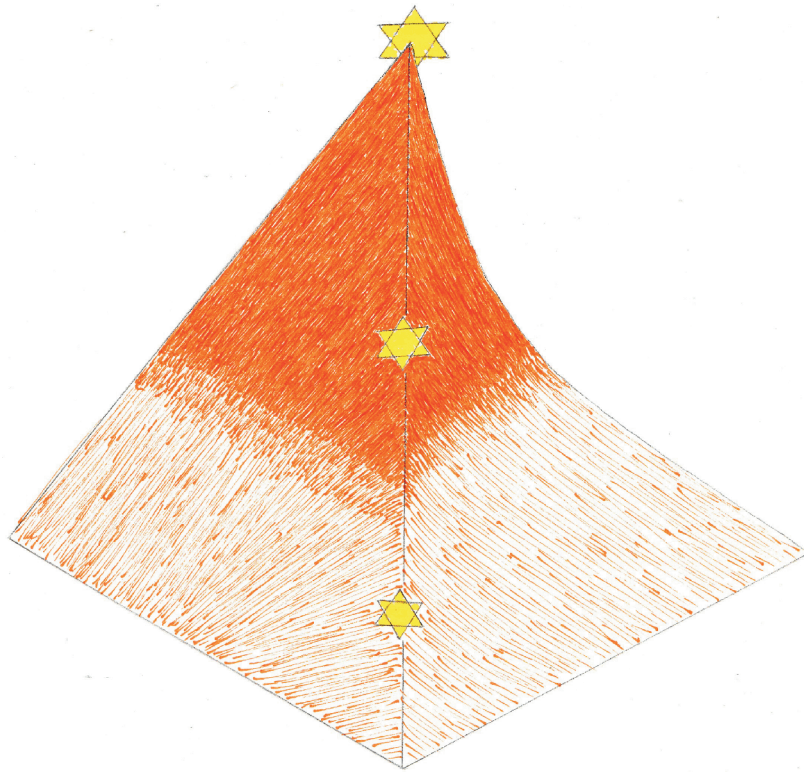


MOUNT ZION: THE MYSTERY OF GOD



Third Edition

JOSEPH O. OBIAYA

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ISBN: 978-0-9638850-1-2

Published in the United States of America by Joseph O. Obiaya, Cleveland, Ohio U.S.A.

URL: www.mysteryofmountzion.com

Preface To the Third Edition

In the first edition, the Cryptogram, a three-dimensional Structure derived from a combustion experiment, was identified as the Form of Divine Nature, through scriptural analysis. Associated with this Structure and the Divine Nature are a pair of mathematical functions: a probability density function coupled with a vector weighting function. These functions were determined later to be a *particular* solution. An in-depth examination of the experimental data resulted in a *general* solution, giving rise to a dual Complex Structure: a hill and a valley.

Thus, the (carbon monoxide) combustion process has been expressed now as a system of competing matrices of energy hills and valleys. (These results challenge some of the currently held notions in quantum mechanics; notably, the idea that there is a wave function “collapse” or a “reduction” of the wave packet in the process of measurement.)

The spiritual meaning of the Hill—Mount Zion—was the focus of the first edition. In the second edition, the Valley—Death Valley—often identified in the Scriptures as a Pit, or the Nether World was established as a complementary Spiritual Form (Ps. 23:4; 28:1; 30:3; 143:7; Prov. 1:12); these metaphysical structures depict two sets of multiverses and compose the Ultimate Reality.

While Mount Zion relates to Goodness, Death Valley pertains to Evil; together, they constitute the Complex Whole. Even so, each embodies the attributes of the other—a fractal feature. As determined from the combustion experiment, the Mountain is dominant over the Valley. And given the fractal properties of the Complex Whole, Mount Zion is inherently the Simple Whole form—the Emblem of Ultimate Reality—and the exemplar of Occam’s razor, as evidenced by the pervasive reference to this Structure in the Scriptures.

Consequently, the development of the Complex Structure is relegated to the appendix (Appendix A); so, too, is the fractal properties of the Structure (Appendix B). The Complex Structure, however, enabled a fuller discussion of the relative attributes of the Divine. It is useful for addressing some of the ambiguities in the Scriptures. For instance, the *Morning Star* is an appellation of the Exalted Christ (Rev. 22:16), yet, it shares meaning with “Lucifer”, the Evil One, who is, nevertheless, the Prince of Darkness (Isa. 14:12; Lk. 10:18).

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The dichotomy of the Ultimate Reality—the Good versus the Evil Spirit—is expressed by light in the Structures; however it is realized differently in the Simple Whole, as compared to the Complex Whole.

In the Simple Whole, this expression of schism—within the Ultimate Reality—is in the form of polarized light: with the “Morning Star” as Its positive component associated with Goodness, and “Lucifer” as Its negative counterpart connected with Evil. So, in this context, the “Morning Star” and “Lucifer” are, *subtly*, different in spite of their shared connotation.

But, in the Complex Whole, the difference is amplified to the unambiguous distinction between light and darkness, through the clear segregation of the qualities. And so, radiant atop Mount Zion is the Morning Star giving guidance to the faithful; while beneath Mount Zion, in the dark, lowest depths of Death Valley is Lucifer entrapping its victims. The former is the Cynosure of Divine Redemption, whereas the latter is a Pitfall for unwary pilgrims. In the Complex Whole, then, Mount Zion is that dominion of Ultimate Reality where Light reigns, and Death Valley is Its cosmic antipode, where Darkness rules: the Kingdom of the Exalted Christ versus that of Lucifer.

Therefore, the Complex Whole made it easier to distinguish between the Dominions of Light and Dark Energies, between the Positive and Negative Sanctuaries, more than is possible with the Simple Whole. As elicited from Scriptures, the Good and Evil Spirits have cross-attributes which are better portrayed in the Complex Whole.

By virtue of the Cryptogram, the model of Mount Zion, the cosmic Atonement Sacrifice has, now, been shown to be a Tripartite Agency—the Sin-offering Bullock, the Sin-offering Goat, and the Scapegoat—reminiscent of the Judaic Day of atonement (cf., Lev. 16). As Cosmic Sin-offering Goat “for the Lord”, Jesus ascended Mount Zion and entered into the Holy of Holies, through the loss of His body (that is, with His blood). Whereas, Muhammad, as Cosmic Scapegoat, ascended Mount Zion, alive, with an escort, then taken to the Gate of the Heavenly Sanctuary, before being banished into the wilderness-valley “for Azazel”. Having descended from Abraham, Jesus and Muhammad, each, identified with Abraham’s lineage: Jesus through Isaac (the prototypical human sin-offering goat), and Muhammad through Ishmael (the archetypical human scapegoat). As for the Cosmic Sin-offering Bullock for the Royal, Heavenly, High Priest, He remained, like Melchizedek, a mystery until now.

The revelation of the Cryptogram enabled the authentic interpretation of the *Third Part of the Secret of Fatima* (*Third Secret* for short). Attention is called to the last section of this Book (§13.4.h) which was first published in 1993 (Library of Congress Catalog Card Number: 93-93712; LCCN: 93093712) and endorsed

with the Divine Seal: the Cryptogram. That section of the Book, especially, anticipated the *Third Secret* that was released in 2000; that is, to the extent that the theme and principal characters described in the *Third Secret* were portrayed there (and in other passages of the Book), presciently. Indeed, it is no coincidence that the scene of events in the *Third Secret* was an anonymous mountain invested with God's Presence: towards whom the pilgrims streamed (as pre-portrayed by the Cryptogram); God's Presence on that mountain establishes it as Mount Zion, God's Abode (cf., Ps. 74:2; 48:2; Isa. 18:8; Heb. 12:22). The *Third Secret* encoded a Spiritual War between two anonymous Combatants with an ominous result: a frequent eschatological theme in the Scriptures. This edition reveals clues in the *Third Secret* which identify the Antagonists in the "Vision", and correlates them to those named presciently in the first edition, thus facilitating the *authentic* interpretation of the *Third Secret*. So, the Author's foreknowledge of the *Third Secret* constitutes Divine ratification of the "Vision and Prophet", literally and figuratively, in fulfillment of Daniel's prophecy (Dan. 9:24).

The Qumran texts (11QMelchizedek [11Q13]) also anticipated these Events, which are, even now, unfolding: The Eschatological War between the Kingdom of Light championed by Melchizedek (the Exalted Christ), and the Kingdom of Darkness led by His inverse, Melchiresha (or Lucifer). The Final Victory of the Kingdom of Light over that of Darkness—Mount Zion over Death Valley—is identified, in the Qumran texts, with Ultimate Redemption: The Final Jubilee with its attendant Day of Atonement. Indeed, the Day-of-atonement's ritual necessitates that distinction be made between the high priest and the sacrificial agents: the sin-offering bullock, the sin-offering goat, and the scapegoat (Lev. 16). (And so, Jesus cannot, at once, be both a Cosmic Sin-offering Agent and the High Priest.)

Evidence is presented in this Book, also, showing the fulfillment of several prophecies in connection with the transfer of Divine Authority from Judah to a foreigner. Indeed, several prophecies are cited pertaining to the relocation of the Messianic Capital: from the Old Jerusalem to a New City of God.

In the Scriptures, Abraham *paid tribute* to the prototypical priest-king—Melchizedek—a foreigner to Abraham. This Personage is, often, identified in the Scriptures with the Messiah. Jesus's Messianism, however, is Abrahamic through Judah. How, then, could He be likened to Melchizedek?

Also, Jacob prophesied that the Scepter would devolve upon Shiloh (He to whom it belongs) from Judah. By the same token, Jesus cannot be identified with Shiloh, since Jesus is a descendant of Judah, through David (cf., Gen. 49:10).

Furthermore, according to a Judaic tradition at Passover (commemorating a saving act): A place is set usually for (the phantom) Elijah on the ceremonial dinner table of a typical Jewish home, with the belief that Elijah would return to the

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house of Jacob as an unknown guest—a *stranger*.

Could these Distinguished Ones—Melchizedek, Shiloh and Elijah: all of them strangers to Judah—refer to the same Personage? The implication of the foregoing discussion is the reality of another Messianic Personage (One distinct from Abraham). This issue—the idea of two Messiahs—is raised, independently here, and implied in the Book of Daniel (9:24-27). The Qumran writings also made reference, explicitly, to two Messiahs. Consider the various appellations of these Messianic Personages in the Qumran texts: “Interpreter of the Law”, “[Eschatological] Prophet”, “Prince of Light”, “Prince of the Whole Congregation”, “Messiah of Aaron”, “Messiah of Israel”, “Heavenly Messiah”, and “Priestly Messiah”. And compare these with the information advanced in this Book.

* * * *

From Judaism emerged the expectation of a Messiah: One bearing the Torch of Truth and Justice for the guidance and deliverance of humanity from bondage¹. This religious concept stirred conjectures over several, Messianic claimants. To ensure validity of the true Anointed One, Heaven planted, beforehand, clues to His identifiers: His Name, Insignia, Earthly Origin (New Jerusalem), Missions, and more, through diverse Biblical personages.

The Advent of Jesus was epochal in the accounts of Messianic conjectures. Although Jewish by birth, Jesus would be rejected by His own people, whereas Gentiles embraced Him. As a Messianic Torchbearer, Jesus expressed regret for His unlit Torch: “I have come to light a fire upon the Earth. How I wish the flame were kindled” (Luke 12:49). Thus, He did not directly light the way to freedom, or provide direct (written) guidance; it was not His role to play; His disciples, rather, subbed for Him piecemeal. Jesus, in fact, recognized the deficiency of His own Messianic teachings by acknowledging the Holy Spirit, who was yet to come, as the Ultimate (Messianic) Guide and Teacher: “When, He, the Spirit of Truth comes, He will *guide you to all truth* . . .” (John 16:13). Furthermore: “. . . He shall *teach you all things*, and bring *all things* to your remembrance, whatsoever I have said to you.” (John 14:26). And so, by His own words, Jesus was a phantom Torchbearer, and a preliminary Messianic Guide and Teacher. He was, as such, a Pre-Exalted Christ. Many anticipated falsely of Him, a more glorious second Coming.

The expectation of an Exalted Messiah from Judah’s stock is, again, counter to Jacob’s prophetic pronouncement that Divine Authority—the Scepter—would

¹ Regarding the Exalted One, His identifiers affirm: “. . . In your [Flame]—the Spiritual Structure: the Cryptogram—shall we see light” (Psa. 36:9); “. . . To open the eyes of the blind, to free captives from prison and release from the dungeon those who sit in darkness” (Isa. 42:6-7; cf., Isa. 49:6; 61:1).

shift from Judah to “Shiloh” (He to whom It belongs)—Gen. 49:10.

Given the dissension over these Messianic assertions, affirming the Most Holy One becomes especially relevant. Clues to His identifiers notwithstanding, a Scriptural passage upped the ante in signaling the Presence of the Most High: To remove doubt and stifle dissent, the Book of Daniel specified that Heaven Itself would “Anoint” or “Elect” the “Most Holy One”, through the (dramatic) validation of a “Vision and Prophet²” (Dan³. 9:24; cf., Num. 17:5). And so, all Messianic Contenders would be excluded except the Most High. A subsequent Scriptural passage, in fact, foretold the elimination of a rival Messiah: “. . . An Anointed One shall be cut off, and shall have nothing. . .” (Dan. 9:26). Therefore, One in whom that Daniel’s prophecy is fulfilled bears the mark of the true Exalted Christ; and lacking the mark of that prophetic passage, Jesus is, rightly, the Messiah who would be cut off (cf., 1 Cor. 15:28).

Behold, the “Anointed Flaming-Torch bearer”!

As evidence for my claim, I present my Book: ‘Mount Zion: The Mystery of God.’

* * * *

The Vision of Fatima has been purposed for the Divine ratification of this Book with its Author, as related events in this Book and the historical background of the Vision will show, in light of Daniel’s prophecy.

In 1917, three pastoral children of Fatima, Portugal, had Theophanic Visions, and one of them, Sister Lucia, was eventually charged with relaying to the Church

² The Lord “anointed” or “chose” Aaron also through a different and yet dramatic means: by ratifying his staff instead (Num. 17: 1-11). This dramatization is the only certifiable, Divine “anointment” of Aaron in Scriptures. The stated anointment of Aaron with oil was merely ceremonial—Ex. 29:7-9; 30:30; Lev. 8:12; it was ancillary to the miraculous display of Divine sanction with his staff; and it was the latter that quelled the grumbling of the people—Num. 17:5. Aaron’s unique stature would be bolstered elsewhere by the additional assertion that he was consecrated “most holy” (1 Chr. 23:13). The combination of these two terms—an “anointed” and a “most holy one”—would be applied to the (Exalted) Messiah in His prophetic validation also (cf., Dan 9:24). Indeed, the first Book of Enoch offered a similar depiction of the Elect One:

. . . For the Lord of Spirits has chosen [i.e., “anointed”] Him; [as] His portion has surpassed all before the Lord of Spirits in everlasting uprightness (i.e., For the Lord of Spirits has chosen Him [as] the “Most Holy One”) [1 Enoch 46:2].

The prophecy regarding the ratification of the “vision and prophet” in that Daniel’s passage is the only reference to an actual Divine “Anointment” of the Messiah in Scriptures. Does anyone still believe that the Messiah would, necessarily, be anointed with oil? So, taken together, these arguments point to Aaron as the prefiguration of the Exalted Messiah.

³ The use of specific times—weeks—in that Daniel’s passage had been a red herring; however, implicit in the passage also were relevant markers for affirming the Presence of the Elect One.

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the prophetic messages they received from those encounters. Sister Lucia voluntarily disclosed the trivial aspects of the prophecy (the so called First and Second Secrets); but as to the only coded message—indeed the only secret—she was coaxed first, and when she hesitated (since the prophetic message was an ominous one) she was ordered by her superiors, to write it down. In 1944, Lucia complied by writing a report—now known as the *Third Secret*. (All this occurred before the Author of this Book was born in 1947.) According to her report, Rome was the subject of an ominous prophecy: The demise of the pope with his cohort was prophesied.

To Rome, this was unimaginable. The pope had been presumed infallible on matters of faith and morals; his moral actions had been guided by the Holy Spirit. Entrusted with the keys to the Kingdom of Heaven, he had vested powers to enact laws that bind on Earth and in Heaven, and to judge who should be declared a saint, and who should not. Given his presumptive, moral security, and extraordinary sway on Earth and in Heaven, how could the “*Holy Father*” (the pope) himself have gone astray then and been found so wanting in righteousness as to incur the wrath of Heaven?

And so, when the Vision’s report—the *Third Secret*—was sent to Rome, in 1957, for safe keeping, the theme of the prophecy ensured that it would remain a secret, since the institution of the Church did not want to lose face.

In 1981, an assassin’s bullet “felled” Pope John Paul II; but he survived the attack. That incident prompted John Paul II to reexamine the report on the Vision of Fatima, allowing him to put a positive spin on it⁴. (Meanwhile, the first edition of this Book was published in 1993; it proclaimed a similar prophecy that involved the same characters and setting as in the Vision, thus reinforcing the prophecy.) Thereafter, John Paul II began to identify himself with a character in the Vision—“the Bishop dressed in white”—and authorized the release of the *Third Secret*. In June of 2000, the *Third Secret* was finally released.

As indicated earlier, the prophecy, in the main, involves two opponents (as elicited from both versions): The first edition portrayed a Flaming-Sword-bearer ascending a mystic mountain (Mount Zion), resulting in the death of His opponent, the pope with his cohort: a predefined Messianic Mission, here. (See §13.4.h)⁵.

⁴ In Rome’s interpretation of the *Third Secret*, it was assumed because the pope (i.e., the Bishop dressed in white) was killed in the Vision’s report whereas the life of Pope J. Paul II was spared in the assassination attempt, that the trajectory of the prophecy necessarily changed. This assumption overlooked the distinction between the office as a whole—the papacy—and one occupant of that office.

⁵ Section §13.4.h has remained essentially the same in this edition as in the original publication, including the boldfaced highlights. However, more Footnotes have been added in this edition.

The *Third Secret*, however, depicted the pope—a “Bishop dressed in white”—ascending this mountain (in a rivalry with the Flaming-Sword-bearer) also resulting in the demise of the pope with his cohort.

Focusing attention on these predefined Mystic Events ascribes form to the foregoing binary documents: They are, thus, complementary parts of a mystical chirograph. One part of the chirograph—the first edition—written by a *Spiritual Witness* to the Vision of Fatima, bears the Divine Seal, in part, as reinforcement for this verity; its (sparse) counterpart—the *Third Secret*—on the other hand, was written by a witness-*in-person* to the same Vision.

The consignment of the Vision’s report to secrecy was an authentication-watemark; its content and timeline were needed to verify comparable elements of the first edition, and so divinely ratify the accompanying revelations of this document.

Therefore, the prominent and mystical features of this narrative bas-relief—the correspondence, in both documents, of the prophetic theme, personages and scene, in spite of their mutual independence—evidence, as well, divine approval for the interpretation of the *Third Secret* proffered here.

Remarkably, the Flaming-Sword-bearer and the pope shown, in both documents, mutually engaged in rival Missions—the ascension of mystic Mount Zion—were in fulfillment of Isaiah’s prophecy⁶.

Indeed, as Exalted Christ, the Flaming-Sword-bearer proclaimed His ascent of Mount Zion to the Supreme Throne: a Messianic Mission, prior to the release of the Vision’s report. This *prophetic declaration* was divine indication that the ascension of the Flaming-Sword-bearer anteceded the pope’s ascent. Thus, the latter ascent was an imitation of the former. All this accords with Lucifer’s desire of ascending Mount Zion to the Supreme Throne, in pursuit of his ultimate goal: “I will be like the Most High”. (There is an implied expectation, in this citation, that the Most High would ascend Mount Zion to the Supreme Throne, compelling Lucifer to propose, out of jealousy, his own rival ascent of Mount Zion to the Supreme Throne; hence his final, imitational declaration.)

Moreover, before the publication of the Vision’s report, the Flaming-Sword-bearer had identified Himself with the Most High, in the first edition. And by revealing clues in the Vision’s report, He also unmasked the pope⁷ as Lucifer incar-

⁶ Isaiah prophesied this rivalry: In Lucifer’s own words: “. . . I will ascend to Heaven . . . I will sit on the Mount of Assembly in the far north [that is, Mount Zion—cf., Psalms 48:2]. . . I will be like the Most High” (Isa. 14:13-14)

⁷ By his words and actions, John Paul II would be identified, here, as the particular pope who embodied Lucifer, and his Jubilee pilgrimage as fulfilling the Vision’s *prophetic ascent* of “Mount Zion” by the “Bishop dressed in white”.

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nate, in this: the third edition.

And so, the rival ascents of Mount Zion, by the Flaming-Sword-bearer and the pope, represent the actualization of Isaiah's prophecy⁸ (Isa. 14:12-15).

The documents describing these rival Missions—the first edition and the Vision's report—were even consigned to opposing camps: they signify two halves of a mystical chirograph, whose prior *whole* document was the aforementioned Isaiah's passage.

Consider these: That the Vision's report was conveyed through a child's perception; how long the report remained secret; the manner by which the secret was guarded; the auspicious timing for the revelation of the secret (after the publication of the first edition); that the prophecy (the ascension of Mount Zion, and the resultant fall [death] of the pope) both in the first edition and the Vision's report were, together, in accordance with Isaiah's prophecy; the various opportunities to show prophetic foresight afforded this Author by the foregoing events; all together articulate Divine ratification of the "Vision and Prophet", again, in fulfillment of Daniel's prophecy (Dan. 9:24).

* * * *

Other metaphysical systems are discussed also in context; and the Cryptogram is inferred to underlie them all: Heraclitus' Logos, Taoism's Taijitu, and Zoroaster's Good-and-Evil.

The *Third Part of the Secret of Fatima* is included in this edition. Other Prophetic Books, not previously cited, that are of unique application to certain passages here, are referenced (1 Enoch, 4 Ezra, and the Gospel of Thomas). Many new footnotes are added; and the paragraphs are numbered for ease of reference.

⁸ Note that Isaiah's prophecy (14:12-15) has been ratified here, also.

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Introduction

*A picture is the embodiment of an order
which depicts the uniqueness of a form.
Rich in distinctive features,
it enhances recognition.
It illuminates vagueness
and eliminates doubt.
Universally perceived,
it transcends communication barriers.
It facilitates understanding
and enriches knowledge.*

These qualities render pictures effective tools for communication. As the fields of mathematics and science expanded, it became increasingly necessary to express some of the complex ideas and formulae in a less ambiguous, more easily communicable, and universally acceptable format. A pictorial representation best fulfills these requirements—giving rise to the concept of the graph. The simplicity and versatility of a graph make it a particularly useful form of communication.

Science and religion share a common goal: the search for the Embodiment of Truth. If religion is to achieve the degree of noesis attained by science, then Divine Revelation must provide some concrete and verifiable answers to fundamental questions raised by its principal claims. The timeworn attribution of mystery in response to critical theological questions will no longer suffice in this day and age. Humanity has advanced in knowledge to a level that now permits the unveiling of this mystery. Since science deals with God's creation, and is a form of Divine Manifestation, it is employed here to accomplish this purpose in accordance with scriptural prophecy and Divine Will. The logical question then is: “How can Divine Revelation be scientifically verifiable?”

There is a Cryptogram in the Scriptures—Fire—universally acknowledged to be the Divine Imprimatur. Through scientific methods, this formless symbol has been translated into a Pictograph. Biblical personages of different epochs, who existed long before the dawn of science, espied and described features of this Picto-

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graph, thus providing proof of its authenticity.

Living according to the Word of God is a requisite for spiritual fulfillment. Although God's Plan is immutable, humanity's present understanding of Its Will is without a doubt obtuse, with many theological questions begging for answers. The Word of God revealed hitherto has been subjected, willy-nilly, to differing interpretations, with the implication that there is no discernible system.

To foster uniformity of interpretation, different groups claim exclusive stewardship of God's Word based solely on their assertion of human tradition. While one group's claim is based on the commonality of its language with that of the scriptural authors, another's rests on some purported divinely vested authority. In the opinion of these claimants, scriptural erudition is equated with fluency in the language of the scriptural authors, as it is claimed that the intentions of the authors are never completely captured in translation. However, inasmuch as Spiritual Truth, the subject matter of the Scriptures, is infinitely sublime and universal, it must transcend linguistics. Since language is merely the vehicle for communicating this Truth, it can assume different modalities. Much as in the sciences, Spiritual Truth is universal, without a particular language or cultural affiliation, and accessible to all gifted and diligent individuals. In any language, simplicity and clarity of expression, in the contemporary style, should be the only requirement for using it to communicate the Word of God.

Generally, humanity is fascinated by mysteries, and necessarily so, since it is this attribute which provides the impulse for inquiry. The more obscure a subject matter is, the more it enthralls the imagination and evokes solemnity. Organized religion often exploits this human trait, excessively. Thus, it is wont and content to cloak some aspects of religious concepts and practices in terms of mysteries, by giving them the aura of magic. These practices, however, run contrary to the connotation of Divine Revelation. Obviously, God wishes to make known Its Nature and Purpose fully to humanity, be it though by stages; otherwise the whole concept of Divine Revelation would be moot.

Scientific advancements, and language development have now made this succeeding stage of Divine Revelation possible, through identifying and decoding the cryptic Blueprint in the Scriptures. Detached from human variables, this Blueprint provides the framework for comprehending the Word of God objectively; it constitutes the harness by which the warp and the weft of God's Word are interwoven into a common fabric, thus enabling the integration of the Sacred Scriptures.

This Blueprint was derived from a combustion experiment, which resulted in a three-dimensional graph, a Pictogram, whose features match those of the mystical object used in the Scriptures to symbolize God, and the Kingdom of Heaven (His Abode), namely, the Rock Structure or the Holy Mountain. In the Scriptures,

the association of mountain with lawgiving, as in the Ten Commandments and the Sermon on the Mount, is neither coincidental nor circumstantial; it is rather mystical. This Mystical Structure is the quintessence of the Divine Will. Ample scriptural passages are cited in support of this symbol at appropriate stages of its decipherment.

That the Structure originated from an experiment in combustion (fire) is consistent with the significance Scripture attaches to fire. In the Scriptures:

- I) God is described as a Consuming Fire;
- II) God appeared to Moses in the form of Fire, both on the mountain and the burning bush;
- III) Jesus indicated that He came to cast Fire upon the Earth;
- IV) The Holy Spirit descended on the apostles in the form of Fire;
- V) Elijah, the acknowledged Eschatological Prophet called down Fire from Heaven (in His initial Mission) on three occasions, and ascended into Heaven in a chariot of fire. (It is, also, a universally acknowledged fact now in cosmology that the cosmos originated from a Primordial Spark.)

The complete knowledge of any process lies with the comprehension of its total system. The Spiritual Mountain represents the total system of Divine Justice. Accomplished with mathematical precision, and pictorial illustration, the Revelation of this Structure signifies the ultimate codification of the Divine Law. It stands to reason that the spiritual, which gave rise to the natural, should be expressible with the same degree of mathematical precision to which science is accustomed. Divine Revelation implies increased knowledge of the Divine; and knowledge stimulates, leading possibly to inspiration, and salvation.

In anticipation of the charge of esoterica, one need only be reminded that most worthwhile knowledge acquired by humanity has come by the same esoteric route. Generally, after a new concept is embraced by the few, it eventually disseminates from that nucleus to the larger populace. (Another version of this document, devoid of technical scientific details, would be useful for speeding the diffusion process. To ensure maximum credence, this initial exposition is presented in its most complete form.)

As a result of this Revelation, solutions are provided to, hitherto, challenging theological questions such as the following:

- 1) If God is Wholly Good, Omnificent and Omnipotent, how is Evil to be accounted for?
- 2) If God is, indeed, Three Persons in One, then how is humanity to conceive of It logically?
- 3) God is, generally, acknowledged to be the Absolute Truth; but absolute truth, as evident in Nature, is characteristically binary: true and false,

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- positive and negative, male and female, et cetera. How does this Dyadic attribute of truth relate to God's Tripartite and Unitary Nature?
- 4) What is the prevailing system of Divine Justice—Determinism or Free Will? And what are its Principles?
 - 5) Jesus testified that none is good but God alone, yet in another passage He said: "My Father [God] and I are One." Are these statements reconcilable, and how?
 - 6) What is one to make also of Jesus's statement that He came not to establish peace on Earth but division? Yet, according to the Scriptures, His Mission was to initiate God's Kingdom on Earth, the Kingdom of Peace.
 - 7) Is grace exclusively a divine gift or a reward? If it is purely a gift, then why should one who is denied its benefits be judged unrighteous, if God is truly righteous?
 - 8) How is Paul's teaching that one is saved by faith and not by the law to be reconciled with Jesus's own teaching that He came not to abolish the law but to fulfill it?
 - 9) In the Scriptures, Rock is often used as a metaphor for God. When Jesus renamed Simon, Peter (meaning rock), was He implying or bestowing Divine attributes on Simon? Is the subsequent statement Jesus made in connection with Peter (Matt. 16:19) to be interpreted literally? If not, what, then, did Jesus really mean?
 - 10) From experience, "uncertainty" pervades Nature. Thus, it is apt to speak in terms of the "probabilities" of events. How does this observation from Nature relate to the Divine? Is there an underlying Principle? What is It?
 - 11) According to the Scriptures: "God is Light". But in Nature, light is known to be, at once, a wave and a particle. Is this physical feature, also, an attribute of God? If so, how does this attribute express itself in the spiritual domain?

These and other theological questions are, definitively, answered with scientific illustrations, using scriptural data.

This exposition is presented in two parts: PART I describes the Combustion Experiment which resulted in the Pictogram, while PART II explains the spiritual significance of this Cryptogram.

PART I
The Combustion Experiment

Chapter 1

Experimental Procedure

1.1 Sensor Operation

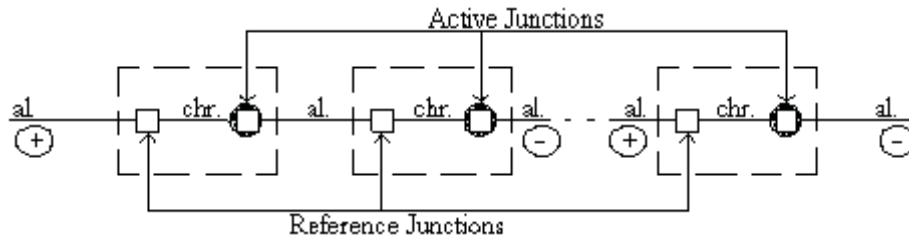
¹ In this experiment, a sensor was used to measure the relative heat of combustion. The sensor comprised a multiplicity of thermocouple junctions wired in a series-opposing fashion to form a thermopile. Alternate junctions of the sensor were coated with a catalyst material (platinum paste) to promote oxidation on those junctions; these constituted the active junctions. The remaining junctions constituted the non-catalytic or reference junctions. A unit cell of the sensor comprised one active and one reference junctions.

² When the temperature of the active and reference junctions were identical (an isothermal condition), their voltages were also equivalent negating one another, as they were wired in opposition. This was an ideal condition representing the absence of combustion, and was registered on the sensor leads as a zero-voltage signal.

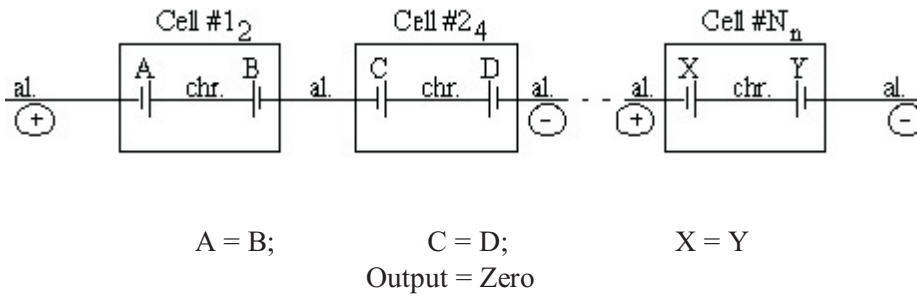
³ The oxidation of combustible gases generated heat on the active junctions. This heat resulted in a voltage change across those junctions, with respect to the reference junctions. The net effect was a voltage gain, across the sensor leads, proportional to the amount of combustible gas oxidized on the active junctions. Figure 1 shows the schematic representation of the sensor operation.

1.2 Sensor Fabrication

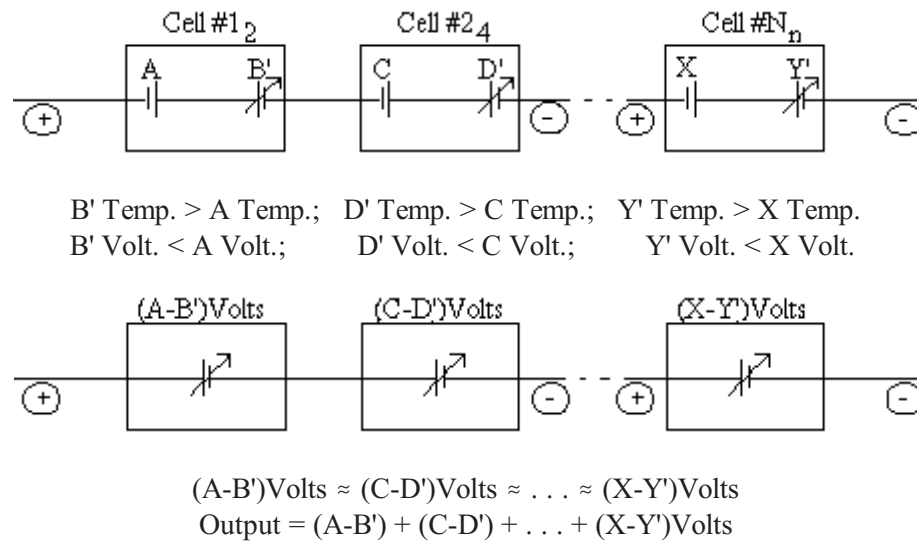
⁴ A thermopile-junction was fabricated by crimping a small mass of malleable metal tubing over a chromel-alumel thermocouple pair. Each unit cell, composed of one active and one reference junctions, was located concentrically in a heater-coil, which provided electrical heating to enhance oxidation on the active junctions. The sensor was isolated electrically from the heater-coils by means of mullite insulating beads and sleeves. The beads, in turn, were cemented to the heater-coils, in



Zero Signal (Isothermal, Electrical Equivalent)



Span Signal (Electrical Equivalent)

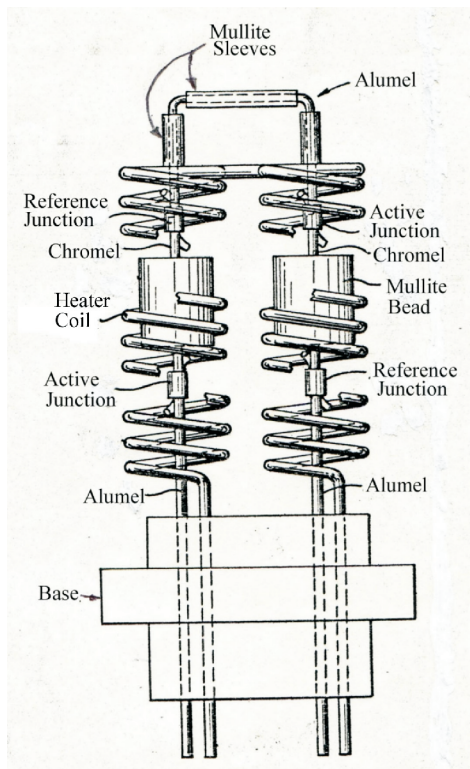


A Battery of N_n -Cells

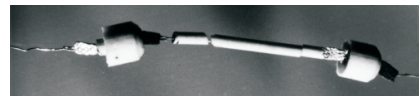
Figure 1

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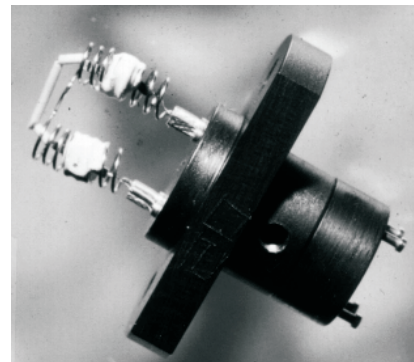
order to steady the cells inside the coils. The sensor and coil leads were, subsequently, crimped inside sleeve pins, held in place by an insulating base material, to achieve electrical isolation of the leads. In this experiment the thermopile-sensors were composed of two cells. A typical sensor and its components are shown in Figure 2.



Sensor Schematic



Photograph of Sensor Without the Coil and Base



Photograph of Sensor

Figure 2

1.3 Experimental Set-up

⁵ The sensors were located in chambers, in a stainless steel block, with the temperature regulated at 400°F. The sensors were accessible to sample mixtures, through inlet and outlet holes drilled inside the stainless steel (SS) block to each

sensor chamber⁹. Gases from tanks with known concentrations were fed to the sensors through flow meters, a mixing panel¹⁰, a pre-heater block containing a labyrinth passageway, and a sensor block, before exiting the exhaust. The labyrinth in the pre-heater block was used to gain sample-heating-time necessary to ensure a stable temperature. Gas mixture was achieved in the mixing panel by using flow meters to measure quantities of participating gases. See Fig. 3. Not shown in Fig.

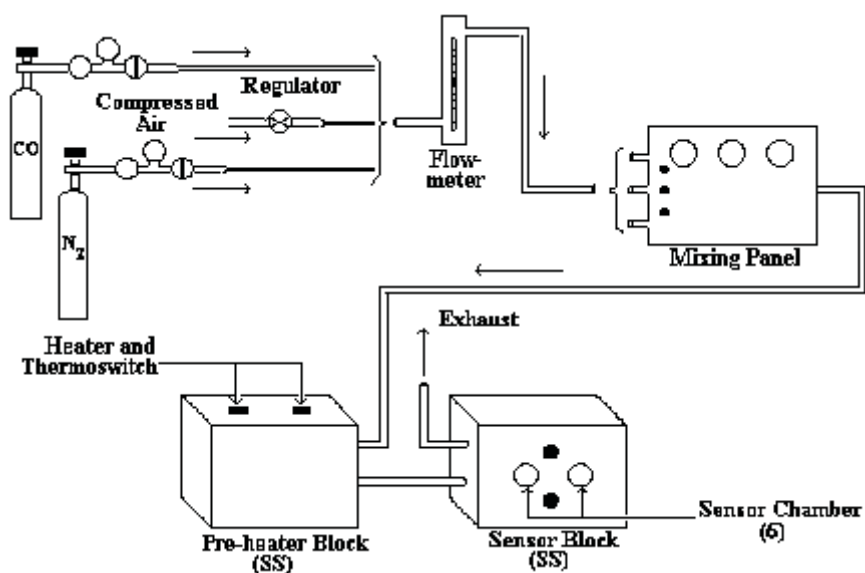


Figure 3

3 is the heat-insulating material used to wrap around the exhaust, the inlet to the pre-heater block, and the tubing which linked the pre-heater block with the sensor block; it served to minimize condensation and cooling of the sample mixture.

1.4 Sensor Responsiveness

⁹ The sensor chamber was cylindrical in shape approximately 1.58cm. (diam.) by 3.18cm. The inlet and outlet holes to the sensor chamber, located at the base of the cylinder, were approximately 0.39cm. in diam. each. There were six sensor chambers interconnected sequentially by the inlet and outlet holes. The second and third chambers were used in this experiment, and the sensors' data were recorded in that order, i.e., Figures 5 and 6 respectively.

¹⁰ Each gas element had an inlet to the mixing panel and an associated control knob. The separate streams were subsequently united by a common conduit, and then thoroughly mixed by passing the confluence through a container packed with glass beads, before exiting the panel.

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⁶ The sensors were tested for responsiveness by measuring the combustion heat response of the sensors, in millivolts, at various concentrations of combustibles gas (0-2.5% CO) in mixture (air) containing excess oxygen—air—(greater than 10%). The expected linear sensor response was achieved. The resulting plot, known as the *linearity curve*, is shown in [Figure 4\(a\)](#).

1.5 The Combustion Mode

⁷ The sensor heater-coils were operated at about 400°F above the block temperature to achieve the desired 800°F reaction temperature. It was necessary to elevate the local temperature of the sensors, because of the temperature limitations of the sealants (teflon) used in the block fittings.

⁸ The total sample flow rate for this experiment was determined by obtaining the sensor linearity curves at various fixed total flow rates. The minimum total flow rate at which both maximum and linear sensor response occurred was chosen as the experimental value, and it was determined to be 2400 cc/min. Figure 4(b) shows the family of linearity curves at different fixed total flow rates.

