Holy One of Israel says: Since you reject my warnings and prefer to trust in wile and guile and to rely on these then your guilt will prove to be for you a breach on the point of collapse, a bulge at the top of the city wall. Which suddenly and all at once comes crashing down, irretrievably shattered, smashed like an earthenware pot—so that of the fragments, no two should remain big enough to carry a cinder from the hearth or scoop water from the cistern.<sup>15</sup>

*The savage brute that makes thee cry for dread  
lets no man pass this way of hers, but still  
trammels him, till last she lays him dead.*<sup>16</sup>

- On the aged you laid your crushing yoke. You said 'forever I shall be sovereign lady', you never took these things to heart or pondered on their outcome.<sup>17</sup>
- So listen now, voluptuous woman, lolling at ease and saying to yourself, I and none beside me. I shall never be widowed, never know loss of children. Yet both of these things shall happen to you, both shall suddenly and on the same day. Loss of children, widowed at once will come to you; in spite of all your witchcraft and the power of your spells.<sup>18</sup>
- You were bold in your wickedness and said, 'there is no one to see me'. That wisdom and knowledge of yours led you astray. You said to yourself, 'I and none beside me' A calamity shall fall on you which you will not be able to charm away, a disaster shall overtake you which you will not be able to avert, unforeseen ruin will descend on you.<sup>19</sup>
- Keep to your spells then, and all your sorceries, for which you have worn yourself out with since your youth. Do you think they will help you? Do you think they will make anyone nervous? You have spent weary hours with your many advisers. Let them come forward now and save you, these who analyse the heavens, who study the stars and announce month by month what will happen to you next.<sup>20</sup>
- Oh, they will be like wisps of straw and the fire shall burn them. They will not save their own lives from the power of the flame. No embers these for baking, no fireside to sit by. This is what your wizards will be for you, those men for whom you have worn yourselves out since your youth. They will all go off, each in his own way, powerless to save you.<sup>21</sup>
- Cursed be all those who practice their wicked designs and establish in their hearts your evil devices, plotting against God's covenant, to exchange the judgements of truth for folly.<sup>22</sup>

**15**  
Isaiah 30:12-14

**16**  
Dante  
The Divine Comedy  
Inferno, Canto 1:94-99

**17**  
Isaiah 47:6

**18**  
Isaiah 47:6

**19**  
Isaiah 47:6

**20**  
Isaiah 47:6

**21**  
Isaiah 47:6

**22**  
DSS 4Q286-7  
Curses of Satan  
and his lot.  
Blessings and Curses 1:7-8

**23**  
Dante  
The Divine Comedy  
Inferno Canto 5:49-51

**24**  
Dante  
The Divine Comedy  
Inferno, Canto 5:52-54

**25**  
Dante  
The Divine Comedy  
Inferno, Canto 5:55-57

28 <sup>2</sup>  
aluxob

*Driven on the blast and uttering wail and wailing;  
Wherefore I said: "O master, art thou able  
To name these spirits thrashed by the black wind's flailing?"*<sup>23</sup>

*Among this band, said he, whose name and fable  
Thou seek'st to know, the first who yonder flies  
Was empress of many tongues, mistress of Babel.*<sup>24</sup>

*She was so broken to lascivious vice  
She licensed lust by law, in hope to cover  
Her scandal of unnumbered harlotries.*<sup>25</sup>

*Ah witless world! behold the grand  
folly of ignorance! make thine ear attend  
Now on my judgement of her and understand.<sup>26</sup>*

*To put crimes past and future in the shade  
I see the Lily storm of alagn's paling  
And in Christ's vicar, Christ a captive made.<sup>27</sup>*

*Vicious her nature is and framed for ill  
when crammed she craves more fiercely than before;  
her raging greed can never gorge its full.<sup>28</sup>*

- Enthroned beside abundant waters, rich in treasures you now meet your end, the finish of your pillaging.<sup>29</sup>
- Enthroned above the ocean [of mankind], the kings of the earth have committed fornication with her, and on the wine of her fornication men all over the world have made themselves drunk.<sup>30</sup>
- Oh, how lonely she sits, the city once thronged with people as if suddenly widowed. Though once great among the nations, she, the princess among the provinces is now reduced to a vassalage. She passes her nights weeping; the tears run down her cheeks. Not one of her lovers remain to comfort her, her friends have all betrayed her and become her enemies.<sup>31</sup>

**26**  
Dante  
The Divine Comedy  
Hell, Canto 7:70-72

**27**  
Dante  
The Divine Comedy  
Hell, Canto?:85

**28**  
Dante  
The Divine Comedy  
Inferno, Canto 1:94-99

**29**  
Jeremiah 51:13

**30**  
Revelations 17:4

**31**  
Lamentations 1:1-2  
While these scriptural passages  
are pointed at the vatican in  
Rome, Jerusalem will not fair  
much better!

