

The Right Reverend Gregory Karl Davis

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Rev. N. Bruce Rogers
449 Woodward Drive
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Dear N. Bruce Rogers,

I need to thank you for your criticism of my then beginning research into the mystery of KNH and KNH BSM in the Word. I had met with Rt. Rev. Alfred Acton in Bryn Athyn at his office at the suggestion of Pastor Patrick Rose. The purpose of my visit then was to propose that the General Church of the New Jerusalem support my research regarding the correct translation of the term CALAM* in the Writings. I expressed to him that the meaning of this term is a ‘rip cord in the Writings’ to bring forth the literal understanding of the Word. A hidden key to reveal the understanding of the Writings in order to make them known for future generations was the best way I could describe it. I told him that I was not a translator but am gifted in finding out mysteries. He promised me then, that if my research was accepted, I would be financially compensated. I supplied you with raw data in an attempt to relate the importance of this mystery and the need for continuing research.

You wrote on September 15th 2003 “As I understand it, your thesis is this: that Exodus 30:23 mentions KNH BSM as an ingredient in oil used for anointing, that the M at the end of the term is a plural ending, and that if discarded, the resulting KNH BOS so resembles the Greek KANNABIS as to be its origin, and to have it’s same meaning, namely, KANNABIS SATIVA, from which are derived, among other things, the

intoxicants hashish and marijuana; that other mentions in the Hebrew scripture of KNH refer also to the hemp plant, of which KANNABIS SATIVA is a variety: that in a number of places the Septuagint translates the Hebrew KNH as the Greek KALAMUS is therefore an error for the Greek KANNABIS; and that mention of KALAMUS in the New Testament are likewise errors for KANNABIS.”

Your first criticism pointed out the difficulties of the theory of others that I quoted. In time I was able to come to write the Doctrine of the revelatory Word in the holy anointing oil of Moses that conclusively states that the KNH BSM is strictly translated into English as ‘cane spice’ or the spice of the hemp and is therefore, hashish. From all of my research into the work of others for what truly constitutes the third term in the holy anointing oil of Moses this translation is simple and yet unique. And it was your pointed criticism that made this first apparent to me. It was then that I realized we are dealing here with two completely separate terms of KNH & BSM in the Hebrew Word.

Your second criticism had to do with the use of a euphoric and its comparison to alcohol. And because there were strictures against the use of alcohol therefore: “It is not likely that the use of an oil with euphoric or hallucinogenic properties would have been permitted in connections with their priestly duties.” Your observation in the comparison with alcohol is obviously off point. The powerful alkaloids recorded in the Exodus account will affect body chemistry. In Leviticus, “And you shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord is upon you. And they did according to the word of Moses.” 10:7.

Your third criticism was that the 70 priests who translated the Hebrew into the Greek Septuagint would not make a mistake misses the point that they purposefully kept the mysteries of the faith hidden. “In short, there is no intended mention of cannabis (KNYA in the Aramaic Gospels Ed.) in the New Testament.

There is a recent announcement by: James Trimm (jstrimm@trimmfamily.com) to the hugoye-list@yahoo.com

Item: The Hebrew and Aramaic Origin of the New Testament newly expanded and revised. (Over 200 pages) Originally published under the title "Ruach Emet". The Hebrew and Aramaic Origin of the New Testament presents a complete system of Textual Criticism of the "New Testament" demonstrating that it was originally written in Hebrew and Aramaic and translated into Greek. This book demonstrates how the New Testament was originally written in Hebrew and Aramaic and was then translated into Greek and Latin. The book also demonstrates how the three major text types resulted from revisions within the Greek text, and through alternate translation of the original Hebrew and Aramaic. (This is an expansion and revision of a book originally published under the title "Ruach Emet") Available at: <http://www.lulu.com/nazarene>

Note: As can be deduced here, the Gospels and Revelation were originally spoken and written in Aramaic not Greek. Research has proven that in the late 2nd Century at the Synod of Antioch a decision was made to hide the 'mysteries of the faith' or the spiritual practices of the early Christian Church (religion of the Anointed ones) from the Arians, pagans and catechumen. Therefore, a falsification of the term KNYA in the Aramaic to the Greek CALAM* is not out of the question. The term cannabis in the Greek is said to be of modern invention.