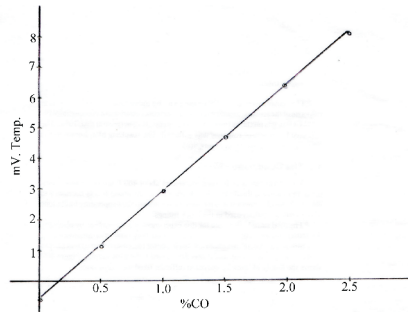


Figure 4(a)

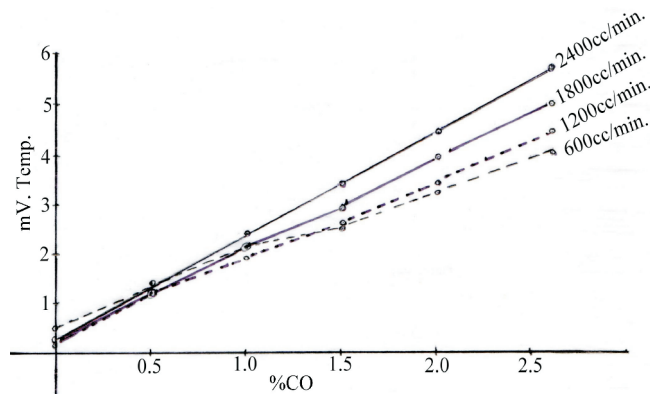


Figure 4(b)

Chapter 2

The Study of Combustion

2.1 The Formulae

¹ In this experiment, the thermopile sensor was used to measure, and study, combustion reactions. Experimental data were collected using carbon monoxide gas as the primary fuel. The equation of the reaction was:



The heat that evolved from the reaction was measured, relatively, using the thermopile-sensor; it was directly proportional to the rate of carbon monoxide oxidation. The (known) *rate law* is given by:

$$R_{\text{CO}} = A_p e^{-E/RT} [\text{CO}]^a [\text{O}_2]^b \quad (2)$$

where

R_{CO} = Rate of conversion or oxidation of CO

CO = Mole fraction of carbon monoxide

O_2 = Mole fraction of oxygen

A_p = Frequency factor based on total active area per second

E = Activation energy for the reaction

R = Universal gas constant

T = Temperature of the reaction

² The right hand side of Equation 2 is composed of two sub-parts: the exponential, and the reactants' concentrations. The exponential component, sometimes referred to as the *reaction rate coefficient*, is constant for any reaction at a fixed reaction temperature. The *frequency factor*, A_p , is a measure of the entropy of the reaction, also known as the *probability factor*. As specified earlier, for a sensor linear response, that is, for a linear reaction, the mode was defined at given values of temperature and total flow rate, and at oxygen concentration levels in excess of the amount needed for total CO conversion. Under these conditions, the value of A_p was one, and the CO concentration determined the reaction rate (R_{CO}). There-

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fore, the value of b in [Equation 2](#) was zero, and the value of a was one. (Thus, the reactant's concentration constituted the *weighting function*.) The rate law then became:

$$R_{\text{CO}} = k[\text{CO}] \tag{3}$$

where

$$k = A_p e^{-E/RT}$$

2.2 Data Collection Method

³ The effects of the individual participating gases were isolated, by varying the concentration of one of the reactants in [Equation 2](#) (CO or O₂), while keeping the other fixed. Nitrogen was used to balance the total flow rate, in order to eliminate the flow effects on the combustion reaction. (Nitrogen was chosen because it does not enter into the reaction, under the defined mode.) Following this technique, data were collected using two sensors. See [Figures 5 and 6](#) for the data plots. The *Combustion Wedge* depicted in [Figure 7](#) was deduced from these data plots. (The term *wedge* describes the shape of the structure.) It is this *Combustion Attractor*, the Graphic Structure, that is of scriptural interest here.

2.3 The Combustion Wedge

⁴ The Combustion Wedge depicts the *weighted*, total probability distribution of a (CO) combustion reaction, for the defined mode of burning. In effect, it portrays the combustion process. Surface- a of the Combustion Wedge portrays the CO inhibitory zone, while the triangular surface, b , depicts the complete conversion of CO (on all active junctions). Notice the imaginary line, cd , which separates these two surfaces; it depicts the maximum probability of burning CO for a defined mode, and identifies the critical ratio of the two gases needed for complete combustion to occur with minimum heat loss to the system. The position of the imaginary line, and hence the combustion ratio, is defined by the combustion mode, and remains constant for the given mode.

⁵ If one deviates from the critical ratio, the combustion process becomes inefficient, and energy is lost to the system or, more appropriately, transferred from the system. (The *principle of the conservation of energy* is here acknowledged.) When the ratio of CO to O₂ is altered in favor of more CO in the mixture, an inhibitory effect occurs, and becomes, progressively, stronger, with increasing CO concentrations, eventually extinguishing combustion altogether. See surface- a of [Figure 7](#). (This observed inhibitory effect is due to the orientation requirements of the polar reactant molecules.) The upshot of the inhibitory effect is the loss of fuel

Sensor #1

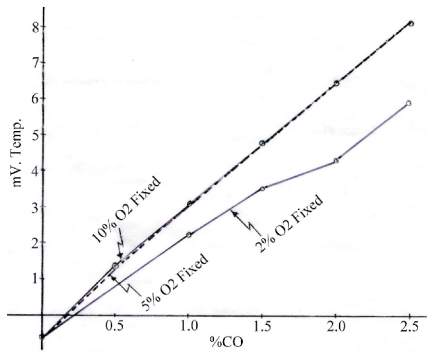


Figure 5(a)

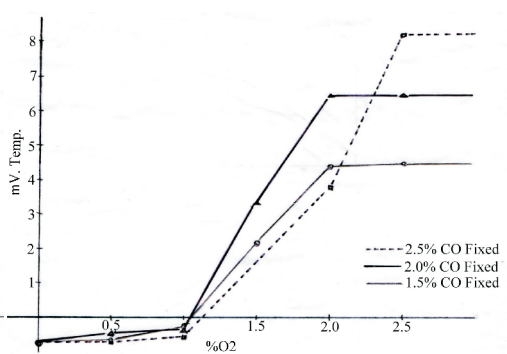


Figure 5(b)

Sensor #2

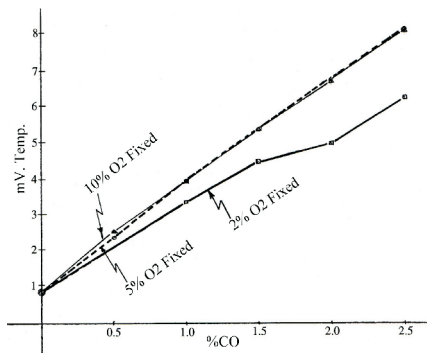


Figure 6(a)

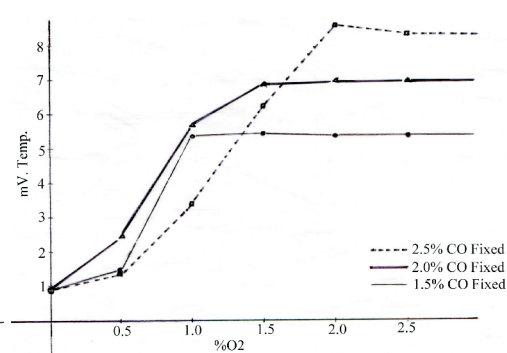


Figure 6(b)

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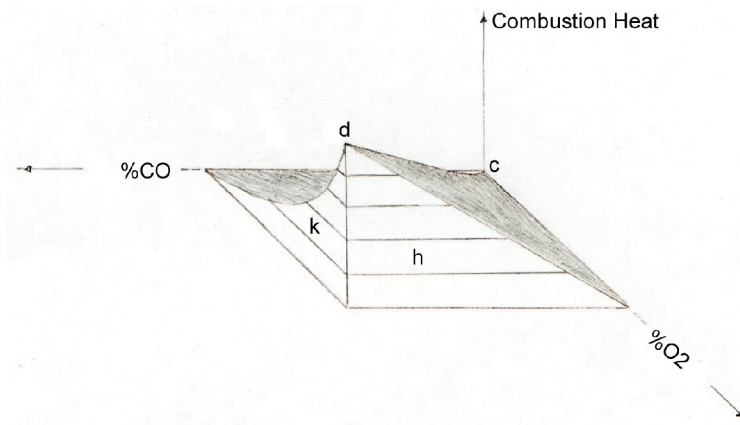
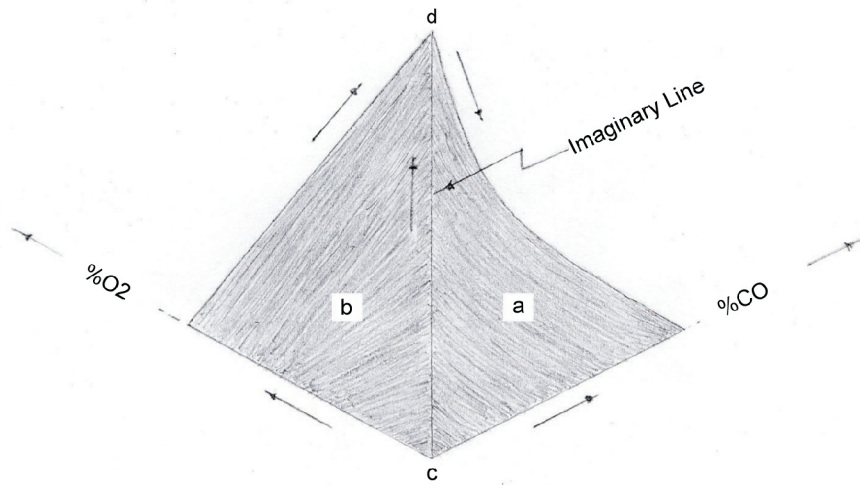


Figure 7

due to incomplete combustion. Consequently, to ensure complete combustion, excess oxygen (air) is often introduced, in large scale (industrial) burning; however, the presence of excess oxygen¹ (air) causes energy “loss” to the system through heat transfer to the excess air molecules. Any loss of energy to the system, in furnace combustion, translates into economic loss. Substantial savings can be accrued by controlling combustion along the imaginary line.

2.4 The Effect of the Mode on Combustion

⁶ As mentioned before, the mode of operation defines the position of the imaginary line, thereby specifying the critical ratio for that particular mode. However, this ratio is not necessarily the ideal ratio for the most efficient burning. The efficiency of combustion is also affected by the load demands, and design configuration of a furnace and its associated ducts. Because the conditions of individual furnaces vary according to these factors, it is important to identify the optimum modes of combustion for each furnace, in order to maximize efficiency.

⁷ The temperature parameter affects the energy level of the molecules, thus influencing the total number of molecules with the potential for oxidation. Consequently, the temperature, to a limited extent, affects the rate of the reaction. Although the critical combustion ratio for this experiment was less than ideal, it was noted that as the gaseous temperatures were slightly elevated, the imaginary line began to shift in a positive direction toward the stoichiometric ideal of two moles of CO to one mole of O₂.

⁸ The reaction is also a function of another variable parameter, the partial pressure. The partial pressure²—a function of the partial density of each reactant and its velocity, or alternatively, a function of its intermolecular distance—influences the rate of combustion. In this experiment, at a CO partial pressure (concentration) higher than that defined by the critical ratio, that is, the imaginary line, the rate of CO conversion diminished, due to the disorientation of the CO molecules; a result of the close intermolecular distance (repulsion) between the excess CO molecules—the inhibitory effect (surface-a). Conversely, at a low CO partial pressure (with a high O₂ partial pressure)—a ratio favoring more oxygen concentration in the mixture—the rate of combustion was unimpaired (surface-b). However, with a low O₂ and low CO partial pressures, the rate of combustion diminished, even when the critical ratio was maintained. This was due to the increased inter-

¹ The introduction of excess air results in increased total flow, in contrast to the experimental condition of fixed total flow.

² Pressure = density x velocity = $m/V \times \bar{v} = m/At \times \bar{a}t = MLT^{-2}/L^2 = ML^{-1}T^{-2}$.

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molecular distance between the O₂ molecules, and hence decreased frequency of collision between the CO and O₂ molecules. Under this condition, the imaginary line began to lose linearity close to the origin of the Pictograph, and eventually assumed a slight concave shape—an exponential curve—by the origin. (See [Figure 7](#).) Also, the slope of surface-b, around the origin of the graph, became a function of the O₂ partial pressure, lost consistency, and became depressed by degrees, with decreasing O₂ pressure; it explains the observed splay³ in the slopes of [Figures 5a and 6a](#) portrayed in surface-b.

⁹ In summary, while it is the *proximity* of the CO molecules that is the dominant constraint on surface-a, the *insularity* of the O₂ molecules holds sway on surface-b (the low-O₂-region). This observation suggests that O₂ is a much smaller molecule than CO. Thus, O₂ and CO molecules exhibit opposite features.

2.5.a The Probability of the Reaction

¹⁰ Depending on the temperature parameter, only a portion of the total sample of reactants may possess the correct activation energy; these reactants define the reaction limits—the critical ratio for the given conditions. The total number of reactants with the appropriate activation energy is given by:

$$\alpha(\mathbf{E}) = C_1 e^{-E_\alpha(T)/RT} \quad (4)$$

$$\beta(\mathbf{E}) = C_2 e^{-E_\beta(T)/RT} \quad (5)$$

where

α = The oxygen partial pressure

β = The carbon monoxide partial pressure

C_1 and C_2 = The steric factors: the probabilities of the correct orientations.

¹¹ The reaction requirements—the correct orientation of the molecules, and the appropriate intermolecular distances—preclude the total involvement, in the reaction, of all the reactants' molecules with the appropriate energy level. Given these limitations, the total probability for the reaction is less than one. The ideal situation is that in which the total sample of the reactants enter into the reaction—the stoichiometric ideal of two moles of CO to one mole of O₂.

¹² In general, the critical ratio (any given point on the imaginary line) involves a *relative minimum* O₂ value (partial pressure) and its correlate, a *relative maximum* CO value: Either when O₂ is below its *relative minimum* value, or alternatively, when CO is above its *relative maximum* value, the probability of the reac-

³ A breakdown occurred in the “continuum idealization” for the oxygen “flux density”. A similar effect was observed below a certain flow rate, in the family of total sample flow rates of [Figure 4\(b\)](#).

tion is less than one; the result of the excess CO in the mixture—the inhibitory effect (surface-a).

¹³ Besides the critical ratio, there is another constraint on the probability of the reaction: An *absolute minimum* O₂ value is required in a given furnace to enhance the reaction. Below a certain *absolute minimum* O₂ value, the optimum probability cannot be maintained on surface-b, even when the critical ratio is maintained at the imaginary line. The probability of the reaction drops off exponentially, with decreasing O₂ partial pressure, over the defined region of the Pictograph: the low-O₂-region of surface-b which includes the imaginary line. (See Figure 7.)

¹⁴ Under the given experimental mode (of regulated temperature and sample flow), the probability density function was inferred from the experimental data:

$$A = C e^{(\alpha-\beta)} = C_1 e^\alpha \cdot C_2 e^{-\beta} \tag{6}$$

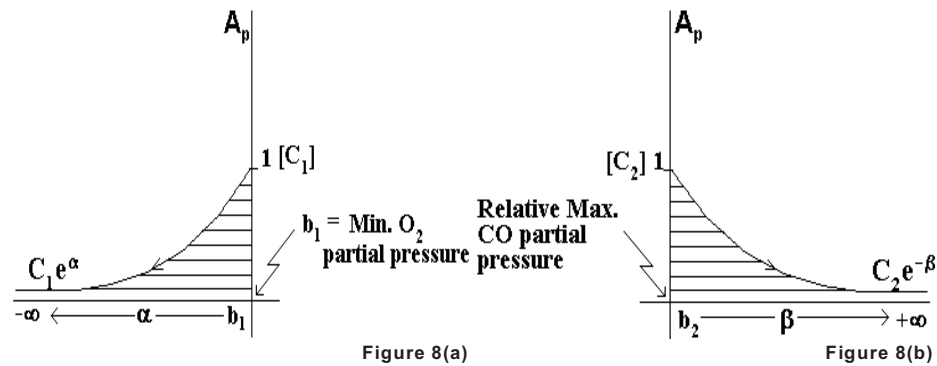
where

$C = C_1 \cdot C_2$ (The controlled ambient conditions for O₂ and CO respectively)—Constants

$\alpha =$ Any given O₂ value

$\beta =$ Any given CO value

Figure 8 shows conjugate variables: the isolated effects of each variable on the probability of the reaction—the partial probability distribution⁴. It typifies the inhibitory zone (surface-a), which results from the saturation of the mixture with CO, either when O₂ is decreased below its *relative minimum* value while CO is



kept constant, or conversely when CO is increased above its *relative maximum* value while O₂ is kept fixed. Thus, A in Equation 6 is zero (i.e., no reaction occurs) when either $\alpha \rightarrow -\infty$ or $\beta \rightarrow +\infty$. (See Figure 8). In addition to typifying the

⁴ The subscript, A_p, is used to distinguish the probability from the probability density function, A.

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inhibitory zone, Figure 8(a) also portrays the partial probability distribution for the other critical condition when O_2 falls below its *absolute minimum* value. Thus, b_1 in Figure 8(a) is identified with the *minimum* O_2 value in general, both the *relative minimum* and the *absolute minimum*.

¹⁵ Any defined, continuous area under Figure 8 specifies the probability that the random variable will take on its value in that region. Therefore, the total probability of the reaction is expressed as the iterated integral of the density function, (Equation 6) a volume of space; its limit converges as shown:

$$\lim A_p = \lim_{(\alpha, \beta \rightarrow 0, \infty)} \int_{-\infty}^{b_1=0} \int_{b_2=0}^{+\infty} C e^{(\alpha-\beta)} d\beta d\alpha = 1 \quad (7)$$

(Thus, Equation 7 further authenticates [Equation 6](#).) The high- O_2 -region of surface-b, including the imaginary line, represents the probability limit ($A_p = 1$). The Combustion Wedge, [Figure 7](#), represents the total weighted probability distribution of the reaction. It is, also, referred to as the *Probability Wedge*.

2.5.b Boundary Conditions

¹⁶ The dynamic zeros or equilibrium values, b_1 and b_2 , define the critical ratio for the given mode. Also, b_1 is identified with the absolute minimum O_2 value, below which the reaction limit cannot be reached. If either $\alpha < b_1$ or $\beta > b_2$, then $A_p < 1$ (surface-a and the low- O_2 -region of surface-b), otherwise $A_p = 1$ (the high- O_2 -region of surface-b, including the imaginary line). The imaginary line represents the peak values for the curves of surface-b. Thus, on surface-a and the low- O_2 -region of surface-b, Equation 6 is non-linear, being an exponential function; on the high- O_2 -region of surface-b, however, it approximates a constant, 1. Under the conditions represented by the latter, the reaction rate, Equation 2, approximates a first order reaction, [Equation 3](#).

2.6 The Combustion Vector Properties

¹⁷ Oxygen and carbon monoxide are, obviously, non commutative, with respect to their product, the combustion heat; otherwise, the shape and characteristics of surfaces a and b of the Combustion Wedge would be the same. (Note that the curves of surfaces a and b were obtained by keeping one parameter, O_2 or CO , constant while the other was varied, and vice versa.) The non commutative property is characteristic of a vector product or cross product. Observe, also, in Figure 8, that the domains of influence for the two variables are on opposite sides of their equilibrium values: evidence of their “vector-sense” properties. And the fact that the combustion heat axis is perpendicular to the plane of oxygen and carbon mon-

oxide variables, in a structural fit, is further proof of a cross product. Thus, the combustion heat is a vector product. The following general formula⁵ typifies the combustion vector field, the Combustion Wedge; it is the probability weighting function:

$$\mathbf{H} = [\mathbf{O}_2] \times [\mathbf{CO}] \tag{8}$$

Alternatively, Equation 8 is expressed as:

$$|\mathbf{H}|u_H = |[\mathbf{O}_2]|u_o \times |[\mathbf{CO}]|u_{CO}$$

where

$|\mathbf{H}|$ = The total magnitude of the evolved-heat: an eigenvalue⁶

$|[\mathbf{O}_2]|$ = The total magnitude of the activated oxygen molecules
(i.e., the concentration magnitude): an eigenvalue

$|[\mathbf{CO}]|$ = The total magnitude of the activated carbon monoxide molecules

u_H = The direction (or unit vector) of the evolved heat

u_o = The direction of the activated oxygen molecules

u_{CO} = The direction of the activated carbon monoxide molecules

(The directions of the vectors are indicated by the arrows in Figure 7; the arrow of surface-a indicates extinguished burning.)

¹⁸ In general, while Equation 6 specifies the probability density function for the reaction, Equation 8 denotes its “vector” weighting function—the measure of the reaction: Together, they define the combustion process.

¹⁹ Economy and safety mandate the primacy of oxygen for the reaction, that is, that oxygen be introduced in a furnace before carbon monoxide (at ignition)⁷, as reflected by Equation 8. The critical ratio of the oxygen concentration to the carbon monoxide concentration, $q[\mathbf{O}_2] : r[\mathbf{CO}]$, determined by the imaginary line, is a function of the combustion mode. Under the ideal theoretical mode $q : r$ is 1 : 2.

²⁰ The three distinctive regions of the Combustion Wedge depict the three grades of combustion of interest in large scale (industrial) burnings: excess carbon monoxide condition in a furnace, excess air, and the optimum condition for any given mode. These are described below:

a) The Excess Carbon Monoxide Condition—Surface-a—is given by:

⁵ The boldfaced letters signify the conjunction of magnitude and direction in each vector

⁶ Given the quantum mechanical nature of the reaction, the rate law, [Eq. 2](#), is revised here to reflect, more accurately, its vector property: $\mathbf{R}_{CO} = |A_p|e^{-E/RT} \cdot ([\mathbf{O}_2] \times [\mathbf{CO}])$
is an acknowledgment of the probability of *reflected* (negative) energy in the reaction: So, the inverse rate law for the negative energy is: $-\mathbf{R}_{CO} = |-A_p|e^{-E/RT} \cdot (i[\mathbf{O}_2] \times i[\mathbf{CO}])$

⁷ A precautionary measure against spontaneous combustion, & hence explosion in industrial burnings.

. The absolute value, $|A_p|$,

. See [Appendix A](#).

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$$q[\text{O}_2] < r[\text{CO}] \quad (9)$$

This condition indicates a carbon monoxide concentration in excess of the amount required for complete combustion. An incremental rise in the carbon monoxide concentration results in the inhibition of the oxidation reaction, and a drop in the flame temperature (another evidence of a vector product). Further increases in the carbon monoxide concentration will eventually extinguish burning. This is the most inefficient mode in large scale burning. The equation for the flame temperature under the inhibitory effect is:

$$|H|u_H = |H'|u_H - |h|u_H \quad (10)$$

where

H = The final heat (or relative flame temperature)

H' = The prior flame temperature

And -h is given by:

$$\begin{aligned} -|h|u_H &= |[o_2]|u_o \times -|[co]|u_{co} \\ &= |[co]|u_{co} \times |[o_2]|u_o \quad (\text{Note the reversal in the order} \\ &\quad \text{of the variables}) \end{aligned} \quad (11)$$

and

-h = The heat loss to the system (pardon: heat transfer)

[co] = The portion of the carbon monoxide concentration that (should have reacted but) was disoriented, and failed to react, due to the excess concentration of carbon monoxide.

[o₂] = The oxygen concentration that did not react, due to the disoriented carbon monoxide molecules.

b) The Excess Air Condition—Surface-b—is specified by:

$$q[\text{O}_2] > r[\text{CO}] \quad (12)$$

This condition indicates an oxygen concentration in excess of the minimum amount needed for total carbon monoxide conversion. An incremental rise in the carbon monoxide concentration results in a corresponding increase in the flame temperature. The resulting flame temperature is given by:

$$|H|u_H = |H'|u_H + |h|u_H \quad (13)$$

where

$$|h|u_H = |[o_2]|u_o \times |[co]|u_{co} \quad (14)$$

and

h = The increase in flame temperature

[co] = The added carbon monoxide concentration

[o₂] = The oxygen concentration that reacted with the added carbon monoxide concentration

The “excess air” class of combustion is associated with heat transfer from the system, through the excess air (under the normal furnace usage of variable total

flow).

²¹ Associated with this class of combustion (surface-b) is another sub-class, the low-O₂-region, which is also akin to class⁸ (a); only insofar as the probability for complete combustion is less than one in this region. Thus, combustion is even more inefficient here, relative to the rest of surface-b.

c) The Optimum Condition—The Imaginary Line—is stated by:

$$q[\text{O}_2] = r[\text{CO}] \quad (15)$$

This class of combustion is identified with the ideal combustion ratio, for the given mode; the oxygen and carbon monoxide concentrations are, thus, present in the correct proportions to ensure complete combustion, with minimum heat loss to the system. A proportional increase in the reactants' concentration results in a corresponding increase in the flame temperature.

²² And so, to ensure complete carbon monoxide conversion:

$$q[\text{O}_2] \geq r[\text{CO}] \quad (16)$$

2.7 Summary of the Experiment

²³ The Combustion Wedge, described in the above experiment, depicts the combustion process, and allows useful deductions to be made about burning:

- 1) During the process of combustion, the critical ratio of CO to O₂ is likely to be altered at times of ignition, increasing and decreasing load conditions. Consequently, substantial loss to the system can be expected to occur in large scale burning, either in the form of unburned fuel, or in heat transfer to the excess air. The Combustion Wedge contains information for optimizing combustion efficiency, through monitoring and controlling the ratio of the elements of combustion.
- 2) Operating a furnace under extreme low-load conditions is inefficient. So, when designing a furnace it is essential to consider the minimum load anticipated as well as the maximum, in order to minimize waste.
- 3) The optimum modes of combustion for each furnace should be identified, and maintained to maximize efficiency.

²⁴ The Combustion Wedge not only identifies the problems associated with combustion, it also provides the framework for the solutions.

⁸ Sub-class (b), however, is fundamentally different from class (a) by orientation; it is positive whereas class (a) is negative.

PART II
The Spiritual Significance Of the Cryptogram

Chapter 3

The Scriptural Variables

¹ Through the foregoing combustion experiment, the form and general characteristics of the Hidden Code in Scriptures—the Combustion Wedge—has been revealed. To decipher this Code, and thus understand the spiritual meaning of the Structure, the keys to the Code would be needed.

² Like any three-dimensional picture, the Combustion Wedge has three axes corresponding to three variables. The variables are oxygen concentration, fuel concentration (CO), and combustion heat. Two of the axes, the oxygen and the fuel axes, are on the ground plane, while the third axis, the combustion heat axis, is perpendicular to that plane. The spiritual correlates of these experimental variables—the *fundamental* key to the Code—will first be identified from the Scriptures, and then paired with the corresponding axes of the Combustion Wedge.

3.1 Faith

³ Faith, in essence, involves the belief and trust in *One God*, Its revealed Nature and Will concerning humanity's ultimate goal of eternal peace. *God is by Nature Tripartite*: God the Father, God the Son, and God the Holy Spirit, that is, God the Mother; each character distinguishable from the others within the Unity. At the same time, *God is also Dual*, as It exhibits opposite characteristics, Good and Evil; ultimately, It creates and destroys, gives life and brings death. Thus, there are Three Persons in Two opposing Forms common to them, in One Universal God. This is the Nature of God which figures, ineluctably, in human destiny.

⁴ The Dual Nature of God, Its impartial nature, relates to Divine Justice; no matter that one of Its components, Evil, appears ruthless in the circumstances it presents, it is, on the whole, the bench mark against which Its creatures are judged.

1) **Divine Goodness**—one attribute of God's Dual Nature—is the seat of Its Supreme Power, Wisdom, and Benevolence. It is the positive perdurable force innate in God by which Its faithful creatures are sancti-

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fied. Thus, only by righteous goodness is positive union with God, and eternal bliss, possible.

II) *Divine Evil*—the complementary attribute of God's Dual Nature—is the abode of Its maleficent, and relatively superficial power. In contrast to Divine Goodness, its associative powers are, alluringly, accessible (but ephemeral) in this world, and thus irresistible to reprobates.

⁵ Imperfection has been imposed on humanity by God, upon creation, and as such it is incapable of the sanctity necessary for eternal bliss. Therefore, by design, humanity would be separated from its cherished goal of eternal bliss with God, by an *Abys*s. This dilemma required Divine intervention, and the solution would be provided conditionally via the Trinity. The Trinitarian Nature of God is, therefore, the positive response to the negative bias of human imperfection.

⁶ In His Grand Plan, *God the Father*, the First Person of the Trinity, devised a Scheme for uniting humankind positively with Himself, through the Second and Third Persons. This Scheme would involve the erection of a *Bridge Structure*—Divine Wisdom—across the *Eternal Gulf* by which obedient faithful would journey to sanctuary in God's Abode. Even so, the evidence of an Omnificent Being would be kept relatively obscure, so as to ensure the free volition of the individual who undertakes the pilgrimage, since salvation would require that a choice be made between Good and Evil, on which Divine Justice is based. Thus, the exercise of the human free will, which is endowed to it, whether or not to make the journey, is the stipulated condition for salvation.

⁷ *God the Son*, the Second Person of the Trinity, would be sent across the *Chasm* embodied in the personage of Jesus, to initiate the Mission:

For God so loved the world, that He gave His . . . Son, that whosoever believes in Him should not perish, but have everlasting life (John 3:16).

(The sonship of Jesus is, strictly, in spirit, and not in a carnal sense¹.) In keeping with the Divine Plan, Jesus was crucified, died, was buried, and on the third day rose from death, and ascended, bodily, into Heaven. Through His suffering, death, resurrection, and ascension, Jesus laid the Girders for the *Divine Bridge*, thus demonstrating the quintessential criterion for salvation: the total self-sacrifice required of all believers, in the service of the Divine Will.

¹ Indeed, Paul testified under the influence of the Holy Spirit that Jesus descended from David, according to the flesh, but was made [not born] Son of God in power, according to the Spirit of Holiness, by His resurrection from the dead (and ascension into Heaven) (Romans 1:3-4). Jesus's Divine Sonship was consummated by His entry inside the Veil.

⁸ It would require the actions of *God the Holy Spirit* to erect the Joists, complete the Bridge Deck, reveal, utterly, this mystery of God's Kingdom, and provide guidance to the faithful on the pilgrimage. Jesus testified:

When He, the Spirit of Truth comes, He will guide you to all truth; for He shall not speak by Himself; but whatsoever He shall hear, that shall He speak; and He shall show you things to come (John 16:13).

Furthermore:

. . . He shall teach you all things and bring all things to your remembrance, whatsoever I have said to you (John 14:26).

The Bridge would be the only medium by which the sins of humanity can be forgiven, as it progressively sanctifies itself toward Perfection, in its ultimate quest for union with the Father. Each pilgrim progresses along this Bridge, only by adhering, through daily personal experiences, to the teachings of God, through the Son and the Spirit. Theoretical knowledge of God is not enough, experience is essential. As Scripture notes: "One never put to the proof knows little" (Sirach 34:10).

⁹ The pilgrimage continues until the Judgment Day, when the gateway to this Bridge would be shut forever, and all those who willingly undertake the journey shall be rewarded, each according to its own deeds.

¹⁰ From the Supreme Godhead, humanity came into existence, by imperfection, and thus have *fallen*; and to Him, all must strive, freely, to *rise* and thus return: to Perfection.

¹¹ Salvation, as a universal, evolutionary process, has been set in motion by God; but it would require human response for its fulfillment. Although the incarnation of the Son and the Holy Spirit occurred at specified moments in history, all those who strove for righteousness prior to these events will be included also in the salvific process. The historicity of Divine Revelation, though intellectually gratifying, is of minor spiritual consequence. The essential ingredient is the realization of the Spirit, through belief in the Divine Plan, and righteous living.

¹² The above discourse constitutes the fundamental assent of a pilgrim. Although faith is multifaceted, and entails more, what is articulated here represent those prophetic features, essential to salvation, which distinguish this faith from all others. While the foregoing article is not, per se, persuasive of its Divine sanction, the subsequent and resulting scientific synthesis of prior Divine Revelations, in accordance with prophecy, is what constitutes proof.

¹³ Inasmuch as *faith* is essential to salvation, it is identified as one of the spir-

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itual variables of the Structure.

3.2 Divine Service

¹⁴The Scriptures teach that one cannot lay claim to God's grace on faith alone. James likens faith without good works to a body without a spirit:

Receive with meekness the engrafted word, which is able to save your souls. But be doers of the Word, and not hearers only (James 1:21-22).

Jesus dwelt at length on this subject, as witnessed by John's Gospel: "He that has my commandments and keeps them, he it is that loves me" (John 14:21).

¹⁵Faith in God must be coupled with positive action, *in accordance with one's endowments, and opportunities in life*, if one is to realize spirituality. This positive action, referred to in the Scriptures as obedience to God's Will, or Commandment, is identified as another spiritual variable. It is referred to here as *divine service*: in part to connote responsibility and one's comprehensive duties in life.

¹⁶It inheres, that since only specified actions are acceptable, there must be unacceptable negative actions. Thus, an individual retains, also, the freedom to act. The independent freedoms to believe and to act are essential features of Divine Justice.

3.3 Divine Grace

¹⁷The Lord bestows His grace on all who obey His commands. This grace is essential for salvation. Scripture certifies: "For by grace are you saved through faith" (Ephesians 2:8). Because *grace* is a requisite for salvation, it is identified as the third scriptural variable. While faith and divine service are independent variables in the religious system, grace is the dependent variable. It is a function of faith and divine service: "For by grace are you saved, through faith [and divine service]" (supra). Divine grace is synonymous with holiness; and the attainment of Perfection in God is grace par excellence. One is cautioned:

Follow peace with all men and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God . . . (Hebrew 12:14-15)

3.4 The Independent Variables

¹⁸Before matching the spiritual variables with the axes of the Graphic Structure, it is important to establish that faith and divine service are independent of one

another: the presence of one does not imply the presence of the other. In the Scriptures this distinction is not always obvious. James writes in his Epistle that faith without good works is dead (James 2:26). Yet, in discussing faith, Paul quotes the passage which states that Abraham's faith was counted as justice (Romans 4:3). How can this be possible, if faith is said to be dead without good works? Paul's usage of faith implied action. Abraham obeyed God, by leaving his birth place to dwell in a foreign land. He was also willing to sacrifice Isaac, when he was tested, even though it was through Isaac that God's promise to him was to be fulfilled. These examples illustrate positive actions, by Abraham, that were rooted in faith.

¹⁹ Faith was used in different ways by James and Paul: One's usage of faith was independent of action, while the other's reference to faith implied action.

²⁰ Jesus's view of the relationship between faith and positive action can be gleaned from the "Parable of the Seed" (Mark 4:1-20). In that parable, the Seed, which is the Word of God, was received by four groups of people. The first group refused to believe, while the other three believed, but in varying degrees. The second group had no roots and, therefore, failed to produce fruit. It was unable to persevere under trial. The third group also failed to produce fruit, as it was lured by carnal desires, due to lack of discipline. The fourth group, however, produced abundantly, by acting on the word it received, through patient endurance.

²¹ Four points can be made from this parable:

- 1) Faith is, fundamentally, independent of action: In this parable, not all who believed produced fruit. Faith which is independent of action will be referred to as *psychic faith*. It is this psychic faith that is represented by one of the graph axis. (Whenever the word faith is used alone here, it will be in reference to *psychic faith*.)
- 2) In order to produce fruit, psychic faith must be coupled with positive action. In the "Parable of the Seed", two of the three groups that believed failed to produce fruit, because their actions were not defined by the Word they received, psychic faith. Faith that is affirmed through positive action will be referred to as *productive faith*.
- 3) Inherent in the above point is the fact that not all actions yield divine grace. Just as faith is independent of action, so too action is independent of faith.
- 4) Faith and action are not absolute; they have magnitude. As seen in this parable, the Word of God resulted in different levels of productivity.

3.5 Application of the Key to the Code: The Cryptogram

²² Having established that faith and divine service are independent of one an-

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other, the application of the fundamental key to the Code—the exact correlations of the experimental or natural variables with the spiritual variables—follows. The natural variables share certain common features with the spiritual; it is through these shared characteristics that the natural variables acquire their spiritual connotations. Thus, the disparate sets of variables are paired according to the parallels which exist between them.

²³ Faith is the spiritual correlate of oxygen. Both of these variables are life sustaining elements. Whereas oxygen supports physical life on Earth through the process of combustion (metabolism, home, and industrial heating), faith in the Trinity leads to eternal, blissful life with God, through the baptism of fire (life's ordeals). Just as oxygen is freely available to all living, breathing things, faith is, freely, bestowed on all who are called to life in the Holy Spirit. Like oxygen—air—which, in nature, is ethereal, psychic faith is invisible, even mystical.

²⁴ Divine service and fuel are another corresponding pair of variables with common characteristics. Divine service is the *fuel* that supports the fire of God's love for pilgrims. Unlike faith and oxygen, which are free commodities, divine service and fuel (acquisition) involve work. Also, in contrast to faith and oxygen, which are subtle, divine service (action) and fuel (food, coal, oil, et cetera) are evident commodities.

²⁵ The remaining pair of variables consist of divine grace and combustion heat (or product). Both are forms of efficacious power, or force essential to life: One sustains natural life, while the other nourishes the spiritual. Also, both are dependent variables: God's grace is dependent on faith and divine service, while combustion heat is dependent on oxygen and fuel.

²⁶ The identification of the spiritual variables with the graph axes, and hence the spiritual implication of the Pictogram can, now, be achieved, by substituting the natural variables with their corresponding spiritual correlates: oxygen concentration with faith, fuel concentration with divine service, and combustion heat with divine grace. The decoded Cryptogram is shown in [Figure 9](#). The independent variables of faith and divine service are contained within the same plane, the earthly plane, which depicts the state of *no grace*. However, the dependent variable of divine grace, which represents the mercy and love of God, is rewarded from above for faith and divine service; as such, its axis is, appropriately, above the earthly plane.

²⁷ The mere identification of the spiritual variables with the Pictogram is meaningless, unless, of course, the implied Spiritual Structure (which it portrays) can be authenticated from the Scriptures. Therefore, the identification of this Structure in the Scriptures, and the verification of Its attributes are among the major objectives of this treatise.

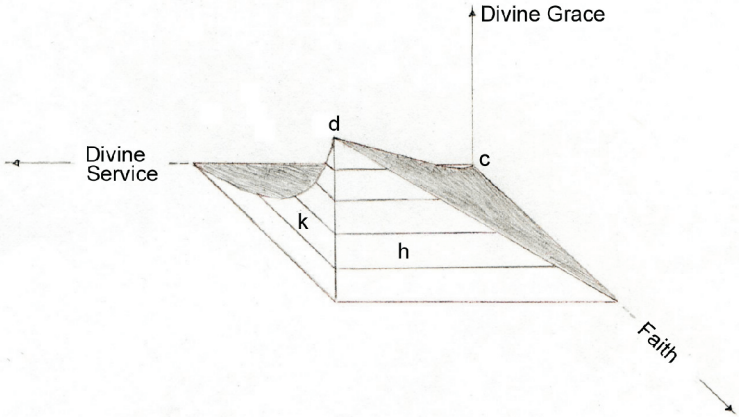
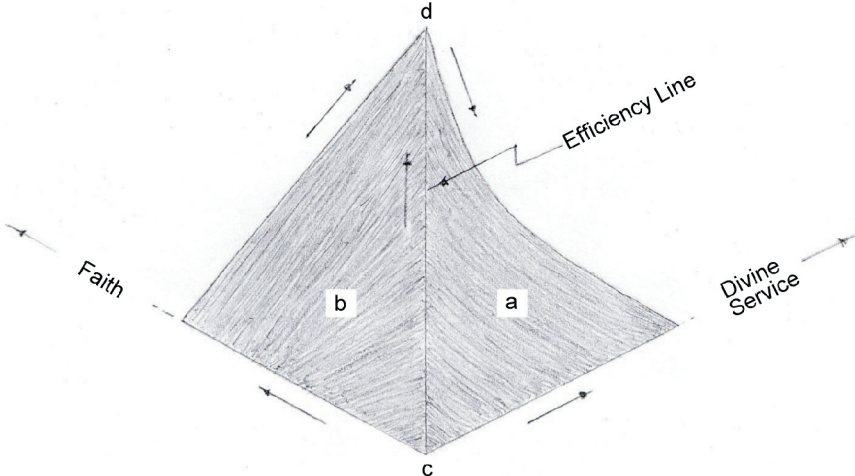


Figure 9

Chapter 4

Structural Details

4.1.a Spiritual Classifications

¹ In accordance with the foregoing portraiture, the Spiritual Structure embodies the Numinous Power—Divine Grace—by which humanity can gain access to the Divine, through prescribed Principles. Since the Structure is, distinctly, partitioned into regions with uniform characteristics, pilgrims who access the Structure are classified according to their regional positions on It.

4.1.b The Complacent Pilgrims

² Surface-b represents the paths traversed by pilgrims who seek salvation through faith, but lack the firm spiritual discipline necessary for producing lasting fruit. Detracted by the comforts of this world, they become complacent. Their spiritual maturity is impeded by passion for the worldly. The returns on the faith God invested in them fall short of His expectations. To the complacent believers, divine service is limited to specific events and periods. If no serious crisis, or dramatic religious experience occurs, they are content to continue their worship in the same routine manner, neither growing in spiritual insight, nor living up to God's will for them.

4.1.c The Apostates or Self-righteous Pilgrims

³ Surface-a depicts the paths of pilgrims who forsake truth for falsehoods: backsliders who reject righteous ways (surface-b) for sanctimonious ones. After having embarked on straightforward paths, these pilgrims resort to crooked ways. Thus, they abrogate faith in the Word of God—the Holy Spirit—in preference for self-righteousness. Self-righteousness, a form of apostasy, stems from arrogance; marked by shortsightedness, it is a sin of pride. These pilgrims delude themselves, feign authority and are overconfident of their own judgments. Being blind to Truth

they reject the Authority of reason. Not only do these pilgrims fail to live up to their divinely appointed role in life, but they violate their unique, higher nature too.

4.1.d The Sons of God

⁴ The third group, the sons of God, represents the ideal pilgrims. The sons of God are characterized by their unswerving devotion to the Divine Purpose. The pathway of this group is depicted on the Spiritual Structure by the long narrow strip: the *efficiency line*. (See [Figure 9](#)). As portrayed in the Cryptogram, this narrow ridge represents the highest grace points, thus evidencing the group's holiness. Jesus exhorts pilgrims to follow this narrow path:

Enter through the strait gate, for wide is the gate, and broad is the way that leads to destruction, and many follow this way. But because strait is the gate, and narrow the way that leads to life, few there are who find it (Matthew 7:13-14).