**32**  
J. Milton-Paradise Regained  
Bk 4:44-59

**33**  
Jeremiah 51:25

**34**  
Ezekiel 7:3

**35**  
Jeremiah 51:52

**36**  
Ezekiel 7:3

**37**  
Jeremiah 51:13

**38**  
DSS 4Q385-389  
Second Ezekiel  
fr-3, col-3, 1-4

**39**  
Isaiah 10:1

*The city which thou seest no other deem  
Than great and glorious Rome, queen of the earth  
So far renown'd, and with the spoils enrich'd  
Of nations; there the capitol thou seest  
Above the rest lifting his stately head  
On the Tarpeian rock, her citadel  
Impregnable, and there mount Palatine,  
Th' imperial palace, compass huge and high  
The structure, skill of noblest architects,  
With gilded battlements conspicuous far,  
Turrets, and terraces, and glittering spires.  
Many a fair edifice besides, more like  
Houses of gods, so well I have disposed  
My aery microscope, thou mayst behold  
Outside and inside both, pillars and roofs,  
Carved work, the hand of fames artificers  
In cedar, marble, ivory or gold.<sup>32</sup>*

- My quarrel is with you mountain of destruction, it is the Lord Yahweh who speaks, destroyer of the whole world. I will stretch out my hand against you and send you tumbling from the crags and make you a mountain scorched. Never a cornerstone taken from you, never a foundation stone either. For you will be a desert forever, it is the Lord Yahweh who speaks.<sup>33</sup>
- I mean to unleash my anger on you and judge you as your conduct deserves and force you to answer for all your filthy practices. I mean to show you no pity, I will not spare you; I mean to call you to account for all the filthy practices that you parade; so you will learn that I am Yahweh.<sup>34</sup>
- See—the days are coming—it is Yahweh who speaks, when I will punish her idols, and the stricken shall groan throughout her country.<sup>35</sup>
- The Lord Yahweh say this: now disaster is coming to follow disaster. The end is coming for you: It is coming now.<sup>36</sup>
- Yahweh Sabaoth says this: The wide ramparts of Babble-on will be raised to the ground, and her high gates will be burned down.<sup>37</sup>
- Now Babble-on is like a cup in the Lord's hand; like refuse [for the pit], he will hurl it away and Babble-on will be destroyed, the dwelling of your fields crushed, their land will lie desolate and barren.<sup>38</sup>
- What will you do on the day of punishment when, from far off, destruction comes? Where will you leave your riches? Nothing for you but to crouch with the captives and fall with the slain. Yet his anger is not spent, still his hand is raised to strike.<sup>39</sup>

- Alas for the great city, the mighty city of babble-on! In a single hour your doom has struck.<sup>40</sup>
- I [Yahweh] hate and despise your feasts; I take no pleasure in your solemn festivals. When you offer holocausts, I reject your oblations, and refuse to look at your sacrifices of fattened cattle. Let me have no more din of your chanting, no more of your strumming on harps, but let justice flow like water and integrity [of heart] like an unfailing stream.<sup>41</sup>
- Do horses gallop on rocks, do men plough the sea with oxen, for you to change justice into poison, and the fruit of integrity into wormwood?<sup>42</sup>
- I [God] am going to turn all your feasts into funerals, all your singing into lamentations, I will have your loins all in sackcloth, your heads shaved. I will make it a mourning like the mourning for an only son, as long as it lasts it will be like a day of bitterness.<sup>43</sup>
- Your alters will be wrecked and your incense burners smashed; your inhabitants are going to be cut to pieces and thrown down in front of your idols, their bones will be spread all around your alters; throughout your territory the towns will be destroyed and the high places wrecked, to the ruin and wrecking of your alters, the shattering and abolition of your idols, the smashing of your incense-burners and the utter destruction of all your works. Among you, [your] men will fall and be cut to pieces and so you will learn that I am Yahweh.<sup>44</sup>
- Their alters shall be reduced to heaps of stones in a -ploughed- field.<sup>45</sup>
- They will loath themselves for all the wrong they have caused by their filthy practices, and so they will learn that I am Yahweh; I have said and I have meant it, I am going to inflict all these disasters on them.<sup>46</sup>
- **You see these great builings? Not one stone will be left upon another; all will be thrown down.**<sup>47</sup>

*Among the spirits beneath, whom I seduced  
With other promises and other vaunts  
Than to submit, boasting I could subdue  
Th' Omnipotent. Ay me! they little know  
How dearly I abide that boast so vain,  
Under what torments inwardly I groan;  
While they adore me on the throne of hell,  
With diadem and sceptre high advanced  
The lower still I fall, only supreme  
In misery; such joy ambition finds.*<sup>48</sup>

- Thou [vulture] hast wielded power over the world with great terror and over the inhabited earth with grievous oppression; thou hast dwelt so long in the civilized world with fraud and hast judged the earth, [but] not with faithfulness [and truth]. For thou has afflicted the meek and oppressed the peaceable. Thou hast hated the upright and loved liars. Thou hast destroyed the stronghold of the fruitful and laid low the walls of such that did no harm. And so thine insolence hath ascended to the most high and thy pride to the mighty one.<sup>49</sup>
- Therefore thou, o vulture, shalt [now be destroyed] of thy horrible wings and the little wings most evil. Thy harm dealing heads, thy hurtful talons and thy worthless body.<sup>50</sup>
- In this the joyful city, so confident on her throne, who said in her heart, 'Here I am with none to equal me'; what a ruin she is now, a lair for beasts! All those who pass by her whistle and shake their fists.<sup>51</sup>
- Babble-on, that pearl of Kingdoms, the jewel and boast of Chaldaens like Sodom and Gamorrah shall be over thrown by God. Never more will anyone live there or be born there from generation to generation.<sup>52</sup>
- Farewell, unhappy, hopeless, blasphemous Rome! The wrath of God is come upon thee, as thou deservest. We have cared for Babble-on, and she is not healed; let us leave her then, that she may be the habitation of dragons, spectres and witches and true to her name of Babble, and everlasting confusion, a new pantheon of wickedness.<sup>53</sup>
- And so the whole earth, freed from thy violence shall be refreshed again, and hope for the judgement and mercy of him that [un]made her.<sup>54</sup>

