

The Evangel of Revelation xiv. 6, 7.

John the Baptist anointed Jesus in the flesh according to order and the Last Judgment occurred on June 19th, 1770 in the spiritual world. Or simply, the Last Judgment took place. Jesus Anointed is King of kings and Lord of lords. In John, “Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” v. 28, 29. In Mark, “Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.” viii. 38. & ix. 1.

1. The revelation that the Last Judgment occurred was given to mankind through the Writings of Emanuel Swedenborg and his testimony is Christian theology but not widely known or understood in its depth. If we can accept that testimony then the question comes to mind what of the Second Coming as manifested in this world of time and place from out of the Word. Other Judgment Days have come and gone. The flood was a Judgment in the deep mists of time. The destruction of the gods of Egypt, the plagues and Pharaohs army drowning in the Reed Sea were all part of the Judgment Day of that Ancient world. Another Judgment Day occurred during the time of the Advent. Those Judgment Days all heralded a new era for the spiritual life of man but were not necessarily universally seen and recognized by mankind as they unfolded. From this we can infer that the Last Judgment can occur without mankind’s common knowledge through a physical manifestation in this world. In the two hundred and thirty seven years since that recorded event, we can acknowledge that great changes in education and communications for all of mankind are a modern reality. In Mark, “And the gospel must first be published among all nations.” xiii. 10.

2. The holy man copyrighted as the Real Fat Freddy a.k.a. Jess Williams is credited with what can best be termed as the “Rupture” theory. The current state of the Protestant religion is swept up in the delusional belief in the “Rapture”. In Isaiah, “I also will choose their delusions...”

lxvi. 4. In II Thessalonians, “And for this cause God shall send them strong delusion, that they should believe a lie: ...” ii. 11. The truth can be seen in delusion by defining its opposite sense. This “Rapture” doctrine invaded the theological schools in America through the teachings found in the Scofield Bible. “Scofield's correspondence Bible study course was the basis for his Reference Bible, an annotated, and widely circulated, study Bible first published in 1909 by Oxford University Press. Scofield's notes teach dispensationalism, a theology that was in part conceived in the early nineteenth century by the Anglo-Irish John Nelson Darby, who like Scofield had also been trained as a lawyer.” [Wikipedia] The American Catholic Newsletter October 2005 identifies a Jesuit priest, Manuel Lacunza (1731-1801), who was born in Chile but came to Italy in 1767 where he would spend the rest of his life. Posing as a converted Jew (under the pseudonym Juan Josafat Ben Ezra), he wrote, in Spanish, a large apocalyptic work entitled *The Coming of the Messiah in Glory and Majesty*. The book appeared first in 1811, 10 years after his death. In 1827, Edward Irving, an acquaintance of and influence on Darby translated this work into English.

This falsification of the Word was directed against the Protestants to change their testimony that the Pope of Rome is antichrist and is a known successfully institutionalized program of the Jesuits. The Protestant doctrine now states that the antichrist is to be manifested as an individual human to come following a time when the faithful will disappear from this world and translated into the presence of the Lord translating the flesh and blood.

We know that the anti anointed is well identified in 1st John, “Who is a liar but he that denieth that Jesus is the Anointed? He is antichrist, that denieth the Father and the Son.” ii. 22. The Protestant clergy reject the traditions taught by the Apostles. The coming son of perdition or man of sin symbolizes this antichrist doctrine that will be revealed through the mysteries of the faith.

In *Apocalypse Explained* 684. It is said that "The kingdoms of the world are become our Lord's and His Christ's," and this signifies that Divine Good and Divine Truth are received, when the evil have been separated from the good and cast into hell; for then both the higher and lower heavens can be in enlightenment, and thence in the perception of good and truth, which could not be the case, so long as the evil were conjoined with the good, because so long as that conjunction exists, the interiors of the angels, who are in the lower heavens, cannot be opened, but only the exteriors; and the Lord does not reign with spirits and men in externals separated

from internals, but in internals, and from these in externals. For this reason before the interiors of the angels of the ultimate heaven were opened, which are spiritual and celestial, that heaven did not become the kingdom of the Lord as it did after the separation of the evil from them.

[2] It is said, "the kingdoms of the world are become our Lord's and His Christ's," and Lord here means the same as Jehovah in the Old Testament, and Father in the New, namely, the Lord as to the Divine itself and also as to the Divine Good; and Christ means the same as God in the Old Testament, and Son of God in the New, namely, the Lord as to the Divine Human and also as to the Divine Truth. For "Christ" has a signification similar to that of Anointed, Messiah, and King; and Anointed, Messiah, and King, mean the Lord as to the Divine Truth, and also as to the Divine Human when He was in the world, for then the Lord, as to His Human, was Divine Truth. The signification therefore of the Anointed of Jehovah is similar; for the Divine itself, which is called Jehovah and Father, and was in its essence the Divine Good of the Divine Love, anointed the Divine Human, which is called the Son of God, and which in its essence, while it was in the world, was Divine Truth; for anointing signified that the Divine Human of the Lord proceeded from His very Divine, and consequently was the Divine Truth from His Divine Good.

[3] It is evident therefore that the Lord alone, as to the Divine Human, was essentially the Anointed of Jehovah, but that kings and priests were called representatively the anointed of Jehovah, for the oil with which the anointing was performed, signified the Divine Good of the Divine Love. Now, because the Divine Truth with the Lord was that which was anointed by the Divine Good, therefore Christ, and similarly Messiah and Anointed, and also King, signify the Divine Truth proceeding from the Divine Good of the Divine Love of the Lord. That this is the case is evident from passages in the Word where Christ, Messiah, and Anointed are mentioned.