⁵ Extreme care is needed to tread this efficient path as it entails challenges similar to the caution required of a tightrope walker. One can no more walk on the efficiency line without the guidance of the True Spirit, than can a tightrope walker tread an incline tightrope blindfolded.

⁶ The sons of God are located in the Sanctuary of the Mystical Temple of God, depicted by the Cryptogram. The Spirit of God, which is lavished on this group, functions through their consciences.

4.1.e The Unbelievers

⁷ To cover the gamut of God's Kingdom, mention must be made also of the unbelievers, who, though, are informed about God, choose not to believe in Him, or serve Him. The unbelievers are depicted by the ground plane of the Structure; the *spiritual spark* would not ignite in them. For unbelievers, the focus of worship is always the altar of materialism.

4.2 Evidence for the Spiritual Classifications

⁸ The four classes of believers referred to in the "Parable of the Seed"¹ pertain to the spiritual classification of the Structure.

⁹ The seed that fell on the path are the disbelievers on the earthly plane of the Structure (the divine spark would not ignite in them). Those that fell on rocky

¹ Mark 4:1-20; Matthew 13:1-23; Luke 8:4-15; Gospel of Thomas 9.

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ground correspond to the apostates on surface-a, who receive the Word, initially, with joy; but when tribulation comes, they *fall away*. (The spiritual fire is extinguished in this group.) The seed that landed among the briars are analogous to the complacent pilgrims on surface-b, in whom worldly desires choke off the Word, and it bears no fruit. (The spiritual fire smolders in these pilgrims; there is hope yet for them.) The seed that fell on good ground represents the sons of God on the efficiency line. (Theirs are the divine flames in the Heavenly Sanctuary.)

4.3 The Spiritual Pathways

¹⁰ Attention will, now, focus on the spiritual composition of the Pictogram. Surfaces a and b consist of two families of curves a and b, respectively. See Figure 10. Each curve comprises coordinate points representing varying levels of

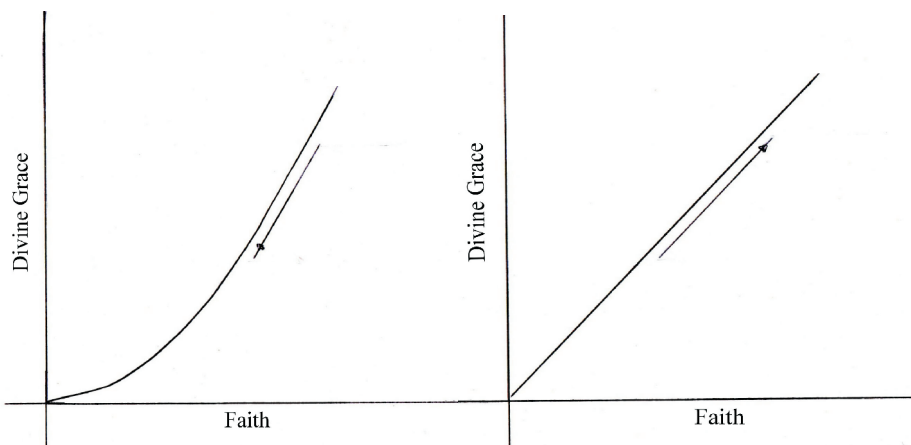


Figure 10(a)

Figure 10(b)

divine grace. The family of curve-b represents the spiritual paths of pilgrims striving toward salvation, while that of curve-a depicts the paths of fallen pilgrims heading toward damnation. Originating from the earthly plane, pathway-b rises with increasing grace, and terminates at the point on the efficiency line where pathway a originates. Pathway-a falls with decreasing grace, eventually terminating on the earthly plane. Each point on the efficiency line, therefore, is a juncture of pathways a and b. The highest juncture constitutes the Peak of the Structure.

¹¹ The Spiritual Structure consists of an infinite number of potential, latent pathways—the *Potential Structure*—and it is of infinite height and size. However, it is the pilgrims who occupy the pathways that technically outline, or reveal the Spiritual Structure, and thus define the size of the *Apparent Structure*.

Growth in the population of the pilgrims, and their advancement to higher spiritual heights, result in increases in the size, and height of the Apparent Structure. The Structure, then, has both a *Potential or Absolute Peak* of infinite height, and an *Apparent Peak* capable of infinite growth. Jesus's "Parable of the Mustard Seed", and "the Leaven Bread" relate to this growth process².

4.4 The Spiritual Light

¹² The Cryptogram, as portrayed in [Figure 9](#), lacks detail for completeness. Often, truth, wisdom, knowledge, understanding, peace, et cetera, embodied by divine grace, are symbolized spiritually in the Scriptures by light.

¹³ Thus, imagine a light source—a star—at each junction in the efficiency line, signifying *God in the Son*. The brilliance of each star is determined by its position in the efficiency line; the closer to the Peak, the brighter is the star. The efficiency line is, therefore, a huge composite light source, with increasing brightness, from the origin of the line to the Infinite Peak of the Structure. The variation in the brightness of the stars indicates the varying degrees of holiness and authority along the efficiency line. The stars closest to the origin are dull, indicating the spiritual immaturity of these positions, in contrast to the brighter stars toward the Peak. The star on each pathway radiates downward, illuminating the way to salvation for pilgrims. The intensity of the radiant light diminishes as one recedes from the star, resulting in total darkness on the earthly plane.

¹⁴ [Figure 11](#) depicts the Cryptogram shaded to convey this gradation of light: the influence of the Holy Spirit.

¹⁵ The Cryptogram, thus, embodies both the *heat* and the *light* attributes of fire, through its outline and detailing, respectively.

¹⁶ In view of this portrayal of God's Kingdom—the Gospel—the following scriptural admonition acquires a different, and deeper insight: a sense of realism:

And so, we have confirmed the *Prophetic Word*³. You [complacent pilgrims⁴] will do well to focus on It as you would a *light* that shines in a dark place, until the day dawns, and the *Morning Star* arises in your hearts (2 Peter 1:19; Gospel of Thomas 77).

² Matthew 13:31-35; Mark 4:30-34; Luke 13:18-21.

³ *The Prophetic Word*: that Jesus is the *Son of God*, as proclaimed by the *Divine Voice* on the Mountain, and certified by the apostolic witness of the preceding passages (2 Peter 1:16-18; cf., ¶13a, above).

⁴ Imagine a pilgrim at the bottom of pathway-b, in the dark. And far atop this path is a lone twinkling star, its brightness growing with each approaching step, until the pilgrim merges with the star.

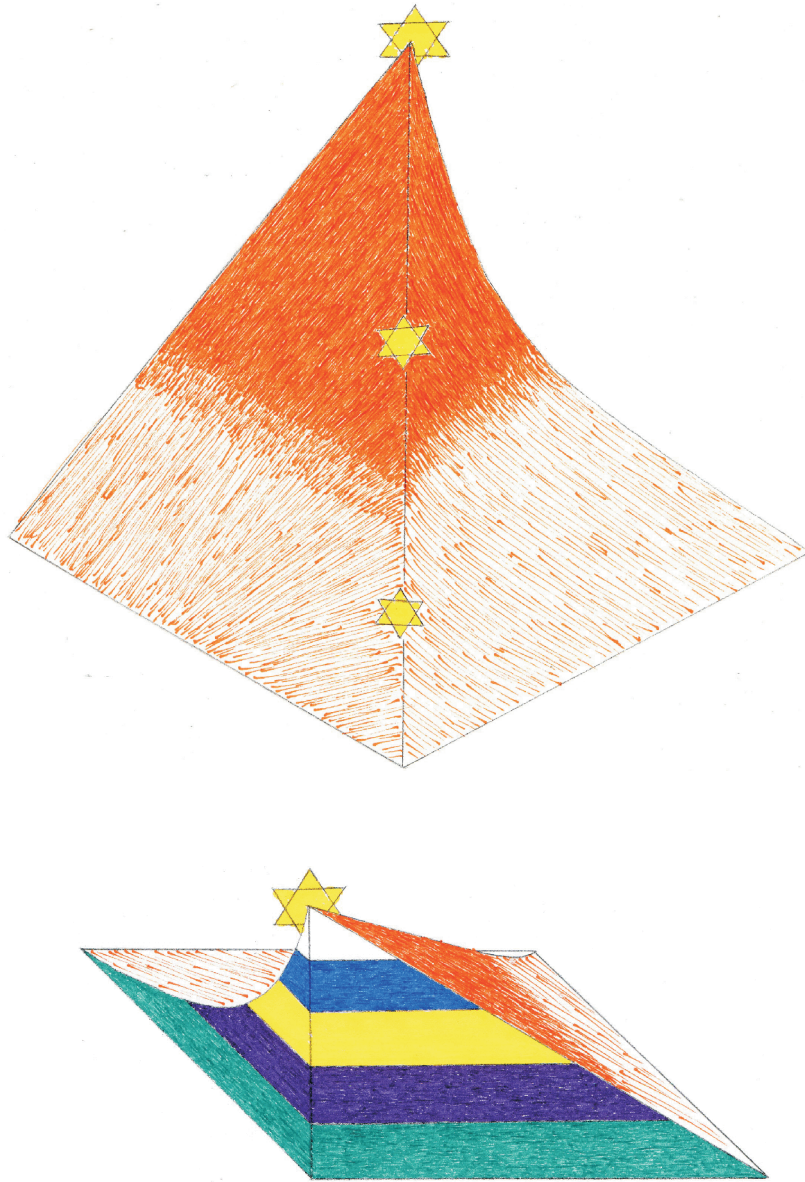


Figure 11

¹⁷ Observe the structural difference between pathways a and b, the constituent elements of surfaces a and b. Pathway a is crooked, as such its radiant light cannot travel far. Nevertheless, the occupants of this path are already in the dark, as their backs are toward the star. This observation from the Cryptogram is in accord with Scripture’s portrayal of the “apostates” (on surface-a) as individuals:

Who *leave* the paths of uprightness [pathways-b] to walk in the ways of darkness [pathways-a]; who rejoice in doing evil, and delight in frowardness; whose ways are crooked, and devious their paths (Proverbs 2:13-15).

Pathway b, on the other hand, is straight, enabling the light of the star to travel farther down this path than pathway a, thus providing greater illumination for the pilgrims on this path. As such, the straight paths are identified with wisdom; indeed, the Scriptures illustrate this point:

I guide you on the way of wisdom, and I lead you on straightforward paths (Proverbs 4:11).

The psalmist, in his wisdom, also petitioned God:

Lead me, O Lord, in your righteousness, because of mine enemies make your way straight before my face (Psalms 5:8).

¹⁸ A star in the efficiency line is to a pilgrim as a lighthouse, or a beacon, is to a ship. The light from a beacon may not be bright enough to, completely, illuminate the dark for an approaching ship, yet it is sufficient to provide guidance. To a receding ship—a divergent one—however, it serves no purpose. Like the receding ship, the apostate is lost in darkness, in spite of the guiding star, while the complacent pilgrim receives guidance from the spiritual light, as does the vessel approaching the beacon. The Scriptures certify:

The path of the just [pathway-b] is as the shining light, *that shines more unto perfect day*⁵; the way of the wicked [pathway-a] is as darkness: they know not what they stumble⁶ (Proverbs 4:18-19).

¹⁹ Although the complacent pilgrims on pathway-b perceive the light, they

⁵ Consistent with this passage, the Cryptogram shows increasing brightness on surface-b toward the efficiency line, and ultimately toward the Peak of the Structure. See [Figure 11](#).

⁶ Pathway b is like a ray of light of “rising” brightness, and pathway-a is its inverse: a ray of “falling” brightness (which ends in darkness), where the unjust wind up following their “stumble” from pathway b (cf., Prov. 2:13-15, above). As portrayed too in Fig. 9, those on pathway-a were once on pathway-b.

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merely experience the radiant energy; hence, only the reflections of the Holy Spirit are at work in them. The pilgrims on the efficiency line, on the other hand, are permeated by the light source; as such, the Holy Spirit actually dwells within them.

²⁰ The pilgrims on pathway-b are vulnerable to visual impairment, and spiritual disorientation, since they experience only the image of the Holy Spirit. Inasmuch as pilgrims share a common goal, it is incumbent on all to assist each other along the pathways, through encouraging words and deeds. Fellowship in the Trinity should be an unselfish human partnership in God. The promise is made in Scriptures "That one who brings a sinner back from error shall hide a multitude of sins" (James 5:20). Pilgrims must, therefore, encourage each other in keeping to the *straight paths*, in their uphill march toward salvation, heeding the lesson from Scriptures: "Your word is a lamp to my feet, and a light to my path" (Psalms 119:105).

²¹ Pilgrims who reach the efficiency line are brought into the realm of salvation. Although this is an important achievement, it is not the end of the journey; rather, it marks the end of one phase, and the beginning of another. The goal of the second phase involves maintaining one's position on the efficiency line—the Abode of the Holy Spirit—while advancing toward Absolute Perfection, at the Infinite Peak. This is a different kind of experience from the journey leading to it. The Holy Spirit is present in the efficiency line—the Heavenly Sanctuary—by varying degrees. Accordingly, pilgrims who attain the Heavenly Sanctuary experience the True Spirit by varying degrees, in accordance with their positions on the Structure. The benefit of the Spirit increases as one ascends toward the Potential Peak; and since that Peak is infinite, the journey continues until God's appointed time.

²² While the sons of God, in the Heavenly Sanctuary, have God's guaranteed protection from allurements by evil, the complacent pilgrims, who are yet to reach the Sanctuary, do not. The complacent pilgrim can be likened to an astronaut outside its spaceship, in deep space, whose only link with the ship is its umbilical cord—its life support. Just as the astronaut's safety is compromised by its remoteness from the haven of its ship, so is the life of the complacent pilgrim, who is removed from the Heavenly Sanctuary. And the farther away both are from sanctuary, the graver the risks.

²³ It may seem ironic that the sons of God, who are perched precariously on the critical edge between life and death, are protected from danger, while the complacent, on seemingly safe ground, are not. This observation from the Cryptogram bears out Jesus's saying:

For whoever will save his life shall lose it; and whoever will lose his life for My sake shall find it (Matthew 16:25).

The possibilities of the complacent falling from grace are real. Peter discusses the fate of those who do:

After they have escaped the pollution of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known it, to turn from the Holy commandment delivered unto them. But it has happened to them according to the true proverb: 'the dog has turned to his own vomit again; and the sow that was washed to her wallowing in the mire' (2 Peter 2:20-22).

Indeed, it is far better not to ascend the spiritual heights than to fall from grace once one attains it. Again, it is written:

It is impossible for those who were once enlightened, and have tasted of the Heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame (Hebrews 6:4-6).

These passages refer to the apostates, who, having fallen from grace on surface-b, are now depicted as sliding down surface-a of the Cryptogram.

Chapter 5

Divine Justice

¹ Underlying the description of the Structure thus far is the implication of Divine Justice (with respect to pilgrims): What exactly are the conditions for ascending, and maintaining positions on It? And where on It? In other words, how is divine grace precisely acquired?

² As reflected by the Cryptogram, divine grace is dependent on faith and divine service. And divine service implies action, as such it is external to the performer. It is the projection of a pilgrim's spiritual mentality. In contrast, the element of faith is internal, with components of inspiration, intuition, and reason; all of which is knowledge based. And faith's operational center—the conscience—is an individual's spiritual relay and control station.

5.1 The Role of the Conscience

³ One's conscience serves as a navigational compass, providing guidance along the paths of truth and justice, in accordance with the Word of God, through the Son and the Spirit, leading the pilgrim through the storm of life. Paul stresses the importance of relying on the conscience, warning that those who fail to do so destroy their faith (1 Timothy 1:19). In his Epistle to the Romans, Paul notes: "Happy is he whose conscience does not condemn him in that which he allows" (Romans 14:22). John also says, concerning the role of the conscience: "Beloved, if our conscience condemn us not, then have we confidence toward God" (1 John 3:21).

⁴ The accuracy of the bearings provided by a compass depends on the level of sophistication of the compass. The more refined the compass, the more accurate its readings. Similarly, the judgment of the conscience is as good as the information and knowledge it possesses. Consequently, one's adherence to the paths of truth and justice which lead to salvation, depends on one's knowledge and understanding of the mystery of God's Plan through the Trinity. Everyone called to

fellowship in God has some potential for grasping this mystery.

⁵ The Word of God in Scriptures is the spiritual food essential for the development of the conscience. Pilgrims must live according to the Word of God, relying on it for guidance, and revitalizing their faith by it. The wisdom of one's judgments is dependent on one's spiritual nourishment. The strength of one's contribution to the Universal Church depends on the level of discipline acquired through spiritual training, reflected by one's actions, and based on faith in the Trinity.

5.2 The Scale of Justice

⁶ Divine Justice is likened to scales and balances: In one scale pan lies an individual's spiritual gifts—the capacity to know and serve God according to His Will—the measure of one's faith. In the opposite scale pan are an individual's actions—the response to one's spiritual gifts. The spiritual gifts (which include temporal endowments) constitute the *standard weight*, while the actions represent the *sample weight*. One's actions are, thus, measured against one's spiritual gifts. Divine Justice requires that this scale be maintained in constant balance, for the optimum reward.

⁷ Inasmuch as all are endowed with unique spiritual gifts, the standard weight of measurement is, as it were, *personal*. Although the sample weight is the variable factor, the standard weight is also subject to change; increased faith must be matched by increased action, in order to maintain the balance of the scale, for as Scripture says: "To whom much is given, of him shall much be required" (Luke 12:48).

⁸ If the standard weight is greater than the sample weight, the individual is performing below its potential, and is therefore guilty, even though its actions may be within the limits of justice. This condition depicts the complacent pilgrim. On the other hand, if the sample weight is greater than the standard weight, the individual is guilty of acting beyond the limits of its conscience as defined by the Holy Spirit. This state of imbalance describes the apostate or self-righteous pilgrim. A balanced scale represents the sons of God.

⁹ The Scriptures certify: "A just weight and balance are the Lord's: all the weights in the bag are His works" (Proverbs 16:11). Since the scale and weights of justice are in the Lord's hands, and He alone knows the exact weights that are involved, the only way an individual can hope to maintain its scale in balance is through righteous devotion to God.

5.3.a The Comprehensive Law

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¹⁰ Just as economy and safety mandate the introduction of oxygen before carbon monoxide in furnace combustion, so, too, in the spiritual system, economy and safety dictate that faith be given precedence over divine service.

¹¹ The *primacy of faith* over divine service in the quest for divine grace (that is, righteousness) is the distinguishing feature of the Mid Testament Era. The Scriptures teach that the just shall be redeemed by faith. In his letter to the Galatians, Paul stressed that one is saved by faith, and not by the law:

. . . Even we have believed in Jesus Christ, that we might be justified by faith in Christ Jesus, and not by the works of the law; for by works of the law shall no flesh be justified (Galatians 2:16).

The law in reference here is the Mosaic law, consisting of the Ten Commandments—the Ideal law—plus other precepts, rituals, and observances—the Natural law. It is this Natural law which cannot lead to justice with God, as it is on a human level, contrary to the Divine Nature. For example, the Scriptures exhort the faithful to be holy as the Heavenly Father is holy and affirms God's forbearance in letting His light shine on both the just, as well as the unjust. Yet, the Mosaic law advocated uncompromising retaliation. It also required that blasphemers and adulterers be stoned to death, alien and native born alike. In addition to its inaccuracies, the Mosaic law was complex (six hundred and thirteen precepts) making it difficult to learn, let alone obey. Even so, the people were warned: "Cursed is he who fails to do all the words of this law" (Deut. 27:26; Lev. 26:14ff). It is because of flaws such as these that the Mosaic law was rendered obsolete. The Scriptures testify:

Wherefore I gave them also statutes that were not good, and precepts whereby they could not live (Ezekiel 20:25).

Hence, Paul said: "For by works of the law shall no flesh be justified" (supra).

¹² In order to appreciate the import of the doctrine of the *primacy of faith*, over divine service, one must allow that a religious action could conceivably lose its spiritual moorings, thus becoming merely a perfunctory action. The Mosaic law, with its numerous ritual practices, have acquired these characteristics by its very nature. Thus, its emphasis is on procedure, and not on faith, giving its observance the aura of magic. Ritual ensures only cultic loyalty, not divine grace; since it is merely an attempt to invoke Truth through mimicry, it is ersatz, and thus cannot, ideally, be a substitute for the real Truth, which is abstract, and sublime.

¹³ As the Scriptures note, forgiveness of sins, and hence justice, comes only through faith in the Trinity—the Word of God—as embodied consummately by the Holy Spirit. Any belief that is contrary to this teaching is an erroneous one.

¹⁴ Because a pilgrim's actions must be guided by faith, faith must precede divine service, if one is to be justified. Faith and divine service, then, can be said to have *sense* or *direction*. And since both have *magnitude*, they are, by definition, *vector variables*. The proper orientation of faith and divine service (the independent variables) is essential for righteousness—the state of grace—just as the correct orientation of the reactants' molecules (oxygen and carbon monoxide) was essential for combustion, in the experiment. The fact that the vectors, faith and divine service (action), are non-commutative in their correlations with divine grace, affirms that divine grace is a *vector product* or *cross product*.

¹⁵ The Spiritual Structure is, therefore, the *vector-product-field* for Divine Grace, whose probability density function defines the **Cosmic Law**:

$$\mathbf{A}' = \mathbf{C}'e^{(\alpha'-\beta')} = \mathbf{C}'_1e^{\alpha'} \cdot \mathbf{C}'_2e^{-\beta'} \quad (17)$$

Where

- \mathbf{C}' = One's allotted *fate*
- = $\mathbf{C}'_1 \cdot \mathbf{C}'_2$ (The inherent and circumstantial constituents of *fate*)
- α' = Any given faith value
- β' = Any given action

¹⁶ The (potential) position of a pilgrim in this vector field is defined by the **Grand Law**—the Grand Key to the Code:

$$\mathbf{DG} = \mathbf{F} \times \mathbf{DS} \quad (18)$$

Alternatively stated as:

$$|\mathbf{DG}|_p = |\mathbf{F}|_n \times |\mathbf{DS}|_m$$

where

- $|\mathbf{DG}|$ = The total magnitude of one's divine grace
- $|\mathbf{F}|$ = The total magnitude of one's faith
- $|\mathbf{DS}|$ = The total magnitude of one's divine service
- p = The direction (unit vector) of one's divine grace
- n = The direction of one's faith
- m = The direction of one's divine service

As the Grand Law, this formula not only encompasses all the essential elements of salvation, it correlates them, precisely.

¹⁷ And so, the **Grand Law** depicts the *Choice* or *Free will* component of Divine Justice, while the **Cosmic Law** denotes the *Chance* or *Allotted* element; the later relates to one's Probability of attaining divine grace (see [Equation 7](#), P. 18), whereas the former expresses Its “vector” Weighting Function—one's measure of divine grace; together, they constitute **Absolute Justice**, the **Consummate Law**.

¹⁸ The Chance element, which is beyond the realm of human control, has both *inherent* and *circumstantial* factors: the inherent factor, \mathbf{C}'_1 , denotes those poten-

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tials one is endowed with by birth, while the circumstantial, C'_2 , refers to the extraneous circumstances one encounters in life. The inherent factor, C'_1 , is to the element of faith, α' , as computer hardware is to software. (See [Figure 8a](#) on Page 17 for the correlation of C'_1 to α').

¹⁹ Faith is the potential saving power of God within the faithful. The ability to discern God's Will is a measure of one's faith. Faith remains dormant, until it is acted upon through divine service, then it yields grace: the effectual saving power of God. Grace is rewarded on the basis of one's response to faith. Faith is the spiritual gift of God, and divine service represents one's response to this gift. Each pilgrim's response varies according to its level of discipline.

²⁰ With this information, the three basic categories of Divine Justice can be identified from the vector field.

$$\mathbf{F} > \mathbf{DS} \quad (19)$$

This describes the spiritual state of believers whose total response to God falls short of the faith that has been invested in them: the complacent pilgrims. Though classified as just, they are nevertheless guilty of negligence.

²¹ The second category of Divine Justice is given by:

$$\mathbf{F} < \mathbf{DS} \quad (20)$$

This condition of the vector field describes the sinful state of the apostates. Because their actions are defiant and beyond the constraints of faith, the standard weight of justice, they invariably tip the scale of justice contrary to righteousness, by assuming more spiritual powers than has been *allotted* them. Their actions outweigh their faith. Such actions are negative and self-destructive, as they are in opposition to the Truth—the Holy Spirit. These pilgrims are guilty of giving priority to their self-righteous actions, thus reversing the order of orientation for faith and action (divine service). They are wise in their own estimation.

²² The third category of Justice describes the spiritual state of the ideal pilgrims, the sons of God, and is defined by:

$$\mathbf{F} = \mathbf{DS} \quad (21)$$

Because these pilgrims follow the Spirit's lead, their actions match their faith. Indeed, the Scriptures affirm: "For as many are led by the Spirit of God, they are the sons of God" (Romans 8:14).

²³ (Thus, every point on the efficiency line of the Cryptogram defines the limiting, positive action—divine service—for each assigned level of faith; alternatively, each point defines a matching pair of faith and divine service necessary to maintain balance on the efficiency line.)

²⁴ It becomes apparent, from the foregoing discussion, that to be justified, one's actions must either match one's faith, or at the least, be within the constraints of the Grand Law. Divine Justice, therefore, stipulates:

$$F \geq DS \quad (22)$$

It bears on the proper relations between faith and action.

5.3.b The Instrument of Justice

²⁵ The apparatus of justice consists of a spiritual conversion device, and a separate storage facility. It is similar in design to a hot water tank or power plant system, which also has its energy storage equipment (the tank or boiler) separate from its conversion apparatus (the furnace). Just as a chemical agent (fuel) is converted into heat in the power plant system, the actions of believers are converted into grace in the religious system. The latter conversion involves a transition from a natural realm to a spiritual one.

²⁶ The spiritual conversion of each action is a discrete process. The resulting grace from a believer's action is added to its prior level to constitute its new position on the Spiritual Structure. This is depicted by:

$$\begin{aligned} |DG|_p &= |DG' \pm dg|_p \\ &= \sum_{j=1}^n |dg|_j p \end{aligned} \quad (23)$$

where

DG = The new grace level

DG' = The prior grace level

$\pm dg$ = The added grace or sin from a discrete action

Associated with each discrete grace, dg_j , is a wave packet, a_p , in the form of a mini-structure; it is the microcosmic constituent of the Cosmic Law that defines the probability space for that discrete grace. (See Appendix B.)

²⁷ A minor offense has a damaging effect on a pilgrim's *spiritual furnace*, the abode of the Holy Spirit, in essence *cooling off* its spirit, and thus affecting its conversion process. However, because of the pilgrim's privilege of God's forgiveness through the Holy Spirit—the Spiritual Structure—the damage is repairable through atonement. But, while the believer's *spiritual furnace* is under repair, the level of its *storage tank* (grace) remains stagnant as subsequent positive actions are directed toward the restoration of its furnace. Following the restoration of the pilgrim's furnace, the acquisition of grace resumes for the just on surface-b and the efficiency line:

$$|DG|_p = |DG'|_p + |dg|_p \quad (24)$$

where

$$|dg|_p = |f|_n \times |ds|_m \quad (25)$$

and

dg = The added grace resulting from a positive action

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f = The element of faith involved in the conversion

ds = The particular positive action involved

²⁸ A deadly sin, on the other hand, causes irreparable damage to both the *spiritual furnace* and the *storage tank* of a pilgrim, resulting in the continued loss of stored-grace, and the inability to ever retain divine grace again (cf., Heb. 6:4-6; 2 Pet. 2:20-22). Although the pilgrim may be physically alive, it is spiritually dead. The condition of this pilgrim is depicted below (for the unjust on surface-a):

$$|DG|_p = |DG'|_p - |dg|_p \quad (26)$$

where

$$\begin{aligned} -|dg|_p &= |f|_n \times -|ds|_m \\ &= |ds|_m \times |f|_n \text{ (Notice the reversal of the variables)} \end{aligned} \quad (27)$$

and

-dg = The rate of loss of stored grace resulting from the deadly sin

f = The element of the offender's conscience that was unheeded:
faith (the evidence that the offender had knowledge of the truth)

-ds = The sinful act (the proverbial last straw that broke the camel's back; in Chaos Theory terms: the *butterfly effect*)

(The arrow heads in [Figure 9](#) indicate the directions of vectors in the Structure.)

²⁹ The Cryptogram vector arrows attest to the following scriptural passage:

The way to life leads upward for the wise man, that he may depart from hell below (Proverbs 15:24).

It, also, affirms the scriptural usage of height in connection with spiritual matters:

Set your affection on things that are above, not on things that are on Earth (Colossians 3:2).

You are from beneath; I am from above. You are of this world; I am not of this world. (John 8:23).

Furthermore, the Cryptogram highlights the dichotomy between safety and danger, life and death, implicit in these passages:

He who walks uprightly [as on surface-b] is safe, but he whose ways are crooked [as surface-a] falls into the pit (Proverb 28:18).

So that, as sin reigned through death [on surface-a], grace may reign through righteousness [on surface-b], leading to eternal life by Jesus Christ our Lord [on the efficiency line] (Romans 5:21).

³⁰ While surface-a depicts *negative grace* (sin), and surface-b portrays *posi-*

tive grace, the entire Structure represents **Absolute Grace**. (This Structural Feature is comparable to the form of numerical representations: Numbers are generally stated in absolute values, but when distinction is necessary they are also expressible in negative and positive values. The Structure is, however, more accurately akin to complex numbers—A three-dimensional Argand diagram—where positions in the efficiency line denote *absolute* values. Thus, surface-b represents the *real* components of these absolutes, and surface-a the *imaginary* components.)

³¹ It is evident from the foregoing discussion that the combustion process closely parallels the Spiritual System. For a more accurate portrayal of righteousness, the units of measurement for the elements of justice (faith and divine service) must be expressed in universal standards, much as the molecular units of CO combustion are standardized. Differences in personal endowments (faith) coupled with variance of divine service make it necessary to normalize these attributes for an equitable measure of Justice. Equation 22—the condition for justice—is, thus, more accurately stated as:

$$q'F \geq r'DS \quad (28)$$

where q' and r' are the *universal standard factors* by which justice is defined. The Cryptogram, therefore, depicts the **Comprehensive Law of God** structured according to Justice; It is the ultimate codification of the Divine Law.

5.3.c The Commandments of God

³² The guiding rule for all actions—the law of faith—is epitomized by this scriptural passage:

You shall love the Lord your God with all your heart and with all your soul, and with all your strength, and with all your mind; and your neighbor as your self (Luke 10:27; Deuteronomy 6:5; Leviticus 19:18).

This Ideal law concerns a pilgrim's responsibility to God, to its fellow beings, and to itself. Loving God is contingent upon the fulfillment of one's responsibilities to its fellow beings, and to itself.

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil and do good; let him seek peace and follow it. For the eyes of the Lord are over the righteous, and His ears are open to their prayers: but the face of the Lord is against those that do evil (1 Peter 3:10-12; Psalms 34:12-16).

³³ This passage identifies two types of positive actions: the negation of a nega-

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tive—to *eschew evil*—and the endorsement of a positive—to *do good*. Because evil is negative, and to eschew (or avoid) is also negative, *eschewing evil* is a double negative, and as such becomes a positive. Although *avoid* implies inaction, if an urge (passion) is resisted in the process, action is inferred. In a spiritual sense, then, avoidance of evil constitutes a positive, self-purifying action; for examples avoidance of such impure actions as fornication, lying, cursing, lust, idolatry, jealousy, and adultery. The endorsement of positive actions refers, primarily, to actions toward others—the love of one's neighbor. It is through the love of one's neighbor, the avoidance of evil, and the pursuit of justice with God in mind, that a pilgrim can truly love God (the ultimate positive action). It is following the fulfillment of these obligations that one's sacrifice of praise and thanksgiving to God becomes acceptable.

³⁴ Imagine a vertical plane along the efficiency line, which runs through the depths of the Cryptogram dividing it into zones-a and b. This partition of the Structure illustrates the fundamental aspect of the Divine Law: It is two-dimensional, as it enjoins humanity to avoid the domain of evil, zone a, and to affirm the reign of goodness, zone b.

³⁵ A lawyer in Luke's Gospel questioned Jesus about who his neighbor was. That question elicited the "Parable of the Compassionate Samaritan" from Jesus. At the end of the parable, the lawyer was able to answer his own question: the neighbor was the one who "showed mercy on him" (Luke 10:37). This parable points out that *love of neighbor* must go beyond mere emotional expressions to include good works (positive actions).

³⁶ In the Scriptures, the interpretation of love has greater depth, and demands more of believers than the worldly usage. John defines love as walking "according to the commandments . . ." (1 John 5:3). He elaborates on this:

This is how we perceive the love of God, because He laid down His life for us; we ought to lay down our lives for our brothers. But who has enough of this world's goods, and sees his brother has need, and shuts up his compassion from him; how can the love of God be in him? My little children let us not love in word, neither in tongue; but in deeds and in truth (1 John 3:16-18).

³⁷ The divine service axis of the Cryptogram is synonymous with *love for God*, if love for the Divine is the motivation for the acts of neighborly love and personal sanctity. Divine grace, on the other hand, represents the *love of God* for humanity.

³⁸ Vigilance and caution are necessary for adhering to these teachings on good works. Consider the hypothetical case of a treasure hunter who overlooked the treasure in his backyard, in quest for a richer and more exciting treasure. After

locating such a treasure, he sought the assistance of strangers to help recover the find; and in doing so, he unwittingly alerted robbers. They waylaid him, beating him, and stripping him of his find. Had he secured the treasure in his own backyard first, he would have had the means to hire trusted hands to assist with the distant treasure, thus keeping his activity a *secret*, and averting the tragedy that befell him, in addition to profiting from two treasures.

³⁹ The aim of the foregoing discourse is character development—faith, humility, love, probity, discipline, perseverance, et cetera—which is necessary for fulfilling the *self-potential* of an individual, and thus contribute to the accomplishment of the Divine Will. Self-potential is achieved when good character is blessed with wisdom. The individual's conscience is thus in tune with the Divine Will—constantly listening in, correctly judging, and obediently serving Truth.

⁴⁰ The Commandments of God, as articulated above, are merely fundamental guiding principles by which seekers of Perfection in God can accomplish their larger role in life. A pilgrim's duties must accord with its unique nature. Fulfilling one's duties in life is the ultimate divine service.

5.4.a The Use of Faith and Good Works by Paul and James

⁴¹ Introducing the concept of the vector properties of faith and divine service has made it possible to further reconcile the teachings of James with those of Paul, on the subjects of faith and good works. James asserted in his Epistle that faith without good works is dead, and argued:

Was not Abraham, our father, justified by his works when he had offered Isaac, his son, upon the altars (James 2:21)?

Paul seemingly countered James:

For if Abraham were justified by works, he has reason to brag, but not in God's view. For what does the Scripture say? Abraham believed God, and it was credited to him as righteousness (Romans 4:2-3).

⁴² Even though these teachings appear contradictory, their differences are superficial. Recall the relationship between *psychic faith* and *productive faith*: Productive faith involves the affirmation of psychic faith through good works. Paul's usage of “faith” referred to productive faith, whereas James's usage involved the more fundamental concept: psychic faith. However, there were times when Paul referred to psychic faith, and on those occasions, he also emphasized the importance of action:

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For in Jesus Christ, neither circumcision nor the lack of it avails anything; *only faith which works by love* (Galatians 5:6).

Paul affirmed the fact that faith alone cannot supplant (obedience to) the Ideal law, rather, it should complement it:

Do we then make void the law through faith? God forbid. Yes, we establish the law (Romans 3:31).

Paul commented further:

It is not the hearers of the law who are just before God, but the doers of the law (Romans 2:13-15).

If Paul's passage which says: "we are saved by faith and not by works"¹ is to be interpreted literally, then it cannot be reconciled with other scriptural passages which say, in the end everyone shall be judged by its works². However, If everyone is to be judged by works alone, then one's actions cannot be attributed to divine grace. Indeed, Judgment will be based on works founded on faith.

⁴³ Although James appears to give more weight to good works, like Paul, he recognized the importance of faith:

See, there, how faith aided his works, and by works was faith made perfect (James 2:22).

James acknowledged that faith is the foundation of justice:

Yea, a man may say, you have faith, and I have works, show me your faith without works and I will show you my faith by my works (James 2:18).

⁴⁴ It becomes apparent that neither James nor Paul advocated the exclusion of either faith or divine service in the acquisition of divine grace. So, while Paul strove to demonstrate the primacy of faith over divine service (works of the law—Gal. 2:16; Eph. 2:8-9) in the acquisition of divine grace, James was more concerned with stressing the indispensability of divine service (good works) to righteousness. However, this is not the same as saying that all good works necessarily imply faith, inasmuch as faith and good works are mutually exclusive (independent) variables. For instance, good works performed either under compulsion, for

¹ Galatians 2:16; Ephesians 2:8-9; Romans 3:28.

² 2 Corinthians 5:10; Matthew 16:27; Jeremiah 17:10; Psalms 62:12.

vainglory³, or any other wrong reasons are not productive, since they do not express faith. Hence, good works must be performed exclusively with the aim of serving God, and in the case of those ignorant of God, for its own sake. (The term "good works" is not limited to corporal works of mercy, but includes any positive action in keeping with the Divine Will; for instance, Abraham's willingness to sacrifice Isaac is, as characterized in the Scriptures, a good work⁴.)

⁴⁵ Indeed, the Cryptogram affirms the primacy of faith over divine service in the attainment of divine grace: Its vector arrows show how righteous paths begin with faith, while apostates' path begin with divine service (see [Figure 9](#)). Science, which was not available in the days of Paul and James, provided the tool for expressing these abstract concepts, and reconciling these seemingly contradictory scriptural passages.

⁴⁶ Consequently, while the independent variables, faith and divine service, are essential to salvation, the Spiritual Structure, is ultimately the overriding, Guiding Principle which encompasses all.

5.4.b The Parable of The Ten Virgins

⁴⁷ The parable of the ten virgins illustrates the indispensability of good works to productive faith⁵. The foolish virgins brought their lamps (faith) without any oil (divine service), and thus did not possess the spiritual light (divine grace) necessary for salvation. That the foolish virgins were denied access to the oil of the wise, conveys the fact that salvation is ultimately won or lost on the merits of one's own actions. The influence of others is limited to the enhancement or diminution of one's probability for divine grace.

5.5 Observations From the Cryptogram

⁴⁸ Thus far, the Cryptogram portrays life's pilgrimage as an uphill climb, a constant struggle. Apparently, it gives the impression that it is much easier to walk on the natural earthly plane than to climb the spiritual heights of divine grace. Such misconceptions, coupled with human frailties, cause many to seek relief on

³ Any action done for recognition or human approval has no spiritual value. Hence, Jesus harped on the need for secrecy in the performance of a good work (cf., Matthew 6:1-6; 16-18). So, in the quest for righteousness, vigilance and attention to detail are desirable attributes. See, [¶38](#), above; and the Gospel of Thomas (97).

⁴ James 2:21; Genesis 22:1-18.

⁵ Matthew 25:1-13.

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the earthly plane, unaware of the hidden shackles of slavery on this plane. The toils of these *earthly* dwellers however do not yield the life-giving grace that accrue to the *free* pilgrims on the Structure.

⁴⁹ Since humanity is by nature imperfect, and so tends toward sin, it must work against this natural state to reach higher spiritual heights. This can be achieved only through spiritual training. Thus, the probability for Divine Justice is optimized and maintained, as one continually strives for perfection within the *limits* of one's given nature and circumstances (C'_1 and C'_2)⁶. Spiritual training, and hence optimizing the probability for Divine Justice, involves:

- 1) biasing or sensitizing the conscience (α') to the Word of God in the Scriptures—the Spiritual "Software"—through education, meditation, frequent reading and/or discussion of the Scriptures; and
- 2) spiritual exercises (β'), such as fasting, patient endurance, vigilance, and other good works in general.

⁵⁰ Thus, the probability for Divine Justice is defined either by one's orientation (α') on the earthly plane, or by one's current position on the Spiritual Structure. It is optimum, 1, when the conditions defined by Equation 28 are met. Optimum efficiency of moral action is the goal for action.

⁵¹ Paul compares the benefits of religious discipline with that of physical exercise:

For bodily exercise profits little; but spiritual discipline is profitable unto all things (1 Timothy 4:8).

⁵² The expression of faith through divine service evidence hopes and trust in God. Hence, the Scriptures note that faith is the realization of things hoped for; the evidence of things not seen⁷. Legitimate hope, therefore, is contingent on the expression of faith⁸ through divine service. *Thus, hope is a shadow of divine grace.* In view of this evident truth, the Cryptogram is congruous with Scripture's observation that in the end, three things will prevail:

And now abides *faith, hope* [divine grace], and *charity* [divine service], these three (1 Cor. 13:13; 1 Thess. 1:3; 5:8).

⁶ See [Equation 17, Page 41](#), and [Figure 8, Page 17](#): In the art of self-sacrifice, each momentary realization of one's *limitations*, with reference to, and reverence for, the *Cosmic Presence*, is a means and essence of self-transcendence. Thus, self-transcendence entails a life's suffusion with contemplation. Contemplation, as such, is not necessarily a sedentary, insular exercise, but a dynamic life style.