*The city-sprung from him who turned his back  
First on his maker, and whose nature, sour  
with envy, brings the willing world to wrack.*<sup>55</sup>

**40**  
Revelations 18:10

**41**  
Amos 5:21

**42**  
Amos 6:12

**43**  
Amos 8:10

**44**  
Ezekiel 6:4

**45**  
Hosea 12:12

**46**  
Ezekiel 6:4

**47**  
Luke 21:6  
Mark 13:2  
Matthew 24:2

**48**  
J. Milton-Paradise Lost  
Bk 4:83-92

**49**  
4 Ezra 10 40-43

**50**  
4 Ezra 10:45

**51**  
Zephaniah 2:15

**52**  
Isaiah 13:19

**53**  
anonymous

**54**  
4 Ezra 10:46

**55**  
Dante  
The Divine Comedy  
Paradise, Canto 9:127-142

*Sows and proliferates the cursed flower  
which makes the sheep and lambs run wild—for lo!  
their shepherds have turned wolves; and hour by hour.<sup>56</sup>*

*Dust gathers on the gospels, gathers slow  
on the great doctors, while the thumb an scrawl  
O'er the decretals, as the margins show.<sup>57</sup>*

*That's the whole lore of pope and cardinal  
Alike; to Nazareth that felt the beat  
Of Gabriel's wings they give no thought at all.<sup>58</sup>*

*Yet vatican, and every hollowed seat  
that marks in Rome some burial ground where lies  
the soldiery that followed Peters feet.<sup>59</sup>*

*Soon shall be freed from those adulteries.<sup>60</sup>*

In a time when corruption is rife at the top of all political, institutional and business elites, consider the first and most successful >firm< of organized, globalized, fraud, extortion, and prostitution of truth; the unequalled grand master of spin. How does one even begin to measure such a crime against humanity? Having successfully deceived so many for so much of the last of two thousand years? Her fall into the pit will be swift as she blasphemes, and her blood will flow like rivers as the sword of justice cuts her down to nothing but dregs for the gutter.

28<sup>3</sup>

kaz-dzul

56  
Dante  
The Divine Comedy  
Paradise, Canto 9:127-142

57  
Dante  
The Divine Comedy  
Paradise, Canto 9:127-142

58  
Dante  
The Divine Comedy  
Paradise, Canto 9:127-142

59  
Dante  
The Divine Comedy  
Paradise, Canto 9:127-142

60  
Dante  
The Divine Comedy  
Paradise, Canto 9:127-142

61  
J. Milton-Paradise Regained  
Bk 2:217-232

62  
Jeremiah 51:44

63  
Jeremiah 51:36

64  
Dante  
The Divine Comedy  
Hell, Canto 15:67-69

65  
Jeremiah 51:6

66  
Revelations 18:4

*Seated as on top of virtue'd hill,  
Discount'nance her despised, and put to rout  
All her array; her female pride deject,  
Or turn to reverent awe? for beauty stands  
In the admiration of weak minds  
Led captive. Cease to admire, and all her plumes  
fall flat and shrink into a trivial toy,  
At every sudden slighting quite abash'd:  
Therefore with manlier objects we must try  
His constancy, with such as have more show  
Of worth, of honour, glory, and popular praise;  
Rocks whereon greatest men have ofttest wreck'd;  
Or that which only seems to satisfy  
Lawful desires of [lowest] nature, not beyond.<sup>61</sup>*

• The wall of Babble-on has fallen, go out of her my people, save your lives, each of you, from the fierce anger of Yahweh.<sup>62</sup>

• Yahweh says this: See, I myself am taking up your cause to make sure you are avenged, I will dry up her river, make her springs run dry and turn babble-on into a heap of stones, a lair for the jackals, a thing of horror and of scorn, with no one living in it.<sup>63</sup>

*A blind people, and always so reputed  
fraud, envious, covetous, since times remote  
cleanse off their customs, lest thou be polluted.<sup>64</sup>*

• Escape out of Babble-on, save your lives each of you; do not perish yourselves in her punishment, for this is the time of Yahweh's vengeance. He is paying her, her reward!<sup>65</sup>

• Come out of her my people, lest you take part in her sins and share her plagues; for her sins are piled high as heaven and God has not forgot her crimes.<sup>66</sup>

- Do not be afraid of the King of Babble-on any longer; do not fear him—it is Yahweh who speaks—for I am with you to save you and deliver you from his hands.<sup>67</sup>
- Be cursed angel of perdition and spirit of destruction, in all the thoughts of your guilty inclination and all your abominable plots and your wicked design, and may you be damned Amen.<sup>68</sup>

*Pape' Satan Pape' Satan aleppe  
Pluto can gabble with his clucking tongue;  
Let no fears do thee wrong.<sup>69</sup>*

*He shall not stay his journey down this steep  
his powers, what'er they be, are not so strong  
Go choke in thy own venom! to the deep.<sup>70</sup>*

- You are not to be disqualified by the decision of people who go in for self-mortification and angel-worship, and try to enter into some vision of their own. Such people, bursting with the futile conceit of worldly minds lose [all] hold upon the head.<sup>71</sup>
- True is has an air of wisdom, with its forced piety, its self mortification, and its severity to the body; but it is of no use at all in combating sensuality. That is to follow merely human injunctions and teachings.<sup>72</sup>
- This is how the devil himself makes sport of those whom he has taken captive, teaching them to suffer accursed indignities and ordaining the marks of torture be branded on his luckless victims.<sup>73</sup>

*Why do you let pretensions soar so high  
being as it were but larvae-grubs' that lack  
the finished form that shall be by and by!<sup>74</sup>*