[4] That Christ is the Messiah or Anointed is evident in John:

Andrew "findeth his brother Simon, and saith unto him, We have found the Messiah, which is, when interpreted, Christ" (i. 42).

And in the same:

The woman of Samaria said, "I know that Messiah cometh, who is called Christ" (iv. 25).

From these passages it is evident that the Lord is called Christ because he was the Messiah, whose coming was predicted in the Word of the Old Testament; for Anointed is "Christ" in the Greek tongue, and "Messiah" in the Hebrew, and a King is one anointed. It is for this reason that

the Lord was called King of Israel, and King of the Jews, which He also confessed before Pilate. "The King of the Jews," therefore, was written upon the cross (Matt. xxvii. 11, 29, 37, 42; Luke xxiii. 1-4, 35-40).

And in John:

"Nathanael said, Thou art the Son of God, the King of Israel" (i. 49).

[5] And because Anointed, Messiah, Christ, and King are synonymous terms, so also has Son of God the same meaning, and each of these names in the spiritual sense signifies the Divine Truth; that King has this signification may be seen above (n. 31, 553, 625). Son of God also has the same meaning, because sons, in the Word, signify truths, and thus Son of God signifies Divine Truth; that sons signify truths may be seen above (n. 166).

[6] The signification of Christ and Messiah is also similar. That Christ signifies the Divine Truth, is evident in Matthew:

"Be not ye called Rabbi, one is your teacher, Christ" (xxiii. 8).

Rabbi and teacher signify one who teaches truth, thus, in the abstract, the doctrine of truth, and, in the highest sense, the Divine Truth, which is Christ; that the Lord alone is the Divine Truth, is therefore meant by, be not ye called Rabbi, one is your teacher, Christ.

[7] In the same:

"See that no one seduce you; for many shall come in my name, saying, I am the Christ, and shall seduce many. If any one say to you, Lo, here is Christ, or there, believe it not, for there will arise false Christs and false prophets" (xxiv. 4, 5, 23, 24; Mark xiii. 21-23).

This must not be understood as meaning that there will arise those who will call themselves the Christ or Christs, but those who will falsify the Word, and say that this or that is Divine Truth when it is not. Those who confirm falsities from the Word are meant by false Christs, and those who propagate falsities of doctrine are meant by false prophets. For these two chapters treat of the successive vastation of the church, thus of the falsification of the Word, and at length of the profanation of truth therefrom. But these things may be seen further explained in the Arcana Coelestia (n. 3353 - 3356, and n. 3897 - 3901).

[8] And because the Son of God also signifies the Divine Truth, as just said, therefore He is sometimes called Christ the Son of God (as in Matt. xxvi. 63; Mark xiv. 61; Luke iv. 41; xxii. 66 to the end; John vi. 69; xi. 26, 27; xx. 31). In a word, the Lord, when He was in the world, was called Christ, Messiah, Anointed, and King, because in Him alone was the Divine Good of

the Divine Love, from which proceeds the Divine Truth, and this was represented by anointing. For the oil with which anointing was performed signified the Divine Good of the Divine Love, and the king who was anointed, the Divine Truth; therefore kings, when they were anointed, represented the Lord, and were called the anointed of Jehovah. But yet the Lord alone as to His Divine Human, was the Anointed of Jehovah since the Divine Good of the Divine Love was in Him, and this was Jehovah and the Father from whom the Lord had the esse of life. For it is well known that He was conceived of Jehovah, consequently it was from the Divine Good of the Divine Love, which was in Him from conception, that the Lord was Divine Truth as to His Human as long as He was in the world. From this it is evident that the Lord alone was essentially the Anointed of Jehovah, but that kings were representatively called the anointed of Jehovah. For this reason then the Lord, as to His Divine Human, was called Messiah and Christ, that is, Anointed.

[9-32] THIS TEACHING CONTINUES AND THEN CLOSES WITH THE FOLLOWING:

[33] Since the Anointed, Messiah, or Christ, signifies the Lord as to the Divine Human, thus as to Divine Good united with Divine Truth, therefore by anointing, that union is signified concerning which the Lord says:

"I am in the Father and the Father in me; believe me that I am in the Father and the Father in me" (John xiv. 7-11);

and elsewhere,

"The Father and I are one; know ye and believe, that I am in the Father and the Father in me" (John x. 30, 38).

And because this was represented by the anointing of Aaron and his sons, therefore the holy things of the sons of Israel which belonged to Jehovah Himself, were given to Aaron and his sons for the anointing (Numb. xviii. 8). These holy things belonging to Jehovah, which were given to Aaron and his sons are enumerated from verses 9 to 19 of that chapter. But see what has been said before (n. 375:13, 15) concerning anointings, namely, that the Lord alone, as to the Divine Human, was the Anointed of Jehovah, because in Him was the Divine Good of Divine Love, which was signified by oil, and that all other anointings with oil were only representative of Him. We have said these things concerning the Anointed of Jehovah, since the Anointed of Jehovah is Christ, in order that it may be known that by the Lord and His Christ, in

this passage in the Apocalypse, are not meant two, but one, that is they are one, as are the Anointed of Jehovah and the Lord's Christ (Luke ii. 26).

[34] Because the Lord is treated of here, it is important that an explanation should be given of what is said of the Messiah in Daniel, in order to make it clear why He was called Christ, that is, Messiah or Anointed.