⁷ Hebrews 11:1

⁸ Romans 5:3-5

These elements constitute the three principal variables of the Cryptogram.

⁵³ It can be deduced from the synthesis, thus far, that divine grace is both a gift and a reward. Inasmuch as psychic faith is a gift of God essential for grace, grace is inherently a gift of God. However, in order for psychic faith to yield grace, it must be acted upon. When grace is viewed in this light, it is a reward for positive actions. Grace can, therefore, be referred to paradoxically as both a reward and a gift, just as light can be described in terms of both a wave and a particle. (Grace and light—indeed, electromagnetism—are correlates⁹.)

⁵⁴ It is misleading, as the Cryptogram corroborates, to claim that one will be saved merely by professing with the lips that Jesus is Lord, as some narrowly interpret the Scriptures. These believers often cite the passage:

That if you confess with your mouth the Lord Jesus and believe in your heart that God raised Him from the dead, you will be saved (Romans 10:9).

This passage identifies only one essential element of salvation, psychic faith, and superficially at that. As such, it is incomplete; unless, of course, the call for action is understood. Jesus cautioned:

Not everyone that call to me, Lord, Lord, shall enter into the Kingdom of Heaven; only he that does the will of my Father who is in Heaven (Matthew 7:21).

On the strength of the previous scriptural passage, salvation has been reduced by some preachers to the specific acts of "confessing, and accepting Jesus" before them, publicly. The public confession of Jesus must be identified with one's way of living, and it involves life's struggles; for example, taking public action¹⁰ in defense of the rights of the weak, and the helpless. Anything less than this interpretation amounts to an empty show of religion. If anything is evident from the Cryptogram, it is that salvation, contrary to the impression given by some preachers of a momentous single event, is, rather, a dynamic life-process. This is not to imply that spiritual growth is by any means uniform, as certain events might result in quantum leaps.

⁵⁵ In order for one to truly benefit from the Scriptures, one must grasp the essential elements in their gestalt. The Cryptogram is the necessary *Gestalt*.

⁹ Divine Grace is, also, at once, both a wave and a particle, as attested by the *Cosmic Law* and the *Grand Law*, respectively.

¹⁰ Not an ostentatious one

Chapter 6

Divine Nature

¹ The underlying Latent Principle, the Ultimate Reality, the First Cause of all causes, the Eternal Beginningless, the Numinous Power on whom the Apparent Structure is founded is none other than the One God. The Cryptogram, which is *Divine Signature*, enabled this profound revelation of Its Divine Nature.

6.1.a The Trinitarian Nature of God

² Realistically, the concept of the *Three Persons in One God*—the Trinity—is difficult to visualize from the human perspective and experience. However, by virtue of the Cryptogram, it is now possible to, logically, acquire knowledge of the concept, useful for operating within the Spiritual System. The Cryptogram depicts the *Blessed Trinity*.

6.1.b God the Father

³ The Infinite Peak of the Structure, the position with the brightest Star, represents God the Father:

. . . Who is the Blessed and only Potentate, the **King of kings, and Lord of lords**; who only has immortality; *dwelling in the light which no man can approach unto*; whom no man has seen, nor can see; to whom be honor and power everlasting. Amen (1 Timothy 6:15-16; cf., Footnote 5 on Page 35).

John certifies:

This then is the message which we have heard of Him, and declare unto you, that God is Light, and in Him is no darkness at all (1 John 1:5).

⁴ As for the location of the Father's position—at the Infinite Peak of the Struc-

ture—the Scriptures attest:

The Lord is high above all nations, and His Glory above the Heavens. Who is like the Lord our God enthroned on high, and looks upon the Heavens and the Earth below? (Psalms 113:4-6).

Indeed:

For thus says the High and Lofty One who inhabits eternity; whose name is Holy: 'I dwell in the High and Holy Place . . .' (Isaiah 57:15).

⁵ God the Father is the Ultimate Source of all things; *the Standard of Perfection* by whom all must strive to attain. Thus, the journey of the pilgrims, and the growth of the Apparent Structure are directed upward toward God the Father. As such, this pilgrimage is in accord with the petition in "the Lord's prayer": "Your Kingdom come" (Matthew 6:9-13; Luke 11:2-4).

6.1.c God The Son

⁶ The long composite Light Source (the efficiency line) which stretches from the origin of the Structure to the Infinite Peak symbolizes God the Son. It comprises infinite stars, approximate replicas of the Standard One at the Infinite Peak, each representing a position of a member of the sons of God. The position immediately adjacent to the Standard Spirit—God the Father—is a lesser, approximate replica of this Standard, and the one below that an even lesser approximation of Him, continuing in a succession of approximations down to the earthly plane. Through this multiplicity of the Father's Spirit in the Son, pilgrims are able to approach the Father, by degrees; who, otherwise, is transcendent at the Infinite Peak of the Structure.

⁷ Pilgrims who arrive at the Heavenly Sanctuary (the efficiency line) absorb the light of the star permanently, and phosphoresce. Just as iron rods in a hot furnace become incandescent and glow, so the sedulous pilgrims who attain to the relative Summit are permeated by the light, and share in the divinity, through the Son; hence they are called sons of God:

And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying Abba, Father (Galatians 4:6).

For God who commanded light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ [the efficiency line] (2 Corinthians 4:6).

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This spiritual transformation, characteristic of those who come in close proximity to God, was presaged by Moses' partial transfiguration on Mount Sinai:

And when Aaron and the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come near him (Exodus 34:30).

Jesus's transfiguration on the mountain also typified this transformation:

And after six days, Jesus took Peter, James, and John his brother, and brought them up to a high mountain apart. And was transfigured before them; and His face did shine as the sun, and His raiment was white as the light (Matthew 17:1-2).

(Note that these two events occurred on top of mountains.)

Paul alludes to this mystery of *God in the Son*:

All things are of God, who has reconciled us to Himself by Christ, and has given to us the ministry of reconciliation. That is to say, that *God was in Christ* [the efficiency line], reconciling the world to Himself, not imputing their trespasses to them (2 Corinthians 5:18-19; see Chap. 4, ¶13-16 [i.e., [4:13-16](#)] P. 33).

For through [Jesus] we both have access . . . to the Father (Ephesians 2:18)

It is by virtue of this *Mystical Architecture*—the Cryptogram—that Jesus, who personifies God the Son, made the following statements:

I am the Light that is over all things . . . (Gospel of Thomas 77).

While you have the Light, believe in the Light, that you may become sons of the Light (John 12:36).

I am the Light of the world: he that follows me shall not walk in darkness, but shall have the light of life (John 8:12).

While I am in the world, I am the Light of the world (John 9:5).

I am the Way . . . no one comes to the Father but by me (John 14:6).

He that has seen me has seen the Father (John 14:9; 10:30).

And he that sees me sees Him that sent me (John 12:45; 16:32).

⁸ Observe that the efficiency line, which portrays the Son, is like a composite

magnet that is pulling all magnetic materials (pilgrims) to itself out of a mixture containing other non magnetic substances below (nonbelievers). This representation is consistent with Jesus's statement:

Now is the judgment of this world; now shall the prince of this world be cast out [on surface-a]. And I, *when I am lifted up* from the Earth, will draw all men unto me [on surface-b] (John 12:31-32).

(Note that Jesus's "Magnetism" was dependent on His Ascension.) This magnet—God the Son—comprises infinite, tiny magnets (positions of the sons of God) linked side by side in a chain forming the efficiency line. The magnet exerts an attractive force on surface-b of the Structure, and a repulsive one on surface-a.

⁹ When magnetic materials are under the influence of this magnet, they acquire magnetic properties themselves, which they, in turn, exert on other like substances and so on, resulting in a chain reaction. The strength of the magnetic pull is experienced mostly by those substances in direct contact with the magnet, and becomes progressively weaker farther away from the magnet.

¹⁰ The tiny magnets, located high in the inclined chain of magnets (the efficiency line), have a proportionately greater magnetic field strength than the lower ones; as a result, the entire Structure maintains a uniform magnetic field strength with respect to height—testimony to God's Absolute Justice. This information is depicted in the Cryptogram by the gradation of light. (See [Figure 11 on Page 34.](#))

6.1.d God the Holy Spirit

¹¹ The entire Structure represents God the Holy Spirit. In the Heavenly Sanctuary (the efficiency line), It is one and the same with the Son. From the Sanctuary, the Holy Spirit radiates subtly, like polarized beams of light constituting the pathways of the Structure, and as such exhibits different characteristics in each of the two surfaces of the Structure, a and b. Whereas the Light Source—the Unlit Torch—alone represents God the Son, it is the aggregate of the Source and Its Radiance—the Lighted Torch—that symbolizes the Holy Spirit.

¹² Just as the sun's rays pass through deep space, undetected, until they strike matter (in the Earth's atmosphere), so the Holy Spirit radiates through the Spiritual Structure, undetected, until It impacts a subject in Its path.

¹³ As the Apparent Structure, the Manifest Being, the Holy Spirit is revealed (by pilgrims) as approximate images of the Father—the Star images—in two forms: as replicas and mirages or, if you will, actual and virtual images linked in chain formations to constitute the Apparent pathways. But as the Potential Structure, the Unmanifest Being (the unoccupied portions of the *Framework*), the Holy

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Spirit remains latent as approximate replicas and mirages of the Standard Star. As one moves down the Structure from the Peak, the star images, both the actual and the virtual, fade by degrees, eventually disappearing on the earthly plane.

¹⁴ The pathways of surfaces a and b are partial reflections or mirages of the Son's body: The pathways of surface-a are reflections of the immature positions (the curve-shaped, lower portion of the efficiency line), while those of surface-b are reflections of the more advanced positions (the linear-shaped portion of the efficiency line). (Recall that the shape of the Cryptogram is described by an exponential or transcendental function of base e, and that the straight portions of the Structure are linearizations of this function; it is quite apt that the Transcendent God is, efficiently, described by a transcendent function.)

¹⁵ The Holy Spirit is, therefore, the consummate representation of the **Primal Spirit** in its diverse forms: as the Standard Spirit, God the Father, in union with His replicas in God the Son—the Heavenly Sanctuary—and as mirages, or reflections of the Father in the Son, in the rest of the Structure. Accordingly, reference is made to the Three Persons in One God: Just as the Father is in the Son, so the Son is in the Holy Spirit. Hence, the Scriptures testify: "For through [Jesus] we both have access in *One Spirit* to the Father" (Eph. 2:18). And so, the Holy Spirit is, ultimately, the "Way" to the Father (cf., Jn. 14:6); He is the total union of the Father and the Son: the *All-encompassing Spirit*. Indeed, in the Holy Spirit *the Unity of the Divine* is, consummately, expressed. Hence Jesus testified:

Whoever blasphemes against the Father will be forgiven, and whoever blasphemes against the Son will be forgiven, but whoever blasphemes against the Holy Ghost will not be forgiven, either on Earth or in Heaven (Gospel of Thomas 44).

Jesus said: ". . . I am all: from me all came forth, and to me all attained"; only insofar as He is in the Holy Spirit. (See Gospel of Thomas 77; John 1:3).

¹⁶ Through the Holy Spirit, and hence through the Son, God the Father who is, in essence, transcendent at the Infinite Peak is, thus, immanent also, through His replicas and mirages, but by approximate degrees, in accordance with the layout of the Cosmic Structure; thus, God is at once transcendent, immanent, and cosmic.

¹⁷ Whereas the Spirit which emanates is in motion, the Source from which It radiates is motionless; the *Macrocosmic Spirit* is, thus, both dynamic and static¹.

6.2 The Dual Nature of God

¹ Indeed, Jesus characterized traits of the (*Personal*) *Spirit* as 'motion and rest' (cf., Gospel of Thomas 50.)

¹⁸ While the entire Structure describes the Holy Spirit in absolute terms, regions of the Structure are classified according to the orientation of the Spirit—positive or negative—with respect to the position of God the Son in the Structure. Surface-b portrays the *Good Spirit* who leads pilgrims toward the Son (in the Sanctuary), whereas surface-a represents the *Evil Spirit* (or *Adversary*) who seduces them (away from the Son). While those who belong to the Good Spirit gather with the Son, those of the Evil Spirit, who are against the Son, scatter (Luke 11:23; Matthew 12:30). Hence, all those who are under the influence of the Evil Spirit are described as anti-Christ. (The vector arrow for surface-a gives an accurate portrayal of the anti-Christ.)

John identifies two groups of anti-Christ:

a) *The apostates or self-righteous pilgrims on surface-a:*

Little children, it is the last time; and as you have heard that anti-Christ is coming, so now many anti-Christ have come; whereby we know that it is the last time. They would have continued with us, but they went out from us; that it might be made clear they all are not of us (1 John 2:18-19; cf., Proverb 2:13-15).

b) *The disbelievers on the earthly plane:*

And every Spirit that fails to acknowledge Jesus Christ as come in the flesh is not of God; and this is that anti-Christ, which as you have heard is to come; and even now it, already, is in the world (1 John 4:3; 1 John 2:22; 2 John 7).

¹⁹ The Evil Spirit and its followers (on surface-a) turn their backs on the Light, the Son of God, for fear that their evil deeds and lies may be exposed, whereas those who belong to the Good Spirit (surface-b) face the Light, as their deeds are done in truth. The above antinomies are depicted in the Cryptogram² by the pair of opposing vector arrows: one arrow points toward the efficiency line—the Light—while the other points away from it; thus affirming the scriptural passage:

For everyone who does evil hates the Light, and does not come to the light, lest his deeds should be exposed. But, whoever acts in truth comes to the Light, so that his work may be clearly seen as done in God (John 3:20-21; cf., [Fn. 6, P. 35](#); Jer. 2:27b).

While surface-b represents the paths of truth, and surface-a the paths of falsehood,

² See [Figure 9 on Page 29](#), and [Figure 11 on Page 34](#).

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the entire Structure represents *Absolute Truth*.

²⁰ Inherent in the Spiritual Structure, therefore, is the absolute concept of God, which encompasses the positive and the negative, the good and the evil. In the Scriptures, it is described, nebulously, as "the blessing and the curse", "life and death³". These early references are precursors of the Divine Justice embodied by the Spiritual Structure, which represents binary pathways by which an individual may *choose* to walk; hence, [Equation 18 \(on Page 41\)](#) is the *Choice*⁴ component of Divine Justice.

²¹ The corollary to the above, namely, the proverbial struggle between the Good and the Evil Spirits is featured in the Cryptogram, in the form of the opposing vector arrows. (While one arrow points *up* to the efficiency line, the other points *down* from it.) However, the Cryptogram registers assurance that the Good Spirit, the Superior Power, ultimately, triumphs over the Evil Spirit in this struggle, as witnessed by the fact that the junction where Good and Evil, directly, clash in the Structure—the Heavenly Sanctuary—is the Epitome of Goodness. (Notice that the efficiency line, being the vector sum of two positive vectors in surface-b, is also positive; see Figure 9.)

²² There exists, paradoxically, within the Spiritual Structure, a certain harmony and unity composed of polar opposites; there is opposition, but no contradiction; characterized by asymmetry (about the Sanctuary), the Structure is, nevertheless, the epitome of stability—the *Rock*⁵.

²³ The significance of the Dual Nature of God derives from the difficulty encountered in the perception of God as *Wholly Good*, in the face of prevailing evil in the world, even though He is Omnificent Omnipotent and Omniscient. Hitherto, the problem of evil has been attributed to another First Cause, the *Devil* (in an attempt to justify a wholly Good God), thereby espousing, implicitly, a two-first-cause principle, an antilogy. In the Scriptures, the Devil, or Satan is distinguished from God, as a separate personality, and identified as the originator of evil:

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them (Job 1:6).

Now Satan stood up against Israel, and provoked David to

³ Deuteronomy 30:15-20; 28:1-14; 15-69. See also (Zoroastrian) Yasna 30:3-6.

⁴ Equations 25 and 27 are the binary representations of Equation 18; thus, a pilgrim's choice.

⁵ Compare the Cryptogram with Heraclitus' Logos and his doctrine on the unity of opposites. With the Cryptogram, the ambiguity of Heraclitus' aphorisms, exploited by Plato and Aristotle, has been eliminated; they imputed to Heraclitus the identity of opposites, and the denial of non-contradiction.

number Israel (1 Chronicles 21:1).

And He showed me Joshua, the high priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan: 'The Lord rebuke you, O Satan . . .' (Zechariah 3:1-2).

You are of your father, the Devil, and the lusts of your father you will do. He was a murderer from the beginning . . . (John 8:44).

²⁴ This foregoing notion of a purely Good God is irreconcilable with other scriptural passages. Indeed, the Lord is credited with causing some prophets to lie:

Now, therefore, behold, the Lord has put a lying spirit in the mouth of all these prophets and the Lord has spoken evil concerning you (1 Kings 22:2).

The prophet Amos states: "Shall evil befall a city without the Lord causing it" (Amos 3:6)? Several other passages in the Scriptures, also attribute evil to God:

The reason they could not believe was that as Isaiah said: 'He has blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them' (John 12:39-40; Isa. 6:9-10).

For the inhabitants of Maroth waited carefully for good; but, evil came down from the Lord to the gate of Jerusalem (Micah 1:12).

The following day, an Evil Spirit from God came over Saul, and he raged in his house, while David was playing the lyre, as was his wont. With his spear in hand, Saul cast it with the intent of striking David. But twice, David eluded him (1 Sam. 18:10-11).

'See, now, that I, even I, am He, and there is no god besides me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand . . .' (Deuteronomy 32:39).

'I form the light and create darkness; I make peace, and create evil; I, the Lord, do all these things . . .' (Isaiah 45:7).

These scriptural passages, obviously, portray God in a negative sense, contrary to the prior cited passages; they imply, indirectly, that the Spirit of God is also inherently *Dual by Nature*. This Early Testament concept, however, focuses more on God's retribution of infidelity to Him, and less on Evil as an inherent Nature of God. Thus, the idea of evil was kept apart from God. No where in the Scriptures

is the Dual Nature of God stated, explicitly. Still, according to the passages, God brought on the evil in each case.

6.3 The Comprehensive Nature of God

²⁵ Hitherto, Scripture's portrayal of God's Nature is inconsistent, as reflected by the foregoing passages. The only coherent *picture* of the One God is that which depicts Its total spiritual attributes, as portrayed by the Cryptogram: the Good and the Evil Spirits, Duality, paradoxically in union within the Trinity. While the Trinity refers to the distinctions within the One Spirit irrespective of orientation, the Duality addresses the differentiation within the Spirit, solely on the basis of orientation. However, both characterizations involve the Absolute Spirit. ***Thus, there are Three Persons, in Two Forms common to the Three, in One Universal God*** :₁³₂ . The number *Three* denotes the distinctions made within the *Unitary Spirit* on a vertical basis, with respect to Its Architecture, while the number *Two* refers to the transverse differentiation within the same Spirit. This Supra-cosmic Spirit manifests Itself, readily in nature, in Its Binary form. The Binary mode of this Spirit is basically two-dimensional, with respect to Its Architecture, that is, it is on the earthly plane, whereas Its Trinitarian aspect is of higher, spiritual dimensions, and thus more difficult to discern. The unveiling of the Cryptogram is, thus, the revelation of the *Form of God's Nature*. (See the Gospel of Thomas 30 for a faint hint at the Comprehensive Nature of the Divine.)⁶

6.4.a God-Humanity Relationships

²⁶ It is important to clarify, as necessary, ambiguities in the polar pair of attributes which the Cryptogram symbolizes; since it correlates many contrary attributes. For instance, *Moral* Goodness and Evil must be distinguished from *Natural* Goodness and Evil: that which is expected of an individual—Choice—distinguished from that which is imposed—Chance. Although the emphasis here is on the moral aspects of Divine Justice (Choice), the natural component (Chance) is also implied in Its absolute sense which encompasses God-humanity relationships. In other words, how a pilgrim conforms, by *Choice*, to the necessary, changing contour of the *Chance* Mold—the Potential Structure—is a measure of the pilgrim's loyalty to the Divine. The ultimate reward for humans in this Justice Sys-

⁶ For another hint at the Comprehensive Nature of the Divine see *Tao Te Ching* (42). Even here, the Comprehensive Structure (of the Yin and Yang) portrays the vector (or sense) attribute of the Divine: “All things have their back to the Female (the Yin), and stand facing the Male (the Yang)”.

tem is eternal bliss with the Good Spirit, while the ultimate punishment is eternal torment with the Evil Spirit. The judgmental criteria is the degree to which individuals, on the basis of faith, adhere to the ethical standards as defined by the Holy Spirit, in their journey through this life. Although the conditions confronting individuals—fate—is unique to them, one factor is common to all: the journey, though intrinsically good, involves an uphill struggle. Those who attempt to circumvent the challenge wind up on the wrong side of the track. Thus, the Spiritual Structure is depicted as a set of *allowed* and *forbidden* spiritual domains on which an individual may walk, alternatively.

²⁷ In light of the foregoing discourse, the prior search for a theodicy was, fundamentally, flawed, insofar as evil was treated as a separate and independent entity, and not as part of the total nature and workings of the One God. Indeed, as depicted by the Cryptogram, the Spirit of God is at once infinitely Good and infinitely Evil; in the absolute sense, It is not one attribute to the exclusion of the other—a characteristic of Divine Justice. To the extent that Evil is personified by the Devil, it is within the Comprehensive Structure of the Divine Nature. The presence of such paradoxes within the Unitary Spirit is a fundamental mystery of God revealed. This new concept of God requires a dispassionate assessment of the Truth, thus necessitating the dispelling of certain customary beliefs, and half-baked notions about the Nature of God.

²⁸ What aspect of God's Nature an individual ultimately experiences at the end of this life—whether Its benevolence or wrath—is presently up to the individual. This is what Divine Justice entails. Hence, people are sent as prophets and preachers to bear witness; to the just, they are messengers of hope, but to the reprobate, they bring warnings of an impending doom, and serve as evidence to them against the Day of Judgment.

²⁹ Inasmuch as the attainment of goodness involves an *uphill* climb, as depicted by the Cryptogram, advancement in grace inherently implies overcoming the *downhill* resistance of evil. This is especially the case with those pilgrims in the Heavenly Sanctuary—the highest points on the Structure. Paul observes:

For I think that God has set forth us the apostles last, as it were,
appointed to death; for we are made a spectacle unto the world
. . . (1 Corinthians 4:9-13; Romans 8:36).

However, they also have sufficient grace to combat the evil that confront them. Therefore, the more one seeks and attains goodness in God, the greater the *natural* evil (temptations and/or misfortunes) that befalls one; and hopefully the more grace one acquires for combating it.

³⁰ The *Abode of the Absolute*, the Heavenly Sanctuary, is the *Knife Edge* on

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which the scale-beam of Divine Justice rests. Advancement on this critical path entails balancing the caution and vigilance necessary for the avoidance of evil against the abandon and zeal required for accomplishing one's duties in life: balancing aversion to evil (surface-a) against passion for righteousness (surface-b). This is, essentially, the law of God expressed in two-dimensions; the Cryptogram, in its totality, is a three-dimensional illustration of it—the Consummate Law. Thus, to be in the Heavenly Sanctuary is, for a pilgrim, to be in a state of (dynamic) equilibrium. Denizens of this Divine Court must be able to absorb (opposite) perturbations with equanimity, if the necessary balance is to be maintained on this Knife Edge: misfortunes must be, humbly, accepted with the good in life. So, natural evil must be seen as opportunities for spiritual advancements being part of the comprehensive milieu appointed by God for accomplishing Its Will for humanity.

³¹ The elegance and seeming simplicity of the Spiritual Structure, as the solution to the problem of evil, are indeed hallmarks of Divine characteristics.

6.4.b The Magnetic Field and Compass

³² God the Son (the efficiency line) has already been likened to a magnet. Now, the Holy Spirit (the Macrocosmic Structure) can be viewed in terms of the sum of the magnet and the magnetic field. The directions of the magnetic field correspond to the directions of the grace vector field in [Figure 9](#). Just as latent magnetic lines are outlined by the presence of magnetic substances (such as iron filings), so are the spiritual pathways (the Potential Structure) revealed (as the Apparent Structure) by the presence of pilgrims.

³³ The importance of the Holy Spirit to pilgrims can be likened to the relevance of the Earth's magnetic field to compasses. Just as a ship's compass is reliant on the Earth's magnetic field for navigational bearings, so a pilgrim's conscience is dependent upon the Holy Spirit for spiritual guidance. While the Earth's magnetism is the common link that binds all magnetic compasses, truth is the common factor that binds all consciences. In essence, ***the Holy Spirit is the Field or Domain of Absolute Truth***. *Jesus, in fact, described the Holy Spirit as the Spirit of Truth*⁷. Therefore, to, deliberately, disobey after knowing *The Truth* is a sin against the Holy Spirit, which is the unforgivable sin: the deadly sin. The Scriptures certify:

For if we sin, willfully, after we receive knowledge of *The Truth*, there remains no more sacrifice for sins, but a certain fearful looking for of judgment and indignation which shall devour the

⁷ John 14:16-17; 15:26; 16:13.

adversaries (Hebrews 10:26-27; Gospel of Thomas 44; Mk. 3:28-29; Matt. 12:31-32; Lk. 12:10).

³⁴ The bearings indicated by a magnetic compass are interpreted in relation to a fixed axis—the north-south poles. Similarly, the orientation of an individual's conscience (positive or negative) is assessed with reference to a fixed axis in the Spiritual Structure—God the Son. A *positive conscience*, founded in faith, is directed toward eternal life in the Son, through grace (surface-b), while a *negative conscience*, based on self-righteous actions, is directed away from the Son toward death, through sin (surface-a).

³⁵ In order to approach God, one must align one's self positively with grace, much as a compass needle. The Word of God helps a pilgrim develop a protective shield: to resist temptation, and enhance its judgment; similar to the way a magnetic compass is shielded from interference that may affect its accuracy. The effectiveness of this protective shield depends on the depth of one's knowledge of God's Will. The individual lacking knowledge of God's Word is akin to a captain navigating a ship equipped with an erratic compass.

³⁶ No matter how accurate a compass may be, it merely provides guidance; it is not responsible for the ship's motion. By the same token, the conscience merely provides guidance. An individual advances in holiness only by acting according to a truthful conscience.

6.4.c The Radio Signal

³⁷ The Holy Spirit is poured out into the world from the Heavenly Sanctuary, just as radio waves are beamed from a transmitter. With the gift of faith, a pilgrim is equipped with the appropriate receiver (conscience) for tuning into this perennially ubiquitous signal (the *Instant* Word of God). In order for these receivers to function, they require *conditioning*, that is, bias voltage from a power source (the *General* Word of God). However, the reception is subject to interference, insofar as the receivers are located in a noise zone (amidst falsehoods). The quality of the reception is, therefore, dependent upon both the atmospheric and the sophistication of the circuits designed into the receivers. A sensitive receiver is one that sorts out faint signals, amidst a noisy background. By analogy, a wise conscience is also one that sorts out truths from a complex situation. A high-fidelity system is one that hears the Word of God and keeps it.

³⁸ Flared like a megaphone, the Cryptogram signifies the final amplification of the Divine whisper heard by Elijah on top of the mountain⁸; and since it symbol-

⁸ 1 Kings 19:12-13. Elijah heard the whisper as the Most High's Alter Ego: One close to God.

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izes the Third Person of the Trinity, the Holy Spirit is the Consummate Word of God—the Consummate Law and the Will of God.

6.5 The Cryptogram Affirms Other Scriptural Passages

³⁹ Although one's actions cannot be attributed to grace, grace can, indirectly, influence actions. With reference to the analogy of the Structure with the magnetic field and compass: On surface-b, where the magnet asserts an attractive influence, the higher the position of a compass the more defined is the compass needle, and the less confusion involved in the upward mobility toward the "Author of Life" in the north. (Those rich in grace are not easily overcome by temptation.) In contrast, on surface-a, where the magnet asserts a repulsive influence, the compass is directed away from "Life", and thus one is led astray toward "Death" in the south. The Cryptogram, therefore, bears witness to this passage:

For whosoever has, to him shall be given, and he shall have more abundantly; but whosoever has not, from him shall be taken away even what he had (Matthew 13:12; 25:29; Mark 4:25; Luke 8:18).

Without reference to the Cryptogram, this passage would fly in the face of humanity's sense of justice; it is another reflection of the paradoxical Nature of the Divine.

⁴⁰ The Cryptogram also bears witness to the scriptural admonition:

Therefore, come out from among them. And separate yourselves from them, says the Lord, and touch nothing unclean and I will receive you, and I will be a Father to you, and you shall be my sons and daughters. (2 Corinthians 6:17-18).

Those ascending the Structure have separated themselves from the worldly, below. The apostates, on the other hand, unable to resist the lure of worldly passions are portrayed on the Cryptogram as heading to where their hearts and minds are—on the earthly plane. Indeed, the Scriptures caution:

Lay not up for yourselves treasures upon the Earth, where moth and rust corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust can corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also (Matthew 6:19-21; Luke 12:33-34).

Chapter 7

The Kingdom of God

7.1 Final Judgment and Eternal Rewards

¹ The pilgrimage on the Spiritual Structure continues, until one's demise in this life, or the Day of Final Judgment. At this time, one's position on the Structure becomes frozen as there are no further opportunities for spiritual advancements. It is this final location that will determine one's eternal rewards. For all intents and purposes, then, the day of one's demise is, in effect, one's Last Day, insofar as no further change is possible on the Structure, thereafter. As such, the call to reform is as urgent today as it was in the days of Jesus, when it was imagined that the Judgment Day was imminent.

² The Scriptures testify that on the Last Day, when the sons of God¹ come to inherit the Kingdom of God, the just shall be separated from the unjust

. . . As a shepherd separates his sheep from the goats and He will set the sheep on His right hand [the complacent], and the goats [the apostates] on His left (Matthew 25:32-33).

³ The sons of God represent the standards in the Structure by which all shall be judged—the good (surface-b) and the evil (surface-a)—just as the imaginary line of the Combustion Wedge establishes the critical ratio by which furnace combustion is graded. All those who have lived by faith shall be rewarded, each in direct proportion to its devotion, in accordance with the **Law of Eternal Rewards:**

$$\begin{aligned} R &= k (DS) && (29) \\ &= k (DL) \end{aligned}$$

where

R = Eternal reward

¹ Daniel 7:22, 18

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k = Normal factor (or slope of the pathway)
DS = Divine service
DL = Divine love

The normal factor, k, is a function of faith in the lower levels of faith; but, as one advances to higher levels, k approaches a constant. This formula for the distribution of rewards is a linearization of the exponential function which portrays the Spiritual Structure. It pertains only to the just, who are depicted by the linear portions of the Structure.

⁴ On the Day of Judgment, the sons of God shall receive the crown of life. As sons, they will sit on thrones to judge the good and the evil, on their respective levels. As ordained ministers of the Heavenly Sanctuary, they shall be like God, and shall see God by varying degrees. They shall become the eternal light sources by which the nations will walk; and they shall be given the power to rule nations. From the sons of God will flow the eternal life-giving water that'll nourish and sustain the rest of the Kingdom. The Scriptures extol these blessed ones:

You are a chosen generation, a royal priesthood, a holy nation, a people He claims for Himself to declare the wonderful deeds of the One who called you out of darkness into His marvelous light. Once you were no people, but now you are God's people. Once there was no mercy for you, but now you have found mercy (1 Peter 2:9-10).

For the sons of God, the Day of Judgment will be a Glorious Day. Regarding their fate on this Day, the Scriptures certify:

And the wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the *stars* for ever and ever (Daniel 12:3).

Jesus promised: . . . "If a man keep my saying, he shall never see death" (John 8:51). Physical demise for these individuals, involve transformation to a complete blissful spiritual existence.

⁵ On Judgment Day, the complacent pilgrims—the sheep—also, shall receive eternal life. However, as a result of their listless service to the Divine, their rewards will be diminished; and they shall not see God in His glory. Instead they will receive sustenance, indirectly, from the sons of God in the Heavenly Sanctuary. Because of their remoteness from their spiritual treasures in the Heavenly Sanctuary, the complacent will remain in a suspended state of animation following their demise on Earth; until their life-sustaining treasures are made accessible to them. This will occur on Judgment Day. It is written:

And many of those who sleep in the dust of the Earth shall awake,

some to everlasting life . . . (Daniel 12:2).

Jesus remarked with reference to this group:

And this is the will of Him who sent me, that everyone who looks upon the Son, and believes in Him shall have eternal life. I will raise him up on the Last Day (John 6:40; 39, 44).

Observe from the Cryptogram ([Figure 9](#)), that the complacent pilgrims, as depicted by the vector arrow (on surface-b), are, indeed, *facing the Son*; they set their sights on Him as their goal. (The stipulation in this excerpt can be truly understood, only in the light of the Architecture of the Structure: Its orientation attribute. The *pilgrims* in these references are, thus, distinguishable from those others, "who shall never see death"—John 8:51.)

⁶ The apostates (on surface-a)—the goats—however, shall be counted among the unbelievers on the earthly plane, who are condemned to languish in the Eternal Flame. Having squandered their spiritual treasures in the Heavenly Sanctuary, the apostates will rise along with the unbelievers only to be eternally damned. Again, it is noted in the Scriptures:

And many . . . shall awake . . . some to shame and everlasting contempt (Daniel 12:2).

⁷ Note that the Spiritual Structure will serve as guideline for rewards and punishment, on the Day of Judgment; justice will be measured out according to the classification of the Structure.

7.2.a Dominion of Authority

⁸ The Cryptogram illustrates the stratification of God's Kingdom. The vertical planes, h and k, reveal the edges of cross-sectional planes, stacked one upon the other to constitute the entire Structure. Each star in the efficiency line is associated with a cross-sectional plane. As a result, there are as many cross-sectional planes as there are stars in the efficiency line. The horizontal lines on surfaces h and k of the Cryptogram illustrate these planes. See [Figures 9](#) and [11](#) on Pages 29 and 34.

⁹ Each cross-sectional plane represents a "nation" or world within the Kingdom of God. These individual nations are grouped into even layers to form twelve major dominions of authority, corresponding to the twelve tribes of Israel. The major dominions are exemplified in the Cryptogram by the different colors² on sur-

² For simplicity, five colors were used instead of twelve.

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faces h and k. Although the major dominions are semi-autonomous, they are all under the jurisdiction of God the Father, through the Son and ultimately through the Holy Spirit. Each major dominion is subject to an apostle, hence Jesus said:

And I appoint unto you a kingdom as my Father has appointed unto me; that you may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel (Luke 22:29; Matthew 19:28).

¹⁰ And as affirmed in the Scriptures, the apostles are chosen from the four corners of the Earth:

And they shall come from the east, and the west, and from the north and the south, and they will sit at table in the Kingdom of God. For behold, some are last who will be first, and some are first who will be last (Luke 13:29-30; Matthew 8:11-12; 19:30).

¹¹ The entire Structure depicts the *Divine Hierarchical Organization*. Although the Structure of God's Kingdom is, presently, latent, in the life to come, it will be revealed variously to the Elect in glory (Luke 17:20).

¹² All Authority, Power, and Glory springs from God the Father, and it is exercised by the Holy Spirit through the Son. The Holy Spirit is the Architect and Builder: the Selector of God's Works. This Authority is delegated to the sons of God, by degrees, according to their levels in the Structure. The duller stars below are subject to the brighter ones above. Conversely, the larger planes below are subject to the smaller ones above. The star position in each plane represents the throne for that particular universe. It is, indeed, as Jesus promised:

To him that is victorious, I will grant the right to sit with me in my throne even as I also overcame and took my sit besides my Father on His Throne (Revelation 3:21).

The occupants of these stars' positions, then, are kings, with the *Glorified* Christ as the *King of kings*:

These shall war with the Lamb, and the Lamb shall overcome them; for He is *Lord of lords, and King of kings*; and they that are with Him are called: the chosen [the sons of God], and the faithful [the complacent] (Revelation 17:14).

¹³ Regarding the investiture of authority within the kingdom, it is written:

But the judgment shall sit . . . And the kingdom and dominion, and the greatness of the kingdoms under the whole Heaven, shall be

given to the people of the saints [the sons of God] of the Most High, whose Kingdom is an everlasting Kingdom, and all dominion shall serve and obey Him (Daniel 7:26-27).

And he that overcomes and keeps my words unto the end, to him I will give power over the nations; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father; I will give him the *Morning Star* (Revelation 2:26-28; Wisdom 3:7-8).

7.2.b Authority Within a Sub-kingdom

¹⁴ Each sub-kingdom (cross-sectional plane) is a classification of God's household members of identical grace level, illustrated by locations of identical light intensity in the Structure. Although the representative of the Son—the star—in a given sub-kingdom has the same light intensity as other denizens of the sub-kingdom, authority is, nevertheless, vested solely in that agent, as it, alone, is a replica of God the Father; the others are merely reflections of Him. The star, being the most efficient, is deserving of authority in the sub-kingdom. The others have either failed to maximize the yield from their gift of faith (surface-b), or have negated the benefits of their actions, through disobedience (surface-a). As *light sources*, the stars represent the source of life, but as *photons*, the complacent pilgrims in the sub-kingdom are contingent upon the stars in the Heavenly Sanctuary.

¹⁵ In profiling the individual worthy of the star position, Jesus used the hypothetical case (in Luke's Gospel) of the faithful steward whose master placed him in charge of distributing the rations of food to the household servants. Upon his return, the master was pleased to find the steward conscientiously performing his duty. Jesus then commented: "In truth I say to you, that he will make him ruler of all that he has [the sub-kingdoms]" (Luke 12:44).

¹⁶ With respect to the faithful on surface-b, their importance within their sub-kingdom is assessed by their proximity to the star. Although those farthest from the star are accorded the most faith, they are, nonetheless, the least important in the sub-kingdom, as they have failed to maximize their yield from the gift of faith.

¹⁷ This is supported in the Scriptures by another hypothetical case (an extension of the previous example from Luke's Gospel) of two complacent servants who failed to carry out their master's will in his absence. It is noted that the *informed* servant who failed, inadvertently, will receive a severe beating, while the *ignorant* servant will be given fewer lashes. In that passage, it is added: "For unto whomsoever much is given, of him shall much be required" (Luke 12:47-48).

¹⁸ It follows, then, that good deeds alone are not accurate indicators of holi-

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ness; rather, it is how one responds, by deeds, to one's *endowments and opportunities* in life that counts.

¹⁹ In locating these complacent servants in a plane (sub-kingdom) of the Cryptogram, the informed servant is positioned farther away from the ruling star than the ignorant servant.

²⁰ With regard to the apostates on surface-a, there is no hope for them, as they have renounced faith by their rejection of the Word of God—the Holy Spirit. They gave priority to their own actions, by defying the Rule of Justice, which stipulates that faith must dictate one's actions.

²¹ Jesus illustrated the situation of the apostates with a further hypothetical case (again from Luke) of the steward, who, while his master was away, beat the servants who were placed in his care, and overindulged himself in food and drink, saying to himself: "My Lord is taking his time about coming" (Luke 12:45-46). The Scriptures point out that the steward's master will return on the day he least expects him, and will cut him off, and group him with the unbelievers. His punishment will be more severe than either of the complacent servants, inasmuch as he, deliberately, disobeyed his master's will.

7.2.c The Divine Cardinal Points

²² An imaginary vertical plane following the length of the Heavenly Sanctuary—the north-south pole axis—runs through the depths of the [Spiritual Structure](#) dividing it and, hence, each sub-kingdom, into two zones—west and east—the just and the unjust, respectively. It cleaves even the Sanctuary into Positive and Negative Realms: with the Positive Sanctuary, the Abode of the Good Spirit, on the western side, and the Negative Sanctuary, the Threshold of Chaos and the beginning of Satan's Realm, on the eastern side. (Note that the arrow head in each Domain—surface-b or a—points to the Habitation of the Spirit in that Realm.)

²³ It is forbidden for a pilgrim, in any sub-kingdom, to cross the Cornerstone (that is, the Sanctuary) from east to west—the zone of the unjust (surface-a) to that of the just (surface-b)—except on the earthly plane, the state of no grace; where zone b, the west, represents the *potential* just. However, the transition from west to east is allowed in the sub-kingdoms, through a deadly sin. This is the manner by which surface-a becomes populated.

7.2.d The Parable of the Sums of Money

²⁴ The distribution of authority within the Kingdom of God, and the rewards of the faithful on the Day of Judgment has been shown, consistently, to follow Divine Justice as classified by the Cryptogram. Jesus used the Parable of the Sums

of Money³ to, further, illustrate the Will of God in this regard.

²⁵ In that parable, a nobleman went to a faraway country to receive kingly powers, and then return. Before going, he distributed ten sums of money (spiritual gifts) to each of his ten servants, instructing them to invest the capital wisely, while he was away. However, on his return, only three of the original ten servants came forward to give accounts of their investments. Two of these servants showed profits; they represent the sons of God, and were rewarded by the king in direct proportion to their yield. The servant who made a profit of ten units of money was rewarded with ten villages (sub-kingdoms), while the other servant who made a profit of five units was placed in charge of five villages. The third servant buried his money, and although his capital did not diminish, neither did it yield a profit. He represents the complacent pilgrim who chooses to play it safe eventually to his own loss. In that parable, he was stripped of his capital, and denied authority. This parable certifies to the truth of the Law of Eternal Rewards⁴, which indicates that one's reward will be directly proportional to one's productivity.

²⁶ In the Hierarchical Order of the Heavenly Kingdom depicted by the Cryptogram, the servant who was placed in charge of ten villages, can be portrayed on the efficiency line: ten planes above the earthly plane. The other productive servant who was given authority over five villages can also be located on the efficiency line: five planes above the earthly plane. The positions of these productive servants are easily identifiable on the Structure, because of their nobility, while the complacent pilgrim who remained a household servant had no distinguishable location.