*That we are worms, whose insignificance  
lives but to form the angelic butterfly  
that flits to judgement naked of defence?<sup>75</sup>*

- All who trust in idols shall withdraw in shame, all those who say to images of cast metal, 'you are our gods'.<sup>76</sup>
- Trouble is coming for the man who says to a piece of wood, 'wake-up'; to the dumb stone, 'on your feet', plated it may be with gold and silver, but not a breath of life inside it.<sup>77</sup>
- What is the use of a carved image, or for its maker to carve it at all? It is a thing of metal, a lying oracle. What is the use of its maker trusting this and fashioning dumb idols?<sup>78</sup>
- Their wooden gods plated with gold and silver are like a scarecrow in the melon patch—protecting nothing. And their wooden god plated with gold and silver are like a thorn-bush in a garden—any bird may perch on it—or like a corpse thrown into the dark. From the purple and fine linen rotting on their backs you will recognize that they are not gods; and in the end, eaten away themselves, they will be a disgrace to the country. Better, than a virtuous man who has no idols; disgrace will never come to him.<sup>79</sup>
- But wretched are they—in dead things putting their hopes who have given to things made by human hands the title of gods, gold and silver finely worked, likenesses of animals, or some useless stone, carved by some hand long ago.<sup>80</sup>
- Yes, God holds the godless and his godlessness in equal hatred; work and workman alike shall be punished. Hence judgement shall fall on the idols themselves and of the heathen, since, although part of God's creation, they have become an abomination, snares for the souls of men, a pitfall for the feet of the reckless.<sup>81</sup>
- They did not exist at the beginning, they will not exist for—ever; through human vanity they came into the world and hence a sudden end has been designed for them.<sup>82</sup>

*Discovered in his fraud, thrown from his hope  
So oft, and the persuasive rhetoric  
That sleek'ed his 'tongur' and won so much on Eve.*

**67**

Jeremiah 42:11

**68**DSS 4Q286-7  
Curses of Satan  
and his Lot, Blessings  
and Curses 1:7-8**69-70**Dante  
The Divine Comedy  
Hell, Canto 7:1-6&9**71**

Colossians 2:18

**72**

Colossians 2:22-23

**73**Prudentious  
Round four  
Hymn of Fasting 1090**74**Dante  
The Divine Comedy  
Purgatory, Canto 9:124-129**75**Dante  
The Divine Comedy  
Purgatory, Canto 9:124-129**76**

Isaiah 42:17

**77**

Habakkuk 2:19

**78**

Habakkuk 2:19

**79**

Baruch 6:69

**80**

Wisdom 13:10

**81**

Wisdom 14:9

**82**

Wisdom 14:12

*As a man who had been matchless held  
 In cunning, over-reach'd where least he thought  
 To salve his credit, and for very spite,  
 Still will be tempting him who foils him still,  
 And never cease, though to his shame the more;  
 Or as a swarm of flies in vintage time,  
 About the wine-press where the sweet must is pour'd  
 Beat off, returns as oft with humming sound,  
 Or surging waves against a solid rock,  
 Though all to shivers dash'd, the assault renew,  
 Vain batt'ry, and in froth or bubbles end.<sup>83</sup>*

This final group is an exhortation to all peoples, in all parts of the world, those who have been seduced by the tradition of this beguiling abomination of apostasy, blasphemy and illusion. For those who continue to believe in theological illusions [called false witness] uphold those who continue to deceive.

To those who have the wit to make haste and remove themselves from any association or support with its name and corrupt practices, I tell you truly, escape while there is still time; for all who support any root, trunk, branch, twig or leaf of this dead and rotten tree, will share its condemnation and destruction that is about to overtake her.



## 29

*Dead roots*  
[part 3]

*the apocalypse of Israel*

29 <sup>1</sup>  
tradition ?\*%!

- My friend had a vineyard on a fertile hillside. He dug the soil, cleared the stones and planted choice vines in it. In the middle he built a tower, he dug a press there too. He expected it to yield sweet fruit but sour grapes were all it gave. What could I have done for the vineyard that I have not done? I expected it to yield grapes, why did it yield sour grapes instead? She, Jerusalem exchanged her loyalty, exalting evil, so she will receive the pollution of her sins.<sup>1</sup>
- Very well, I [Yahweh] will tell you what I am going to do with the vineyard: I will take away its hedge for it to be grazed on and knock down its wall for it to be trampled on. I will lay it waste, unpruned, undug; overgrown by the briar and the thorn. I will command the clouds to rain no rain on it. Yes the vineyard of Yahweh Sabaoth is the house of Israel and the men of Judah, that chosen plant. I [Yahweh] expected justice, but found bloodshed, integrity, but only a cry of distress.<sup>2</sup>
- And the Lord said unto Moses: I know their contrariness and their thoughts and their stiffneckedness and they will not be obedient until they confess their own sin and the sin of their fathers.<sup>3</sup>
- They will turn aside and do [the one thing] that I consider evil, walking in the stubbornness of their hearts of stone.<sup>4</sup>
- They will break all my Laws and all my commandments that I commanded them, though I sen[t] them my servants the Prophets.<sup>5</sup>
- The children of Israel preferred the presence [of men] to the presence of God. They were sacrificing their sons to the demons of falsehood, and God was angry at them.<sup>6</sup>
- Israel have done what is displeasing to Yahweh and have provoked my anger from the day their ancestors came out of Egypt until now.<sup>7</sup>
- They will (violate) everything [which I Yahweh command] and do what is evil in my eyes, thus I shall turn my face from them, and give them into the hands of their enemies, delivering them to the sword [of judgement].<sup>8</sup>
- Listen you heavens; earth attend for Yahweh is speaking, I reared sons, I brought them up, but they have rebelled against me. The ox knows its owner and the ass its masters crib, Israel knows nothing [of Yahweh], my people understand nothing [of righteousness].<sup>9</sup>
- [Y]our [fore] fathers were at the beginning strangers in Egypt and they were delivered from thence and they received the Law of Life which they kept not, even as you also after them have transgressed it.<sup>10</sup>
- A sinful nation, a people weighted down with guilt, a breed of wrong-doers, perverted sons, they have abandoned Yahweh, despised the Holy One of Israel, they have turned away from him.<sup>11</sup>
- For I [Yahweh] [said] that they will abandon me and choose the abominations of the nations, their horrors and their idols. They will serve false gods which shall be for them a snare and a pitfall. They will sin against the Holy [Spirit] and against the Sabbath and the covenant, and against the commandments which I command you to keep this day.<sup>12</sup>
- They did [will] not harken to my voice, nor did [will] they observe my commandments, nor do them, but were despisers of my commandments and insolent towards the [prophets] who proclaimed my words to them.<sup>13</sup>