"Seventy weeks are decreed upon thy people, and upon thy city of holiness, to finish the transgression, and to seal up sins, and to expiate iniquity, and to bring in the justice of the ages, and to seal up the vision and the prophet, and to anoint the holy of holies. Know, therefore, and understand, from the going forth of the word to restore and to build Jerusalem, even to Messiah the prince, shall be seven weeks; afterwards in sixty and two weeks, the street and the ditch shall be restored and built, but in straitness of times. But after sixty and two weeks Messiah shall be cut off, but not for himself. Then the people of the prince that shall come shall destroy the city and the sanctuary, so that the end thereof shall be with a flood, and even unto the end of the war desolations are determined. Yet he shall confirm a covenant with many for one week, but in the midst of the week he shall cause the sacrifice and meal-offering to cease. At length upon the bird of abominations desolation, and even to the consummation and decision it shall drop upon the devastation" (Dan. ix. 24-27).

The meaning of these words has been examined and explained by many learned men, as to the literal sense only, but not yet as to the spiritual sense, for this sense has not been hitherto known in the Christian world. In this sense the above words have the following signification. Seventy weeks are decreed upon thy people, signifies the time and state of the church which then existed with the Jews, even to its end, "seven" and "seventy" signifying fulness from beginning to end, and people those who then belonged to the church; and upon thy city of holiness, signifies the time and state of the end of the church as to the doctrine of truth from the Word, city signifying doctrine of truth, and the city of holiness Divine Truth, which is the Word.

[35] To finish the transgression, and to seal up sins, and to expiate iniquity, signifies when there is nothing but falsities and evils in the church, thus when iniquity is fulfilled and consummated; for the end does not come until this is done; the reason of this is given in the Last Judgment. For if the end came before this, the simple-good who are conjoined as to externals with those who simulate truths and goods, and hypocritically make a display of them in externals - would perish; therefore it is added, "to bring in the justice of the ages," which signifies to save those

who are in the good of faith and of charity. And to seal up the vision and the prophet, signifies to fulfil all things contained in the Word; to anoint the holy of holies, signifies to unite the Divine Itself with the Human in the Lord, for this is the holy of holies.

[36] Know, therefore, and understand from the going forth of the Word, signifies from the end of the Word of the Old Testament, since this had to be fulfilled in the Lord; for all things of the Word of the Old Testament treat in the highest sense of the Lord, and of the glorification of His Human, and thus of His dominion over all things of heaven and of the world. To restore and build Jerusalem, signifies when the new church was to be established, Jerusalem signifying that church, and to build signifying to establish anew; even to Messiah the Prince, signifies even to the Lord and Divine Truth in Him and from Him; for the Lord is called the Messiah from the Divine Human and Prince from Divine Truth.

[37] Seven weeks signify a full time and state; afterwards in sixty and two weeks the street and the ditch shall be restored and built, signifies the full time and state after His coming until the church with its truths and doctrine is established, sixty, like three or six, signifying a full time and state for the implantation of truth, and two signifying those things as to good, thus sixty and two together signify the marriage of truth with a little good; street signifies truth of doctrine, and ditch, doctrine - the signification of street may be seen above (n. 652), and of ditch or well (n. 537). But in straitness of times, signifies scarcely and with difficulty, because with nations that have little perception of spiritual truth.

[38] But after sixty and two weeks, signifies after a full time and state of the church established as to truth and as to good; Messiah shall be cut off, signifies that they shall fall away from the Lord, and this took place chiefly with the Babylonians, through their transferring the Divine power of the Lord to the Popes, and thus through not acknowledging the Divine in His Human; but not for himself, signifies that yet the power is His and the Divine is His.

[39] Then the people of the prince that shall come shall destroy the city and the sanctuary, signifies that thus doctrine and the church will perish through falsities, city signifying doctrine, sanctuary, the church, and the prince that shall come, the reigning falsity. So that the end thereof shall be with a flood, and even to the end of the war desolations are determined, signifies the falsification of truth, even until there is no longer any combat between truth and falsity; a flood signifies the falsification of truth, war, the combat between truth and falsity, and desolation, the last state of the church, when there is no longer any truth, but merely falsity.

[40] Yet he shall confirm a covenant [with many] for one week, signifies the period of the Reformation when the Word was again read, and the Lord acknowledged, that is, the Divine in His Human; this acknowledgment, and conjunction therefrom with the Lord by means of the Word, is signified by covenant, and the period of the Reformation by one week. But in the midst of the week he shall cause the sacrifice and the meal-offering to cease, signifies that still interiorly with those Reformed there will be no truth and good in worship, sacrifice signifying worship from truths, and the meal-offering worship from goods. The midst of the week does not signify the midst of that time, but the inmost of the state of the Reformed, for midst signifies inmost, and week, the state of the church. There was no truth and good interiorly in worship after the Reformation, because they adopted faith as the essential of the church, and separated it from charity, and when faith is separated from charity, then in the inmost of worship there is neither truth nor good, for the inmost of worship is the good of charity, and from that the truth of faith proceeds.

[41] At length upon the bird of abominations desolation, signifies the extinction of all truth by the separation of faith from charity, the bird of abominations signifying faith alone, thus faith separated from charity. For a bird signifies thought concerning the truths of the Word and the understanding of them, which becomes a bird of abominations when there is no spiritual affection for truth, which enlightens and teaches truth, but only a natural affection, which is for the sake of reputation, glory, honour, and gain; and this affection, because it is infernal, is abominable, since it is the source of falsities only. And even to the consummation and decision it shall drop upon the devastation, signifies its last [state], when there is no longer anything of truth and faith remaining, and when a last judgment takes place.

[42] That these last words in Daniel were a prediction concerning the end of the Christian church, is evident from the Lord's words in Matthew:

"When ye shall see the abomination of desolation foretold by Daniel the prophet standing in the holy place, let him who readeth understand" (xxiv. 15).