²⁷ The remaining seven servants who received sums of money, but offered no account to their master, depict the apostates. It can be inferred from the parable that not only did they fail to make profits, they also lost their capital sums, through unwise investment practices. These servants were grouped with the other anti-Christians, who, according to the parable, were condemned to death.

²⁸ Through this parable of the sums of money, and the previous hypothetical servant cases⁵, Jesus identified the three-dimensional nature of the System of Eternal Rewards and Authority. While in the hypothetical servant cases, He focused on rewards and authority within a sub-kingdom (plane), in the parable of the sums of money, He discussed the dominion of authority on a higher level, involving several sub-kingdoms (tiers of the Cryptogram).

²⁹ Note that Matthew's account of the parable of the sums of money empha-

³ Luke 19:11-27.

⁴ [Equation 29 on Page 65.](#)

⁵ Luke 12:41-48.

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sizes a different theme from that of Luke. Matthew's account⁶ teaches principally the importance of balancing one's divine scale of justice: the proper *matching* of spiritual gifts (standard weight) with positive actions (sample weight). The use of different hypothetical figures (five, two, and one thousand sums) highlights the fact that individuals are endowed with different spiritual gifts. Hence, it is added in Matthew's passage that He gave to each according to its ability⁷. Luke's account does not make this differentiation, however. Rather, it utilizes universally standardized spiritual gifts; indeed, standardization brought about through the use of universal standard factors: q' , r' . (See [Equation 28 on Page 45](#)). Each servant is, thus, given an equal sum—opportunity. This presentation, though idealistic, is useful for highlighting the message in Luke, namely, that:

- 1) spiritual gifts however variant in this life, will, eventually, be universally normalized; and
- 2) each individual will be rewarded in direct proportion to its normalized productivity.

It is, therefore, clear why Luke's account details the nature of the rewards, while Matthew's only makes a cursory reference to it: There will be no Eternal Rewards, without the universal normalization of the parameters for Divine Justice.

⁶ Matthew 25:14-30.

⁷ Matthew 25:15.

Chapter 8

Scriptural Evidence for the Spiritual Structure

8.1.a The Holy Mountain: Mount Zion

¹ The Cryptogram portrays pilgrims scaling a *mountain* toward its *peak*. In the process of deciphering this Code, supportive passages from the Scriptures have been cited. If this Code which depicts the Structure of God's Kingdom as a Mountain is authentic, then, one would expect to find specific references to this Holy Mountain in the Scriptures. Several passages are identified and cited below. The first is from the Book of Isaiah:

And it shall come to pass in the last days, that the Mountain of the Lord's house shall be established on the top of the Mountain, and shall be exalted above the hills; and all nations shall stream toward it. And many people shall go and say: 'Come, let us climb the Lord's Mountain, to the house of the God of Jacob; that He may teach us of His ways, and we may walk in His paths.' For out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people. They shall beat their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come, and let us walk in the light of the Lord (Isaiah 2:2-5; Micah 4:1-4).

² Obviously, the mountain in reference in this passage is a mystical one. Not only is mention made of the "*Mountain of the Lord's house*", the description of this Mountain is congruous with the decipherment of the Cryptogram, including specific references to the "*paths*", the "*light of the Lord*" and the "*presence of many nations*". All peoples are invited to "*climb the Lord's Mountain*". In his day, Isaiah pointed to a future time, when the "*Mountain of the Lord's house shall be established on the top of the Mountain . . .*". Thus, he prophesied the develop-

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ment of the Apparent Structure—the Kingdom of God—on top of the Potential Structure—the Holy Spirit. The excerpt: "And it shall be exalted above the hills" refers to the dynamic nature of the Apparent Structure, indicating that it shall grow to higher heights, thus predicting the growth of God's Kingdom. The Mountain is adjudged to be the seat of Divine Authority, and the Kingdom of Peace.

³ Further scriptural evidence give credence to this Cryptic Code in the Scriptures:

O send out your light and your truth; let them lead me; let them bring me to your Holy Mountain, and to your Dwelling Place. Then will I go to the Altar of my God—to God: my supreme joy (Psalm 43:3).

⁴ These passages bear witness to the Spirit of prophecy, which gave utterance to these visions of God's Kingdom, through the Mystical Structure of the Holy Mountain.

⁵ The Spiritual Mountain is often referred to in various allegorical forms:

Thus says the Lord: 'I will return to Zion and will dwell in the midst of Jerusalem; and Jerusalem shall be called a City of Truth; and the Mountain of the Lord of hosts: the Holy Mountain' (Zechariah 8:3).

In this passage, *Jerusalem* and the *Holy Mountain* refer to the same Structure. Jerusalem is to the Holy Mountain (the Heavenly Mount Zion) as the Sanctuary (the Holy of Holies) is to the Temple, and as Judah is to Jacob (or Israel). The following passages convey this relationship:

When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was His Sanctuary, and Israel His dominion (Psalms 114:2).

And I will bring forth descendants from Jacob and out of Judah inheritors of my Mountain; and mine elect [the sons of God] shall inherit it, and my servants [the complacent] shall dwell there (Isaiah 65:9).

8.1.b The New Jerusalem

⁶ God chose Judah out of the children of Jacob; through his descendants He would raise an Anointed Seed (a Messiah) from the house of Israel. Regarding this Messiah, it is written: "There shall come a Star out of Jacob and a Scepter shall rise out of Israel . . ." (Numbers 24:17). God also chose David, a descendant of

Judah, and a forebear of the Messiah, through whom He renewed His pledge to Judah:

I have made a covenant with my chosen, I have sworn to David
my servant: your Seed will I establish forever and build up your
throne to all generation (Psalms 89:3-4).

This promise is fulfilled in Jesus, who descended in a carnal sense from Judah and David. Hence, Jesus is the *Apparent* Star of David, and is portrayed as such through the members of His body, in the efficiency line of the Cryptogram. The Spirit testifies:

I, Jesus, have sent mine Angel to testify to you these things in the
churches. I am the Root and the Offspring of David, and the
bright Morning Star (Revelation 22:16).

⁷ As the city of David and the *symbolic* Dwelling of God, the Natural Jerusalem is often used in the Scriptures in a metaphorical sense to refer to both the Heavenly Sanctuary, the New Jerusalem, and the new chosen people: the sons of God. It is used to refer to both the occupants and/or the state.) Jeremiah prophesied about this New City:

At that time, they shall call Jerusalem the Throne of the Lord;
and all the nations shall be gathered unto it, to honor the name of
the Lord in Jerusalem; neither shall they walk any more after the
imagination of their evil heart (Jeremiah 3:17).

This prophecy is fulfilled, mystically, in the Spiritual Structure on which pilgrims are portrayed streaming toward the Throne of God, Zion, in the New Jerusalem.

⁸ The identification of the sons of God in the Heavenly Sanctuary with the City, Jerusalem, offers insight into this passage from the *Sermon on the Mount*:

You are the light of the world. A City that is set on a hill [Jerusalem] cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it gives light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father who is in Heaven (Matthew 5:14-16).

Just as candles are mounted on candlesticks to provide light for members of a household, so the sons of God are perched on the highest points of the Spiritual Structure to provide light for members of God's household. Similarly, the Heavenly Jerusalem is positioned on top of the Spiritual Mountain just as the Natural

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Jerusalem is located on top of an earthly hill.

⁹ Again, it is noted in the Scriptures:

Jerusalem, built as a City with compact unity: to it the tribes go up, the tribes of the Lord, according to the testimony of Israel, to give thanks to the name of the Lord. For in it are set thrones of Judgment, the thrones of the house of David (Psalms 122:3-5).

This passage, again, refers to a Mystical City, the Heavenly Sanctuary. Pilgrims of many nations are portrayed as heading towards Her. It is in this Spiritual City that thrones will be set up for the Final Judgment.

¹⁰ In the Book of Revelation, the apostle, John, described the vision he saw of this Holy City, Jerusalem:

And he carried me away in the spirit to a great and high Mountain, and showed me that Great City, the Holy Jerusalem, descending out of Heaven from God, having the Glory of God; and Her Light was like unto a stone most precious, even like jasper, clear as crystal. It had a wall great and high, and had twelve gates, and at the gates twelve Angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; on the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates (Revelation 21:10-13).

This passage is further evidence of the Structure being a mystical one, as opposed to a natural mountain. From his position on the Apparent Peak of the Mystical Mountain, John was able to see the unoccupied positions of the Son's body descending with great luster from the Potential Peak of the Structure—the Throne of God the Father.

¹¹ Another passage from the same Book affirms that this City is indeed *New Jerusalem*:

And I John saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a loud voice from the Throne saying: 'Behold, God's Dwelling among men [the Heavenly Sanctuary], and He will dwell with them and they shall be His people; and God, Himself, shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more pains' (Revelation 21:2-5).

¹² The population of this Other Jerusalem is intimated by the apostle, John, fol-

lowing his vision:

And I looked, and, lo, a Lamb stood on the Mount Zion, and with Him a hundred and forty-four thousand, having His Father's name written on their foreheads . . . These are they who were not defiled with women, for they are virgins. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the Throne of God (Revelation 14:1-5).

Note that the *Glorified* Christ and members of His body are associated with the Heavenly Mount Zion. The one hundred and forty-four thousand refer to the sons of God. They are divided into twelve groups, corresponding to the number of major dominions (Revelation 7:5-8). These figures attest to the passage: "Many are called but few are chosen" (Matthew 22:14).

8.2 Who Can Ascend God's Mountain?

He who walks uprightly, and does justice; who thinks the truth in his heart. He that does not backbite another, nor does evil to his neighbor. He who despises the wicked, but honors those who fear the Lord. He who pledges his word and keeps it; who lends not his money at usury, nor accepts a bribe against the innocent (Psalms 15:1-5; 24:3-6).

He that puts his trust in me shall possess the land, and shall inherit my *Holy Mountain* (Isaiah 57:13).

Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants . . . and hold to my Covenant; them will I bring to my *Holy Mountain* . . . (Isaiah 56:6-7).

¹³ These passages highlight the centrality of Mount Zion to salvation, and specify spiritual conditions for its ascent, lending credence to its mystical nature.

¹⁴ To be just under the Old Era, one was required only to observe prescribed procedures and behaviors (altogether known as the law of Moses), correctly. At that time, faith as presently defined was non-existent. Consequently, none of the Early Testament passages list faith explicitly as a requisite for ascending the Mountain. However, in the Mid Testament Era, following the inauguration of the Apparent Structure, the condition for Justice was improved upon: Not only was *preliminary* faith (the Apostle's Creed) introduced—though without any reference

to the Structure—its primacy over action was, thereafter, insisted upon for justice.

8.3 Who Will Survive on the Day of Visitation?

. . . Whosoever calls on the name of the Lord . . . for on *Mount Zion* there shall be a remnant, as the Lord has said, and in Jerusalem survivors whom the Lord shall call (Joel 2:31-32).

The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the Heavens, and the Earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel. So shall you know that I am the Lord your God who *Dwell in Zion, my Holy Mountain*; then shall Jerusalem be holy, and strangers shall never again pass through Her (Joel 3:15-17).

¹⁵ The preceding passage certifies that on Judgment Day, Mount Zion shall roar and shake to separate the just from the unjust, much as wheat is sifted from chaff. Following this Event, there will be a prohibition against trespassing on the Mountain—a prohibition against apostasy—since all opportunities for spiritual advancements will cease.

For out of Jerusalem shall go forth a remnant, and out of *Mount Zion*, survivors. The zeal of the Lord of hosts shall do this (Isaiah 37:32).

And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem (Isaiah 4:3; Obadiah 17).

But you who forsake the Lord, forgetting my *Holy Mountain*, who prepare a table for that troop, and who furnish the drink offering unto that number. Therefore, will I remember you to the sword, and you shall all go down in slaughter; because when I called you did not answer; when I spoke, you did not hear; but did evil before my eyes, and did choose that wherein I delighted not. Therefore, thus says the Lord God, behold, my servants shall eat, but you shall be hungry; behold, my servants shall drink, but you shall be thirsty . . . (Isaiah 65:11-15).

¹⁶ As these passages prophesy only *a remnant* shall be saved, in the wake of

the Cataclysm: those who do not forsake the Lord's Holy Mountain. Consequently, the apostates on surface-a of the Spiritual Structure who have fallen away, and the unbelievers on the earthly plane who do not ascend, will not be saved. (See 4 Ezra 8:1-3; 9:15-16; 21-22. These citations are from the Revised Standard version.)

8.4 Divine Providence

And on *this Mountain*, the Lord of hosts will provide for all people a feast of fat things, a feast of wines on the lees well refined. And He will destroy on *this Mountain* the veil that veils all people, and the veil that is spread over all nations. He will swallow up death in victory. And the Lord will wipe away tears from off all faces. And the reproach of His people He will take away from the whole Earth; for the Lord has spoken it. And it shall be said on that day 'Lo, this is the Lord; we have waited for Him, and He will save us. This is the Lord; we have waited for Him; let us rejoice and be glad in His salvation'. For on *this Mountain* shall the hand of the Lord rest . . . (Isaiah 25:6-10).

And the Lord will create upon every dwelling place of *Mount Zion* and upon her assemblies, a cloud and smoke by day and the shining of a flame fire by night; for upon all the glory shall be a defense. And there shall be a Tabernacle [Sanctuary] for a shadow in the daytime from the heat, and for a place of refuge, and for a cover from storm and from rain (Isaiah 4:5-6).

There shall be no harm or destruction on all my *Holy Mountain*; for the Earth shall be full of the knowledge of the Lord, as the waters cover the sea (Isaiah 11:9).

Then the moon shall be confounded, and the sun ashamed when the Lord of hosts reigns on *Mount Zion*, and in Jerusalem and before His elders gloriously (Isaiah 24:23).

You will sing, as in the night when a feast is kept; and gladness of heart, as when one goes with a pipe toward the *Mountain of the Lord*: to the Rock of Israel (Isaiah 30:29).

¹⁷The foregoing passages speak to Mount Zion as the Redemptive Station, and testify, further, to the mystical nature of this Mountain (cf., ¶13, above).

8.5 Evidence for the Structural Shape

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¹⁸ The Scriptures offer evidence that the Spiritual Structure has a definite shape: In the interpretation of the king's dream in the Book of Daniel, it is pointed out that the Structure was *hewn* from a mountain:

And in the days of these kings the God of Heaven will set up a Kingdom [the Messianic Kingdom] which shall never be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. *That is the meaning of the stone you saw hewn from the mountain* without hands being put to it, and that it broke in pieces the iron, the brass, the clay, the silver and the gold; the Great God has made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure (Daniel 2:44-45).

¹⁹ Through the spirit of prophecy, Daniel, in no-uncertain terms, linked this Mystical Mountain with the Kingdom of God. The fact that the stone was hewn from another piece—a mountain—tallies with the purposeful shape of the Cryptogram, which gives the impression of a chiseled figure. It is indicated: "the stone [itself] became a great mountain, and filled the whole Earth" (Daniel 2:35), alluding to the growth of the Spiritual Structure. The point is, thus, made that while the stone-structure—hewn from a mountain—remains a mountain, it is a uniquely shaped mountain. It becomes clear that *the Stone* and *the Mountain* referred to in the Scriptures in connection with the Kingdom of God—the Messianic Kingdom—are one and the same Structure: **Zion**.

²⁰ Isaiah prophesied about an important feature of this Structure: Its *Cornerstone*:

Therefore, thus says the Lord: 'Behold, I am laying a Stone in Zion, a Stone that has been tested, a precious Cornerstone, as a sure foundation; he that believes in It shall not be moved' (Isaiah 28:16; 1 Peter 2:6).

Indeed, Jesus testified that He, Himself, is the Cornerstone of this Structure:

And He looked at them, and said: "What is this then that is written: 'the Stone which the builders rejected has become the Cornerstone' . . ." (Lk. 20:17; Matt. 21:42; Acts 4:11; Ps. 118:22).

While Jesus, as God the Son, is the *Apparent* Cornerstone, the Holy Spirit constitutes the entire Structure—the Consummate Rock of Salvation. Observe from the [Cryptogram](#) that the efficiency line, which represents God the Son, is indeed, the Cornerstone of the Structure. As the Apparent Cornerstone, Jesus defines the

boundary between polar opposites:

- 1) Good and Evil;
- 2) Truth and Falsehood;
- 3) Grace and Sin;
- 4) Light and Darkness;
- 5) Spiritual and Natural;
- 6) Life and Death;
- 7) Wisdom and Folly;
- 8) Peace and Turmoil;
- 9) Just and Unjust;
- 10) Pro and Con.

²¹ In this capacity, Jesus is the *Apparent* Edge of a *Wedge*—the ***Knife Edge***—that divides opposite parts; thus, the Structure is also a ***Mystical Sword***; hence Jesus said:

Do not think that I have come to bring peace on Earth; I have not come to bring peace, but a *Sword*. For I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law; a man's foes will be those of his own household (Matthew 10:34-36; Luke 12: 51-53; Revelation 19:11-21).

Indeed, the righteous pilgrims and the apostates—surfaces a and b—are foes in the One Spiritual “Household”. Thus, the foregoing passage is comprehensible, only by virtue of the Architecture of the Spiritual Structure. Otherwise, one is hard-pressed to reconcile it with Jesus's Mission of initiating the Kingdom of God on Earth, the Kingdom of Peace.

²² As a *Wedge*, the Stone-Structure is at once a Rock of Refuge to believers and a *Stumbling Stone* to unbelievers:

To you, therefore, who believe, the Stone is [a refuge, and as such] precious; but to unbelievers, it is rather . . . a *Stumbling Stone* and a *Rock* that will make them fall. Those who stumble are the disbelievers in the *Word of God*; it is their appointed fate to do so (1 Peter 2:7-8).

Why? Because they sought justice not by faith, but as it were, by the works of the [natural] law. For they stumbled on that *Stumbling Stone*; as it is written: ‘Behold, I am laying in Zion, a *Stumbling Stone*, and a *Rock* to make them fall; whosoever be-

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lieves in Him shall not be put to shame' (Romans 9:32-33).

²³ Taken together, the preceding observations affirm a subtle point: The distinctive *form* of this empirical evidence—the wedge shape of the Cryptogram—*follows* the foreknown *function* of this, hitherto, hidden, Spiritual Structure in the Scriptures—thus, further authenticating the Pictogram.

²⁴ Since Jesus is, *apparently*, the Central Beam—the Ridgepole which supports the Structure—members of His body are said to be the pillars in the Spiritual Temple of God:

‘He that overcomes will I make a pillar in the Temple of my God, and he shall never leave it. I will write upon him the name of my God, and the name of the City of my God, which is New Jerusalem . . . and I will write upon him my new name, (Revelation 3:12).

8.6 Evidence for the Gradation of Divine Grace

²⁵ As illustrated by the shading of light in the Cryptogram, the gradation of Numinous Power in the Spiritual Structure gives the impression of water cascading from a rock source like a fountain. The Scriptures attest to this portraiture of the Structure: "For with you is the Fountain of Life [divine grace]; in your [Flame] shall we see light" (Psalms 36:9).

²⁶ While in the desert, on their journey to the promised land, the Israelite community became exceedingly thirsty, and clamored for water from Moses and Aaron. They provided them with water from a rock fountain, as the Lord had commanded them. However, in the process, Moses and Aaron sinned against God:

And the Lord said to Moses and Aaron: ‘Because you did not believe me, to sanctify me in the eyes of the children of Israel, therefore you shall not lead this community into the land I will give them (Numbers 20:12).

Moses and Aaron were denied entry into the promised land because of their disbelief (in connection with the rock-fountain), signifying that faith (in the Holy Spirit) is the primary requisite for entry into the Heavenly Kingdom. The water flowing out of the rock symbolized God's refreshing grace—the Holy Spirit—emanating from the source of life in the Heavenly Sanctuary.

²⁷ This event in the history of Natural Israel portended events in the Messianic Kingdom, the Spiritual Israel. It is in this regard that Paul observed:

All drank the same spiritual drink; they drank from the Spiritual

Rock that followed them, and that Rock was Christ (1 Corinthians 10:4).

²⁸ It has been shown how in the Blessed Trinity, God the Father is structured in the Son (the Apparent Cornerstone) to become the Holy Spirit (the Consummate Rock of Salvation). Hence, the Rock is also said to represent Jesus.

²⁹ The spiritual water from this Rock is what Jesus alluded to when He said:

If any man thirsts let him come to me and drink. He that believes in me let him drink. Scripture says: 'Out of Him [i.e., the Rock] shall flow rivers of living water' (John 7:37-38).

Again, while Jesus is identified, superficially, with this Rock-Source, the subsequent passage makes clear, however, that it is the Holy Spirit who, actually, embodies this Rock-Fountain:

He spoke here of the Spirit, whom they that believe in Him were to receive; there was, of course, no Spirit as yet; because Jesus had not yet been glorified (John 7:39).

8.7 The Snow-capped Mountain

³⁰ With its shading of light, the Cryptogram resembles, also, a snow-capped mountain: an apt metaphor for the Spiritual Structure. The same attributes needed for mountaineering are required also for the spiritual pilgrimage: courage, fortitude, discipline, and training. The chief difference is that the former is in the realm of nature, and concerned with overcoming physical elements, while the latter is in the spiritual domain.

³¹ The body which, ordinarily, functions under conditions of plentiful oxygen supply, becomes increasingly exerted during mountaineering, due to hypoxia; this condition intensifies toward the summit of a mountain. Similarly, to reach and maintain a position at the relative or true Peak of the Spiritual Structure (i.e., at the efficiency line), the human soul experiences stress from operating constantly at the critical level of faith. To operate under this mode entails a willingness to accept the (unique) dangers presented in life by fate, and persevering through them in accordance with Justice.

³² Only a few hardy climbers overcome the harsh elemental conditions—low pressure, high wind, freezing temperatures, and hypoxia—to reach the peak of a high mountain, signifying that the true Abode of the Divine—the Heavenly Sanctuary—is inaccessible to all, but a few: a remnant.

³³ Ironically, the higher one climbs up the Spiritual Mountain the harsher the

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conditions a pilgrim encounters; yet, the ultimate aim of the pilgrimage is the attainment of eternal peace in God the Father. Obviously, the nature of the final reward is of the other-worldly.

³⁴ The foregoing discussion affirms that Divine Nature and human nature are diametrical opposites, and only by transfiguration from primarily a natural being to essentially a spiritual one can a pilgrim gain access to the Divine, at the relative or True Peak.

³⁵ To achieve this objective, one should be able to shed fear, and acquire confidence in God under trial, reject vice, and affirm virtue.

³⁶ Thus, the teachings of the Spiritual Structure contrast with the doctrine of the mean (as some advocate with the Yin-and-Yang symbol, and by Aristotle's golden mean): Rather than espousing compromises between opposite qualities, it advocates optimizing the *pro* and rejecting the *con* with regard to ethics. Without the vector attributes of the Structure, the Ridge (the efficiency line) would, indeed, present a facade of a median between opposites. The danger remains that the Ridge may be perceived, superficially, as merely the foci of numinous forces in flux; the Infinite Peak being the ultimate Focal Point. The vector arrows make clear, however, that the Ridge is more: it is the optimum loci of the positive forces, the Spearhead for Righteousness. As such, it is the Citadel of Justice, Goodness, and Truth. Thus, the Ridge, though “unique” is not a neutral zone.

8.8 Evidence for Its Combustion Origin

³⁷ Since the Cryptogram was revealed through an experiment in combustion, and in light of the evidence in the Scriptures in support of the Structure as the symbol of God's Kingdom, one would expect to find specific references to combustion in connection with the Kingdom of God in the Scriptures. There are, in fact, many passages where Combustion—Fire—is associated with the Presence and Authority of God, beginning with the Lord's covenant with Abram:

And it came to pass that when the sun went down, and it was dark, behold a smoking furnace, and a *burning lamp* passed between those pieces. In the same day the Lord made a covenant with Abram . . . (Genesis 15:17-18).

God appeared to Moses in a burning bush:

And the Angel of the Lord appeared to him in a *Fire* out of the midst of a bush: and he looked, and behold, the bush burned with *Fire*, and the bush was not consumed (Exodus 3:2).

God revealed His Glory by Fire:

And Moses and Aaron went into the tabernacle of the congregation . . . and there came a *Fire* out from the Lord's presence, and consumed the burnt offering, and the fat on the altar. When the people saw this, they shouted, and fell on their faces (Leviticus 9:23-24).

Elijah's sacrifice was consumed by Fire:

Then the Lord's *Fire* came down and consumed the burnt sacrifice, and the wood, and the stones, in the trench. And when all the people saw it, they fell on their faces, and they said: '*The Lord He is The God; The Lord He is The God*' [literally, *Elijah*] (1 Kings 18:38-39).

Elijah was taken up into Heaven, in flaming chariots and horses:

And it came to pass, as they still went on, and talked, that, behold, there appeared a *chariot of fire, and horses of fire* between them, and Elijah went up to heaven (2 Kings 2:11).

Gideon's sacrifice was also consumed by Fire:

And the Angel of the Lord said to him, take the meat and the unleavened cakes, and lay them on this rock, and pour out the broth. And he did so. Then the Angel of the Lord put forth the end of the staff that was in his hand, and touched the meat, and the unleavened cakes; and there rose up *Fire* out of the rock, and consumed the meat and the unleavened cakes. Then the Angel of the Lord departed out of his sight (Judges 6:20-21).

Notice in this passage, that the Rock and the Fire were involved in the same event. Both signify the Presence and Authority of God. This same connection was made in another passage, when the Angel of God ascended amidst Manoah's sacrificial flame:

So, Manoah took a kid with a meat offering, and offered it upon a rock to the Lord: and the Angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the *Flame* went up toward Heaven from off the altar, that the Angel of the Lord ascended in the *Flame* of the altar. And Manoah and his wife looked on, and fell on their faces to the ground (Judges 13:19-20).

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God approved of David's sacrifice by Fire:

And David built there an altar to the Lord, and offered burnt offerings, and peace offerings, and called upon the Lord; and He answered him from Heaven by *Fire* upon the altar of burnt offering (1 Chronicles 21:26).

Solomon's sacrifice was also consumed by Fire:

Now, when Solomon had made an end of praying, the *Fire* came down from Heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house . . . and when all the children of Israel saw how the *Fire* came down, and the glory of the Lord upon the house, they bowed themselves . . . (2 Chronicles 7:1-3).

Fire was associated with the Presence of God in Daniel's vision:

As I watched, Thrones were set up, and the Ancient of Days did sit whose garment was white as snow, and the hair on His head like pure wool; His Throne was like the *Fiery Flame*, and His wheels as *Burning Fire*. A *Fiery Stream* issued forth from where He sat; thousand upon thousands ministered to Him; the judgment was set, and the books were opened (Daniel 7:9-10).

The Throne of God spouted Flames also, in Enoch's vision:

From underneath this Mighty Throne, rivers of *Flaming Fire* issued. To look upon it was impossible. One Great in Glory sat upon it: Whose robe was brighter than the sun, and whiter than snow. No Angel was capable of penetrating to view the face of Him . . . A *Fire* was flaming around Him. A *Fire* of great extent continued to rise up before Him, so that not one of those who surrounded Him was capable of approaching Him, among the myriads of myriads who were before Him . . . (1 Enoch 14:19-24)¹.

Before Isaiah began prophesying about the Spiritual Mountain, he was purged first of his sins with a live coal taken from the altar which was before God:

Then flew one of the seraphim to me, holding a *live coal* in his hand, which he had taken with the tongs from off the altar; and

¹ All the citations of 1 Enoch, here, are from the translation of Richard Laurence.

he laid it upon my mouth, and said, lo, this has touched your lips and your iniquity is taken away, and your sin purged (Isa. 6:6-7).

Ezekiel described the vision he saw by the river Chebar:

And I looked, and behold, a whirlwind came out of the north, a great cloud, and a *Fire* infolding itself, and a brightness was about it, and from the midst of which, as the color of amber, from the midst of the *Fire*. Also, out of the midst thereof came the likeness of four living creatures . . . their appearance was like *Burning Coals of Fire*, and like the appearance of lamps: it went up and down among the living creatures; and the *Fire* was bright, and out of the *Fire* came forth lightning (Ezekiel 1:4-13).

Ezekiel witnessed, in another vision, the instruction given to the Angel of God:

And He spoke to the man clothed with linen, and said, go in between the wheels even under the Cherub, and fill your hand with *Coals of Fire* between the Cherub, and scatter them over the city (Ezekiel 10:2).

It is also written in the Book of Psalms:

At the brightness that was before His thick cloud passed, hail stones and *Coals of Fire*. The Lord also thundered in the Heavens, and the Highest gave His voice, hail stones and *Coals of Fire* (Psalms 18:12-13).

³⁸ These last four scriptural citations identify coal—a combustible rock—as the fuel of the Fire associated with God's Presence and Authority. The specific reference to coal (a carbon derivative) was significant. The carbon monoxide present during the combustion of coal is polar, and as such it exhibited characteristics which distinguished it from other (inorganic) types of fuel, such as hydrogen. The polarity was responsible for the inhibitory effect observed under the conditions of excess carbon monoxide (fuel). This effect, however, was not present under the conditions of excess oxygen (air). Consequently, in coal (i.e., organic) combustion, a distinction can be made between conditions of excess fuel and excess air. This differentiation corresponds to the distinction in religious orientations between the unjust (surface-a) and the just (surface-b). In essence, the Kingdom of God is modeled after coal (organic) combustion.

³⁹ The most important Early Testament evidence associating combustion with God's presence is the episode on Mount Sinai, when God gave the Ten Commandments to the Israelites, through Moses. On that occasion, Fire was seen billowing

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from the top of the mountain like a volcano:

And Mount Sinai was altogether on smoke, because the Lord descended upon it in *Fire*; and the smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly (Exodus 19:18; 24:17).

In this passage, combustion, the symbol of God's presence, is associated with a mountain, another Divine Emblem. Notice that the smoke of the Fire was compared to that of a furnace, indicating the combustion was controlled and purposeful.

⁴⁰ The scriptural evidence of combustion provided, thus far, has been limited to the Early Testament. However, there are also events in the Mid Testament, where combustion is associated with the Presence and Authority of God, including the one at Pentecost when the out-pouring of the Holy Spirit was witnessed by Fire:

And when the day finally came, they were gathered in one place. And suddenly there came a sound from Heaven as of rushing mighty wind, and it was heard all through the house where they were sitting. There appeared tongues as of *Fire*, which parted and came to rest on each of them. And they were all filled with the Holy Spirit (Acts 2:1-4).

⁴¹ On Mount Sinai, one remote ball of Fire was reported on top of the mountain, accompanied by smoke. The presence of the smoke indicated inefficient combustion, signifying that the Covenant, which was witnessed on that occasion, was incomplete and inefficient. In the later Pentecostal Event, however, there was no smoke reported with the Fire, symbolizing the efficiency of this New Covenant. Instead of one distant Fire (signaling the transcendence of God) as in the Old Order, parted tongues of Fire rested on each individual present (symbolizing the immanence of God, in the New Order). Contrast the proximity of the Fire on Pentecost Day with the remoteness of the lone Fire on top of Mount Sinai, and the terror which accompanied the latter Event. While the Fire on Mount Sinai witnessed the ratification of the Old (and *transitory*) Covenant on a natural mountain, that of the Pentecost glorified the dawn of the New (and lasting) Covenant, and the institution of the Apparent Mountain.

⁴² The Fire which attended the outpouring of the Holy Spirit on Pentecost Day was the Fire Jesus was referring to when He said: "I have come to light a Fire on Earth. How I wish the Flame were ignited" (Luke 12:49).

⁴³ Scriptural evidence has, thus, been cited, linking combustion with the Three

Persons of the Trinity—God the Father, God the Son, and God the Holy Spirit—giving credence to the Cryptogram (the Combustion Wedge) as the model of the Heavenly Kingdom.

⁴⁴ In the Mid Testament, Fire is identified both as the instrument of salvation for the just, and the means of destruction of the unjust:

John answered by saying to them all, I indeed baptized you with water, but one mightier than I will come, the latchet of whose shoes I am not worthy to untie. He will baptize you with the Holy Spirit and with Fire; His fan is in His hand: to clear His floor, and He will gather the wheat into His barn; but the chaff, He will burn in unquenchable Fire (Luke 3:16-17; Matthew 3:11-12).

⁴⁵ Whereas the baptism of fire is the source of life for the just, the unquenchable Fire is identified as the means of destruction of the unjust. God's pattern of benefiting the just by the same means He uses to punish the unjust is seen throughout the Scriptures; for example, the ten plagues caused the Egyptians considerable distress and lamentation, while it resulted in the freedom of the Israelites, and their esteem among the nations. Also, Goliath's death at the hand of David brought shame and defeat to the Philistines, while it earned the Israelites glory and honor. Indeed, these examples mirror the Spiritual Mountain—the Divine Nature—whose ways lead both to salvation (surface-b) as well as to damnation (surface-a).

⁴⁶ Isaiah prophesied that the destruction of the unjust shall be by Fire:

For, behold, the Lord will come in *Fire*, and His chariots like wind, to render His anger with fury, and His rebuke with *Flames of Fire*. For by *Fire* and by His Sword will the Lord judge all flesh; and many shall be slain by the Lord (Isaiah 66:15-16).

⁴⁷ The Scriptures indicate also that this Devouring Fire, is nevertheless, the home of the just:

And the house of Jacob shall be a *Fire* and the house of Joseph a *Flame*, and the house of Esau shall be stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau (Obadiah 18).

⁴⁸ Hitherto, Fire has been used to represent either God's Presence, Abode or Authority. Moreover, in other passages God is, actually, described as a Consuming Fire:

Wherefore, we who are receiving a kingdom which cannot be moved, should hold to God's grace, whereby we may serve God

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acceptably with reverence and glory; for our God is a *Consuming Fire* (Hebrews 12:28-29; Deuteronomy 4:24).

⁴⁹ Even in the physical sciences (astrophysics) it is now a generally accepted fact that all matter in the cosmos derives from a Primordial Fire—the Big Bang.

⁵⁰ The preponderance of the foregoing evidence affirm that Fire—the Cryptogram—is indeed the Divine Signature.

8.9 The Natural Mountain Versus the Spiritual One

⁵¹ It is written that the *natural* came first, and was followed by the *spiritual*². And Earlier, it was intimated that the natural mountain of the Old Covenant is Mount Sinai, while the spiritual one of the New Covenant is Mount Zion. In view of the Cryptogram, the analogy made in Scriptures between events related to these two mountains is better appreciated:

For you have not come to an untouchable mountain burning with Fire, nor to blackness, and darkness and tempest; nor the voice speaking words such that those who heard entreated that the words not be spoken to them any more. (For they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart. And so terrible was the sight, that Moses said: 'I exceedingly fear and quake.') No, you have come to Mount Zion, and to the City of the living God, the Heavenly Jerusalem, and to an innumerable company of Angels, to the general assembly and Church of the first born, which are written in Heaven, and to God, the Judge of all, and to the spirits of just men made perfect. And to Jesus, the Mediator of the New Covenant . . . (Hebrews 12:18-24).

⁵² Two types of mountains have been used in the above reference to distinguish between two stages in a common evolutionary process. Though the mystical objects identified with both stages are inherently the same, mountains, the differences in the nature of the mountains reflect important distinctions in the stages of the evolution. Mount Sinai is earth-bound and temporal; it, thus, represents the early, *transitory* stages of the process, while the Mount Zion in reference is arcane and ethereal depicting the more advanced spiritual stages. The Events connected with the former portended activities associated with the latter.

² 1 Corinthian 15:46.

⁵³ Moses made repeated trips between God (whose presence was indicated by Fire at the top of the natural mountain) and his compatriots at the foot of the mountain: interceding for them, and bringing back God's commands³. Moses' role as a mediator on Mount Sinai was temporary. Jesus, on the other hand, maintains an eternal link, through the Holy Spirit, between God the Father and His children on the Spiritual Mountain.

⁵⁴ (Note that the Structure is inherently One System. Jesus's role as a Mediator is best understood in terms of the Architecture of the Spiritual Structure. By virtue of this Architecture, the transcendent Standard Spirit—God the Father, at the Infinite Peak—becomes immanent. Each immanent spirit, depicted by the parted tongues of fire on Pentecost Day, is an approximate replica of the Father's Spirit. When viewed in this sense, there is no intermediary between God and humanity. However, the aggregate of these immanent replicas, and the process by which the immanency was made possible, through the Son, and ultimately through the Holy Spirit, is the sense in which Jesus is referred to as a Mediator.)

⁵⁵ In the natural Event, a select few—Moses, Joshua, Aaron, Nadab, Abihu, and the seventy elders—were permitted to ascend the natural mountain, although only Moses was allowed near the top. The rest of the people were forbidden to even approach the mountain, thus evidencing the transcendence of God at this time.

⁵⁶ However, in the later Spiritual Event—following the resurrection and ascension of Jesus into Heaven—all just people are invited to ascend the Spiritual Mountain. This is attested to by the Fire which parted and rested on each of the disciples on the Day of Pentecost. In contrast to the earlier Event, instead of the people going to the Fire at the peak of Mount Sinai, the Fire came to the people, attesting to the immanency of the Spirit, in this later stage.

⁵⁷ Paul also differentiates the natural Mount Sinai from the New Jerusalem of the Heavenly Mount Zion:

For this Hagar is Mount Sinai in Arabia, and corresponds to [the Old] Jerusalem which is now in bondage with her children. But the [New] Jerusalem [Mount Zion]⁴ which is above is free, and it is she who is our Mother (Galatians 4:25-26).

⁵⁸ The evidence cited thus far certifies that the Cryptogram is the Blueprint of the Heavenly Mount Zion. It addresses all of the symbols by which the Heavenly

³ Exodus 19 and 24.

⁴ See Hebrews 12:22.

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Kingdom is associated with in the Scriptures—the *Holy Mountain*, *the Stone Structure*, and *the Spiritual Fire*. Ezekiel called attention to these various identities of the symbol, while remarking on the two-faced nature of apostates, as exemplified by the king of Tyre. (Cf., Isa. 14:12-15):

You were marked with the Seal of Perfection, full of wisdom and perfect in beauty. You were in Eden, the Garden of God; every precious stone was your covering . . . I placed you with the Cherub; you were on the *Holy Mountain* of God, walking up and down in the midst of the *Stones of Fire*. Blameless were you in your conduct from the day you were created (Ezekiel 28:12-15);

Until iniquity was found in you . . . Then I cast you out of the *Mountain of God*, the Cherub drove you from among the *Stones of Fire* (Ezekiel 28:15-16).

⁵⁹ The Cryptogram sheds new light on these scriptural passages:

Whoever is near me [the Heavenly Sanctuary] is near the Fire, and whoever is far from me is far from the Kingdom (Gospel of Thomas 82).

. . . the Lord, whose Fire is in Zion, and His Furnace in Jerusalem (Isaiah 31:9).

8.10 Summary of the Evidence

⁶⁰ Evidence, thus, abounds in the Scriptures, albeit in cryptic form, affirming the reality of the Spiritual Structure. The evidence detailing features of this Structure corroborates the identity of the Pictogram ([Figure 11](#)) as the foreordained Cryptogram in the Scriptures: Its tapered mountain-like visage and chiseled wedge shape—characteristically named the Cornerstone—are frequently alluded to; the dynamism of the Potential Structure illustrated by the cascade from a rock fountainhead is evident in the Cryptogram; the subtle interplay of polar opposite forces, a scriptural motif, is also reflected; the, hitherto, mysterious concept of the Trinity is uniquely illustrated; and Fire, which gave birth to the Cryptogram, is shown to be a constant mystical witness to several theophanies in the Scriptures, an affirmation of the correlation between this Spiritual Structure and Its provenance.

Chapter 9

Divine Patterns in the Scriptures

9.1 The History and Origin of the Spiritual Structure

¹ In accordance with the Divine Plan of establishing a Spiritual Structure by which humanity would unite with the Divine, God chose Abraham as an instrument for accomplishing this goal. Abraham *obeyed* God through *faith*, thereby exhibiting the foundational elements for the Spiritual Mountain. Although faith and divine service were exhibited by Abraham, at that time they had yet to be clearly defined. These inchoate elements of productive faith were later clarified: psychic faith was defined according to God's Saving Plan through the Son, and ultimately through the Holy Spirit, and definite laws were given to humanity, first through Moses and later modified by Jesus. As a result of Abraham's obedient faith, God credited him with justice, and promised to make him the father of many nations, and to give his descendants a land rich with milk and honey. (Although God's promise to Abraham was accomplished in the natural sense, it is now being fulfilled in the spiritual realm through Mount Zion.)

² God continued to renew His promise to Abraham's descendants, first through Isaac, and later through his son Jacob, whom He renamed: Israel.

³ As a result of famine, Israel migrated to Egypt with his twelve sons, where they were enslaved a long time. Eventually, God liberated the children of Israel through Moses. He led them on an exodus through the desert, toward the promised land, providing them with nourishment and protection: the manna from Heaven, safety from foes, shelter by day, and light by night.

⁴ At Mount Sinai, on this exodus, God gave laws to this chosen people, through Moses, to guide their actions; and indicated He would send another prophet like Moses, whom they must listen to:

I will raise up for them a prophet like you from among their brethren, and will put my words in His mouth and He shall speak

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to them all that I shall command Him. And it shall come to pass, that whosoever does not listen to my words which He shall speak in my name, I will make him answer for it (Deuteronomy 18:18-19).

This Event on Mount Sinai was significant, as it marked the first time humanity received a set of laws from God to guide their actions.