1

DSS 4Q462  
*The Era of Light is Coming*  
fr-1, 14

2

Isaiah 5:2-7

3

*The book of Jubilees*  
1:22

4

DSS 4Q390  
*The Angels of Mastemoth*  
*and the Rule of Belial*  
fr-1, 11-12

5

DSS 4Q390  
*The Angels of Mastemoth*  
*and the Rule of Belial*  
fr-2, Col-1, 5-6

6

DSS 4Q243-245  
*Pseudo-Daniel*  
17-18

7

Kings 1 21:13

8

DSS 4Q390  
*The Angels of Mastemoth*  
*and the Rule of Belial*  
fr-1, 8-10

9

Isaiah 1:1-6

10

4 Ezra 14:29

11

Isaiah 1:1-6

12

DSS 1Q22  
*The Words of Moses*  
1:3-4

13

*The Greek Apocalypse of Baruch*  
16:4

- You, Israel, have [never] obeyed my command.<sup>14</sup>
- You, Israel, have [never] given heed to My voice [Word].<sup>15</sup>
- You, Israel, have [never] obeyed My [Word].<sup>16</sup>
- They did not obey or incline their ear but every one of them walked in the stubbornness of his evil heart.<sup>17</sup>
- They did not listen or incline their ear, but stiffened their neck, that they might not hear and receive instruction.<sup>18</sup>
- You say, how I hated discipline and my heart despised reproof! I did not listen to the voice of my teachers or incline my ear to my instructors [the prophets].<sup>19</sup>
- They did not obey the voice of the Lord their God but transgressed his covenant, even all that Moses the servant of the Lord commanded; they neither listened nor obeyed.<sup>20</sup>
- You have not obeyed the voice [Word] of the Lord your God in anything that he sent me to tell you.<sup>21</sup>
- They did not obey the [Word] or walk in thy Law; they did nothing of all thou didst command.<sup>22</sup>
- It is because you burned incense, and because you sinned against the Lord and did not obey his voice [the Word] of the Lord or walk in his Law and in his statutes and his testimonies, that [so much] evil has befallen you.<sup>23</sup>
- And the Lord says: because they have forsaken my Law which I set before them, and have not obeyed my voice [Word], or walked in accord with it, but have stubbornly followed their own hearts and have gone after the Ba'als as their fathers taught them.<sup>24</sup>
- They will be a desert because you have forgotten the God of your salvation, and failed to keep in remembrance the **rock** of your strength. For you are planting plants for Adonis, you put in sprigs of foreign gods, you make them flower the same day as you plant them, as soon as it is light your seedlings blossom, but all that you pick will vanish on the day of trouble and the evil will be incurable.<sup>25</sup>

14

Judges 2:2

15

Judges 6:10

16

Jeremiah 3:13

17

Jeremiah 11:8

18

Jeremiah 17:23

19

Proverbs 5:112

20

2 Kings 18:12

21

Jeremiah 42:21

22

Jeremiah 32:23

23

Jeremiah 44:23

24

Jeremiah 9:13

25

Isaiah 17:9-12

26

J. Milton-Paradise Regained  
Bk 3:414-428

27

The book of Enoch  
42:1-3

28

The Psalms of Solomon  
9:2

29

1 Esdras 8:88

30

Jeremiah 5:23

31

Jeremiah 9:26

32

Fragment of Zadokite work  
1:9

33

Psalms 95:10-11

34

Psalm 81:11-12

*As for those captive tribes, themselves were they  
Who wrought their own captivity, fell off  
From God to worship calves, the deities  
Egypt, Baal next, and Ashtaroth,  
And all th' idolatries of heathen round,  
Besides their other worse than heathenish crimes;  
Nor in the land of their captivity,  
Humbled themselves, or penitent besought  
The God of their forefathers; but so died  
Impenitent, and left a race behind  
Like to themselves, distinguishable scarce  
From gentiles, but with circumcision vain,  
And God with idols in their worship join'd.*<sup>26</sup>