For the subject treated of in that chapter is the consummation of the age, thus the gradual vastation of the Christian church; therefore the devastation of that church is meant by those words in Daniel; but what they signify in the spiritual sense, has been explained in the Arcana Coelestia (n. 3652). From this it is now evident what is signified by the kingdoms of the world are become the Lord's and His Christ's; also what is signified by the Lord's Christ, or the Christ

of the Lord, in Luke, where Simeon was promised "by the Holy Spirit, that he should not see death, before he had seen the Christ of the Lord" (ii. 26). [THIS SECTION ENDS HERE ED.]

3. The mysteries of the faith will be known. The time of the Last Judgment for Babylon is to come now on earth as it is now accomplished in heaven. In Matthew, "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered that shall not be revealed; and hid that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops." x. 22-27. In Mark, "And he said unto them, Is a candle brought to be put under a bushel, or under a bed? And not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear." iv. 21-23.

This revealing of the mysteries in the time of great darkness is described at the dawning. In Luke, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when you see these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh. And he spake to them a parable; Behold the fig-tree, and all the trees; When they now shoot forth, ye see and know of your selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is at hand. Verily, I say unto you, This generation shall not pass away: but my words will not pass away. And take heed for yourselves, lest at any time your hearts become overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell upon the face of the whole earth." xxi. 25-35. Paul tells the Apostolic Church that they "know very well" that we do not know the time of the end; it will come like a thief in the night. This is a truism throughout the New Testament, appearing in the Synoptic Gospels (Mt 24:42,44; Mark 13:21-23, 32-33; Luke 12:39-40; 17:20-24; 21:34-35); Acts of the

Apostles (1:6-7); the Letters (our passage and 2 Peter 3:9-10); and even in the Book of Revelation, not once but twice (Rv 3:3; 16:15)! Many up to the present day ignore this clear teaching because it is not understood. The revealing that Jesus is the Anointed physically in the literal understanding of the Word and that state of reception among those in the Church that are in evils is made known. In Revelation, “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.” i. 7.

4. The “Rupture” describes the state of the destruction of those who refuse to become obedient to the kingdom of the Lord and repent. In Isaiah, “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 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 form the Lord God of hosts a consumption, even determined upon the whole earth. Give ye ear, and hear my voice; hearken, and hear my speech.” xxviii. 21-23. Those who turn away in anger from the Divine self -destruct through spontaneous combustion a strange phenomenon that is widely documented to reduce a living human into a burnt heap of ash.

In Zachariah, “Then the LORD my God will come, and all the holy ones with him. On that day there will be no light, no cold or frost. It will be a unique day, without daytime or nighttime—a day known to the LORD. When evening comes, there will be light. On that day living water will flow out from Jerusalem, half to the eastern sea and half to the western sea, in summer and in winter. The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name. The whole land, from Geba to Rimmon, south of Jerusalem, will become like the Arabah. But Jerusalem will be raised up and remain in its place, from the Benjamin Gate to the site of the First Gate, to the Corner Gate, and from the Tower of Hananel to the royal winepresses. It will be inhabited; never again will it be destroyed. Jerusalem will be secure. This is the plague with which the LORD will strike all the nations that fought against Jerusalem: Their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths. On that day men will be stricken by the LORD with great panic. Each man will seize the hand of another, and they will attack each other Judah too will fight at Jerusalem. The wealth of all the surrounding nations

will be collected—great quantities of gold and silver and clothing. A similar plague will strike the horses and mules, the camels and donkeys, and all the animals in those camps. Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Feast of Tabernacles. If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, they will have no rain. If the Egyptian people do not go up and take part, they will have no rain. The LORD will bring on them the plague he inflicts on the nations that do not go up to celebrate the Feast of Tabernacles. This will be the punishment of Egypt and the punishment of all the nations that do not go up to celebrate the Feast of Tabernacles. On that day HOLY TO THE LORD will be inscribed on the bells of the horses, and the cooking pots in the LORD's house will be like the sacred bowls in front of the altar. Every pot in Jerusalem and Judah will be holy to the LORD Almighty, and all who come to sacrifice will take some of the pots and cook in them. And on that day there will no longer be a Canaanite in the house of the LORD Almighty. xiv. 5-21. In Malachi, “For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” iv. 1.

The good news that the heavens are in order and the Second Coming will destroy the evil in this defined fashion is a prayer taught by the Word. In Psalm, “I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.” civ. 33-35. And the promise of the destruction of the wicked as a blessing is given in the literal Word. In Isaiah, “ye shall be comforted in Jerusalem. And when you see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his servants, and his indignation toward his enemies. For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. ... For as the new heavens and new earth, which I will make, shall remain before me, saith the Lord, so shall your

seed and your name remain. And it shall come to pass, that from one new-moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.” lxvi. 13-17, 22-24.

5. Before this returned state, Gabriel makes an announcement in Revelation xiv. of the Evangel that brings the fall of Babylon and Philistia. This state is accomplished by the 144,000 [In Apocalypse Explained 430. “A hundred and forty and four thousand, sealed out of every tribe (of the sons) of Israel.- That this signifies all who are in truth from good, and therefore in the church of the Lord, is evident from the signification of "a hundred and forty and four thousand," as denoting all things, and because it is stated of those who are in truths from good, of which signification we shall speak presently; and from the signification of the tribes of Israel, as denoting those who are in truths from good, and who are therefore in the church of the Lord, for tribes signify truths from good, and Israel signifies the church.” {THIS TEACHING CONTINUES ED.} who ‘sung as it were a new song’ that baptize in “time of the great darkness” that follows the “time when no man can work” and “the sun and the moon refuse to give off her light”. The message must be and is a simple one. The Last Judgment has occurred in the heavens and men are to repent of their evils. This is the time of the great harvest when the Son of man is seen in the clouds of His Second Coming through the literal and spiritual understanding of the Word in the life of the Divine through the holy Sacrament in Baptism of Repentance and the Holy Grail. As the bride is prepared for the groom, so must His Church be prepared for His Second Coming.