⁵ Through this preliminary code, known as the law of Moses, the criteria for one element of productive faith, namely, divine service, was introduced. The other element, psychic faith, had yet to be established with respect to the Trinity. At that time, a quasi-faith existed in union with the law. According to this system, the Israelites were only required to obey the law. Paul observed:

But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed (Galatians 3:23).

⁶ The Old Covenant system was restricted to two variables: God's providential care—the dependent variable—and obedience to the law—the independent variable. In essence, the system's response field—salvation—was limited to a plane surface: the earthly plane. Hence, the divine response in this system—the blessing and the curse for loyalty and disloyalty—was of a temporal nature¹. God's providential care for this people was contingent on their obedience to the law. But the law was complex, ritualistic, and rudimentary; its emphasis was on the correct adherence to procedure. And by this measure, the Israelites could hardly remain justified for long. Hence, the Scriptures note:

Wherefore I gave them also statutes that were not good, and precepts whereby they could not live (Ezekiel 20:25).

⁷ As the people journeyed through the desert toward the promised land, they were, repeatedly, subjected to trials. In the promised land, the Israelites were surrounded by enemies, who continually opposed them.

⁸ Over the years, God raised many prophets from among the people. They pointed to a New Era and the coming of a Messiah who would bring deliverance to humanity. Just before the fulfillment of the prophecies, God sent a herald, John the Baptist, who preached the baptism of repentance for the forgiveness of sins. He thereby cleared, and leveled the ground (the hearts of the people) in preparation for laying the foundation of the Spiritual Structure, which was to be built through this Messiah. Hence, the Scriptures described John the Baptist as the voice of one

¹ Deuteronomy 28.

crying in the wilderness: "Prepare you the way of the Lord, make straight His paths" (Matthew 3:3; Isaiah 40:3-4).

⁹ When the time finally came for the fulfillment of the prophecies, Jesus was born to Mary. Paul notes that the role of Jesus was to liberate from the bondage of the law:

But when the appointed time had come, God sent forth His Son, made of a woman, made under the law, to redeem those who were under the law, that we might receive the status of adopted sons (Galatians 4:4-5).

¹⁰ The birth of Jesus marked the advent of the new faith, and the incipience of the Kingdom of God on Earth. While on Earth, Jesus modified the law of Moses, discarding all but the Ideal law of God, and preached the good news of God's Kingdom.

¹¹ The modified law, however, remained in union with the quasi-faith, up until the critical moment during Jesus's Mission on Earth, when Simon, one of His disciples, identified Him as the Son of God (through whom the Holy Spirit was to come); he was the first just person to profess the new faith. Through Simon's profession, psychic faith was instituted, replacing the quasi-faith of the Old System. At this time, faith became liberated from its union with the modified law. As a result, there are now two independent variables—the new faith, and obedience to the modified law—instead of the single, independent variable of the Old System—obedience to the law of Moses.

¹² It was through the development of faith and divine service as independent variables, by Simon (an apostle) that the foundation for the three-dimensional Spiritual Structure was laid on the grounds prepared by John the Baptist (a prophet). Whereas the response field in the Old System—salvation—was confined to a two-dimensional plane, the new Spiritual Structure offers the freedom of higher dimensional planes within a three-dimensional System.

¹³ In a parallel development, Simon's profession of faith enabled the petals of the flower bud (Jesus) that sprouted from the stump of Jesse to open, freeing the ovary for fertilization². This was a novel occurrence for this tree stump; until then, it was unable to produce any (life-giving) fruit.

¹⁴ To mark this memorable occasion of Simon's profession of faith, Jesus renamed him Peter, meaning *Rock*, the symbol of the Spiritual Structure; the foundation of which had just been laid through Simon.

² Isaiah 11:1

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¹⁵ Thereafter, Jesus began to elaborate on the new faith, and on His Sacrificial Agency: that He would suffer, die, be buried, raised up on the third day, and ascend to God the Father in Heaven. He observed, however, that if (these Events did not materialize and) He failed to go to the Father, the Holy Spirit would not come³ (the Structure would not be complete, and thus faith would not be consummate). Note that, hitherto, only the foundation of the Spiritual Structure had been laid; there was yet no Supporting Beam.

¹⁶ Three days after Jesus's crucifixion, death and burial, He rose from the dead, and ascended to God the Father in Heaven. Through the ascension of Jesus, the Beam—Cornerstone—of the Spiritual Structure was erected, stretching from the earthly plane to the Father's Throne in Heaven. Subsequently, the floodgates of Heaven were opened, thus, *beginning* the process of the outpouring of Grace—the Holy Spirit—into the world⁴. It is through this effusion of the Spirit that the connecting pathways of the Structure are enabled, linking the earthly plane with the Beam, and providing the children of God with access to the Heavenly Sanctuary; thus, faith was being consummated. While the Holy Spirit, the Good Spirit, was being poured out to the world from Heaven, the Evil Spirit also emanated from Heaven. Jesus had a vision of this latter Event: "I saw Satan fall like lightning from Heaven" (Luke 10:18).

¹⁷ In summary, the ground for the foundation of the Spiritual Structure was prepared (cleared and leveled) through John the Baptist, the foundation itself was laid through Peter, and the Cornerstone was erected through Jesus, thus initiating the development of the rest of the Framework. This Structural Framework, which forms the basis for Justice, is, so to speak, patterned after the manner of Abraham's justification—obedient faith.

¹⁸ The Scriptures say of those who ascend the Structure:

Now, therefore, you are no longer strangers, and foreigners, but fellow citizens with the saints, and members of the Household of God; you form a Building which rises upon the foundation of the apostles and prophets [who are represented by Peter and John the Baptist], Jesus Christ, Himself, being the Cornerstone. Through Him the Whole Structure is fitted together and framed as a Holy Temple in the Lord: to become a Dwelling place for God in the

³ See John 16:7; Jesus acknowledged here that the coming of the Holy Spirit is the culmination of the Spiritual Renewal.

⁴ Hence, John testified: "While the [rudimentary] Law was given through Moses, Grace and Truth [that is, the Holy Spirit: the Consummate Law] came through Jesus Christ" (John 1:17)

Spirit [that is, Mount Zion] (Ephesians 2:19-22).

Thus, the realism of this Mystical Structure is portrayed in the Scriptures.

¹⁹ It is through this Structure—the Holy Spirit—that God's eventual promise of salvation becomes a reality for all those who ascend through obedient faith. Thus, the Holy Spirit is, ultimately, the Consummate Salvation of the world. As a living creation of God, the Apparent Structure is capable of growth. Inasmuch as pilgrims constitute the building blocks of the Apparent Structure, each pilgrim must share the responsibility for this growth, if it is to reap the full benefits of God's love in the Holy Spirit. By gaining knowledge and understanding of God's Plan, pilgrims can enhance their potential for lasting contributions to this growth process. However, it is only through dedication to God, in the Trinity—positive actions—that one actually makes these contributions. Let each person, therefore, strive for higher spiritual heights, and contribute, in a meaningful way, to the growth of the Spiritual Structure, rather than be content to stagnate at the lower levels.

²⁰ These sequence of Events describes how God the Father, as Architect and Builder, supervised the institution of His Kingdom on Earth. The inauguration of this Structure—the Kingdom—was the purpose for Jesus's Coming, and the theme of His Gospel.

9.2 The Old and the New Spiritual Structure

²¹ While the Apparent Structure is new, the underlying Potential Structure is eternal, without beginning. Before the outpouring of the Holy Spirit, the Potential Structure was transformed symbolically into the form of human flesh, personified in Jesus (the incarnation). It is in this sense that Jesus spoke thus: "Destroy this Temple, and in three days I will raise it up" (John 2:19). Jesus's passion, death, resurrection and ascension into Heaven signified the renewal of the Potential Structure, thus permitting humanity to ascend It. The Scriptures attest to this renewal:

The former things have passed away. And He that sat upon the Throne said: 'Behold, I make all things new' (Revelation 21:4-5).

The Scriptures affirm also that this change has, already, taken place: "It is done" (Revelation 21:6). Prior to the renewal of the Potential Structure, God was transcendent, and unapproachable to humans.

²² In the Early Testament, references were made to the Potential *Rock*:

For who is God save the Lord? And who is a Rock save our God
(2 Samuel 22:32; Psalms 18:31)?

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The Rock: How perfect are His deeds! How just all His ways!
(Deuteronomy 32:4).

For you are my Rock and my fortress; therefore, for your name's sake lead me, and guide me (Psalms 31:3).

But the Lord is my defense, and my God is the Rock of my refuge (Psalms 94:22).

In the Early Testament Era, the meaning of these passages was limited to the natural level: As the Rock of refuge and salvation, God delivered the Israelites from their natural enemies. However, in the New Era, these passages have a much broader spiritual implication: the fulfillment of God's Ultimate Plan of eternal salvation for all people.

9.3 The Tree of Life

²³ By Jesus's last Passover, the flower bud that blossomed through Peter's profession of faith had developed into a mature ripe *Fruit*. On the Day of Passover, Jesus offered this *First Fruit* to His disciples to eat. Through His death and burial, the Seed of the Fruit that remained was planted; thus, the final vestige of *Jesse's stump*—the Old Order—was buried. The outpouring of the Holy Spirit, following Jesus's resurrection and ascension into Heaven, witnessed the germination of that Seed into a *Young Plant*—a New Order—which continued to grow, providing shelter, and life-giving fruit to members of God's household.

²⁴ This Tree, which symbolizes the Holy Spirit, always was, is, and always will be. Prior to these Events, humanity was forbidden to eat of the fruit of this Tree (Genesis 3:22-24). Now, however, all are invited to eat of the fruit, and gain eternal life through obedient faith in the Holy Spirit:

Whoever has ears should listen to the Spirit's words to the Churches: He that surmounts [Mount Zion] will I give to eat of the Tree of Life, which is in the midst of the Paradise of God (Revelation 2:7).

9.4 Correlation of the Natural and Spiritual Systems

²⁵ From the foregoing description of Scriptural Events culminating in the rebirth of the Holy Mountain, emerges the pattern of two sequential Systems: a Natural System, and an Eternal Spiritual One. The Natural System, founded on the law, is a phantom of the later Spiritual System which is based on faith, and yields eternal life. From this overview of Scriptural Events, one sees how God uses natu-

ral means which are identifiable easily, to teach humanity about spiritual matters which are, otherwise, abstract; thus, the natural precedes the spiritual.

²⁶ The significance of the Natural Israelites descending from one ancestor is realized in the spiritual kinship, in the fellowship of the Holy Spirit. The twelve tribes of Israel depict the twelve major dominions of God's Kingdom. The enslavement of the Israelites in Egypt symbolizes the bondage of humanity to sin and death. Their liberation from slavery through Moses, signifies the salvation of humanity from sin and death through Jesus. The physical pilgrimage made by the Natural Israelites to the promised land is symbolic of the spiritual pilgrimage being made by the New Israelites on the Holy Mountain. Many of the Israelites, Dathan and Abiram's cohort, were destroyed in the desert due to pride and overconfidence in their own judgment⁵, foreshadowing that many (pilgrims) will be lost, on the Holy Mountain, due to self-righteousness.

²⁷ That Israel portends events in the Kingdom of God is reflected by the passage which portrays the establishment of Natural Israel in terms that parallel the later development of the Apparent Structure:

You brought them in, and planted them in the mountain of your inheritance, the place, O Lord, where you made your Dwelling; the Sanctuary, O Lord, which your hands established (Ex 15:17).

²⁸ The Babylonian exile and enslavement of the Israelites was a forerunner of the spiritual captivity of the New Israel by Rome, the New Babylon. Just as the Israelites were liberated, through Cyrus, God's *anointed*, whom the Lord called by name (Isa. 45:1-4), so the Lord, who also called me by name shall deliver the New Babylonian Captives. The dispersion of the Israelites from the promised land portended the division within the Church. The restoration of the State of Natural Israel foreshadows the reunification of Spiritual Israel before the Day of Judgment.

²⁹ The ancestral lineage of Natural Israel symbolizes the Divine Hierarchical Structure: By his willingness to offer his son, Isaac, in sacrifice, Abraham⁶ symbolizes God the Father, who offered *His Son*, Jesus, for the potential salvation of humanity. It is in this natural context that Abraham is referred to as the *father* of faith. Isaac, as the designated, willing, and unblemished sacrificial lamb, signifies Jesus. Jesus testified: "Your father Abraham rejoiced to see my day; he saw it and was glad" (John 8:56). Jacob, in whom God's promise to Abraham was fulfilled, symbolizes the Holy Spirit incarnate in the Consummate Elijah, whom the Scrip-

⁵ Numbers 16

⁶ Genesis 22:1-13

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tures prophesied would come before the Day of Judgment to restore all things. As the husband of two jealous sisters (Rachel and Leah), and their maid servants (Bilhah and Zilpah), Jacob represents Elijah, the nexus that will unify the factious elements of the entire Spiritual Israel. What do the Scriptures say about Elijah?

He shall turn the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the world with a curse (Malachi 4:6).

³⁰ Recall that of the sons of Abraham, Isaac was the son of the promise, while Ishmael was cast out. Of the sons of Isaac, Jacob was the blessed one, whereas Esau lost his birthright. Of the sons of Jacob, however, all were sons of the promise, indicating that it was through Jacob that God's promise to Abraham was consummated. Thus, the Hebrews were identified more closely as a people, not with Abraham or Isaac, but with Jacob or Israel; hence, the eponymy: Israel. As such, Israel is the prototype of the Consummate Elijah—the Perfect Incarnation of the Holy Spirit—the All-encompassing Spirit. It is noteworthy that Jacob, the sinner, was the one through whom God's natural promise to Abraham was fulfilled.

³¹ These parallels between the Natural System and the Spiritual One have been drawn in order to reveal the role of Natural Israel in God's Ultimate Plan of Salvation. In the past, the Old Israel has served as the *interim* model of Justice, and agent of the Word of God. However, her role in these capacities are now outmoded, inasmuch as the community of Spiritual Israel has been inaugurated, and the Ideal Blueprint of Justice revealed, in fulfillment of Daniel's prophecy (Daniel 9:24). The active role of Natural Israel in the Divine Scheme is *transitory*. Any implication of a perpetual covenant between God and Natural Israel has no more significance than the reference to the perpetual priesthood of Aaron and his descendants; or Jeremiah's erroneous assertion that David will never lack a man to sit on the throne of the house of Israel⁷. These were, merely, prophetic symbolisms, in which significant events and conditions, in the history of Natural Israel foreshadowed the *Ultimate Reality*, the Messianic Kingdom. (See Genesis 49:10.) This relationship between the Natural and the Spiritual, the Old and the New, has ended with the revelation of the Ideal Blueprint. Therefore, the Jews must now join the community of believers, and forsake ethnocentrism.

9.5.a The Miniature Structures

³² A Mystical Fire witnessed the outpouring of the Holy Spirit on Pentecost

⁷ Exodus 29:9; Numbers 18:19; Sirach 45:24,7; 1 Chronicles 23:13; Jeremiah 33:17-18.

Day; It parted, and rested on each of the disciples present. The parting of this Fire (the Potential Structure), and Its resting on the disciples on Pentecost Day, marked the *Beginning* of the Apparent Structure. While the Large Tongue of Fire, from which the smaller tongues parted, represents the *Macrocosmic Structure*, the parted tongues depict the *microcosmic* constituents of this *Mother Structure*. These *mini-structures* are present in the Mother Structure in two basic classes: as actual structures in the Heavenly Sanctuary, and as mirages on the rest of the Structure. The Blessed Trinity remains intact within each mini-structure, insofar as the parted tongues of fire retain all the features of the Large Tongue, from which they parted, indicating that the Father and the Son are inseparable, coexisting as One, in the Holy Spirit. (So, the Structure is a fractal.) Hence, Jesus said⁸:

My Father and I are One (John 10:30).

Believe me that I am in the Father, and the Father in me (John 14:11).

And yet I am not alone, because the Father is with me (John 16:32)

Thus, the Three Persons are coeval with each other within the Unity: beginningless and eternal.

³³ Paradoxically, the mini-structure which illustrates the indivisibility of the Triune Spirit exists, nevertheless, as a sub-division of the Integral Whole: the Mother Structure. Like electromagnetic light, the Spirit is at once *discrete* and *continuous, particular* and *universal*. The Grand Law (Eq. 18) epitomizes the discrete or personal aspects of Divine Grace, while the Cosmic Law (Eq. 17) idealizes the continuous or cosmic aspects; together, they portray the Absolute Spirit.

9.5.b Organization of the mini-structures

³⁴ The mini-structures, infinite in number, are microcosms of the cosmic struggle between Good and Evil; the human conscience typifies the battle field for these mini-struggles. Inasmuch as they are similar to the Mother Structure, the Cosmic Good and Evil (surfaces a and b), they are *fractals*; each pilgrim, therefore, has the potential for good and evil. Surfaces a and b of the Mother Structure depict the multiple states of imbalance, in these mini-struggles: For the complacent pilgrim,

⁸ Note that Jesus made no reference, in these passages, to the Third Person of the Trinity—the Holy Spirit—since the Spirit was yet to come, and thus had not been made manifest. Hence, Jesus spoke, frequently, about the Holy Spirit in future tense.

See [Appendix A](#) and [B](#) on Pages 203 and 225 for the fractal nature of the Structure.

whose good deeds slightly outweigh its evil, its mini-structure is oriented such that its good spirit (surface-b) is exposed, contributing to surface-b of the Mother Structure. However, for the apostate, whose evil spirit is dominant, the orientation of its mini-structure is such that its evil spirit (surface-a) is revealed, thus, contributing to surface-a of the Mother Structure. In the Heavenly Sanctuary of the Mother Structure, the mini-structures of the sons of God are erect and in balance, thus, serving as the standards by which the outcome of the struggles on surfaces a and b of the Cosmic Structure are decided.

³⁵ The Scriptures affirm that the Mother Structure—the Rock—comprises mini-rock-structures, by its description of pilgrims as living stones: "You, too, are living stones built as an Edifice of Spirit [i.e., Peter: the Cosmic Rock] . . ." (1 Pet. 2:5; Matt. 16:18). Though the mini-structures share a universal form with the Mother Structure, the spirit is, uniquely, expressed in each mini-form, by its orientation and rank: the degree to which each approximates or deviates from the Standard One at the Infinite Peak.

³⁶ These mini-structures are classified according to their ruggedness and luster: The precious stones of greater durability and luster are the actual mini-structures that constitute the Cornerstone, the Heavenly Sanctuary, while the stones of lesser quality are mirages, and constitute the remainder of the Mother Structure. The precious stones are of twelve types, each type represents a major dominion:

And the foundations of the wall of the City [New Jerusalem] were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, an onyx; the sixth, carnelian; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, a chrysoprase; the eleventh, a jacinth; the twelfth, an amethyst (Revelation 21:19-21).

(Precious stones, which have their origins in the Earth's crucible, are used in the Scriptures to depict the *true spirit*: their rarity signifies that only a few will acquire the true spirit; their radiance symbolizes that this spirit is the source of holiness and glory; their value points to the true spirit as the source of wisdom and life; and their ruggedness and durability represent the spirit's indestructible and eternal nature.) In contrast to the precious stones of the Heavenly Sanctuary, the stones of surface-a are cut from wax, while those of surface-b are a motley of higher grade than wax.

³⁷ The entire Mother Structure, then, is made up of different quality stones, whose ruggedness and luster depend on their positions; these qualities increase with increasing height in the Structure. On Judgment Day, the entire Structure will

be tested with Fire, and the survival of each individual will depend on the nature of its stone:

Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the Day shall declare it, because it shall be revealed by Fire; and the Fire shall try every man's work of what sort it is. If the building [mini-structure] a man has raised on this foundation abides, he will receive his reward; if a man's building burns he will suffer loss (1 Corinthians 3:12-15).

9.5.c The Baptism of Water and the Spirit

³⁸The symbolic process by which new members are initiated into the Universal Church, the baptism of water and the spirit, is a reenactment of the Cosmic Events which led up to the renewal of the Spiritual Mountain. John's baptism of repentance, and Peter's profession of faith, both intrinsic to the origin of the Mother Structure, are expressed on a miniature scale, when an individual believes in God, and assents to faith. Through the assent of faith (symbolized by the baptism of water), the ground (i.e., the conscience) is prepared, and the foundation is laid, for rebuilding the mini-structure within the individual about to receive the Renewed Spirit. It is in the context of this mini-structure that Paul admonishes pilgrims, thus:

Do you not know that you are the temple of God, and that the spirit of God dwells in you (1 Corinthians 3:16)?

³⁹Following the procedure by which the Mother Structure was restored, the mini-structure is, subsequently, renewed within the new believer, first through its death to sin by the baptism of fire (renouncing evil, and acquiring virtue through self-sacrifice, and perseverance), and then by its resurrection to a new life of grace in God (the acquisition of the Holy Spirit). Thus the pilgrim is born again.

9.5.d The Real and the Mirage Spirits

⁴⁰If an individual wishes to receive the real spirit as opposed to the mirage, it must sacrifice its life to God, through complete and enduring absorption in God. This is the Ideal form of worship. Jesus promised:

If you love me, keep my commandments and I will pray the Father, and He will give you another Paraclete, that He may abide with you forever: the spirit of truth, whom the world cannot accept (John 14:15-17).

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When Jesus says that the Father will "give you another Paraclete", He is referring to the real spirit that will supplant the mirage. One who receives the actual spirit will possess it forever. Not so, however, the individual who receives the mirage; the spirit's influence in its life may be short-lived, depending on the steadfastness of its commitment to the Holy Spirit. In general, one who receives the mirage spirit is also said to be *born again* (though in a superficial sense), inasmuch as it is a member of the Universal Church, and, therefore, a citizen of the Kingdom; however, this citizenship cannot be guaranteed while the individual is here on Earth.

⁴¹ These two forms of the spirit—the real and the mirage—correspond to the two major classes of mini-structures—the rugged, precious stones of the Heavenly Sanctuary, and the less rugged materials that constitute the rest of the Mother Structure. A pilgrim can restructure its being according to either spiritual form, by its actions on the Word of God through the Holy Spirit. Jesus alluded to these two forms of mini-structures in this illustration:

Whosoever hears these words of mine and does them, I will liken him to a wise man who built his house on a rock; and the rain descended and the floods came, and the winds blew, and beat upon that house, and it did not fall; for it was founded upon a rock. Anyone who hears these words of mine, and fails to do them, shall be likened to a foolish man who built his house on the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and was completely ruined (Matthew 7:24-27).

⁴² Like the Mother Structure, the mini-structures are also capable of growth. As new members join the fellowship, minuscule mirages emerge from the earthly plane, increasing in ruggedness and luster, as they ascend toward the Heavenly Sanctuary, where they are absorbed, and transformed into real mini-structures. Through such a transformation, the old order passes away, and a new one is created. As the Scriptures say:

If any man is in Christ [the Heavenly Sanctuary] he is a new creature: old things are passed away; behold all is new (2 Corinthians 5:17).

9.5.e The Mini-fountains

⁴³ The mini-structures are also portrayed, in the Scriptures as mini-fountains, approximate replicas of the Standard Wellspring at the Infinite Peak. (See Rev. 22:1.) The higher the mini-fountain is in the Heavenly Sanctuary the closer it ap-

proximates the Ultimate Standard. Jesus remarked:

Whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life (John 4:14).

It is the aggregate of these real mini-fountains which constitute the River in the Heavenly Sanctuary:

And he showed me a River of life-giving water, clear as crystal, proceeding out of the Throne of God, and of the Lamb (Revelation 22:1).

While the real mini-fountains, the sources, are in the Heavenly Sanctuary, the rest of the Mother Structure consists of mirages: the effluent.

9.5.f The God of Gods

⁴⁴ The mini-spirits—being individual spirits, and potentially identical to the Absolute Spirit—are *personal gods*. These various depictions of mini-spirits relate to aspects of the Personal God. As such, the Standard Spirit is *the God of gods, and the Lord of lords*. Hence, the Scriptures say:

The Lord your God is *God of gods*, and *Lord of lords*, the Great, the Mighty, and the Fearsome God, who is impartial and takes no bribe (Deuteronomy 10:17).

‘You are *gods*’, I say, ‘sons of the Most High; yet, like men, you shall die, and fall like any prince’ (Psalms 82:6-7).

God has taken His place in the assembly, in the midst of the *gods* He holds judgment (Psalms 82:1).

Do you, indeed, decree justice, you *gods*? Do you judge the sons of men fairly (Psalms 58:1)?

Is it not written in your law: ‘I said, you are *gods*?’ If He called them *gods* to whom the word of God was addressed (and Scripture cannot lose its force), do you say of Him whom the Father consecrated, and sent into the world: ‘You are blaspheming,’ because I said, ‘I am the Son of God’ (John 10:34-36)?

9.6 The Standard Spirit

⁴⁵ As a shadow of the real mini-structure, a pilgrim's mirage spirit (on surface-

b) serves as bearings for homing into its potential, true spirit (in the efficiency line). Paul observed:

For what man knows a man's innermost self save the man's own spirit within him? Similarly, no one knows the things that lie in the depths of God, but the Spirit of God. Now the spirit we have received is not the world's spirit, but God's Spirit helping us to recognize the gifts He has given us [the true self] (1 Corinthians 2:11-12).

⁴⁶ Thus, a pilgrim's union with its true spirit is, in effect, an approximate realization of its *true self*; the Absolute True Self being God the Father. Ideally, in this enlightened state, the pilgrim apprehends with its mind's eye, a telescopic vision of Absolute Truth—the Mother Structure. (The total view looking down from any point [mini-structure] in the Heavenly Sanctuary, gives a relative cosmic picture of the Infinite Structure.) Thus, the *universal specific*, the mini-structure, is magnified, and viewed as one with the *Universal Infinite*, the Mother Structure.

⁴⁷ Conversely, a pilgrim's mini-structure, in the Heavenly Sanctuary, is an infinitesimal, approximate model of the Mother Structure; the Absolute Model being the Standard One at the Infinite Peak. In this respect, the mini-structure is perceived as a discrete entity.

⁴⁸ So, the Standard Spirit is at once infinitesimal and infinite: a paradox. While the *Infinitesimal Standard* Spirit is akin to a *Seed*, **God the Father**, the *Infinite Standard* is likened to the *Womb*, **God the Mother**—the All-encompassing Spirit—who bears the *Offspring*, also; even so, they are all coeval. Hence, the fellowship of the Spirit is a kinship. And since God the Father, and God the Mother, the Complementary Standards, are conjoined, the Standard Spirit is hermaphroditical⁹.

⁴⁹ As God the Mother¹⁰, the Standard Spirit is the Impersonal Absolute—the Cosmic Law—but as God the Father, He is the Supreme Person¹¹—the Grand

⁹ Therefore, the invocation of “the Lord’s Prayer” should include reference to God the Mother: “Our Mother and Father, Who are in Heaven . . .” (Matthew 6:9-13; Luke 11:2-4).

¹⁰ Notice from [Equations 17 and 18 on Page 41](#) that the Cosmic Law and the Grand Law are conjoined: Indeed, the Grand Law is in the Cosmic Law as Its “*Exponent*”. Conversely, the Grand Law embodies the Cosmic Law, inasmuch as the Cosmic Law was inferred from measurements of the Grand Law. (Thus, the Grand Law espouses the Cosmic Law.) Moreover, being the All-encompassing Spirit, the Cosmic Law defines the limits for the Grand Law. (See [Equation 7 and §2.5.b.](#)) Thus, God the Mother is Supreme; She is First of the Complementary Equals. Accordingly, She is designated the “Lord of Spirits” in the Book of 1 Enoch.

¹¹ The Ideal Monad.

Law.

⁵⁰ Like a hologram, every portion of the Spiritual Structure, however infinitesimal, retains an image of the Standard Structure, albeit adulterated by varying degrees. Thus, the Standard Spirit is in all, yet all are in the Standard Spirit. The mini-structures depict the manifold existence of the Supreme Spirit, God the Father; all of them rooted in descending approximations of Him, in the One Cosmic Form of Divine Nature, the Mother Structure¹². Thus, the Spirit is both One and Many.

⁵¹ This attribute of the Divine is a major point of divergence between the Natural and the Spiritual Israelites, with the former rejecting this notion in the prior absence of *strong* evidence. It is, rather, one of the many paradoxes of the Divine, of which the Cryptogram is their universal depiction.

⁵² Insofar as the mini-structures share common characteristics with the Mother Structure, they also exhibit a Dual Nature; hence, the Three Persons in the One God have *Two Forms common to them*.

⁵³ Though indwelling in pilgrims, in the form of mini-structures, the Mother Structure is yet separate from Her creatures¹³ (as illustrated by the analogy of the magnetic field and iron filings¹⁴); She is the Framework in whom all find support; the Eternal Home longed for by pilgrims.

¹² Hence, God the Father is the “Exponent” of God the Mother; and God the Mother is the “Lord of Spirits”

¹³ See the Gospel of Thomas 3.

¹⁴ Just as iron filings reveal a latent magnetic field, so collectively, incidents of the Grand Law manifest the Cosmic Law. Thus, the Former espouses the Later. (See [Footnote 10](#), above.) While the Grand Law is subtle, the Cosmic Law is supersubtle.

Chapter 10

The Universal Church

10.1 The Significance of Jesus's Statement to Peter

¹ Even with Jesus, the complete Plan of God, as revealed by the Cryptogram, was kept veiled by design, until its present fulfillment. Consequently, all references to the Spiritual Structure, though augmented through Jesus in the Mid Testament, continued to be in cryptic form.

² And so, the statement by Jesus, following Peter's profession of faith, will be seen in its true light: It is an allegory, in which the designation of Peter—a Rock—was used as a metaphor to refer to the development of the Apparent Structure:

And I say to you, you are Peter, and on this **Rock** [the Holy Spirit] I will build my Church; and the gates of hell shall not prevail against it. And I will give to you the keys of the Kingdom of Heaven; and whatever you declare bound on Earth shall be bound in Heaven, and whatever you declare loose on Earth shall be loosed in Heaven (Matthew 16:18-19).

³ This **Rock**, Mount Zion, is the Emblem of the Holy Spirit, the Third Person of the Trinity, on whom the Apparent Structure, the Church (that is, the Messianic Kingdom) is being built (Dan. 2:44-45). "The keys of the Kingdom of God" relate to this Cryptic Code, particularly the element of faith, which is defined, ultimately, with respect to the Holy Spirit: the All-encompassing Spirit. It is no coincidence that Simon was designated "Peter" on the occasion of *the first profession of faith* by a just man, considering that the "Rock" is the culmination of the subject of faith. (See [9:11, Page 95](#).)

⁴ So, the Holy Spirit is the consummate subject of faith: the epitome of God's Word. Hence, Jesus declared that all sins will be forgiven humanity—even the sin against the Father, and the Son as well—except the sin against the Holy Spirit, the Spirit of Truth. (See [6:33, Page 62](#)). Thus, the only unforgivable sin is that against

the Embodiment of Faith: the Holy Spirit¹. The Cryptogram, indeed, identifies faith as the prime component of the *fundamental key* to the Kingdom of God, by its portrayal of the Grand Law; it illustrates the necessity of the primacy of faith to Divine Justice, the *Grand Key*. As the Keeper of these keys, the Holy Spirit is the Standard of Truth, the Final Arbiter of Divine Justice, with Divine Authority to bind and to loose on Earth and in Heaven. This attribute of the Holy Spirit is depicted in the Cryptogram: surface-b portrays those things which are bound by truth, while surface-a represents those which are loosed by falsehood.

⁵ Due to the Mysterious Nature of the Rock, the Holy Spirit, and subterfuge by the Devil, the above allegory, by Jesus, was misconceived. The passage was interpreted, literally and arrogantly, to imply that Simon Peter was given complete Spiritual Authority over God's people, including Divine Powers to bind and to loose, on Earth and in Heaven. In time, this assumed authority became institutionalized by its delegation to Peter's successors, in a process that came to be known as *sacred tradition*. Eventually, sacred tradition was elevated by these shepherds to equal status with the Word of God; in some instances it acquired the significance of the proverbial tail wagging the dog. The Holy Spirit was seen as the shepherds' instrument for exercising this Divine Powers, and ensuring their freedom from error. As a result of this deviation, erroneous doctrines were created that have no foundation in truth. Some of these will now be discussed.

10.2 The Dogmatic Constitution on Divine Revelation

⁶ The doctrine on Divine Revelation was founded on the shepherds twin claim to *sacred tradition* and *scriptural erudition*.

⁷ As to scriptural erudition, the shepherds claim that knowledge of both the language, and social context of the scriptural authors are necessary for a deep understanding of the authors' intentions; even though the Living Word is universal and, essentially, valid for all times and circumstances. And having presumed the guardianship of these Sacred Texts, they view themselves as the only authorized interpreters of these Texts.

⁸ On the basis of these claims, the shepherds reserve to themselves *exclusively*, the authority to teach and interpret the Word of God; guaranteed, they assume, of freedom from evil, and hence error, by virtue of the Holy Spirit. To maintain and advance this prerogative amongst their members, they recommend strongly the frequent reading, and meditation of the Scriptures to the clergy. Thus, the clergy will be better equipped to feed the "regurgitated" material to the flock, whom they

¹ Hebrews 10:26-27; Gospel of Thomas 44; Matthew 12:31-32; Luke 12:10; Mark 3:28-29.

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assume are spiritually immature, and ignorant².

⁹ The position of the shepherds on this doctrine is akin to that of an army of enlisted recruits and commissioned officers. While real weapons and life ammunition were used to train the officers, mock munitions were employed for training the recruits, for fear that the recruits may self-destruct. As a result, the recruits' training period was prolonged, in order to instill confidence in them. Meanwhile, the existence of the army alerts the enemy, who assembles a strong force, and without delay attacks the ill-prepared and unsuspecting army camp. In panic, and lacking self-confidence, some of the enlisted men surrender to the enemy, while the remainder are destroyed. The battle-tested enemy, seeking to establish authority, turned attention to the small band of commanding officers who were removed from the battle zone. Not only was the army camp captured, individuals could not defend themselves in the hand to hand combat with the vicious enemy. In the end, no purpose was served in the use of mock munitions for training the recruits.

¹⁰ Are these shepherds wary of the lay uses of the Scriptures because of possible misinterpretation? In that case, it need be pointed out that the Living Word is experienced uniquely by each pilgrim in its daily living. The interpretation of the Scriptures is accomplished by the Holy Spirit through a pilgrim's conscience. Hence the promise was made in Scriptures: "I will put my laws in their minds and write them in their hearts" (Hebrew 10:16; 8:8, 10; Jeremiah 31:33).

¹¹ If the Word of God, already in the hearts of pilgrims, is to mature and produce fruit, It must be nourished progressively, first with milk, and then with solid food. For as Paul notes: "Everyone who lives on milk alone is ignorant of the Word that sanctifies, for he is a child" (Hebrew 5:13).

10.3 The Institution of Confession

¹² The dogma on the institution of confession requires believers to confess their sins to a cleric, in order to obtain forgiveness. This is referred to as the *sacrament of penance*. To support this doctrine, the shepherds cite Jesus's statement to the apostles following their reception of the Holy Spirit: "Whosoever sins you forgive, they are forgiven" (John 20:22-23), implying that it was addressed to the apostles and their successors, exclusively; while in fact, the statement applies to all believers who receive the Holy Spirit. The powers conferred on the apostles, on that occasion, were concomitant with the mini-spirits (mini-structures) they had just received.

² As history bears out, the shepherds kept the flock in ignorance, and strongly resisted the dissemination of God's Word until the advent of Martin Luther.

¹³ Although the apostles were the first to experience the outpouring of the Holy Spirit, following Jesus's resurrection and ascension, they were not the only ones to be so blessed. These mini-spirits with their associate powers are accessible equally to all deserving pilgrims, through the Spiritual Structure.

¹⁴ Reference is made also to the same powers in another scriptural passage, in connection with Jesus's teachings on fraternal correction³. In that instance, the powers were conferred hypothetically to all (deserving) pilgrims. The reference here to the Church relates to a larger number of witnesses: Try settling your dispute one on one with your brother; if that fails bring him before two or three witnesses; if that fails bring him before (a larger number) the Church; and if that fails treat him as you would: "For whatever you bind on Earth shall be bound in Heaven, and whatever you loose on Earth shall be loosed in Heaven" (Matthew 18:18).

¹⁵ The powers in these references are discrete, microcosmic constituents of the Powers inherent in the Mother Structure—the All-encompassing Spirit—which is expressed in Jesus's allegory in connection with Peter⁴, and depicted by the Cryptogram, the Emblem of the Holy Spirit. This relationship is simply another reflection of the mini-structure/Mother Structure self-similitude: Its fractal property.

¹⁶ Jesus did not imply by these statements, that institutionalized confession is a requisite for the forgiveness of sins; actually, the statement in connection with Jesus's teaching on fraternal correction, the hypothetical case, is contrary to this position.

¹⁷ The shepherds offer several reasons for the dogma on institutionalized confession: firstly, it provides the faithful with opportunities for the examination of conscience; secondly, the penance imposed during confession serves to atone for the sins committed, and to deter the faithful from committing sins in the future; thirdly, the faithful obtains absolution of their sins from the prayer offered by the cleric.

¹⁸ This practice gives the false impression that it is sufficient to examine one's conscience on isolated occasions, instead of emphasizing the need for constant watchfulness. Even though not all may achieve this ideal goal, it is, nevertheless, the responsibility of the shepherds to encourage pilgrims to strive for it. A contrite heart, and the avoidance of sins are more important requisites for the forgiveness of sins than the penance imposed by the cleric. However, the converse may be inferred from the institution of confession. The imposition of penance is not necessarily an effective deterrent. A complacent pilgrim may even view the *sacrament*

³ Matthew 18:18.

⁴ Matthew 16:18-19.

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of penance as the only requirement for total absolution, in which case it may remove the inhibition to sin, and possibly incite one to give in: “I will indulge myself now, and confess later”. The Scriptures teach that one is forgiven in the measure one forgives others⁵; the institution of confession does not project this view.

¹⁹Confession, in of itself, does have positive spiritual values. As the Scriptures testify:

He that covers his sins shall not prosper; but whoso confesses and *forsakes* them shall receive mercy (Proverbs 28:13).

It is the institution of confession that is detrimental, as it impedes spiritual growth. If a pilgrim commits an offense, he or she should confess the sin to the party who is offended, or to another fellow pilgrim(s), with a clear conscience as its goal; it does not necessarily have to be to a cleric.

10.4 Idolatry

²⁰Over the years, the successors of Peter introduced images into the house of God; they promote their veneration by selling candles to worshipers, encouraging them to light the candles while kneeling in supplication before the images. Such cults are contrary to the will of God. Even though the Natural Israelites had been instructed once to look at a molten image⁶, a seraph serpent, in order to be healed, it should not be construed that such a practice continues to be valid. (Hezekiah later destroyed the molten image⁷). Rather, God relates to each generation according to its developmental level: While the incident of the seraph serpent was permitted at that primitive stage of man's knowledge of God, such a practice is now loathsome to God, in light of the revealed knowledge of the Holy Spirit; for instance, notwithstanding the fact that God gave instructions for building the ark, and allowed its veneration, He later indicated His disapproval of such practices:

And it shall come to pass, when you become multiplied and increase in the land, says the Lord; in those days, they will no longer say: ‘The ark of the covenant of the Lord’: it will no longer come to mind; neither will they do it anymore (Jeremiah 3:16).

Jesus reinforced this teaching:

⁵ Matthew 6:12; 18:21-35; Luke 11:4; Sirach 28:2.

⁶ Numbers 21:4-9.

⁷ 2 Kings 18:4

But the hour is coming, and is here now, when the true worshippers shall worship the Father in spirit and truth; for the Father seeks such to worship Him. God is a spirit, and they that worship Him must worship in spirit and truth (John 4:23-24).

²¹ It becomes clear, from the trend in the Scriptures that God has been leading humanity gradually away from physical forms of worship toward a more spiritual one. Although God created humanity in His own image and likeness, He nevertheless placed it in a natural realm, while He is pure Spirit. He expects pilgrims to seek Him out. In order to succeed in this, one must transpose oneself from a predominantly natural state to a spiritual one. Consequently, any divine service that lays emphasis on physical means of worship is a regressive one.

²² The pagans, who worship idols, believe that their images represent higher spiritual beings. This practice is not unlike what the shepherds promote. It is inexcusable for anyone to argue that the practice of worshiping God through an image is an expression of faith. To do so implies that the pagan is also expressing its faith, rather than practicing idolatry.

10.5 Infallibility

²³ It is declared that whenever Peter's successors pronounce a statement on matters of faith or morals, either separately or in conjunction with the body of bishops, they do so, infallibly. However, historical facts do not support this claim. For instance, prior to Copernicus and Galileo, the shepherds' sanctioned view of cosmography, as elicited from the Scriptures, was that the sun revolved around the Earth. They have, since, reversed position on this: clearly, admitting error. One, therefore, fails to understand the basis for the shepherds' claim to infallibility.

10.6 Celibacy

²⁴ As a condition for initiation into the religious life, celibacy has been mandated by the successors of Peter. It is argued that marriage would interfere with clerical functions. But, being a natural institution of God, it could also serve as a stabilizing factor. Is it just to deny a competent individual the right to a personal decision? Paul recognized that the decision to marry is an individual's prerogative:

If any one thinks he is not behaving well toward his virgin; if she is beyond puberty, and his needs require him to; let him do what he will, he does not sin; let him marry (1 Corinthians 7:36).