Your fourth criticism was mostly directed against the authors of some of the research material and their Gentile conclusions. My beginning research was centered upon the impetus of finding out the correct translation for KNH BSM in the Exodus account for the holy anointing oil of Moses. You wrote, "Shocking to me, frankly, is the argument I found toward the end of original set of materials asserting that Christ used 'holy oil' laced with cannabis sativa to perform many of his miracles," Your statement here is in direct contradiction to the Word in Mark, "And they went out, and preached that men

should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.” 6: 12, 13.

Your fifth criticism of my statement that the New Church would be measured by the ‘golden cannabis shaft’ was dismissed with this statement. “And so no, the New Church is not to be measured by a golden cannabis shaft, as you put it. The reed is just a reed, and commonly used in antiquity as a means of measurement as we use yardsticks, today.” The research is centered upon the question to determine what type of reed was used in antiquity. The significance of KNH in Ezekiel the Revelation and in the Writings is anything but common. A study of the term in Apocalypse Explained is included in closing.

Your sixth criticism was that you were puzzled why I enclosed so much varied material that failed to definitively state how CALAMUS should be translated. Various dictionary definitions were supplied that all differed in their assessment of this mystery term. The whole point of the exercise was to make it plain that all biblical scholars agree that there is no place in the Word for CALAMUS. Every definition made plain these various authors’ attempts to definitively define the term was all in disagreement. You recognized one of the definitions as hemp. The point of my beginning research was to determine the true definition for KNH BSM in the Hebrew Word and therefore the mystery term CALAM* in the Latin of Emanuel Swedenborg.

Your seventh criticism was my defense of the use of marijuana and hashish by mankind and returning the free production of the common hemp crop to this country. You found it “offensive... to use the Bible to support views that are in fact quite foreign to the Bible. It is an abuse of the Bible, as it was an abuse of Christianity to in time past to defend and legitimize the slavery of black Americans. Of course the slave-owners wished to have the support of religion, thinking it would provide a wall of defense against those who wished to take away their slaves. And so it seems to me now that you have encountered people who wish to have the support of religion in justifying their use

of marijuana, thinking it will provide a wall of defense against those who have made it illegal and who would take away their intoxicant.”

1. The shock to your provincial thinking and vehement condemnation of a major portion of the world’s population is what seems to be telling here. There are so many scriptures that reveal my work in the Lord to be correct I could wax poetic. In Psalm 2:1, “Why do the heathen rage and the people image a vain thing?” And again in the same, “He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bearing his sheaves with him.” 126:6 are some of the most glaring examples. The prophecy in Matthew, “But know this, that if the good man of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to broken up. Therefore be ye ready: for in such an hour as ye think not, the Son of man cometh.” 24: 43, 44. This Word speaks specifically to your observation regarding the wall of defense.
2. Last year over 750,000 Americans were subjected to the enforcement provisions of “those who have made it illegal.” 400,000 of these Americans were under the age of 25. As a priest of the General Church of the New Jerusalem you should recognize, as others will, your seeming lack of charity for their plight. That Emanuel Swedenborg reveals the New Church would start out small because it will be among those who are without good should give pause to all your fellow committee members. Other prophecies speak of the New Church beginning among the Gentiles as the sons of Heth. It is the Gentiles who have made medical marijuana available for the relief of the sick and dying.
3. There is a 2006 Supreme Court decision exempting the use of ethnogens for religious use from the enforcement provisions by the “those who made it illegal.” Christianity began with the use of the blessed oil of Moses through the ministry of John the Baptist. All those who came to his baptism were anointed upon the right foot. This archeological discovery is pictured at www.baptistcave.org.il and it is Canon law that all Christians are required to be anointed with Chrism. And

that according to the Rule of Athanasius this Chrism is required to be made according to the recipe in Exodus 30:22-25. This study relating these facts in Doctrine of the revelatory Word in the holy anointing oil of Moses is available online at www.universalorthodox.org