6. The Resurrection of the Dead is a Pillar of the Ethiopian Orthodox and Divine Providence in protection from heresy. The flesh rises describes our continuing use of the body as we know it in ourselves and others. No blood describes the translated eternal state of this now incorruptible body. The idea of eating is rejected but acknowledged as appealing. The manna is the acknowledged ‘bread of heaven’ and the risen Christ ate fish and honeycomb. The testimony here is that another Pillar is coming up that provides a more detailed picture of this foundation belief in the continuing life. This revelatory Word will transform the world population through

the implantation of the Divine physically into their souls according to Church order. The evils mankind suffers of demoralization; fear and ignorance will be translated by the return of Zion.

The Universal Pillar holds that those who refuse the Baptism of Repentance will suffer the Second Coming by turning away into chaff or ash. The Lord speaks of gathering the wheat into heaven and the thorns to the hells at the end of the ages. The tares are now separated and cast into the hells in the spiritual world and that is the Evangel. The prophesies of John remain to be fulfilled in the genuine sense. In Luke, "And as the people were in expectation, and all men mused in their hearts of John, whether he were the Anointed, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." iii. 15-17.

In Matthew, "The disciples came to him and asked, "Why do you speak to the people in parables?" He replied, "The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. Whoever has will be given more, and he will have abundance. Whoever does not have, even what he has will be taken from him. This is why I speak to them in parables: "Though seeing, they do not see; though hearing, they do not hear or understand. In them is fulfilled the prophecy of Isaiah: 'You will be ever hearing but never understanding; you will be ever seeing but never perceiving. For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them. 'But blessed are your eyes because they see, and your ears because they hear. For I tell you the truth, many prophets and righteous men longed to see what you see but did not see it, and to hear what you hear but did not hear it. "Listen then to what the parable of the sower means: When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown along the path. The one who received the seed that fell on rocky places is the man who hears the word and at once receives it with joy. But since he has no root, he lasts only a short time. When trouble or persecution comes because of the word, he quickly falls away. The one who received the seed that fell among the thorns is the man who hears the word, but the worries of this life and the deceitfulness of wealth choke it, making it unfruitful. But the one who received the seed that fell

on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown."

The Parable of the Weeds

Jesus told them another parable: "The kingdom of heaven is like a man who sowed good seed in his field. But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. When the wheat sprouted and formed heads, then the weeds also appeared.

"The owner's servants came to him and said, 'Sir, didn't you sow good seed in your field? Where then did the weeds come from?' " 'An enemy did this,' he replied. "The servants asked him, 'Do you want us to go and pull them up?' " 'No,' he answered, 'because while you are pulling the weeds, you may root up the wheat with them. Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.' "

The Parables of the Mustard Seed and the Yeast

He told them another parable: "The kingdom of heaven is like a mustard seed, which a man took and planted in his field. Though it is the smallest of all your seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds of the air come and perch in its branches." He told them still another parable: "The kingdom of heaven is like yeast that a woman took and mixed into a large amount[b] of flour until it worked all through the dough." Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable. So was fulfilled what was spoken through the prophet: "I will open my mouth in parables, I will utter things hidden since the creation of the world."

The Parable of the Weeds Explained

Then he left the crowd and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds in the field."

He answered, "The one who sowed the good seed is the Son of Man. The field is the world, and the good seed stands for the sons of the kingdom. The weeds are the sons of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.

"As the weeds are pulled up and burned in the fire, so it will be at the end of the age. The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. They will throw them into the fiery furnace, where there will be weeping

and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

The Parables of the Hidden Treasure and the Pearl

"The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.

"Again, the kingdom of heaven is like a merchant looking for fine pearls. When he found one of great value, he went away and sold everything he had and bought it.

The Parable of the Net

"Once again, the kingdom of heaven is like a net that was let down into the lake and caught all kinds of fish. When it was full, the fishermen pulled it up on the shore. Then they sat down and collected the good fish in baskets, but threw the bad away. This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous and throw them into the fiery furnace, where there will be weeping and gnashing of teeth.

"Have you understood all these things?" Jesus asked.

"Yes," they replied.

He said to them, "Therefore every teacher of the law who has been instructed about the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old." xiii. 10-52.

7. How does the Church receive revelation? How is a new revelation imparted?

In *Arcana Caelestia* 5782. 'And Judah said' means a perception imparted to the good of the Church in the natural. This is clear from the meaning of 'saying' in the historical narratives of the Word as perception, dealt with often (it is an imparted perception because all perception comes from the internal, that is, it flows in from the Lord by way of the internal, 5779); and from the representation of 'Judah' as the good of the Church, dealt with in 5583, 5603, 5775. Regarding Judah's representation, it should be recognized that in the highest sense he represents the Lord as regards His Divine Love, and in the internal sense His celestial kingdom, see 3654, 3881, and so the celestial kind of love there. Here therefore the good of love present with the Church in the natural is meant because now it exists among those who represent things in the natural which are to be joined to the internal.

5783. 'What shall we say to my lord, what shall we speak?' means a wavering. This is clear from the feeling expressed in these words, which is that of wavering

5784. 'And how shall we be acquitted?' means that we are guilty. This is clear from the meaning of 'how shall we be acquitted?' (that is, they cannot be acquitted) as ones who are guilty; for he who cannot be acquitted is guilty. It is evident that they considered themselves guilty from the fact that they offered themselves to Joseph as slaves.