- Wisdom found no place where she might dwell, then a dwelling was assigned for her in the heavens. Wisdom went forth [again] to make her dwelling among the children of men and found no dwelling place. Wisdom returned to her place and she took her seat among the angels. And unrighteousness went forth from her chambers whom she sought not; 'she' found and dwelt with them as rain in a desert and dew on a thirsty land.<sup>27</sup>
- When they fell away from the Lord that redeemed them, they were cast away from the inheritance [of grace, security and peace] which the Lord had given them.<sup>28</sup>
- Thou hast left us neither root, seed or name.<sup>29</sup>
- This people hath a revolting and a rebellious heart.<sup>30</sup>
- All the house of Israel are >uncircumcised< in the heart.<sup>31</sup>
- As a stubborn heifer, so hath Israel behaved himself stubbornly.<sup>32</sup>
- They are a people who err in heart, and they do not regard my ways. Therefore I [Yahweh] swore that they would not enter my rest.<sup>33</sup>
- My people refused to listen to me, Israel refused to obey me; so I left them to their stubborn selves to do whatever they pleased.<sup>34</sup>
- For the shepherds [teachers of true Torah] of Israel have [long] perished and their lamps [of wisdom] which gave Light are [long] extinguished and the fountain [of understanding] I have withheld from

their stream whence we used to drink. And Israel [was] left in the **darkness**.<sup>35</sup>

- And the bud of the shoot of holiness for the plant of truth was hidden and was not esteemed; and not being perceived, its mystery was sealed.<sup>36</sup>
- Because of their guilt, thou has hidden the fountain of understanding and the counsel of truth.<sup>37</sup>
- No more love shall the house of Israel have from Me in the future, no further forgiveness.<sup>38</sup>
- **You are not my people and I am not your God.**<sup>39</sup>

Tradition founded upon error, will do nothing more than perpetuate its own self-serving prejudices and falsehoods from one generation to the next, under the guise and pretensions of furthering some ambiguous conception of righteousness, truth, virtue or wisdom. Necessary change often begins with the painful scrutiny of long held assumptions, defended as unquestionable by tradition.

Prying men loose from these myths they have created about themselves and for themselves, the discarding of baseless reason, institution or nation state, however uncomfortable the process might be, is where real progress begins. History, that final of all judges, has discarded uncountable examples into its own dustbin of oblivion. And Jewish tradition has been without efficacy and validity before God since long before the fall of the second temple.

29<sup>2</sup>

- There arose the scornful men [Pharisees and Scribes, and the modern Rabbinical priesthood], who talked to Israel lying words and made them go astray in the wilderness where there was not a Way.<sup>40</sup>
- So that they should turn aside from the paths of righteousness and remove the [memorial of the heart] which the forefathers set as their inheritance.<sup>41</sup>
- So as to make them cleave unto them, the curses of this covenant, to deliver them to the Sword that avengeth with the vengeance of the [everlasting] covenant.<sup>42</sup>
- They who builded the [temple] wall and daubed it with untempered mortar perceived not [their error].<sup>43</sup>
- They cast off restraint with a high hand to walk in the way of the wicked concerning whom God said, 'Their wine is the poison of dragons and the cruel venom of asps'.<sup>44</sup>
- Jesus said, the Pharisees and Scribes have taken the keys of knowledge and [forsaken] them, They themselves have not entered, nor have they allowed to enter those who wish.<sup>45</sup>
- They are all kindlers of fire and setters aflame of firebrands. The web of spiders are their weaving and the eggs of cockatrices are their eggs.<sup>46</sup>
- They will make unto themselves high [buildings] and groves and graven images and they will worship each to his own graven image, so as to go astray.<sup>47</sup>
- They will sacrifice their children to [falsehood] and do all the works of the error of their hearts.<sup>48</sup>
- By 'them' went astray the sons of Noah and their families, because of them, they were cut off.<sup>49</sup>
- Because they have not turned from the way of -traitors- but wallowed in the ways of harlots and in the wealth of wickedness and revenge.<sup>50</sup>
- Upon them I will pour out my wrath like water, for they are too sick to be healed and they have been at the head of all the rebels.<sup>51</sup>

*Should I of these their liberty regard,  
Who freed as to their ancient patrimony,  
Unhumbled, unrepentant, unreform'd,  
Headlong would follow; and to their gods perhaps  
Of Bethel and of Dan? no, let them serve  
Their enemies, who serve idols with God.*<sup>52</sup>

- This people pays me lip service, but their heart is far from me: their worship of me is in vain, for **they teach as doctrines [of Yahweh] the commandments of men**. You neglect the Commandment of God, in order to maintain the tradition of men.<sup>53</sup>
- He that goes near them shall not be innocent. He that chooseth them shall be held guilty. Aforetime God visited their works and his wrath was kindled because of their [evil] [deeds]. For it is a people of no understanding. They are a nation void of [divine] counsel because there is no understanding in them.<sup>54</sup>