4. Christ means anointed and the spiritual meaning is Divine Truth. Jesus is the Anointed One literally in the Word. The antichrist doctrine is to be revealed and the 'unction' is of use in 1st John chapter 2. In John, "Then said the chief priests of the Jews to Pilate, Write not, the King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written." 19: 21, 22.
5. The term intoxicant that you used to define the female flowers of hemp is understood to mean a poisonous substance. The hemp crop does not produce a poison but is rationally known and universally understood to produce a healing agent. There have also been numerous studies that conclusively document that those under the influence of hemp spice are safer drivers! CALAMUS truly is a poison and produces a euphoric not unlike the common rave drug ecstasy. But oddly, the General Church of the New Jerusalem uses only olive oil in its representative anointing of priests to the office of clergy.

For the past 4 years I have been writing doctrinal studies as the 'mysteries of the faith' unfolded. I have read all of the theological Writings of Emanuel Swedenborg. From out of this, I was able to determine that CALAM* is a falsified term not only in the Septuagint but also in the Gospels and Revelation. The Greek Word is falsified from the Hebrew and Aramaic Word from out of the Divine Permission to keep the Jews and Christians from profaning the holy before the Last Judgment took place. In Mark, "And when they had crucified Him, they parted His garments, casting lots upon them, what every man should take." xv. 24.

The Writings of Emanuel Swedenborg in Apocalypse Explained 195. [21]

“That violence was done to the Word in the sense of the letter, but not to the Word in the spiritual sense, is signified also by the soldiers dividing the Lord's garments, but not His tunic, of which it is said in John: The soldiers took His garments, and made four parts, to every soldier a part, also the tunic. Now the tunic was without seam, woven from the top throughout. They said therefore one to another, Let us not divide it, but let us cast lots for it, whose it shall be. These things therefore the soldiers did (John 19:23-24). And in David: They parted My garments, and cast the lot upon My vesture (Ps. 22:18). "The garments, of the Lord which they parted" signify the Word in the letter; His "tunic" the Word in the spiritual sense; "soldiers" signify those of the church who should fight in behalf of Divine truth; therefore it is said, "These things therefore the soldiers did." (That "tunic" signifies Divine truth, or the Word in the spiritual sense, see Arcana Coelestia, n. 9826, 9942; that "soldiers" signify those who are of the church, and who should fight in behalf of Divine truth, see above, n. 64, at the end, where these things are more fully explained.) It should be known that each particular related in the Evangelists respecting the Lord's passion, involves and signifies how the church at that time, which was among the Jews, had treated Divine truth, thus the Word, for this was Divine truth with them; the Lord also was the Word, because He was Divine truth (John 1:1, 2, 14). But what each particular involves and signifies cannot be known except from the internal sense. Here it will be told only what "the Lord's garments" signified, because the meaning of "garments" is here treated of, namely, that they signify truths, and in reference to the Lord, Divine truths.”

At the time of your dismissal, I felt betrayed. I had hoped that the General Church of the New Jerusalem would be supportive in helping make the ‘mysteries of the faith’ known. But that ignorance was expected by Donald K. Rogers your former student. My deep angst was in trying to comprehend where this was all leading me. And now, I can see that being taught by the Lord alone is a gift through heaven and a joy in the struggle.