²⁵ The point is made that the vow of celibacy is a sign of one's commitment to

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Jesus. Yet, Jesus, Himself, did not require it of His apostles, as there is evidence in the Scriptures that Peter was married⁸. Jesus, merely, remarked about those who renounce sex of their own free will for the sake of the Kingdom⁹. Yet, the doctrine on celibacy does not allow one the latitude to serve as a cleric and be married at the same time. In effect, it is restrictive and, therefore, contrary to what Jesus meant with regard to freely renouncing sex. The individual who decides to forgo marriage, because it has no other option if it desires to join the clergy has actually been denied the opportunity to exercise its God-given potential; such a one has not chosen freely. Paul's prophecy is fulfilled which says:

The Spirit expressly says that in later times some will depart from the faith, by giving heed to deceitful spirits, and doctrines of demons, through the pretensions of liars, whose consciences are seared, who *forbid marriage, and command abstinence from foods*¹⁰, which God has created to be received with thanksgiving, by believers who know the truth. For every creation of God is good, and nothing to be refused, if it is received with thanksgiving (1 Timothy 4:1-4).

10.7 Titles and Honor

²⁶ While the flock of Peter's successors refer to God as *our Father*, in the Lord's Prayer, they address their leader as *our Holy Father*; even though Jesus specifically warned against such human exaltations¹¹. Clearly, this is a defiant act. Apparently, they see no limitations to their presumed spiritual empowerment, even to defying Jesus: a usurpation of Divine Authority. Paul, indeed, prophesied about this lawless one who exalts himself above God¹², and resorts to his fictitious appellation of Peter—the Divine Title—as the source of his authority. Can one be holy by virtue of an office, or is holiness the state of upright living? Simon Peter, moved by the Holy Spirit, said:

Of a truth, I perceive that God is no respecter of persons, but in

⁸ 1 Corinthians 9:5; Matthew 8:14-15; Mark 1:30-31.

⁹ Matthew 19:12.

¹⁰ This passage is, consummately, fulfilled in these shepherds, who also commanded abstinence from meat.

¹¹ Matthew 23:8-11.

¹² 2 Thessalonians 2:4.

every nation, he that fears Him and acts righteously is acceptable to Him (Acts 10:34--35; Deuteronomy 10:17).

Therefore, one's holiness comes not by virtue of one's station in life nor can it be judged by humans; rather, it comes from righteousness, through obedience to the Holy Spirit.

²⁷ The successors of Peter also allow people to kneel, and kiss their rings in homage. When Cornelius knelt before Peter in homage, Peter responded: "Stand up: I am only a man" (Acts 10:26).

10.8 Canonization and Adoration of Saints

²⁸ Another practice involves the selection of individuals for *canonization* from a tendered list of deceased faithful. Upon an individual's canonization, a calendar day is set aside for liturgical celebrations, in adoration of that person. In addition, the sale of relics, photographs, and other images of these individuals are promoted, implying that, through association with such artifacts, the faithful can become holier, and possibly healed of ailments. These practices are both idolatrous and superstitious.

²⁹ By choosing one individual for sainthood while rejecting another, the shepherds are engaging in a judgmental process. As humans, such judgments can only rely on external evidence, as they cannot read people's hearts¹³. As such, their judgments are not immune to ignorance, sentiments, and illusions. Instead of engaging in the characterizations and adoration of individuals, the emphasis should be focused on God's revelations through them. In this way, members of the Church will gain knowledge and understanding of God's Plan in the mystery of the Holy Spirit. Paul's prophecy is also fulfilled which says:

For the time will come when they will not endure sound doctrine; but having itching ears, will heap to themselves teachers who suit their wishes; and they will stop listening to the truth, and turn to fables (2 Timothy 4:3-4).

10.9 Putting a Price on God's Gift

³⁰ The shepherds also engage in the practice of charging fixed prices, in return for the promise of God's grace, through the use of special *mass intentions*. This practice implies that grace is granted automatically from such a worship, by virtue

¹³ 1 Samuel 16:7.

of the price that was paid. When Simon, the Magician, offered Peter money in return for the power of the Holy Spirit, Peter responded: "May you and your money perish, because you think that the gift of God can be purchased with money" (Acts 8:20).

³¹ The argument is made that the fixed charge for *mass intentions* is merely a stipend, and serves to fulfill the scriptural admonition: "the laborer is worth his wage". However, suggesting a standard amount for a specific service is tantamount to establishing a price for that service; but requesting a donation for a service is a different matter. The practice of receiving stipends is not even uniformly applied, as those present during the worship may also pray for their own special intentions without paying. Does this imply that the contributors of the stipends are accorded special grace, above and beyond those praying on their own?

³² Consider this hypothetical case: If one lives in sin without remorse, and a non-practicing relative pays regularly in one's behalf, neither will receive the grace: the one because of not practicing (as faith alone cannot save), and the other because of not consenting. Consequently, the possibility exists that stipends are being received for services which cannot be delivered; a practice morally wrong, even by secular standards.

10.10 The Apostasy Prophesied Is Now Revealed

³³ Insofar as the foregoing dogmas are human concoctions with no basis in truth, they impede inner vision and spiritual growth: serving merely as leashes and shackles for reining in the flock, and ensuring their spiritual enslavement. Through such institutionalized dogmas, the shepherds limit, and control the consciences of pilgrims. Thus, instead of tuning in directly to the *Divine Signal*, the pilgrims find their communication links interposed by these shepherds. As a result, many are led astray.

³⁴ Although Simon Peter was enjoined to feed the flock¹⁴, he was not empowered to fashion shackles and leashes—to *bind and to loose*, as these shepherds claim.

³⁵ Jesus had a subtle vision of this later, cosmic betrayal, in the name of Simon Peter, which transcends the archetypal, incidental one before His death¹⁵:

Simon, Simon, behold Satan has asked for you, to sift you like wheat (Luke 22:31).

¹⁴ John 21:15-17.

¹⁵ Matthew 26:69-75; Mark 14:66-72; Luke 22:55-62.

Recall that it is in the *fictitious* name of Peter (i.e., the Rock: the Divine Title) that these shepherds promulgated unrighteous laws by which many are led astray¹⁶.

³⁶ Hitherto, lawlessness had been at work, under the *Seal of Secrecy*¹⁷—the *Mystic Rock*—through the usurpation of Divine Authority, in the name of Simon Peter. Now, the “*Seal*” has been “lifted”, and Its true identity revealed: the **Holy Spirit**. Paul warned against this deception, and prophesied the apostasy:

Let no one deceive you by any means, since the mass apostasy has not yet occurred, nor the man of lawlessness been revealed [the pope]—that son of perdition who opposes and exalts himself above all gods, or object of worship; so that he seats himself in the Temple of God [Mount Zion], declaring himself to be God. Do you not remember, when I was still with you, how I used to tell you about these things? You know what [conceals] him now so that he may be revealed in his time. For the mystery of lawlessness is already at work; only He [the Rock] who now [conceals] him will do so, until He [the “*Cover*”¹⁸ i.e., Rock is “lifted”]. And then the lawless one will be revealed, whom the **Lord** will slay with the breath of His mouth, and destroy by the Manifestation of His [Presence]. . . .(2 Thess. 2:3-12; Isaiah 52:13).

³⁷ Inasmuch as the Lawless One is the false lawgiver, and the false imitator of the Holy Spirit, the Rock, who is the *Consummate Christ*, he is the *False Prophet*, and the *Chief Anti-Christ*. Like Nebuchadnezzar, the mythical king of Babylon, he (the pope) has turned into a beast. Indeed:

Fallen, Fallen is Babylon [Rome] the great! She has become the habitation of Devils, and the hold of every foul spirit, and a cage of every unclean and abominable bird. For all nations have drunk of the wine of her lewdness, and the kings of the Earth have committed fornication with her, and the merchants of the Earth have grown rich from her wealth and wantonness . . . Depart from her my people lest you take part in her sins; lest you share in her plagues . . . *for by her sorceries were all nations deceived* . . . (Revelation 18:2-24; 17:1-19:4; 14:8-11).

¹⁶ See §10.1 Page 108; Matthew 16:16-20.

¹⁷ Paraphrasing 2 Thessalonians 2:7.

¹⁸ Compare this underscore with the one above; ‘lifted’ here connotes ‘exalted’ (cf, Isa. 52:13).

10.11 Other Matters of Concern to Church Unity

10.11.a Fund-raising

³⁸ Although material resources are necessary for the Church to accomplish God's work on Earth, discretion and moral judgment must be exercised in fund-raising, as the end goal does not justify the means. Unfortunately, some churches employ questionable methods.

³⁹ In every respect, the Church should act in a manner that reflects Her position as the moral conscience of society. Yet, some churches employ gambling as a fund-raising means, when even some secular sectors of society question its morality: recognizing its potential negative influence on people. If this practice is prompted by the need to raise additional funds, then those concerned should consider other methods that will at least provide a useful service.

⁴⁰ Some preachers use unscrupulous means to appeal for money, via the electronic media, with which they build empires for themselves. They maintain a high life style at the expense of contributors. While the eventual rewards for clerics are indeed great, so too are the expectations of the office. The clergy is accountable for whatever is entrusted to it. Once a life-commitment of service is made to God, it should be without compromise, for as the Scriptures say: "No man having put his hand to the plow and looks back is fit for the Kingdom of God" (Luke 9:62).

⁴¹ Church leaders should act responsibly, by not embarking on unnecessarily expensive projects, on the basis of estimated contributions. If costs begin to overrun budgets, sincere and honest appeals should be made to members for additional funds; however, should contributions still fall short, and all other honest, fund-raising means are exhausted, the leaders should accept the situation as God's will, and consider ways of eliminating, or cutting down some projects. Men do not trim flesh in order to fit the body into shrunken clothes, rather they tailor the clothes to fit the body. By the same token, Church leaders must not compromise the Word of God in order to accommodate their programs.

⁴² Members of the Church, for their part, should contribute to the Church, generously and freely, according to their means; however, keep your works of charity a secret: "For the Lord who sees in secret shall repay you" (Matthew 6:4).

10.11.b The Significance of the Last Supper

⁴³ Following God's pattern of using historical events involving the Natural Israelites to teach humanity about significant spiritual events in the New Era, the feast of Passover was a prelude to Jesus's institution of the Last Supper, the Eucharist. In the New Order, Jesus is the Lamb through whom humanity's potential

for salvation was effectuated. As in the Old Passover (in which the Israelites were liberated through the blood of a lamb), this new spiritual freedom was won through the blood of the Lamb. Just as Passover marks the beginning of Natural Israel as a nation, the Eucharist commemorates the birth of Spiritual Israel. Similar to the Old Covenant Passover, the Last Supper was instituted by Jesus on the night before the beginning of the spiritual freedom. To pilgrims, therefore, the Eucharist supersedes the Old Covenant Passover.

⁴⁴ In order to de-emphasize the natural aspects of the old event, Jesus left out many of the rituals and observances of the Old Passover. This newly-instituted event retained only two symbols from the past: the unleavened bread, and the wine. Both of these represent the Sacrificial Lamb of the New Order. Since food is essential to physical life, and bread being a staple food, it is used in connection with Jesus to symbolize His importance to the spiritual well-being of pilgrims. Wine, on the other hand, is used to uplift the human spirit. Its association with Jesus in the Eucharist, reminds pilgrims that those who partake of it are being spiritually uplifted. The communion of bread and wine by the Church, is an expression of its members' willingness to share in Divine life through the Holy Spirit.

⁴⁵ Similar to the Old Covenant Passover, the Eucharist has two segments:

- 1) the sacrificial offering of the Paschal Lamb—the bread and wine, and
- 2) the partaking of the Paschal Meal.

Jesus attested to the significance of the Eucharist as a sacrifice, when He used separate symbols to depict His body and blood, an indication that His blood would be shed from His body, just as the paschal lamb of Passover. He also communicated that the Eucharist is a meal, when He gave the bread and wine to His disciples to eat:

And He took bread and gave thanks and broke it, and gave it to them, saying: 'This is my body which is to be given for you: do this in remembrance of me'. He did the same with the cup, after eating, saying: 'This cup is the New Covenant in my blood, which will be shed for you' (Luke 22:19-20).

Note that He said to observe this ceremony in remembrance of Him.

⁴⁶ Following the Old Passover precursor, the observance of the New Passover should be but once a year. This is necessary for balance in perspective. The fundamental (as distinguished from the cosmic) significance of the Events at Calvary, which the Eucharist commemorates, derives from its immediacy to each pilgrim: as a universal model of self-sacrifice necessary for the *self realization*.

⁴⁷ It is evident from the foregoing, that the bread and wine of the Eucharist are meant to be symbols for the Spirit of Jesus—the Word of God. Jesus also indi-

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cated He was speaking hyperbolically, when He talked about eating His flesh, and drinking His blood:

It is the Spirit that gives life; the flesh profits nothing; the words that I speak unto you are Spirit and life (John 6:63).

In essence, the life-giving Spirit is received, not from the ceremonious bread and wine of the Eucharist, but from living life according to one's divinely appointed nature and circumstances, in accordance with the *Grand Law* of God. Thus, the uniqueness of the Divine is expressed in a pilgrim.

⁴⁸ It is, therefore, incorrect to refer to the mystery of God in terms of the bread and wine of the Eucharist changing into the exact body and blood of Jesus. The Eucharist is not a form of *sorcery*; but some worshipers have turned it into one, by their rituals, magical attributions to the rituals, and in some instances, unintelligible incantations.

⁴⁹ Jesus sought in many ways to de-emphasize the ritualistic aspects of worship. In one case He cited the passage from Hosea:

For I desire mercy, and not sacrifice; and knowledge of God more than burnt offerings (Hosea 6:6; Matthew 9:13; 1 Samuel 15:22).

In another He taught:

If you bring your gift to the altar, and there remember that your brother has something against you; leave your gift before the altar, and go your way; first be reconciled to your brother, and then come, and offer your gift (Matthew 5:23-24).

Through these passages, it is clear that one's way of living is more important than the symbolic sacrifice of the Eucharist.

⁵⁰ Unfortunately, some believers perceive the Eucharist erroneously as the central focus of worship. Although the Eucharist signifies the spiritual meal for the pilgrimage (comparable to the manna of the Natural Israelites), it is meaningful if a pilgrim adheres to the Word of God in its daily life. In essence, the main part of the meal consists of doing one's duties in life, through adherence to the Word of God, which then entitles a believer to the dessert: the Eucharist. When members offer Jesus in the Eucharist, they are, in effect, offering their own sufferings in life to God, provided they first commit their lives to God's Will:

I beseech you, therefore, brethren, by the mercy of God, that you present your bodies as a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not conform to this world's; but be transformed by the renewing of your mind, that

you may judge what is good, pleasing, and perfect will of God (Romans 12:1-2).

10.11.c The Ordination of Women

⁵¹ Although Jesus chose an all-male group of apostles, He did not suggest barring women from proclaiming the Gospel message. His choice of apostles was based on the social traditions of the region and time, and was not intended to convey a teaching. Nevertheless, the clergy, for the most part, has continued to exclude females from their ranks.

⁵² In attempting to discern the Will of God, it is important to distinguish between the Ideal law of God, and the natural ones. The Ideal law of God is spiritual, reflecting Its Supreme Holiness, and transcending the natural. The Natural law, on the other hand, is based on the social norms, and values of humanity; for example, in earlier times, the Natural law of Moses commanded abstention from certain kinds of food, in order for his compatriots to remain sanctified; however, in later times, Jesus improved upon this by teaching:

There is nothing from without a man that entering into him can defile him; but the things which come out of him are what defile him (Mark 7:15; Matthew 15:17-20).

⁵³ While the Natural law is subject to change, the Ideal law remains constant. Any law that is based on natural differences is less than ideal. As intimated earlier, the Ideal law is epitomized by the *golden rule*: "Do unto others as you would have them do unto you" (Matthew 7:12; Luke 6:31; Tobit 4:15). This reflects the transcendence of God's Commandments over human differences. At the time of the apostles, however, the world was neither spiritually nor socially ready to accept the equality of all humans before God. This is evident from Paul's directives to the Church community:

Let the women learn in silence with all submissiveness. And I permit no woman to teach, or to have authority over men, but to be silent. For Adam was formed first, then Eve. And Adam was not deceived, but the woman having been deceived became a transgressor. (1 Timothy 2:11-14; and 1 Corinthians 14:34-38).

⁵⁴ According to these passages, women should not be ordained as clerics. However, excluding someone, because of their gender, from a position that would afford them the opportunity to serve God most effectively is prejudicial and, therefore, violates the golden rule. Paul, himself, attests to the fact that all people are equal before God:

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There is neither Jew nor Greek, there is neither slave nor free-man, there is neither male nor female: for you are all one in Christ Jesus (Galatians 3:28; Colossians 3:11).

As such, women ought to be granted equal opportunities for serving God, and attaining positions in the Kingdom of God, particularly, since each individual will be judged on the merits of its own actions. The world has made considerable social progress since the time of the apostles, and should be ready for another step forward toward the Ideal Justice.

10.11.d Equality of All People

⁵⁵ The human condition, in terms of potentiality and destiny, is an imperfect one. The physical variety within the human race is an expression of this imperfection. The challenge to pilgrims, from the spiritual perspective, is to transcend these physical limitations, in accordance with Divine Justice, both from within and without the self, in one's daily living. The only spiritual difference of any consequence is that between the just and the unjust, and this is judged by God, according to one's actions and thoughts, based on faith. A wise pilgrim should always strive to look beyond the physicality of humanity, in order to identify with truth and justice. Evil, however, seeks to take advantage of humanity's imperfections in its struggle against truth and goodness; its influence is evident in the apartheid policies of some organizations. Echoing Isaiah:

Woe to those who decree unrighteousness and who write unjust laws, which they have prescribed. To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will you do in the Day of Visitation, and in the desolation which shall come from afar? To whom will you flee for help? And where will you leave your glory (Isaiah 10:1-3)?

⁵⁶ All those who look away while injustice is being committed are, equally, guilty, and will meet with the same fate.

10.11.e Contraception

⁵⁷ Sexual intercourse is a prerogative of married couples. However, it should be regarded as a *fringe benefit* rather than the *primary wage* of marriage. As with most things, overindulgence in sex amounts to abuse. The primary purpose of sexual intercourse is reproduction. But, if for some justifiable reason, a couple decides to defer reproduction, they should be able to do so, within the limits of a

truthful conscience. In any case, restraint should still be exercised.

10.11.f Abortion

⁵⁸ Abortion is a radical measure to a preventable problem. If appropriate preventive measures are taken, under justifiable circumstances, and pregnancy still occurs, a believing couple should accept the situation as God's will. Any informed person who subscribes to righteous behavior must recognize that the issue of abortion concerns the termination of life. The Spirit that sustains natural life is also present in a fetus, at conception, and since all life belongs to God, no individual has the right to claim it.

Beware of single issue religionists, though, who would use anti-abortion advocacy much as spice is used to camouflage the stench of rotten meat.

10.11.g Homosexuality

⁵⁹ Homosexuality is an act, serving no other purpose, than the lustful pleasure of the flesh:

Therefore, brothers we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die; but if, through the Spirit, you put to death the deeds of the body, you shall live (Romans 8:12-13).

⁶⁰ In this day and age, some proponents attribute homosexuality to biological causes, and conclude thereby, that the indulgent party cannot be guilty of satisfying a natural urge. The same argument is, sometimes, made for both rapists and kleptomaniacs. Yet, no one questions that rape and thievery are crimes. (This is not to say that in levying sentences for civil offenses, extenuating circumstances should not be given consideration.) The significant point is that an act is, by its very nature, either right or wrong. The degree of the particular act, righteous or sinful, is a different matter, and it is judged by God.

⁶¹ That is not a fair comparison, you say, since homosexuality is a loving act between consenting adults (and should, therefore, not be a sin), whereas rape and thievery are injurious to others. If that were so, then a *secret*, adulterous union between two adults would not be a sin; and neither would wife swapping. The Law of God, though, is on a higher plane! (See Romans 8:5-13; Ephesians 5:3-17).

⁶² The fact is that burdens are thrust upon all, in various forms, both innately and from without. Thus, the Chance component of Absolute Justice is also at work; one is expected to accept, by faith, the evil with the good in life, as Fate apportions it. A believer is not at liberty to balk at the challenges of life.

⁶³ However, one must acknowledge, too, that the need for companionship is

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integral to humanity. Consequently, there is nothing inherently wrong with a platonic bond between same-sex couples. This distinction is relevant because of the challenges presented to such couples by civil society. Because celibate, same-sex unions are not currently recognized, legitimate legal rights accorded heterosexual couples are denied to same-sex couples: This is unjust.

10.11.h Appeal for Church Unity

⁶⁴ The schism within the universal Church today is evidence of Her incomplete spiritual development. As the Manifestation of the Holy Spirit, the Church should reflect the unity which is inherent in the Spirit. Paul so noted in his fervent appeal to pilgrims:

With complete humility and meekness, with long-suffering forbearing one another in love, endeavor to keep the unity which has the Spirit as its source and peace as its bond. There is one body and one Spirit [depicted by the Cryptogram], just as there is one hope given all of you by your calling, One Lord, One faith, One Baptism, One God and Father of all, who is above all, and through all, and in all (Ephesians 4:2-6).

This is not a unity that is based on a uniform outlook in life, but one that is bound by Absolute Truth—the Holy Spirit—who allows for the diversity of human potentials and destinies.

⁶⁵ As members of God's household, who are in the flesh, the Church on Earth needs a natural, unified, organizational structure through which God's Plan can best be fulfilled in the Holy Spirit. The administration of this Church should rest primarily, but not entirely, with those who dedicate their lives for this purpose: the clergy; however, the faithful should not submit, slavishly, to the clergy. Rather, as freeborn citizens of the Heavenly Kingdom, pilgrims should search actively for truth and live by it; each member relying ultimately on its *cultivated* conscience for guidance. The clerical office merely affords a pilgrim the opportunity for total dedication to God. Those who dedicate their lives sincerely to God—within or without the clergy—will be rewarded in good measure.

⁶⁶ Religious appointments must not require the approval of governments, as is presently the case with some groups. Inasmuch as the Church appreciates the cooperation of all governments, interference by them in Church matters, whether or not in good faith, must be discouraged. Such meddling can only hamper unity within the Universal Church.

⁶⁷ In order for unity to be realized, all should work from a common ground: the Word of God. The obstacle to unity is rooted in erroneous human doctrines.

Therefore, submit to the exhortation:

That henceforth we may no longer be children, tossed to and fro, and carried by every wind of doctrine, by the sleight of men, by their craftiness and deceitful wiles. Rather, let us speak the truth in love, and grow into . . . Christ: through whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and builds up itself in love (Ephesians 4:14-16).

⁶⁸ Since God's Ultimate Plan is more evident now than ever before (through the revelation of the Cryptogram), believers should arouse themselves to the urgency of this matter, and prepare to accept the Truth. To repudiate truth simply on the sentimental grounds of tradition, or other provincial attachments would clearly not be commensurate with the sublimity with which God should be revered. If truth rests in God, then reason must always prevail. Paul's passage exemplifies this appeal to the universality of the Divine:

One of you says, I am of Paul, another, I belong to Apollos; and I of Cephas; and I of Christ. Is Christ divided (1 Cor. 1:12-13)?

For while one says: 'I am of Paul'; and another: 'I am of Apollos', are you not on the human level? . . . I have planted, Apollos watered; but it is God that gives the increase. Now he that planted and he that watered, work to the same end; and everyman shall receive his own reward according to his labor. We are co-workers with God, while you are His Cultivation, His Building [*the Apparent Structure*] (1 Cor. 3:4-9).

⁶⁹ Let each member of this Spiritual House, therefore, abandon its provincial allegiance, and unite under the banner of a Universal Church, with Truth in God as the binding force. As the Scriptures certify: a household split into factions cannot stand (for long)¹⁹. Human traditions should not be upheld solely on the grounds of the duration of the practice. The Scriptures caution:

Do not be ignorant of this one thing: that one day is with the Lord as a thousand years, and a thousand years as one day (2 Pet 3:8).

The only worthwhile tradition is that which involves the search for, and the adherence to truth and justice based on faith in the Holy Spirit.

¹⁹ Matthew 12:25; Mark 3:25; Luke 11:17.

Chapter 11

The Pursuit of Truth

11.1 Trial and Perseverance

¹ A raindrop falling upon a body of water causes it to recede at the point of impact, as if the spot is being deserted, thus forming a ringed nucleus. The resulting shock is transmitted through the body of water in the form of annular ripples. Soon after, the disturbance subsides, and all that remains of the event is the memory of it. The result is the same on every occurrence, as the water is incapable of a different response.

² This phenomenon is analogous to the human experience of tribulation. Upon encountering distress, the human soul recoils immediately, experiences a certain loneliness or isolation, coupled with a profound yearning for spiritual companionship and assuagement even in the midst of company. Interestingly, this is the most apt condition for spiritual awakening. As the Scriptures observe:

The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth (Ecclesiastes 7:4).

³ This shock element is essential to the spiritual value of tribulation, and it is preserved by fate. Insofar as self-imposed hardships lack this shock element, they have lesser spiritual value. This is not to minimize the value of austerities, such as fasting, as a form of spiritual conditioning, provided it is kept in the proper perspective.

⁴ Trials and afflictions offer the faithful opportunities for spiritual growth. There are two forms of spiritual growth:

- 1) *Real growth*, which represents a pilgrim's advancement to a new spiritual height, and
- 2) *Superficial growth*, which represents the restoration of a fallen pilgrim to its prior height

⁵ Trials and afflictions offer the faithful opportunities for both forms of spirit-

ual advancements. God's demand of Abraham to sacrifice his son, Isaac, is an example of a trial that led to spiritual growth. God commended Abraham's willingness to comply:

By myself have I sworn says the Lord, for because you have done this thing, and have not withheld your son, your only son: that in blessing I will bless you . . . (Genesis 22:16-17).

⁶ The story of David's sin against Uriah, the Hittite, describes a situation where an affliction led to superficial growth:

Wherefore have you despised the commandment of the Lord, to do evil in His sight? You have killed Uriah the Hittite with the sword, and have slain him with the sword of the children of Ammon. Now, therefore, the sword shall never depart from your house . . . (2 Samuel 12:9-15).

In fulfillment of that curse, David's son, Absalom, committed the fratricidal sin, and chased David out of his kingdom. David finally regained God's favor. In this example, affliction merely afforded David the opportunity to atone for his sin, thus restoring him to God's favor. The Scriptures, nevertheless, attest to David's faithfulness to God, for the most part of his lifetime¹. Such opportunities for spiritual advancements are extended to the upright as judged by God alone.

⁷ Though the foregoing examples of afflictions are drawn from the Early Testament, its use as a divine instrument is also an integral part of the Mid Testament. In fact, the Apparent Structure, humanity's source of hope for eternal bliss, originated through an affliction: Jesus's passion and death on the cross. Observe:

In the world you shall have tribulation; but be of good cheer, I have overcome the world (John 16:33).

For everyone shall be salted with fire . . . (Mark 9:49).

We must through tribulation enter into the Kingdom of God (Acts 14:22).

Yea and anyone who wants to live a godly life in Christ Jesus shall suffer persecution (2 Timothy 3:12).

Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you . . . (1

¹ 1 Kings 15:5.

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Peter 4:12-13).

Paul comments also that a true pilgrim is:

Always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body. For we, who live are always delivered for Jesus's sake, that the life also of Jesus might be made manifest in our mortal flesh (2 Corinthians 4:10-11).

⁸ Affliction is occasionally used also as a form of punishment for sin. Once, after performing a cure, Jesus cautioned the man who was cured: "Behold, you have now been cured. Forsake your sins lest a worse thing come upon you" (John 5:14). The infirmities of the Corinthian brethren were also attributed to unrighteous behavior².

⁹ In the primitive stage of humanity's relationship with God (in the Early Testament times), the Natural Israelites sought explanations for their afflictions through oracular mediums; however, in these later more advanced spiritual stages, the onus is on all believers to decipher God's message in spirit and truth. This can be accomplished only by speaking and acting as people subject to trial under the commandments of faith. The more one gets entangled in sin, the more difficult it becomes to determine the reasons for one's afflictions, and to sort the spiritual meaning of life's experiences; one is less likely to learn from mistakes, and one's *chances* of finding God are thus diminished.

¹⁰ Although Jesus promised forgiveness of sins to pilgrims, this is not a license to sin. While God's mercy is granted to the upright who strives to live according to Its Word, it is denied to the deliberate sinner—the apostate. The Scriptures indicate that even for the upright forgiveness of sins, and hence salvation, do not come easily: "And if the righteous is scarcely saved, what shall become of the ungodly, and the sinner" (1 Peter 4:18).

11.2 Prayer

¹¹ It is written that whosoever asks shall receive, yet the Scriptures also comment: "You do not receive, because you ask wrongly, with the intent of consuming it on your pleasures" (James 4:3). How, then, should one ask?

¹² Consider this: A father offered each of his two sons a choice between a coin and a promissory note, which was of higher value. Although the first son was

² 1 Corinthians 11:30.

aware that the value of the note was greater than the coin, he still chose the coin, as it was the exact change needed for a candy machine, and as such offered immediate gratification. The second son, on the other hand, exercised patience, electing to receive the promissory note with the realization that he would be ahead in the long run. Because this son acted wisely, the father not only gave him the promissory note but added the coin as a reward.

¹³ Since God's will for one is superior to anything one could ask for, requesting specific short-sighted favors is, in essence, choosing one's own temporal desires over God's eternal plan. Although Jesus invites pilgrims to ask for anything, He also admonished them not to worry about material needs—what to eat, drink or wear:

All these things do the unbelievers seek after; your Heavenly Father knows that you have need of all these things. Seek first the Kingdom of God, and His righteousness, and all these things shall be added unto you (Matthew 6:31-33; Luke 12:29-31).

¹⁴ John comments:

And this is the confidence that we have in Him, that if we ask anything according to His will, He hears us (1 John 5:14).

¹⁵ But how can one discern God's will? By living devoutly; listening into the heart intently; interpreting what is heard; acting on it according to truth and justice; accepting the outcome of events in life humbly; and carrying on thereafter with equanimity.

¹⁶ Since the Scriptures caution pilgrims to expect to suffer in this world in order to be saved, if a pilgrim prays to be freed from its affliction, could it, in effect, be asking God to excise it from His Saving Plan? Although you can pray not to be subjected to trial, should you become afflicted, in spite of your efforts, accept the situation as part of God's plan, and pray accordingly. When Jesus was faced with His passion and death, He prayed in this manner:

Father, if it is your will, remove this cup from me, nevertheless not my will, but yours be done (Luke 22:42; Matthew 26:42; Mark 14:36).

¹⁷ The most important request a pilgrim can make in prayer is for the gift of the Spirit: to strengthen and guide it, along the paths of justice, in the search for truth, so that it will be allowed to enter, when it knocks on the gates of Heaven.

11.3.a The Fear of God

¹⁸ Faith has been described here in various forms, but always in connection with the Structure, that is, the Holy Spirit: the Absolute Truth, the Cosmic Law, the Ultimate Word of God, and the Consummate Light of the world. Faith has also been discussed in connection with the vector properties of sense and magnitude.

¹⁹ The *fear of God* is another dimension of faith, which reflects humility and reverence. To do good and avoid evil is to live in the fear of God. The phrase, the *fear of God*, originated from the Early Testament, and was connected with the quasi-faith of that Era. As used in the Mid and Late Testaments however, the fear of God is allied with the true faith, which is defined with respect to “Mount Zion”, and so to the Holy Spirit. In the New Era, then, the criteria for good and evil have been redefined. The Scripture teaching which says: the *fear of God is the beginning of wisdom*³ is parallel to the testimony borne by the Spiritual Mountain: the *primacy of faith is the key to salvation*.

²⁰ Some leaders, however, attempt to discourage pilgrims from cultivating the fear of God, arguing that fear is linked with distrust and punishment. They feel it is better to de-emphasize the notion of fear, and focus, instead, on God's love and forgiveness. However, the fear of God—faith—and the love for God—divine service—are different sides of the same coin: each essential to divine grace, God's love for humanity. Therefore, in keeping with Divine Justice, the love for God involves action, which must be guided by the fear of God.

²¹ God first loved humanity by providing it with the opportunity for forgiveness, through the Spiritual Structure. However, in order for one to benefit from God's love, one must always strive to live uprightly. To neglect the fear of God is to take Its mercy and forgiveness for granted; this leads to lawlessness.

²² This passage is often cited against the notion of the fear of God:

There is no fear in love; rather, perfect love casts out fear; because fear has to do with torment, he that is afraid is not perfect yet in love (1 John 4:18).

This passage merely advocates against succumbing to evil for fear of losing one's life; rather, one must sacrifice it fearlessly for the sake of the Gospel. It is in accord with this exhortation:

And I say to you, my friends, do not be afraid of those who kill the body, and can do no more. But I will forewarn you whom you ought to fear: Fear Him who after He has killed has power to cast into hell; yes, I say to you, fear Him (Luke 12:4-5; Matthew

³ Psalms 111:10; Proverbs 9:10, 1:7.

10:28).

²³ As a result of this misconception, those pilgrims who are richly blessed with the fear of God, and are conscientious of what they say and do, oftentimes are identified as being overly concerned; they are counseled to relax their guard, and de-programmed against their cultivated virtues of alertness and discipline. Woe, indeed, to:

Whoever causes one of these little ones, who believe in me to sin; it would be better for him if a great millstone were hung around his neck, and he were cast into the sea. (Mark 9:42).

²⁴ Since Perfection is the Ideal Goal, there should be no limit to the amount of alertness and discipline a pilgrim should strive for. As such, each pilgrim is encouraged to develop its faith to its full potential, and utilize it fully.

11.3.b The Parable of the Observers

²⁵ The following is an illustration of the principal dimensions and aspects of faith: Four individuals were taken separately to a quiet beach, and were asked to note anything unusual on the beach.

²⁶ Expecting to see something spectacular, the first observer failed to notice what appeared to be an orange resting on a boulder. The second observer acknowledged the orange-like object, but was not particularly attracted by it. The third observer was curious enough to notice that what appeared to be an orange from a distance was in fact an imitation, and that it had a different coloring on its opposite side. It was the fourth observer however, who discovered that the orange-shaped object contained a gem, along with a note instructing its finder to keep the gem.

²⁷ The fact that all the observers were taken to the beach, and presented with the opportunity to find the gem, conveys the fact that faith is fundamentally a gift of God, and not a reward. Like the gem container, faith has different dimensions to it, and should, therefore, be perceived wholly in all its forms. Just as the gem container aroused a different level of interest in each of the observers, so too faith takes root in pilgrims in different degrees—the magnitude property. Faith shepherds pilgrims to eternal treasures, just as the orange-like container led the fourth observer to the gem—the sense property. The fourth observer gained the treasure by prying the container open, signifying that faith must be acted upon in order to produce lasting fruit.

11.3.c The Parable of the Four Blind Beggars

²⁸ In recapitulation, the reign of God is akin to four blind beggars, who were

promised relief from material want, if they ascended a certain mountain. In addition, if they persevered to the top of the mountain, they would receive their sight. They were warned however that there was a risk involved, as one part of the mountain afforded an easier ascent, while the other part was covered with slippery mud. As part of the agreement, the blind beggars were offered individual voices located at the top of the mountain to assist and guide them. Although the voices of the guides would be subject to distortion at the foot of the mountain, their clarity would improve as the beggars approached the top.

²⁹ After considering these proposals, the first blind person declined the offer, due to lack of faith. It represents the unbelievers, who will later perish in their abjection. The other three accepted the offer, and began their ascent.

³⁰ A short distance up the mountain, the second blind person became impatient with the strenuous climb, and decided to terminate its voice guide, confident that it could chart an easier course. However, soon after the voice ceased, it stumbled onto the muddy surface, and slid down the mountain. With broken bones, and a badly bruised body, it ended up in a worse condition than it began. It represents the self-righteous pilgrims—the apostates.

³¹ As the third person progressed toward the top, it came upon a ledge, and sat down to rest. Lured by the relative convenience of the ledge, and the availability of material wants, it gave up its goal for sight, and settled, instead, on that location. This blind person depicts the complacent pilgrims.

³² The fourth person however persevered to the top. It represents the sons of God. Not only did it receive its sight, it also gained unexpected riches, and was crowned a king.

³³ This parable illustrates the true meaning of faith: trusting blindly in the Word of God, the Holy Spirit, and not requiring miracles in order to believe. Hence, Jesus said: "Blessed are they that have not seen, and yet have believed" (John 20:29; 4:48). Faith demands self-sacrifice of a pilgrim before offering eternal life and peace. A complete Gospel message must cover both the demands and the rewards of Divine Justice.

11.4 Free Will Versus Determinism

³⁴ God endowed humanity with free will, allowing it to choose between good and evil. One's choice determines whether one will attain eternal peace in Heaven, or torment in Hell. Even with the knowledge that goodness leads to eternal peace, the choice is not always an easy one, as humanity is inclined to sin by nature, and the distinction between good and evil is not always clear to it. Consequently, the path to eternal peace is steep, arduous and sometimes blurry. Humanity's only ac-

cess to it is through the Wisdom of God—the Holy Spirit. To attain eternal bliss, one must seek to do God's will; and it is only through constant self-effacement, innocence, and love based on faith that this goal is realizable.

³⁵ The importance of doing God's will in the search for eternal peace can be better appreciated in terms of the probabilities of a freely-moving gaseous molecule in a furnace. Although, ideally, the molecule is said to have freedom of movement, in reality, its motion is defined by the system's flow, and by other gaseous molecules in its surroundings. By the same token, although a pilgrim is endowed with free will, its actions are limited by the ebb and flow of events and thus by circumstances beyond its control.

³⁶ Since the Cosmic Stream springs from, and is driven by the Godhead, a sage seeks to be in harmony with the Divine Will, in order to traverse the seeming chaos of the present life. Fortunately, humanity is, now, empowered with a mystical compass—faith in the Holy Spirit—which operates through the conscience. The Holy Spirit imparts a sense of justice into the consciences of pilgrims, leading them toward the Godhead. To attain Perfection in God, complete submission of one's will to the Divine Plan is essential. The Holy Spirit embodies this Plan; It represents Order in the midst of chaos, Peace amid turmoil.

³⁷ One who renounces faith will collide with a *Cosmic Molecule* (the Rock Structure, a Stumbling Stone) that will destroy it. The Scriptures warn against such a collision:

Whosoever falls on that Stone will be broken asunder, and on whomsoever it falls, it will grind him to powder (Luke 20:18).

However, one who relies on faith will be found compatible with this Cosmic Molecule, and eventually unite with It (the Rock of Refuge, the Holy Spirit), assuring the individual of eternal life and protection against destructive collisions. Hence, Jesus said: "I am . . . the Life . . ." (John 14:6); insofar as He is in the Holy Spirit.

³⁸ Although the pilgrim will encounter several minor collisions before amalgamating with the Cosmic Molecule, such collisions may be safeguards against a fatal collision. The Scriptures admonish pilgrims to count it a blessing when subjected to trial⁴.

³⁹ All those who walk by faith are foreknown by God:

Those whom He foreknew, He also predestined to share the image of His Son, that He might be the first born among many brethren (Romans 8:29).

⁴ James 1:2.

⁴⁰ While the motion of gaseous molecules in a furnace (and thus each reaction) is random, their gross interactions in the combustion reaction are, nevertheless, predictable. Similarly, although isolated events—good and evil—often appear haphazard and unrelated, taken together, they constitute a Historical System based on the Blueprint of God's Grand Will: the Spiritual Structure.

⁴¹ This System involves at once, *Necessity*, which is deterministic, and *Free Will: Chance and Choice*. Just like the furnace mode to combustion reactions, the Structure is the Requisite Ambiance—the Cosmic Law—which oversees the Free Actions—the Grand Law.

11.5 Activity-Passivity

⁴² Although positive action is always preferred to stark passivity, perception can be deceiving, sometimes. Take for instance, the heliocentric system of cosmography: It is paradoxical that the celestial body most endowed with energy, the sun, is relatively stationary, while the lesser heavenly bodies revolve around it. A similar observation holds true, even in the atomic model: the nucleus-electron system.

⁴³ Much as in the atom, *convergent* transitions in the Spiritual Structure (by the complacent) are directed toward *steady state* (or rest in the Heavenly Sanctuary) with resulting *radiation*. Conversely, *divergent* movements (by the apostates) tend toward *agitation* with accompanying *absorption*. Insofar as the *Nucleus* (the Heavenly Sanctuary) is the Source of the *Subtle Force* (the Consummate Law) that binds all, it is yet in labor; thus, it is a state of *relative* (not *absolute*) rest. Indeed, the state of Absolute Rest—The Supreme Bliss—is a Singularity: *The Singularity*⁵. But, at relative rest, the Absolute Spirit projects Its reflections discretely into complementary domains (surfaces a, b, e and f of Fig. A3, Appendix A).

⁴⁴ Consider also life in an ant, bee, or termite family: The seemingly dormant queen is the hub around which the wheel of life revolves in the colony. The continuity of life in the colony is dependent on her survivability. Yet, she is immobile, seemingly passive, and completely isolated from the outside world. Even so, the queen is able to perceive changes (by means of pheromone) in the number of workers, and soldiers in the colony, and to act subtly by producing offspring, so as to restore and maintain the quality of life in the colony. Thus, she demonstrates the existence of hidden spokes linking her with the rim of life in the colony. Although the role of the queen is paramount, her activities are not readily perceptible to an

⁵ This dormant condition of Ultimate Reality is antithetical to Its current state, where the Primordial Absolute projects Itself into complementary opposites; together, these conditions of Ultimate Reality constitute a cycle, and affirm Heraclitus's position over Parmenides: Change is the only true constant.

outside observer. The lowliest class, however, in the social order, the worker, is ostensibly the busiest class: it is engaged in foraging for food, nursing the young, and the general upkeep of the colony.