35

*The Syriac Apocalypse of Baruch  
77:13-14*

36

*DSS/1QH  
The Thanksgiving Hymns  
6:6 (14)*

37

*DSS/1QH  
The Thanksgiving hymns  
5:19 (9)*

38

*Hosea 1:6*

39

*Hosea 1:9*

40

*Fragment of Zadokite work  
1:10*

41

*Fragment of Zadokite work  
1:11*

42

*Fragment of Zadokite work  
1:12*

43

*Fragment of Zadokite work  
9:21*

44

*Fragment of Zadokite work  
9:19*

45

*NHL  
Gospel of Thomas  
40:10*

46

*Fragment of Zadokite work  
7:14-15*

47

*The book of Jubilees 1:11*

48

*The book of Jubilees 1:12*

49

*Fragment of Zadokite work  
4:1*

50

*Fragment of Zadokite work  
9:14*

51

*Fragment of Zadokite work.9:13*

52

*J. Milton:Paradise Regained  
Bk 3:447-452*

53

*Mark 7:7-9*

54

*Fragment of Zadokite work  
7:16-18*

- Because they sought after smooth things and they chose deceits and kept watch with a view to Lawless deeds.<sup>55</sup>
- They have gone into captivity in another land with their wives and children and around the gates of strange peoples and where there is great vanity.<sup>56</sup>
- They will forget all my commandments [even] that I command them, and they will walk after the gentiles and after their uncleanness and after their shame and will serve their gods and these will prove unto them an offence and a tribulation and an affliction and a snare.<sup>57</sup>
- They forsook the covenant of God and they chose their own will, and went about after the stubbornness of their heart, every man doing his own will.<sup>58</sup>
- Every man did that which was right in his own eyes and they chose, every man, the stubbornness of his heart and they separated not from the people.<sup>59</sup>
- They did their own will and kept not the Commandment of their maker. [ ] His wrath was kindled against them.<sup>60</sup>
- And so the wrath of God was kindled against their congregation so that he laid waste all their multitude and their deeds were uncleanness before him.<sup>61</sup>

As the >world< of false Christian traditions confront the magnitude of its own intellectual self-deception and fraud, so Israel and all of judaism are also forced by this revelation of the Resurrection to confront the even longer history of its own disobedience to The Law of Life. A disobedience disguised by the illusions of tradition!

The Law of Life, the highest wisdom of the living God and the spiritual inheritance have now been correctly and precisely explained in this teaching and revelation. Such understanding does not exist within the Pentateuch or any scriptural material recovered or remembered after the destruction of the second temple. A destruction ordained by the most high. For jewish temple, ceremonial, and moral development had even then become an abomination to the Lord.

The religious study of Scripture: interpretive theology and scholarship are not valid human intellectual endeavours for either jew or gentile. All conceptions of an Oral law, the 613, Mishnah, Talmud, Shulchan Arukh, Kabbala are meaningless nonsense before the most High. All is chasing after wind. There is no salvation here!

The modern rabbinical priesthood, the intellectual heirs of the ancient Scribes and Pharisees, whether liberal, reform, orthodox or ultra orthodox, have led a once chosen people not unto the protection of their God, but into the perpetual exile of ignorance, false traditon and every hell and holocaust their history has recorded, and now to this final humiliation. Unlike all existing false Christian tradition, which never had the revelation of the Resurrection and Law of Life in the first place; Judaism confronts the greatest of all shames. The repeated loss of the true Torah by these false shepherds; who caring more for tradition and their own vanity than for the living truth of their God, will once again reject, as they did two thousand years ago, the Law of Life and teaching of the living Resurrection.

29<sup>3</sup>

- All Israel has transgressed thy Law and turned aside, refusing to obey thy voice [Word]. And the curse and oath which are written in the law of Moses, the servant of God, have been poured out upon us, because we have sinned against [Yahweh]. He has confirmed his words which he spoke against us and against our rulers who ruled us, by bringing upon us a great calamity; for under the whole heaven there has not been done the like of what has been done against Jerusalem. As it is written in the law of Moses, all this calamity has come upon us, yet we have not entreated the favour of the Lord our God, turning from our iniquities and giving heed to thy truth.<sup>62</sup>
- He[Yahweh] decreed war against [unholy] Jerusalem.<sup>63</sup>
- Where shall I strike you next, since you heap one betrayal on another? The whole head is sick, the whole heart grown faint; from the sole of the foot to the head there is not a sound spot; wounds, bruises, open sores not dressed, not bandaged, not soothed with oil.<sup>64</sup>
- [Yahweh] will smite them with a mighty blow in the midst of the land which they cross the Jordan [falsely] to possess. And when all the curses come upon them and catch up with them to destroy them and blot them out, then shall they know that the truth has been fulfilled with regard to them.<sup>65</sup>

56

*Fragment of Zadokite work*

1:13

56

*The Assumption of Moses*

4:3

57

*The book of Jubilees 1:9-10*

58

*Fragment of Zadokite work*

4:9-10

59

*Fragment of Zadokite work*

9:17-18

60

*Fragment of Zadokite work*

3:7

61

*Fragment of Zadokite work*

1:17

62

*Danial 9:10-14*

63

*The Psalms of Solomon 8:17*

64

*Isaiah 1:1-6*

65

*DSS/1Q22**The Words of Moses 1:5*

- There is a prophesy of Isaiah which is being fulfilled in them, you will hear and hear but never understand, you will look and look and never see, for this people has grown gross at heart and their ears are dull and their eyes are closed.<sup>66</sup>
- Because of you, the name of God is dishonoured among the gentiles.<sup>67</sup>
- The fact remains that some-one must enter [the Kingdom of God] and since those who first heard the good news failed to enter through [lack of faith], God fixes another day.<sup>68</sup>
- The Kingdom of God will [now] be taken away from you and given [unto] a nation that yields the proper fruit.<sup>69</sup>
- [Therefore] sovereignty will devolve upon the Gentiles for many days while the children of Israel languish [with] a heavy yoke in the lands of their captivity, and while they will have no deliverer, because today they have rejected my Law, and their soul has scorned my teaching. Therefore I have hidden my face from them until they fill up the measure of their sin against me. I [Yahweh] have abandoned their land because they have hardened their hearts against me, and they do not know that they have done evil again and again and again, and they broke my covenant that I had made with Abraham, Isaac and Jacob.<sup>70</sup>
- Because they offended, salvation has come to the gentiles, to stir Israel to emulation.<sup>71</sup>
- This partial blindness has come upon Israel only until the gentiles have been admitted in full strength; when that has happened, the[remnant] of Israel will be saved in agreement with the text of Scripture.<sup>72</sup>
- In the spreading of the Gospel they are treated as God's enemies for your sake; but God's choice stands and they are his friends for the sake of the patriarches, for the gracious gifts of God and his calling are irrevocable. Just as formerly you were disobedient to God, but now have received mercy in the time of their disobedience, so now when you receive mercy, they have proved disobedient, but only in order that they too may receive mercy, for in making all mankind prisoners to disobedience, Gods purpose was to show mercy to all mankind.<sup>73</sup>

Jerusalem, that most unholy of cities, centre of chaos and confusion, thrice the equal of Rome is marked out for destruction. Those who expect a >third temple< to arise in Jerusalem are chasing after wind. Now Israel itself comes under the dreadful judgment of God.