I write to you with thanks for pointing out my error in thinking that KNH BSM was a single term. And your dismissal of my work on behalf of the Translation and Research

Committee honors me. Before another year goes by these manuscripts will be gathered into a book that compiles these studies for a general audience and made available to the public throughout the world. The Great Commission to baptize and heal according to order will be re-institutionalized and known worldwide. And so everyone will have an opportunity to understand and be obedient to the literal and spiritual meaning of the Word revealed in time for all mankind. Joseph will be made known to his brothers. The Christian Sacraments will be received through the work of those proclaiming the genuine truths of the Word.

In Isaiah, “And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.” 10: 27.

In the same, “From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth. 28: 19-22.

In closing is a study of the significance for the term KNH from Apocalypse Explained 627 and True Christian Religion 676.

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

exploring the quality of the church as to truth and as to good is denoted, because, according to what follows, the temple and the altar were measured and those adoring therein, which signifies the church as to truth and as to good, and therefore as to worship.

[2] The reed also signifies visitation, because visitation is the exploration of the quality of the men of the church, and because visitation precedes a Last Judgment, which is afterwards treated of. The nature of that visitation or exploration is evident from the visitation in Sodom. Angels were first sent there, and by means of them visitation or exploration was made in regard to the quality of their reception, that is, in regard to the quality of the reception of Divine Truth and Divine Good, for those angels represented the Lord as to the proceeding Divine; and after its exploration - because none in Sodom except Lot desired to receive them but wished to do them injury - their destruction came, which means their final judgment.

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

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

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

[5] Ultimate truth, or truth in the ultimate of order, means sensual truth, such as truth is in the sense of the letter of the Word to those who are merely sensual. Divine Truth in its descent proceeds according to degrees, from the highest or inmost to the lowest or ultimate. Divine Truth in the highest degree is such as the Divine is that goes forth immediately from the Lord, thus the Divine Truth above the heavens, and this, being infinite, cannot come to the perception of any angel. But the Divine Truth of the first degree is that which comes to the perception of the angels of the inmost or third heaven, and is called the celestial Divine Truth; from this comes the wisdom of those angels. The Divine Truth of the second degree is that which comes to the perception of the angels of the middle or second heaven, and is the cause of their wisdom and intelligence; it is called spiritual Divine Truth. The Divine Truth of the third degree is that which comes to the perception of the angels of the ultimate or first heaven, and is the source of their intelligence and knowledge (scientia); it is called celestial-natural and spiritual natural Divine Truth. But the Divine Truth of the fourth degree is that which comes to the perception of the men of the church living in the world; it is the source of their intelligence and knowledge; this is called natural Divine Truth, and the ultimate of this is called sensual Divine Truth.

[6] These Divine truths, according to their degrees in order, are in the Word, and the Divine Truth in the ultimate degree, or in the ultimate of order, is such as the Divine Truth is in the sense of the letter of the Word, which is for children and the very simple, and these are sensual. It is this Divine Truth that is signified by a reed or cane and because explorations with every one take place by means of this ultimate Divine Truth, as stated above, therefore measurements and weights, in the representative churches, were

taken by means of reeds or canes, which signify that Divine Truth. That measurements were taken by means of reeds, has been shown just above; that weights were calculated by means of the same, is evident in Isaiah, "They weigh silver with a reed" (xlvi. 6). [7] Since a reed signifies truth in the ultimates, suitable for the simple and children, who are not spiritual but sensual-natural, therefore it is also said in Isaiah, "A bruised reed will he not break, and smoking flax will he not quench, and he will bring forth truth into judgment" (xlii. 3). The subject here is the Lord. He will not break the bruised reed signifies that He will not hurt sensual Divine Truth with the simple and children. The smoking flax will he not quench signifies that He will not destroy the Divine Truth which with the simple and children begins to live from a little good of love; for flax denotes truth, and smoking denotes that it lives from some little degree of love. And because both the reed and the flax signify truth, therefore it is also said of the Lord, that He will bring forth truth into judgment, which means, that He will bring forth intelligence in them, judgment denoting intelligence.