5785. 'God has found out the iniquity of your servants' means a confession, a confession that they had acted iniquitously, in this case by selling Joseph, by which is meant in the internal sense that they had alienated themselves from truth and goodness, and so had separated themselves from the internal. This is clear without explanation.

5786. 'behold, we are my lord's slaves' means that they are to be deprived for ever of their own freedom. This is clear from the meaning of slaves' as being without any freedom of their own, dealt with in 5760, 5763. What is meant by being deprived of the freedom of one's own has also been stated in the paragraphs that have just been mentioned; however, since it is an extremely important matter, let it be restated. A person has both an external man and an internal man. The external man is the means through which the internal man acts; for the external man is merely the organ or instrument of the internal. This being so, the external man must be made wholly subservient and subject to the internal; and when the external man is subject to the internal, heaven acts on the external man by means of the internal man and makes the external man conform to things such as are of heaven.

[2] The opposite occurs when the external man is not the servant but the master. The external man is the master when a person has the pleasure of the body and the senses as his end in view, especially when the objects of his selfish and worldly love and not the things of heaven are his end - to have as his end in view being to love one and not the other. For when a person has those objects as his end he no longer believes that there is any such thing as an internal man or that within himself there is anything that will be living when his body dies. In his case the internal, since it does not hold the position of the master, is merely the servant of the external, employed to enable thought and reasoning against what is good and true to take place; for in this person's case no other kind of influx by way of the internal is available. This is also the reason why people like this utterly despise, indeed recoil from the things of heaven. From all this it is plain that the external man, which is the same as the natural man, ought to be wholly

subject to the internal or spiritual man, and consequently should exist without any freedom of its own.

[3] Freedom of one's own consists in giving oneself up to every kind of base pleasure, despising others in comparison with oneself, and making them subject like slaves to oneself. Or else it consists in persecuting others, hating them, being delighted when bad things happen to them - especially things done to them by one's own designs or by the use of deceit - and wishing to see them dead. These are the kinds of things that come from indulging one's own freedom. From this one may see what a person is like when he exercises this type of freedom, namely a devil in human form. But when he loses this freedom he receives a heavenly freedom from the Lord, the nature of which is completely unknown to those exercising the freedom of their own. They imagine that if the freedom of their own were taken away from them no life at all would remain. But in actual fact this is when true life has its beginning and when true delight, blessing, happiness, and wisdom arrive, because this freedom comes from the Lord.

8. Who give this revelation? The message of the unrighteous steward is clear. How much do you owe for the oil or love to the Lord? And he told them to sit down quickly and make it fifty through the baptism of repentance. The work to redeem the populace in manifesting the love of neighbor as symbolized by the wheat takes more changes of state. The mystery of the faith is here in Benjamin . The Church represented by their father Israel and Jacob cannot live without Benjamin. Joseph cannot be revealed to his brothers without Benjamin with them.

5822. 'If our youngest brother is with us we will go down' means unless the intermediary that accomplishes the joining together is with them. This is clear from the representation of Benjamin, to whom youngest brother' refers here, as the intermediary that accomplishes the joining together, dealt with in 5411, 5413, 5443, 5639, 5688. The implications of this - that 'Benjamin' represents the intermediary between the celestial of the spiritual or internal good, which is 'Joseph', and the truths in the natural, which are 'the ten sons of Jacob', as well as representing new truth, see above in 5804, 5806, 5809 - are as follows: To be an intermediary, the intermediary must be derived both from the internal and from the external; otherwise it is not an intermediary that accomplishes a joining together.

[2] The intermediary, which 'Benjamin' represents, derives from the external or natural its existence there as new truth; for the new truth represented by him exists in the natural because it

springs from spiritual good from the natural, which his father as Israel represents, 5686, 5689. But that intermediary derives from the internal the quality that 'Joseph' represents, by means of influx. This is how it is derived from both and is the reason why 'Benjamin' represents the intermediary that accomplishes the joining together, as well as representing new truth. He represents new truth when he is present with his father, the intermediary accomplishing the joining together when he is with Joseph. This is an arcanum for which no clearer explanation is possible; nor can it be understood except by those who are aware of the fact that a person has an internal and an external that are distinct and separate from each other, and who at the same time have an affection for knowing truths. The understanding part of these people's minds is lit by the light of heaven, enabling them to see what others do not see, including this arcanum.

9. There is no regard to person in the Divine. The state of becoming 'gifted' is of interest in the representative sense. The following is part of the study regarding 'Benjamin'.

5855. Before the way was opened to me to speak with spirits, I was of the opinion that no spirit or angel could ever know or perceive my thoughts, because they were within me, and known to God alone. And then it once happened that I observed that a certain spirit knew what I was thinking, for he spoke with me about what I was thinking of, in a few words, and gave an indication of his presence by a certain sign. At this I was astounded, chiefly because he knew my thoughts. From this it was evident how difficult it is for a man to believe that any spirit knows what he is thinking, when yet he knows not only the thoughts which the man himself knows, but also the least things of his thoughts and affections, which the man does not know, such things as the man can never know during the life of the body. This I know from the continuous experience of many years.

5856. Communications of societies with other societies are effected through spirits whom they send forth and through whom they speak. These spirits are called Emissaries. When any society was present with me, I could not know it until they sent forth a spirit, at the sending of whom communication was at once opened. This is a very familiar thing in the other life and is frequently done. From this it may be seen that the spirits and angels who are with man, are for the sake of communication with societies in hell and with societies in heaven.

5982. By means of evil spirits on the one hand and angels on the other, the Lord places a man in equilibrium between evils and goods, and between falsities and truths, so that the man may be in

freedom. For in order that a man may be saved he must be in freedom, and in freedom be drawn away from evil and led to good. Whatever is not effected in freedom does not remain, because it is not appropriated. This freedom is from the equilibrium in which the man is kept.