29<sup>4</sup>

- Now the days of reckoning have come, the days of reprisals are here. "The prophet is mad", Israel protests, 'this inspired fellow is raving'. Ah yes, but only because your iniquity is so great, your apostasy is so grave.<sup>74</sup>
- They believed him [Moses] not, nor the prophets after him, no nor yet me [Yahweh] who have spoken unto them [through my son Jesus the Christ]. Therefore shall there not be such grief at their perdition, as shall be joy over salvation of those who believed.<sup>75</sup>
- I [Yahweh] will scour Jerusalem as a man scours a dish, and having scoured it, turns it upside down. I will cast away the remnant of my inheritance, delivering them into the power of their enemies, making them serve as prey and booty to all their enemies.<sup>76</sup>
- I [Yahweh] will persecute them with the Sword, with famine and with pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach among the nations whither I have driven them.<sup>77</sup>
- This generation will have to answer for the blood of all the Prophets, shed since the foundations of the world; from the blood of Abel to the blood of Zechariah who perished between the alter and the sanctuary. I[Yahweh] tell you this generation will have to answer for it all.<sup>78</sup>
- Many will perish and they will be made captive and will fall into the hands of the enemy, because they have forgotten my ordinances and my commandments and the festivals of my covenant and my Sabbath and my holy place which I have hallowed for myself in their midst and my tabernacle and my sanctuary, which I have hallowed for myself in the midst of the land, that I should set my name upon it and that [My Holy Spirit] should dwell there.<sup>79</sup>

*Yet he at length, time to himself best known  
Rememb'ring Abraham, by some wonderful call  
May bring them back repentant and sincere,  
And at their passing cleave the Assyrian flood,  
While to their native land with joy they haste,*

66

Matthew 13:14

67

Romans 2:19

68

Hebrews 4:7

69

Matthew 21:43

70

DSS 4Q385-389

Second Ezekiel

fr-4-6, 2-9

71

Romans 11:11

72

Romans 11:26

73

Romans 11:28-32

74

Hosea 9:9

75

4 Ezra 7:131

76

Kings 1 21:12

77

Jeremiah 29:18

78

Luke 11:50

79

The book of Jubilees

1:10

*As the Red sea and Jordan once he cleft,  
When to the promised land their fathers pass'd;  
To his due time and providence I leave them.<sup>80</sup>*

- Awake, awake!, to your feet Jerusalem! you who from Yahweh's hand have drunk the cup of his wrath. The chalice of stupor you have drained to the dregs.<sup>81</sup>
- Awake, awake! clothe yourself in strength, Zion. Put on your richest clothes, [wisdom] Jerusalem, [un] holy city; since no longer shall there enter you either the [ ] circumcised [of heart] or the [ ] clean.<sup>82</sup>
- Shake off your dust; to you feet, captive Jerusalem! Free your neck from its fetters [of ignorance] captive daughter of Zion.<sup>83</sup>
- Yet I [Yahweh] will spare a remnant, so that in my anger and my turning away from them, they will not be [completely] destroyed.<sup>84</sup>
- And the >remnant< that is escaped from the house of Judah shall yet take root down and bear fruit upward.<sup>85</sup>

The dangers of tradition are best summed up by a >blind< jewish mystic who once wrote, "the greatest exile is not to know you are an exile! "

By providing a substitute for knowledge and a counterfeit of the truth, the mind takes root in its own error and self-deception. And as tradition grows and develops, providing both an individual and cultural identity, the illusion hardens into a pretence of orthodoxy, despite the internal divisions and unresolved contradictions. The lack of foundation is obscured by layers of scholastic rational offered by a self-ordained priesthood. The mind of a people travels further and further into exile, an exile and darkness of their own intellectual and spiritual conceit, and which becomes the inability to imagine or comprehend the living truth. For God has never abandoned his once chosen people, but in disobedience, rebellion and false tradition, they have abandoned Him. Thus everything build upon the house of Judah falls, the Zionist dream is over, the illegitimate, bastard nation state will be as dust in the wind!

If any >religious< truth is self-evident, it must be this: as in the beginning, it has never been God who failed man; it was man who failed God, himself, his wife and fellow man. That is the way of the world.

The future belongs to the men and women who make perfect truth their tradition and not tradition their illusion of truth, and to those who have the wit, the will and the faith to learn to distinguish, and know the difference! The return from exile is to be reunited with ones God, when ignorance has been replaced by the perfect knowledge of incontrovertible truth. This is the Law of Life, the Resurrection and the Holy Spirit. This is the revelation of righteousness that comes individually and only from God.

**80**

*J. Milton-Paradise Regained  
Bk 3:453-460*

**81**

*Isaiah 51:17*

**82**

*Isaiah 52:1*

**83**

*Isaiah 52:2*

**84**

*DSS 4Q390  
The Angels of Mastemoth  
and the Rule of Belial  
fr-1, 8-10*

**85**

*2 Kings 19:30*