[8] A reed also signifies sensual or ultimate truth, such as pertains to natural men, even the evil; as in the same prophet: "The dry place shall become a pool, and there shall be grass instead of the reed and rush" (xxxv. 7). This is said concerning the establishment of the church by the Lord. That those who before had no intelligence shall then come into the possession of it by means of spiritual Divine Truth, is signified by the dry place shall become a pool. That then there shall be knowledge (scientia) by means of natural Divine Truth for those who previously possessed only sensual truth is signified by grass, instead of the reed and rush, grass denoting knowledge from a spiritual origin, or that by means of which spiritual truth is confirmed, while reed and rush denote knowledge from a sensual origin, or that by means of which the fallacies of the senses are confirmed. This latter knowledge considered in itself is only the lowest natural knowledge (scientia), which must be designated material and corporeal, in which there is little or nothing of life.

[9] Again: "The streams shall recede, the rivers of Egypt shall be diminished and dried up, the reed and the flag shall wither" (xix. 6). These words, in the spiritual sense, mean that all understanding of Divine Truth will perish. The streams shall recede, signifies that

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

[10] Again: "Thou hast trusted on the staff of this bruised reed, on Egypt, upon which, when a man leaneth, it entereth into his hand, and pierceth it; so is Pharaoh king of Egypt to all that trust on him" (Isa. xxxvi. 6). Egypt signifies the natural man separated from the spiritual, and the scientific thereof, and the latter, when separated from the intelligence of the spiritual man, becomes foolish, and is used to confirm evils of every kind; it is therefore a false scientific. This then is what is called the staff of a bruised reed; reed, as was said, denoting truth in the ultimate of order, which is sensual-scientific; its being bruised, signifies that it is broken and does not cohere with any interior truth so as to produce consistency; staff denotes the power therefrom of perceiving and reasoning about truths. This then is the meaning of "when a man leaneth upon it, it entereth into his hand, and pierceth it." To lean upon that staff, denotes to trust in one's own power of perceiving truths, and of reasoning about them from the proprium; while to enter into the hand and pierce it, signifies to destroy all intellectual power, and to see and lay hold of mere falsities instead of truths. So is Pharaoh king of Egypt to all that trust on him, signifies that such is the natural man, separated from the spiritual, in regard to its scientifics, intelligence therefrom, and reasoning from that intelligence.

[11] So in Job: "Let my shoulder blade fall from the shoulder, and mine arm be thence broken by a reed, because the dread of the destruction of God is upon me, and by reason of his majesty I have no power. Have I made gold my hope, and said to pure gold, My confidence?" (xxx. 22-24). Here also the subject is concerning the confidence of [man's] own intelligence, from which, as declared in these words in their spiritual sense, nothing of truth can be seen, but mere falsity which does not cohere with any truth. Non-coherence is signified by let my shoulder blade fall from the shoulder, and my arm be

thence broken by a reed; the shoulder blade, the shoulder, and the arm, signify power, here, the power to understand and perceive truth. To fall from the shoulder, and to be broken by a reed, signifies to be cut off from the spiritual power of perceiving truth, and to be consequently deceived by the sensual-corporeal man, and to perish by means of falsity. Reed denotes truth in the ultimate of order, which is called sensual-scientific, and which becomes mere falsity when it is of the natural man alone separated from the spiritual. The dread of the destruction of God signifies the loss of the understanding of all truth; by reason of his majesty to have no power, signifies that nothing pertaining to the understanding and perception of truth is from man's proprium, but all from God. To make gold a hope, and to say to pure gold, My confidence, signifies that he did not trust in himself, so as to imagine that anything of good was from himself.