5983. That man has communication with hell and with heaven through the two spirits and the two angels, may be seen from the fact that in the other life one society cannot have communication with another, or with anyone, except through spirits who are sent forth by the societies. These emissary spirits are called Subjects, for through them as subjects the societies speak. To send forth Emissaries to other societies, and in this way to get communication, is one of the familiar things of the other life, and is very well known to me from the fact that Emissaries have been sent to me a thousand times, and that without them the societies could not know anything appertaining to me, and could communicate to me nothing appertaining to themselves. This shows that the spirits and genii with man are nothing but subjects through whom he has communication with hell, and that the celestial and spiritual angels are subjects through whom he has communication with the heavens.

5984. When the spirits who are in the world of spirits desire to have communication with a number of societies, they are wont to send forth Emissaries, one to each society. And I have observed that evil spirits sent out many round about and stationed them like a spider setting its web, the senders being in the middle. And to my surprise they know how to do this as from a kind of instinct; for they who had known nothing of such things in the life of the body, do it at once in the other life. From this also it is evident that communications are effected through emissary spirits.

5985. An Emissary is one in whom are concentrated the thoughts and speech of many, and in this way many are presented as one. And as a subject thinks and speaks nothing whatever from himself, but from others, and the thoughts and speech of others are there presented to the life, therefore they who flow in suppose that the Emissary is as it were nothing and scarcely animate, being merely a receptive of their thought and speech. But on the other hand the subject supposes that he does not think and speak from others, but from himself alone. Thus fallacies delude both. It has often been given me to say to an Emissary that he thinks and speaks nothing from himself, but from others; and also that those others suppose that a subject cannot think and speak anything from himself; thus that he appears to them like one in whom there is nothing of life from himself. Upon hearing this the spirit who was the subject was very indignant. But in

order that he might be convinced of the truth, it was given to speak with the spirits who were flowing in, who then confessed that a subject thinks and speaks nothing whatever from himself, and thus that he appears to them to be something scarcely animate. It also once happened that he who said that a subject is nothing, himself became a subject, and then the rest said of him that he was nothing, at which he was greatly enraged, and yet was thereby instructed how the case is.

5986. It is worthy of mention (for it has often happened and thus been shown) that no one either in heaven or in hell thinks, speaks, wills, and acts from himself, but from others, and thus at last all and each do so from the general influx of life, which is from the Lord. When I have heard the spirits saying that a spirit does not think and speak anything from himself, and yet the subject supposed he did so solely from himself, it has then been frequently given to speak with those who were flowing into the subject; and when they persisted in the assertion that they thought and spoke from themselves, but not so the subject from himself, and because they supposed that they so thought and spoke, it was further given to tell them that this is a fallacy, and that they as well as the subject were thinking and speaking from others. In order to confirm this point, it was also given to speak with those who were flowing into these latter, and when they also made a like confession, it was further given to speak with those who were flowing into these, and so on in a continued series. Thus it became plain that everyone was thinking and speaking from others. This experience excited in the spirits the utmost indignation, for every one of them desires to think and speak from himself. But because they were thereby instructed how the case is, they were told that everything of thought and also of will flows in, because there is but one only life, from which are these faculties of life; and that this life flows in from the Lord through a wonderful form, which is the heavenly form, not only in a general way into all, but also particularly into each; and that it is varied everywhere according to the form of each subject, as this agrees or disagrees with the heavenly form. From all this it is also evident how the case is with man, of which more will be said in what follows, when treating of influx.

10. The mystery of revelation in this time of the great darkness is symbolized by the state of obscurity. In the *Arcana Caelestia* 6000. "And God said to Israel in the visions of the night." That this signifies obscure revelation, is evident from the signification of "God said in the visions" as being revelation. For revelations were made either by dreams, or by night visions, or

by day visions, or by speech within the man, or by speech without him from angels that were seen, and also by speech without him from angels that were not seen. By all these are signified in the Word various kinds of revelations, and by a "vision of the night," obscure revelation; for "night" signifies what is obscure (see n. 1712, 2514), and obscurity in the spiritual sense is that truth does not appear. Moreover in the Word "night" signifies falsity from evil, for they who from evil are in falsity are in the obscurity of night. Thus all who are in hell are said to be in night. They indeed are in a kind of light there, for they see one another; but this light is like the light from a hard-coal fire, and is turned into darkness and thick darkness when heavenly light flows in. Hence it is that they who are in hell are said to be in night, and that they are called angels of night and of darkness; and on the other hand they who are in heaven are called angels of day and of light. [2] That "night" denotes what is obscure, and likewise what is false, may also be seen from the following passages in the Word. In John: Jesus said, Are there not twelve hours in the day? If anyone walk in the day, he stumbleth not. But if anyone walk in the night, he stumbleth, because the light is not in him (John 11:9, 10); "twelve hours" denote all states of truth; "walking in the day," denotes to live in truth; and "walking in the night," to live in falsity. [3] Again: I must work the works of Him that sent Me while it is day; the night cometh when no one can work (John 9:4); "day" denotes truth from good; and "night," falsity from evil. It is the first time of the church which is meant by "day," for then truth is received, because men are in good; and it is the last time of the church which is meant by "night," for then nothing of truth is received, because men are not in good. For when man is not in good, that is, when he is not in charity toward the neighbor, then even if the veriest truths are told him, he receives them not, for then it is not at all perceived what is true, because the light of truth falls into such things as are of the body and the world, which alone are attended to, and alone are loved and estimated as real; but not into such things as are of heaven, because with such men these are relatively of little or no account. Thus the light of truth is absorbed and smothered in what is densely dark, as is the light of the sun in what is black. This is signified by "the night cometh when no one can work." It is also such a time at this day. [4] In Matthew: While the bridegroom tarried, all the virgins slumbered and slept. But at midnight there was a cry made, Behold, the bridegroom cometh (Matt. 25:5, 6); "midnight" also denotes the last time of an old church, when there is nothing of faith because nothing of charity, and also the first time of a new church. In Luke: I say unto you, In that night there shall be two upon one bed; the one shall be accepted, and the