[12] In Ezekiel: "In order that all the inhabitants of Egypt may know that I am Jehovah, because they have been a staff of a reed to the house of Israel; when they took hold of thee by the hand thou didst break, and didst rend through all their shoulder; and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand" (xxix. 6, 7). Things similar to those above are here said concerning Egypt. Egypt in this place also signifies the natural man separated from the spiritual, and also its knowledge, which, when applied to evils, is mere falsity. These things are said concerning those in the church who trust in their own intelligence. The sons of Israel signify those who are of the church; their confidence is signified by the staff of a reed; that all power to perceive truth consequently perished with them, is signified by the words, when they took hold of thee by the hand, thou didst break and didst rend through all their shoulder, the shoulder denoting the power or faculty of understanding truth; the loss of this is signified by, "when they leaned upon thee, thou brakest." That consequently all the good of love and charity was destroyed and dissipated, is signified by, "thou madest all their loins to be at a stand," loins denoting the marriage of truth and good, in this case that truth was not united to good. Truth united to good makes the good of love and charity, for all the good of love and charity is formed by truths.

[13] So in David: "Rebuke the wild beast of the reed" or cane, the congregation of the strong, among the calves of the people; treading upon plates of silver, he hath scattered

the peoples, he desireth wars; the fat ones shall come out of Egypt, Ethiopia shall stretch out quickly her hands to God" (Psalm lxxviii. 30, 31). Here the subject is the kingdom of the Lord. To beware of false knowledge (scientificum), or knowledge out of the natural man separated from the spiritual falsely applied, is meant by, rebuke the wild beast of the reed, or cane. Because those knowledges, proceeding as they do from the fallacies of the senses, strongly persuade, they are called the congregation of the strong. The calves of the people denote the goods of the church in the natural man; the plates of silver denote the truths of the church; to tread upon and disperse denotes to destroy and dissipate, and this is done by those who are natural and sensual, and who think naturally and sensually, and not at the same time spiritually, thus who think from the natural and sensual man separated from the spiritual; this man is meant by the wild beast of the reed, or cane. To desire wars, signifies reasonings against truths; fat ones from Egypt and Ethiopia denote those who are in the knowledge (scientia) of spiritual things, and in the cognitions of truth and good, who will draw near to the kingdom of the Lord, because they are in light from the spiritual man.

[14] So in the First Book of Kings: "Jehovah shall smite Israel as a reed noddeth in the waters, [as KNH is removed in the flood, Ed.] and he shall root up Israel out of this good land" (xiv. 15). The vastation of the church with the sons of Israel is compared to the nodding of a reed or cane in the waters, because the reed or cane signifies the truth of the sensual man, which is ultimate truth, and when this truth is separated from the light of the spiritual man it is falsity. For the sensual man derives every thing which it possesses from appearances in the world, and therefore reasonings from these concerning spiritual things are pure fallacies and from fallacies come falsities. What the fallacies of the senses are in spiritual things, and that falsities proceed therefrom, may be seen in the Doctrine of the New Jerusalem (n. 53); also in the explanation above (n. 575); and that sensual scientifics are pure fallacies, when the sensual man reasons from them (n. 569, 581); also, what the Sensual is, and the quality of the sensual man, may be seen in the Doctrine of the New Jerusalem (n. 50).

[15] It is said in the Evangelists, that they placed a reed in the right hand of the Lord, and that afterwards they took the reed, and smote Him with it on the head (Matt. xxvii. 29,

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

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

True Christian Religion 676. "...And, further, what is an external without an internal but like a field full of reeds (*cannis*) and rushes (*calamus*) without grain, or like a vineyard

consisting merely of vines and leaves without grapes, or like the fig-tree without fruit, which the Lord cursed (Matt. 21:19)...”

In Isaiah, “The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this His anger is not turned away, but His hand is stretched out still...for every one is a hypocrite and an evil doer, and every mouth speaketh folly. For all this His anger is not turned away, but His hand is stretched out still...Manasseh, Ephraim; and Ephraim, Manasseh: and they gather together against Judah. For all this His anger is not turned away, but His hand is stretched out still.” 9: 12, 17, 21.

Sincerely yours in the Anointed One,

“Greg”

Gregory Karl Davis

Founding Bishop; Universal Orthodox

Copy to the Translation and Research Committee

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