other shall be left (Luke 17:34); here in like manner "night" denotes the last time of an old church and the first of a new one. [5] In Matthew: Jesus said to the disciples, All ye shall be scandalized against Me in this night. And to Peter, In this night, before the cock crow, thou shalt deny Me thrice (Matt. 26:31, 34); that it pleased the Lord to be taken at night, signified that with them at that time Divine truth was in the obscurity of night, and that falsity from evil was in its place. And that Peter denied the Lord thrice in that night, also represented the last time of the church, when the truth of faith is indeed taught, but is not believed. Such a time is "night," because the Lord is then utterly denied in the hearts of men; for the twelve apostles, like the twelve tribes of Israel, represented all things of faith (n. 577, 2089, 2129, 2130, 3272, 3354, 3488, 3858, 3913, 3926, 3939, 4060), and Peter represented the faith of the church (see the preface to Gen. 18; also to Gen. 22; and also n. 3750, 4738). Therefore it was that the Lord said unto Peter that "in that night he should deny Him thrice;" and to the disciples, "all ye shall be scandalized against Me in this night." [6] In Isaiah: One calleth unto me out of Seir, Watchman, what of the night? watchman, what of the night? The watchman said, The morning cometh, and also the night 12); speaking of the coming of the Lord, which is the "morning," which coming was when there was no longer any spiritual truth in the earth, and which is "night." [7] In Zechariah: It shall be one day which is known to Jehovah; not day nor night; for about the time of evening there shall be light. It shall come to pass in that day that living waters shall go out from Jerusalem; and Jehovah shall be king over all the earth; in that day shall Jehovah be one, and His name one (Zech. 14:7-9); speaking here likewise of the Lord and also of a new church. "Jehovah who shall be king, and Jehovah being one and His name one," is the Lord as to the Divine Human, which should be one with the Divine Itself which is called the "Father." Before the coming of the Lord the Divine Human was Jehovah in the heavens, for by passing through the heavens He presented Himself as a Divine Man before many on earth. But at that time the Divine Human was not so completely one with the Divine Itself which is called the "Father," as when the Lord made it in Himself altogether one. That before this they were as it were distinct, is plain from the nineteenth chapter of Genesis, where it is said, "Jehovah caused it to rain upon Sodom and Gomorrah sulfur and fire from Jehovah out of heaven" (verse 24; see n. 2447). The "day when it was not day nor night," is when the Lord was born; for it was then "evening," that is, the end of the representatives of the church; the "light about the time of evening" is the Divine truth which would then appear. [8] In Isaiah: Surely in the night Ar has been laid waste,

Moab has been cut off; surely in the night Kir of Moab has been laid waste (Isa. 15:1); "Moab" denotes natural good, and in the opposite sense adulterated good (n. 2468); its vastation is here treated of. Vastations are said to be effected "in the night," because truth is then obscured, and falsity enters. In Jeremiah: The great city weeping shall weep in the night, and her tear shall be on her cheek (Lam. 1:2); describing the desolation of truth; "night" denotes falsity. [9] In David: Thou shalt not be afraid of the dread of night, of the arrow that flieth by day, nor of the death that wasteth at noonday (Ps. 91:5, 6); the "dread of night" denotes falsities of evil which are from hell; the "arrow that flieth by day," falsity which is openly taught, whereby good is destroyed; the "death that wasteth at noonday," evil which is lived in openly, whereby truth is destroyed. In John: The gates of the holy Jerusalem shall not be shut by day; for there is no night there (Rev. 21:25). There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light (Rev. 22:5). "There shall be no night there" denotes that there shall be no falsity. In Daniel: Daniel said, I saw in my vision when it was night. After this I saw in the visions of the night 7); "visions of the night" here also denote obscure revelation, for in this passage the four beasts are treated of, and their horns, and many things which belong to obscure revelation. It is similar with the horses of various colors which Zechariah saw "in the night" (Zech. 1:8, and following verses).

11. The holy man copyrighted as the Real Fat Freddy a.k.a. Jess Williams is also credited with faithfully pointing out the Mormon prophesy of a revelatory book and its initial reception. In 2nd Nephi, "And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered. And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them. But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust, and he shall deliver these words unto another; But the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, they reveal all things from the foundation of the world

unto the end thereof. And the day cometh that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be even unto the end of the earth. Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein.” xxvii. 6-12.

12. In the Lord’s Prayer the drama for the soul manifesting the recognition that the Last Judgment occurred in heaven is an intense struggle to realize. The prayer seeks to experience His revelatory kingdom now uniquely here for us to participate in this creation of a material world of time. Our celestial minds become open to the very highest form of heaven when we experience this coming forth actively manifested before us in the life. Then we become one in His holy name Jesus Anointed.

Therefore, the Vision for America is that the Sacred Bundle will be raised, again. In Genesis, “I KNH a man Jehovah,” iv. 1. To remind mankind of the covenant of Laban and Jacob in xxxi. 43-55. That will take place on the Washington Mall for Last Judgment Day, Tuesday June 19th, 2012. The day following is Summer Solstice at 23:09 GMT or 7:09 EST Eastern Standard Time.