⁴⁵ A parallel division of labor exists also in the human spiritual realm, though not as strictly classified, or hereditary. Beginning with the mouthpiece of God, the prophet: Like the queen, it is detached (according to God's Plan) from routine physical endeavors, and concerned mostly with defining the path, and lighting the way of pilgrims; its activities are subtle, though eternal. Next come the instructors who propagate the message; the charity workers who engage in benevolent works; and the ordinary pilgrims who serve societies general functions. All of these activities are sanctioned, as long as they are dedicated sacrificially to the service of the Divine.

⁴⁶ In the human spiritual order, the conspicuous activities of a pilgrim are not necessarily true indicators of its sanctity. Indeed, however much a spider may engage conspicuously in weaving copious structures of beauty, its yield is ephemeral in comparison with an oyster's sole legacy, which, though, is slowly and subtly crafted, is of enduring beauty and value. It is no more right to gauge the activities of a prophet by the yardstick of a charity worker, than it is, vice versa. To the extent individuals are assigned roles in the fulfillment of God's Plan, they are chosen. Whether or not they willingly accept their responsibilities is up to them; if they fail, then they are guilty of potentially thwarting God's Ultimate Plan.

⁴⁷ The ideal spiritual attitude requires that an individual know itself, and fully cultivate its attributes (faith) with the aim of channeling them resolutely for absolute service to the Godhead, through the members of the religious community, with humility and reverence. This is the grand will of God for the individual. The impressions a pilgrim projects to the public, in the process of serving God, should not be the concern of the pilgrim. At times, one may even appear to go against society's accepted norms of behavior (an expression of the Spirit's uniqueness in the individual). Under those circumstances, the temptation to conform must be resisted, provided one possesses the conviction of one's moral orientation. Impressions should not be engineered; rather, as happenstance they should run their course. Ultimately, righteous deeds will manifest their goodness.

11.6 Truth in Science and Religion

⁴⁸ Insofar as this Revelation has been brought about through scientific methods, it is appropriate to comment on the relationship between religion and science. Science is involved with the search for advanced truths—and ultimately the Embodiment of Truth—from axioms. Religion, likewise, is concerned with the

search for the Embodiment of Truth, God, in the Holy Spirit through expressed beliefs. Science and religion, therefore, share a common purpose: the search for Absolute Truth, the Divine Mind.

⁴⁹ As indicated previously, this Absolute Truth is the Holy Spirit; It is defined by the Pictogram, and symbolized by Fire⁶. As the Absolute Truth, It encompasses all truths. Jesus said: "I am . . . the Truth . . ." (John 14:6), insofar as He is in the Holy Spirit. Since the Holy Spirit penetrates all things, good and evil, It is the Common Factor—the Unifying Force—in creation (cf., Wisdom 7:24; 1:7).

⁵⁰ ***The Spiritual Structure, therefore, is the Supra-grand Unified Force Field—the Cosmic Spiritual Principle which underlies All Beings, Manifest and Unmanifest—the Ultimate Reality.*** It embodies the total probability of the existence of all things.

⁵¹ As the Absolute Truth, the Holy Spirit is composed of lesser entities or infinitesimal quanta of truth: each quantum, a lesser approximation of an *Infinitesimal Ultimate Standard*. The quanta of truth are arranged structurally by the degree of their approximation to this Ultimate Standard. The Throne of God the Father at the Infinite Peak represents the Infinitesimal Ultimate Standard of truth, while the earthly plane represents the lowest level. Each quantum of truth is classified as either positive or negative, according to its orientation with respect to an *Absolute Set*, the Cornerstone of the Structure: Those elements which diverge from the Absolute Set are *negative*, while those that converge are *positive*.

⁵² The quanta in the Absolute Set are graded in descending approximations of the Infinitesimal Ultimate Standard; each element in the Set is the limiting approximation of the one immediately above it, in an infinite succession of quanta in the Set. While elements of the Absolute Set are real replicas of the Infinitesimal Ultimate Standard, the rest of the quanta that constitute the Macro-Structure are mirages. (In the *vertical sense* of the Structure, each element of the Absolute Set deputizes as the standard guide to an aspirant on its associate path who is still ascending in quest of its true self. However, after the Judgment Day, that element becomes the eternal standard, in the *transverse sense*, that is, for all those on the same horizontal level on the Structure.) The mirages are also graded, outwardly, in descending approximations of the standards in the Absolute Set with which they

⁶ To the extent that "truth" is defined philosophically as the correspondence of the mind with reality, then the Cryptogram denotes the Embodiment of Truth. With reference to [Figure 9](#): "faith" connotes the mind, while the "cornerstone" (the efficiency line) represents reality. The "divine service" axis depicts the act or process of determining the correspondence of the mind with reality. Therefore, surface-b represents the convergence (or affirmation) of the mind with reality; whereas surface-a denotes the divergence (or negation) of the same. The intervening stages of the determination process represent varying degrees—that is, shadows—of reality.

are associated. Thus, the Cosmic Structure depicts the gradation of Truth in descending approximations of the Infinitesimal Ultimate Standard.

⁵³ In the pure sense of the word, there are no absolute standards of truth, save the transcendent, Indefinable One at the Infinite Peak of the Structure—God the Father—or the Cosmic Whole—God the Mother: the Holy Spirit. All other positions are relative to It, and to each other. Nevertheless, in the interest of distinguishing the true spirit from the mirage, the actual from the virtual, positions in the Heavenly Sanctuary, which deputize as standards to the mirages are treated also as a Set of Absolutes (as in complex numbers)⁷.

⁵⁴ Negative truth (or falsehood) is the trademark of the Evil Spirit, while positive truth is the hallmark of the Good Spirit; together they represent Absolute Truth. Although all beings have both positive and negative aspects, the specific classification of each is determined by its overall value and orientation in the Ultimate Plan of God—the convergence of all things toward the Godhead—the attainment of Perfection.

⁵⁵ (The Infinite Peak of the Structure depicts the Ultimate Goodness. Hence, Jesus said: "No one is good, but God alone"—Mark 10:18; Luke 18:19. Jesus acknowledged by this statement, the existence of a spiritual Standard Entity, an integral part of the Cosmic Whole, which is discrete and transcendent enough to be distinguished from Himself.)

⁵⁶ There is an alternative dual classification of Truth to the aforementioned positive and negative ones:

- 1) Divine Truth (the Unmanifest Being): that which is Its own source, the First Cause, and symbolized by everything in the Potential Structure above the ground plane, and
- 2) Natural Truth (the Manifest Being): that which is derived or created by the First Cause and represented by the ground plane of the Structure.

Inclusive in the latter category are all manner of matter; and insofar as they are permeated and sustained by the Divine, they exist as composites of the natural and spiritual; with the natural predominating in the unmodified state of this union. Matter is further classified into a lateral order of importance in the overall Spiritual Scheme, from relatively virgin matter to potential spiritual beings (from zone a to zone b of the ground plane): inanimate, sentient, conscious and intelligent beings. The intelligent beings are endowed with the greatest, *inherent* potentials for spiritual liberation—liberation from the dominance of the natural.

⁷ The mirages—being *reflections* of the Absolute Set on the "real" and the "imaginary" axes—are dual. See the correlation of the Spiritual Structure with complex numbers [5:30 on Page 45](#); and the constitution of the Structure [6:14 on Page 56](#); cf., [Appendix A on Page 203](#), also.

⁵⁷ These distinctive pairs of dual classification of Absolute Truth: the positive and the negative, versus the divine and the natural, are based on transverse versus vertical characterizations of the Structure, respectively.

⁵⁸ Although the Main Essence of Absolute Truth—the Cornerstone of the Structure—is immutable, the rest of It is characterized by near-term or local vicissitudes, such as are observed in a transverse wave, like light. These vicissitudes are governed by the Cosmic Law, which is depicted by the Macrocosmic Form. In Its Cosmic Form, therefore, Absolute Truth is immutable. However, Its radiant portions (surfaces a and b) in contrast to Its Source (the efficiency line) are characterized by near-term or local changes. This combination of change and immutability, within the Unitary Structure, is typical of the dominant motif—paradox—in the essence of Truth. (See [Footnote 5](#), above).

⁵⁹ The concept of time is primarily a temporal, human concern. In the Ultimate Spiritual State, that is, at the Infinite Peak of the Structure, time has no relevance. But, in the purely earthbound affairs of humans, time is all-consuming. In-between these polar extremes, the significance of time to pilgrims in spiritual affairs tapers, gradually. This characteristic is exemplified in the Structure by the degree of patience or fortitude required of pilgrims for Its ascent; it is eternal at the Peak. Thus, the axes of the Structure, faith, divine service, and divine grace, may be treated as functions of time: $f(t)$, $ds(t)$, $dg(t)$, where time, t , ranges from $-\infty$ to $+\infty$. (The time, $t = 0$ relates to the *Transition*: from the Old Rock Structure to the New, from the Pre-Exalted Christ to the Exalted One, from the Spiritual Dark Ages to the Enlightened Era. It pertains to the burial in Calvary.) Absolute Truth is, thus, treated as a continuum, in contrast to the consideration of Its discrete elements, where time, t , ranges in infinitesimal bursts; It exhibits both properties at once.

⁶⁰ Divine Will for humanity, as a cosmic process, involves the progression of derived truths (manifest beings) on the Spiritual Structure, from the ground plane to the Infinite Peak, as well as their digression from the spiritual heights to the earthly plane.

⁶¹ Created truths, the natural, are manifestations of the supernatural: Just as a fluorescent object is revealed extraordinarily by latent, external radiations (black light), and the perception of the object attests to the presence of radiant energy, so is the supernatural, which begets the natural, acknowledged through unusual awareness of the natural. Thus, the supernatural indwells the natural, and yet separate from it. Indeed, *psychic faith*—the numen indwelling the natural—is made manifest as productive faith, by the *force of circumstances*.

⁶² Consequently, productive faith (righteousness or grace) is the resultant of both the natural and the supernatural. Truth, the potential and effectual saving power of God in creation is as indicated earlier present in humans, both in the

natural and supernatural forms.

⁶³ The influence of the natural and supernatural on humans is akin to the forces of gravity and lift on a rocket. In order for a rocket to become air-borne, the force of thrust must overcome the gravitational pull on it. Similarly, the supernatural must dominate the natural in a pilgrim, in order for it to remain aloft above the earthly plane. Thus, a pilgrim must acquire discipline, and become liberated from passions of the flesh, in order to attain the Ultimate Goal of Perfection. Just as a space ship is liberated from the force of gravity when it leaves the Earth's atmosphere, so a true pilgrim will rid itself of the natural, destructive force when it passes from the mundane to the celestial realms.

⁶⁴ While religion is searching for the Embodiment of All Truths (the Supernatural), science is, inadvertently, concerned with the observable impact of Absolute Truth in Nature (the Natural). Religion is seeking the Creator of all things—the First Cause—whereas science is involved with the phenomena of created things. The former is concerned with the Whole Truth, whereas the latter is involved with only part of the Whole. While the potential of religion is limitless, that of science is bound by Nature.

⁶⁵ Since the First Cause transcends Nature and hence science, it is impossible to both infer and affirm Its Essence with the present scientific methods alone; it is as futile as trying to decipher the giant mesa effigies of Blythe from the ground. A complete view of these effigies is possible only from the air. Similarly, the Ultimate Reality is incomprehensible from the natural earthly plane of scientific methods alone; it is discernible only from the higher spiritual heights of Mount Zion⁸. (A paradigm shift, in the authentication of Divine Revelation, is called for.)

⁶⁶ In light of this analogy, it becomes apparent why the Holy Spirit, the Good Spirit, is sometimes represented by an airborne creature—a dove—while the Evil Spirit is depicted by an earthbound creature—a snake. Therefore, in keeping with the truism ‘where one sits determines what one sees’, the revelation of Mount Zion could only have been accomplished through the Personification of the Holy Spirit. The Scriptures testify:

The spirit scrutinizes all things, even the deep things of God . . .
no one knows what lies in the depths of God but the Spirit of God
(1 Corinthians 2:10-11).

⁸ This was the Reality sought by many philosophers, with limited success, and whose certainty eluded them all. Such figures as Heraclitus, Plato, Descartes, Hegel et cetera. Even David Hume, the skeptical empiricist, would have had to give pause in the face of this empirical data.

11.7 Articulation of the Spiritual System

⁶⁷ Some argue that if in fact there is a God who created all things, then where did It come from? Since this line of reasoning creates more problems than it solves (in the minds of disbelievers), science contents itself understandably (under prior circumstances) with the limited search for the comprehensive laws of nature, and the process of creation, thereby excusing itself from seeking the Creator.

⁶⁸ However, the fact that humanity is limited physically to space-time dimensions should not preclude its acknowledgment of higher spiritual dimensions. (Notice Kaluza-Klein's "extra" dimensions⁹.) In truth, each of the planes of the Spiritual Structure above the earthly plane represents additional, spiritual dimensions to the known physical dimensions. Consequently, there are infinite dimensions in the Kingdom of God. The Cryptogram is thus a three-dimensional depiction of an infinite dimensional Spiritual System¹⁰: a multiverse. (Cf., [7:9, P. 67](#); & [Appendix B](#).)

⁶⁹ Just as the physical laws of this limited, spatiotemporal world are based on axioms, the spiritual laws of the higher-dimensional worlds are based on faith.

⁷⁰ It behooves humanity, therefore, to acknowledge that:

- 1) There is One Cosmic Standard Spirit, God the Mother, in whom all beings exist; the Cosmic Spiritual Principle which underlies all beings, manifest and unmanifest.
- 2) Unfurled within this *Cosmic Standard* are Three distinctive Characters—the Trinity:
 - a) The Source—the *Infinitesimal Standard*—which gives rise to
 - b) The River (the efficiency line) and
 - c) The Network of Tributaries (surface-b) & Distributaries (surface-a). The Standard Spirit is thus hermaphroditical, insofar as It embodies the two Progenitors, God the Father (the Infinitesimal Standard) & God the Mother. And so, It is at once infinitesimal and infinite—a paradox.
- 3) Inherent within the Trinity is another distinctive feature—the harmonious union of polar opposite Spirits—a Duality; the Standard Spirit is fundamentally paradoxical. Thus, there are Three Characters, in Two Forms common to the Three, in One God: 3 in 2 in 1.
- 4) Through God the Mother, God the Father, who ideally is transcendent, becomes ultimately immanent by degrees, in God the Offspring, and

⁹ Theodor Kaluza and Oskar Klein (German and Swedish physicists respectively) were first to hypothesize the existence of higher dimensions, beyond the known spatiotemporal dimensions.

¹⁰ Each additional dimension, above the earthly plane, represents a different universe; all in parallel.

manifest as the Light—the Absolute Truth, the Way, and the Life. The cosmic Spiritual Order is a kinship.

- 5) Only through obedient faith in the Cosmic Spirit, the way of righteousness, is the Good Spirit accessible, and hence eternal bliss. In Evil, Divine Wrath Abides.
- 6) All things in Nature have the potential for good and evil. While the Force of Good—the Convergent—leads toward Perfection in God the Father, the Force of Evil—the Divergent—leads away from Him toward Chaos.
- 7) The Force of Good is dominant over the Force of Evil, as attested by the fact that the junction where Good and Evil directly clash in the Structure—the Heavenly Sanctuary—is the Epitome of Goodness.
- 8) All God's works can be grouped into opposing pairs, corresponding to surfaces a and b of the Spiritual Structure.
- 9) Although there are different modalities for classifying Absolute Truth, there is a fundamental Binary System—True and False—and it is depicted by the Spiritual Mountain.
- 10) The search for Absolute Truth is, in effect, the search for God.

⁷¹ Science is merely an appendage of religion serving to reveal the glory and might of God. There is no human achievement that is not the result of God's revelation. The fact that a blind person is unaware of the presence of an object does not diminish its reality. Similarly, humanity's lack of awareness of God's creation does not detract from the truth of its existence. When one makes a discovery, it is akin to a blind person stumbling over an object; it has been there prior to the encounter, even though the person may not have been aware of it. In the true sense then, humanity neither invents nor creates; it only discovers; even so, it is through the intervention of the Holy Spirit, the Artificer of all God's works.

11.8 Evolution

⁷² Inasmuch as the Spirit of God pervades all things, each creature represents an element of God's Spirit. The significant difference between creatures is in the nature and caliber of the spirit they possess: whether their spirit is negatively or positively oriented, and to what degree.

⁷³ God endowed humanity with an imperishable spirit, hence the Scriptures say that God created humans in His own image and likeness¹¹, in spite of the variety

¹¹An expression of the fractal nature of the Spiritual Structure

within the human race; the emphasis is on the spiritual component and not on the flesh. Otherwise, why would humans be likened to God who is in Spirit?

⁷⁴ In light of these facts, the concept of evolution should not disconcert believers, provided such investigations are understood to be on the natural level. On the other hand, the story of creation in the Scriptures must be assessed, spiritually, insofar as it concerns spiritual matters. As the Scriptures stipulate: "Spiritual matters must be appraised in spiritual ways" (1 Cor. 2:14). The story of creation in the Scriptures is, in a literal sense, a folklore designed to highlight God's omnificence. In this vein, it is also an attempt at theodicy; however, in a deeper spiritual sense, it is rather mystical.

11.9 On Scriptural Inerrancy

⁷⁵ An example of scriptural inaccuracy is found in Scripture's portrayal of the Earth as an immobile planet "supported by pillars" (1 Sam. 2:8; Ps. 75:3; Job 9:6) around which the ("rising" and "setting") sun was believed to revolve (Ps. 113:3). The proven, present day knowledge of cosmography contravenes this view. The scriptural passage which says that the Lord punishes the children and grandchildren to the third and fourth generation for their father's wickedness (Ex. 34:7), cannot be reconciled with other passages which say that only the one who sins shall die (Ez. 18:1-20). Also, the inconsistent account by Matthew and Mark in regards to Jesus's prediction of Peter's betrayal of Him is incontrovertible (Matt. 26:34; Mk. 14:30). Furthermore, John's Gospel account of Peter's apostolic call (Jn. 1:40-42) is at variance with those of the Synoptic Gospels (Matt. 4:18-20; Mk. 1:16-18; Lk. 5:1-11). These are a few of the errors in the Scriptures noted here for the benefit of this discussion.

⁷⁶ An accurate deliberation on the subject of scriptural inerrancy, must take into account the development of the Scriptures. Just as a charcoal drawing gradually reveals the likeness of its subject with each stroke of the artist, so too the Scriptures gradually evolved through history to reveal God's Structural Plan for humanity's salvation, through the work of each apostle, prophet, and scribe. When looking at a close-up of a charcoal drawing, one sees a jumble of grainy pigments. Similarly, upon close examination of the Holy Scriptures, one sees inconsistencies and inaccuracies; however, an overview of each work focuses the embodiment of its subject. In the case of the Scriptures, the vantage point from which an overview is possible had not been reached, until now.

⁷⁷ In the above analogy, the Standard Spirit is the Artist with the apostles, prophets, and scribes as Its instruments. Even though appointed by God, they were nevertheless imperfect beings and, as such, occasionally exhibited human flaws

(including exaggerations and understatements). These minor inconsistencies, apparent under close scrutiny, do not however detract from the validity of the overall configuration. These flaws, in addition to language limitations, obfuscated the picture in the Scriptures. It is in light of this fact that Paul was inspired to make this prophecy:

We know in part, and we prophesy in part. But when the perfect comes, then that which is in part shall pass away (1 Corinthians 13:9-10).

⁷⁸ The development of the Word into a concrete picture is akin to the process of mining and refining gold. As gold lies inconspicuously amid debris in a mine, so the Cryptogram remained obscure and scrambled, amidst inconsistencies and errors in the Scriptures. Just as a large mass of mineral material is, finally, whittled down to the pure metal, so the Mid Testament message, the penultimate in the progression of the Early Testament, has, further, been refined culminating in the Blueprint of God's Grand Will. As miners, the apostles, prophets, and scribes dug out the ore from the mine, but it is only now that the gold has been extracted from the ore, refined and, by means of a pre-ordained matrix, shaped into its Definitive Form—the Cryptogram—the model of Mount Zion.

⁷⁹ This Structure is the Standard by which all revelations must be judged.

⁸⁰ In its genesis, the Word of God was received much as a desert nomad would encounter an oasis, after being parched by the sun. Moses and the Hebrews imbibed, as it were, this water oblivious of its pollution. Although the supply was enlarged in the Penultimate Era, it remained polluted. To purify this water and achieve its virgin state, distillation was necessary. Distillation involves a radical change; it requires patience, since the process is slow, and the use of appropriate apparatus and method. A similar process has, now, been achieved in the Religious System. Thus, the Spiritual Structure is the Distillate of God's Word.

⁸¹ In other words, whereas the prior Scriptures are signals cluttered with noise, the Cryptogram is their pure encodement with the noise filtered out. This Hidden Code is the essence of the *mystery* in the Scriptures¹².

⁸² The purity, economy, consistency, and completeness of the Cryptogram distinguish it as the apotheosis of Divine Revelations. The distinctive feature of this Revelation lies not so much in the unveiling of the Hidden Code in the Scriptures, nor in the novel manner by which this Code has been deciphered, but rather in the comprehensive perception of the, otherwise, complex Spiritual System. Thus, faith

¹² Psalms 78:2; Matthew 13:11, 35; 1 Corinthians 2:7; Romans 16:25; Ephesians 3:1-9; 6:19-20; Colossians 1:26-27; 2:2-3.

is elevated to a noetic status, demystified to a great extent, and hence set on a sound footing.

⁸³ Error and chance are integral attributes of Nature which occur in varying degrees. Therefore, the Bible, being a natural oracular medium, is no less affected, as it is injected with human foibles. Ironically, not even Divine Nature is immune to chance, as the Spiritual Structure, Itself, depicts the total Probability Distribution of the Divine. It illustrates the Organic Order which underlies *probabilism*. To a skeptic, the very acknowledgment of chance and error in Nature, impugn *ipso facto* the notion of the Divine. The extent and significance of the occurrence of chance and error in Nature is often exaggerated beyond reality, thus clouding the perception of the Divine Will.

⁸⁴ This is akin to what happens when myopic attention is focused on the fluctuating motion of a stylus, as it records data of interest in an experiment. Of course, in the immediate vicinity of the stylus, only squiggles (the impressions of the error-chance component of the signal) are perceptible. The signal trend, discernible only in a prolonged interval is therefore overlooked. A certain wisdom and vision are required to peer through the veil of error and chance to discern and acknowledge spiritual truths.

⁸⁵ While the skeptic dismisses, in frustration, the confusion posed by the smoke screen of chance and error, the wise relishes the joy which accompanies the success of discovering spiritual truths in spite of it.

⁸⁶ It is by virtue of the foregoing probabilism, coupled with the seemingly random, cosmic incidence of evil, that the human freedom to believe is safeguarded, by design, within the Grand Teleology. Thus, the influence of the Omnificent One is kept relatively obscure, and not made so overt as to constitute an inducement for automatic loyalty to It; otherwise, there would be no grounds for skepticism. But, as it is, faith, as a deliberate choice for God, presupposes the option to reject Its sovereignty; and with this option comes the divine justification for reward and punishment.

⁸⁷ Therefore, the acceptance of the Scriptures, as the Word of God, despite the obvious inaccuracies, and inconsistencies it contains (most notably, the earlier portions), is an expression of faith. The assertion that the Scriptures are literally true is either due to a lack of sufficient familiarity with the Word or a manifestation of insincerity.

Chapter 12

Divine Revelations

12.1 The Divine Symbol

¹ In accordance with the prior Scriptures, three natural elements are associated with the Person, Abode, and Authority of God: Fire, a Mountain, and a Rock-Fountain. Of these three, Fire was most often associated with the most remarkable events in the Scriptures. Hitherto, because there was no hint in the Scriptures, that Fire symbolized anything more than Divine Sanction for those events, its true meaning remained hidden. There was no indication that it was correlated to the Mountain and the Rock: that they are one and the same Cryptogram. These symbols therefore constituted subtle clues to a Hidden Enigma, whose solution has now been made manifest.

² Recognizing that Fire has profound spiritual significance, translating this formless symbol into a Pictogram, deciphering this Pictogram, and correlating it with the two, other, physical symbols, altogether acknowledge, and unravel this Divine Mystery: the Ultimate Revelation.

³ The characteristic form and meaning of the Pictogram, which compacts information, has enabled the Nature and Will of God to be transmuted: from the domain of the arcane and ethereal, to the realm of the empirical and the noetic; from blind belief to systematic knowledge.

12.2 Acknowledgments

⁴ Other prophets of the Most High, notably Zoroaster and Lao-tsu, and other spiritual texts such as the *Bhagavad Gita*, espied the Eternal Truth portrayed by the Cryptogram, albeit incorrectly. Each of these percepts, unduly emphasized one aspect, or other of the Spiritual System, thus distorting the comprehensive picture of the Divine Plan.

⁵ While Zoroaster correctly identified the Spiritual System with Divine Fire,

he remotely portrayed It as two, independent, spiritual entities: Good and Evil; whence came the dualism in the Scriptures.

⁶Lao-tsu, however, expressed Truth as the Great Tao. The Yin-and-Yang symbol of Truth—the Taijitu—is but a two-dimensional crude depiction of the Cryptogram; to the extent that the appellation signifies the "dark" and "sunny" sides of a hill, it correctly portrays the Structure as a Dyadic System. Lao-tsu's text, the *Tao Te Ching*, though imprecise, expresses profound truths. It is representative of the insights of an advanced spiritual being.

⁷The religious system, Taoism, which evolved in the wake of Lao-tsu found developmental impetus in its opposition to another contemporary system by Confucius, whose contrasting emphasis is on moral social order. The doctrine of Taoism endorsed, as a rule of life, spontaneity as opposed to methodology; individuality, in preference to social order; performance of duty through *non-action*, in contrast to deliberate active pursuit of a vocation. As a universal model of living for all levels of spiritual seekers, Taoism is inappropriate.

⁸Consider the ideal spiritual model: the combustion process in a furnace. Soon after ignition, the furnace is relatively cold; the air/fuel mixture is unstable; and the probability of combustion occurring is less than ideal. As the process progresses, temperature accretion occurs; the mixture stabilizes, and through experience, the optimum combustion ratio is ascertained and maintained. All of these enhances the chances of subsequent combustion. A mode is soon attained in the furnace where combustion becomes virtually automatic—efficient.

⁹In view of the above ideal model, Lao-tsu based his model of spiritual living on one phase: the *automatic mode* (for gaining divine grace) without proper cognition of the intervening spiritual stages. In spiritually advanced persons, virtue becomes ingrained through practice. Thus, spontaneity is achieved only through disciplined exercises. It is important therefore to clarify, with respect to the *Tao Te Ching*, the need to acknowledge the stratification of spirituality as attested by the Cryptogram, and the fact that only a few can attain its (relative) Summit.

¹⁰Confucianism, as a complement to Taoism, has noble aspirations, but deficient as a religious system, because of its, overly, humanistic bearings. The spiritual component of Confucianism is incidental. It is primarily concerned with the exigencies of social order. Taoism, on the other hand, emphasizes only the cosmic dimensions of the Divine, without reference to the personal Nature of God. Although the Yin-and-Yang symbol portrays Eternal Truth as a Binary System, the *Tao Te Ching* scrupulously avoided any identification of the Tao with Good and Evil; its primal attribute on which Divine Justice is based. Still, the *Tao Te Ching* can be a useful guide for the spiritually mature, provided the foregoing observations are taken into account.

¹¹ Indeed, the Spiritual Structure may be perceived also as the embodiment of circumstances in flux, expressed as probabilities. To a pilgrim, every occasion in life is an opportunity for spiritual advancement, depending, of course, on the nature of one's response to events. Potentially, each change in one's situation can evoke doubt, anxiety, fear, and even stress (as depicted by the incline of the Structure). Taoist vision of Reality is inclined toward this Probability or Chance attribute of the Divine. There is nothing wrong with this view of Universal Truth, provided an aspirant acknowledges the dutiful service to the Godhead which the Structure enjoins upon it, in accordance with Its fundamental guiding principle: serve Goodness and avoid Evil. It is through confidence in the Supreme Godhead acquired through discipline, and divine grace that doubt, anxiety, and fear are dispelled. Taoism sought this approach to life vaguely, and evoked Cosmic Truth, the Great Tao, in the process.

¹² In summary, Taoism exaggerated the element of Chance in the system, while minimizing the Choice component; it emphasized Determinism at the expense of Freedom of Choice (between good and evil).

¹³ The *Bhagavad Gita's* vision of the Universal Truth is embodied in the Brahman-atman concept; the True Spirit-mirage aspects of the Spiritual Mountain. Although its stated goal of uniting the self with Brahman (the mirage spirit with God the Son) is an insightful aspiration, one recommended approach, meditation¹, is not in accord with the fundamental principles embodied by the Cryptogram. As a vocation, meditation dissociated from work has no social service implication. The contemplation referred to in the *Bhagavad Gita*, which derives from *non-action*, is symptomatic of the state of union with God the Son, rather than its view, at times, of vocational contemplation as an option to such a union. *Non-action* which is typical of the state of relative rest or dynamic equilibrium (in the Heavenly Sanctuary) is not synonymous here with idleness, but with efficiency of action; thus, it is not dissociated from useful work. This criticism is directed only at idle vocational meditation, such as are observed by the *samnyasins*. Useful contemplation should suffuse the life of all pilgrims in the accomplishment of their duties.

¹⁴ The Standard Spirit to whom all acts of creation are ultimately attributed, accomplishes Its creative work indirectly through the acquiescence of agents, whether for good or evil, according to Its Will. Thus, It is transcendent, and immobile (not idle). Insofar as a pilgrim remains in the flesh, it is inevitably an agent of God on Earth, though not an indispensable one; inherent in this is the fact that an aspirant for God must perceive itself, for as long as it exists in the human mode, as having

¹ Bhagavad Gita 13:24.

the responsibility of contributing services on Earth toward the accomplishment of the Divine Will.

¹⁵ In view of the foregoing discussion, this conclusion in the *Bhagavad Gita* is misguided: that once union is achieved with Brahman, there remains nothing left to be done² save to relish the blissful ecstasy that derives from such a union. While the Heavenly Sanctuary is, indeed, the State of Rest, it is a State of Relative (not Absolute) Rest. Efficiency of (moral) action with selflessness is the goal for action, in the performance of one's duties in life, not idle quest for bliss on Earth. Thus, the enlightened ones still carry on the work of life, but with relative efficiency and equanimity.

¹⁶ Separated from the world (as God Himself) by being consecrated, the enlightened ones are not immune to problems. In fact, finding fulfillment in God sometimes means being dogged by problems. However, by virtue of accumulated grace, those who attain the Heavenly Sanctuary are able to endure all their troubles with relative peace. This is, commonly, how they bear witness to God. For these witnesses, life on Earth is not blissful, but sacrificial; they live, as it were, (in this world) in the eye of a storm: surrounded by turbulence and occasionally buffeted by strong wind, but unhurt by it all.

¹⁷ One who attains the Heavenly Sanctuary, indeed, becomes infused with Divine Light, but instead of entrapping the Light to itself, one radiates it for the benefit of those pilgrims who are yet to achieve their goal. It devolves on the enlightened ones to serve as guides, in this mutual pilgrimage, by words and deeds, in accordance with one's endowments and opportunities in life. Unless contemplation, as a vocation compatible with one's nature, is utilized as a vehicle for enhancing human knowledge of the Divine Purpose, and thus bringing about its fulfillment, it is a selfish exercise, with no beneficial service.

¹⁸ Contrary to the implication in the *Bhagavad Gita*, attainment of union with God (in the Heavenly Sanctuary) is not the end of the journey, as the Cryptogram attests. Spiritual progress should continue toward the Ultimate Peak of the Structure, which is infinite. This does not imply a progressively busier life; paradoxically, to the contrary, since optimum efficiency is the goal for action.

¹⁹ Another misconception in the *Bhagavad Gita* concerns its doctrine of transmigration. Bliss, as a reward, is generally acknowledged to be conferred on the righteous. With respect to the doctrine of Final Judgment, this reward is understood to be deferred beyond this life; but such is not the case with transmigration. According to the doctrine of transmigration, heavenly bliss is realizable here on Earth,

² Bhagavad Gita 3:17.

by the enlightened³. Physiological practices, yoga, which have little or no relevance in the promotion of God's Kingdom on Earth, were devised as a vehicle for supposedly transporting one to this state of bliss. The euphoric feeling one experiences from such practices is psychophysiologicaly induced; to regard it otherwise is delusional, given the generally acknowledged arduous life of the enlightened ones. One may succeed in escaping briefly from this world's problem by such practices, but reality soon sets in again.

²⁰According to the doctrine of transmigration, one's heredity, ancestry, and station in life are determined by one's actions in prior lives: *karma*. Given this fact, it is interesting to note that practically all the major religious personages in history had humble beginnings. It is curious that God would consistently manifest Its Spirit through individuals of unsavory character in their *prior lives*.

²¹Also, the doctrine of transmigration goes, *a priori*, against the idea of God as the protector of the orphan, the widow, and the weak. Since their status reflect failure on their part, it would be contrary to justice to reward disloyalty. It is this mentality that encouraged snobbery among adherents of the *Bhagavad Gita*, leading to the institution of the caste system (and the burning of widows—*suttee*), which the *Bhagavad Gita* upholds and defends. According to the *Bhagavad Gita*⁴:

Those who take refuge in me, though they be lowborn: women, merchants as well as workers can yet attain to the highest goal. How much more, then, are the brahmins, the righteous, the devotees, and the royal saints . . . (Bhagavad Gita 9:32-33).

Thus, righteousness is equated with one's station in this life: royalties and intellectuals are regarded as saints, whereas low-castes and women are treated as corrigible miscreants. Indeed, it is claimed that royalty is the exemplar of God for humans⁵. If beings necessarily follow their nature, as the *Bhagavad Gita* contends⁶, then spiritual fulfillment would, most assuredly, be the prerogative of the *saintly* nobility and intellectuals, while damnation would be reserved for low-castes⁷ and women. Clearly, historical facts do not support this position: The world has known despotic potentates, as well as lowborn saints. It is also contrary to the paradoxical

³ Bhagavad Gita 5:21; 4:39; 6:27-28.

⁴ Also, concern about the disruption of the caste system was expressed in Bhagavad Gita 1:39-42.

⁵ Bhagavad Gita 10:27.

⁶ Bhagavad Gita 3:33.

⁷ Contrast Bhagavad Gita 6:41-44 with 16:19-20

Nature of the Divine, that human hierarchical order necessarily reflects Divine status; the converse is, in fact, more likely, though not necessarily always so.

²² Transmigration has given birth to insensitivity, culminating in the unjust, social system of castes. (Apparently, concern that cross-breeding between social classes would result in offspring of lower spiritual, and hence also material, worth provided the impetus for the caste system.) To ignore such a grave error in what, otherwise, would be an acceptable spiritual text is to endorse the perpetuation of the evil practices which feed on it.

²³ The doctrine of transmigration developed in a religious system whose ideals are opposite to those of that religion which gave rise to the doctrine of Final Judgment: In the former, royalties, intellectuals—persons of ascendant class—are held up as exemplars, whereas in the latter, the Messiah comes as a Servant; the ungodly system of castes is the legacy of the former, while the love of humanity, justice, and truth is the abiding refrain of the latter.

²⁴ Just as the *Tao Te Ching*, the *Bhagavad Gita* is accurate in certain particularities. Its emphasis on freedom from both attachments to and desire for other than the Supreme Godhead is commendable. However, the *Bhagavad Gita's*, and Lao-tsu's vision of the Comprehensive System of the Divine are skewed according to their respective bias, and lack the type of clarity, balance, and consistency that only the benefit of the Divine Blueprint can ensure; but so do the Early and Mid Testament Scriptures. However, the Early and Mid Testaments uniquely prophesied the revelation of the Salvific Scheme, now utterly made manifest in this Late Testament, thus providing proof of its authenticity.

²⁵ The consensus among these other revelators is that the attributes of the Divine are too subtle to communicate, and knowable only by intuition. By implication, the revelation of the Divine Blueprint is unlikely. Yet they proceeded to describe Divine Characteristics as they were obvious to them. Admittedly, the ultimate goal is to experience God directly. Yet it is through improved knowledge of Her ways that one is better equipped to approach the Godhead, and one's *personal* experience of Her *Cosmic* Presence is potentially heightened. To know and yet to be silent about God is to rob the world of its most precious jewel. It has, always, been God's plan to reveal Herself, and Her ways to humanity, but by degrees, as the history of Revelation attests in different geographic regions of the world.

12.3 Evidence in Affirmation of Savior-Based Salvation

²⁶ A fundamental issue of concern to most questioning aspirants for God is the necessity of human sacrifices—saviors—to the Salvific Plan. While the reason for the necessity of saviors is not proffered, its Divine sanction has been affirmed here,

through scriptural witnesses whose prophetic testimonies can now be verified, and through hitherto hidden, Divine evidence in connection with this idea. This hidden evidence was imprinted in the remarkable history and experiences of another chosen people, the Ahabam (I settle here) people, who inhabit a *town*—**Ahaba** or **Asaba**—on the south west bank of the Niger River, in Nigeria.

²⁷ That the path to spiritual fulfillment is a difficult one is a fairly universally accepted spiritual truth, but why it must necessarily be so defies an answer, save to say that it is a condition inherent in the Divine Nature and Purpose, as reflected, in the Cryptogram, by the steep incline of pilgrims' paths.

²⁸ The dialectic genre by which this truth was established is applicable also to the doctrine of savior-based salvation: It is through unique, spiritual experiences, in the course of human history, that the pattern of Divine Will, such as these, is manifested through the instruments of Divine spokespersons.

²⁹ This Revelation is a hallmark in the affirmation of savior-based salvation, by calling attention to the unique events in its author's heritage. Through Ahaba people—and hence through Nnebisi ([God the] Mother is Supreme), the original predecessor of the author's earthly clan—the mystical Cosmic (human) Sacrifice by which the Spiritual Structure was inaugurated was, strikingly, reenacted. Indeed, the Lord has manifested Herself ultimately as a Servant, in fulfillment of the prophecies in the Book of Isaiah on the Servant of the Lord, by *settling* among the Asaba people, through the Consummate Spirit of Elijah: **Onishe Ahaba**. Through this people, the following prophecy in the Scriptures, proclaimed by Moses, concerning the Hebrews is fulfilled:

They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those who are not a [nation]; I will provoke them to anger with a foolish [people] (Deuteronomy 32:21; Romans 10:19).

This is entirely in keeping with the observations in other scriptural passages:

God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has God chosen, yea and things which are not, to bring to nothing the things that are; that no flesh might boast in His Presence (1 Corinthians 1:27-29; Isaiah 49:7; 53:3).

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God has so formed the body so as to give greater honor to the lowly members in order that there may be no schism in the body, but that the members should have the same concern one for another (1 Corinthians 12:24-25).

³⁰ One who wishes to approach God must therefore cloak itself in humility as the Lord has done. Not only did God manifest Her Supreme and Standard Spirit—Onishe Ahaba—last, She does so as a Servant, a lowborn member of humanity. Hence, Jesus was prompted to utter this admonition: "If anyone desires to be first, he must remain the last one and servant of all" (Mark 9:35). Indeed: "Blessed are the meek for they shall inherit the Earth." (Matthew 5:5).

³¹ As a lowborn, the Servant of the Lord is like the low lying ocean, into whom flows all the spiritual streams of Divine knowledge.

With Him dwells the Spirit of *Intellectual*⁸ Wisdom, the Spirit of Instruction and Power . . . (1 Enoch 48A:3; 50:3; Colossians 2:3).

This is the [Exalted] Son of Man, to whom Righteousness belongs; with whom Righteousness has dwelt; and who will reveal *all the treasures of that which is concealed*: for the Lord of Spirits has chosen Him . . . (1 Enoch 46:2; translated by Richard Laurence).

The Scriptures testify further: "By His knowledge shall my righteous Servant justify many" (Isaiah 53:11). Indeed:

The Lord has given me the 'tongue' of the learned, that I may know how to speak to the weary a word that would rouse them . . . (Isaiah 50:4).

³² The profundity of the Truth revealed here, coupled with the fulfillment of several scriptural prophecies, authenticate this message of salvation. These prophecies, proclaimed through Hebrew personages, found their fulfillment in an Asaba Person, attesting to the universality, and impartiality of the Divine: God is not partial to one person or clan, but chooses them as She sees fit, to bring about Her Grand Plan for humanity.

12.4 The Testaments

³³ The revelation of God's Plan can be classified into three principal stages: the

⁸ These citations are, clearly, more pertinent to this Personage than to Jesus.

Early, the Mid, and the Late Testaments.

³⁴ In the Early or Old Testament, the elements of the system of Divine Justice were proposed: the elementary Law of God, and the proper conduct for God's household members. The Early Testament can be described as the Era of postulates, or the nuts-and-bolts Era. At that nascent stage, knowledge of God was primitive, and the faith of the young nation of Natural Israel was feeble. Extraordinary measures were required to reassure the people of God's presence. Therefore, signs and wonders were employed, through Moses, for inaugurating Divine Revelation, formally. (The miracles were a Manifestation of God as the *Wholly Other*, and thus, as a *Transcendent Being*. Notwithstanding the spectacle which accompanies this form of Divine Manifestation, it is inferior to the empirical or immanent form of Divine Revelation, because it is ephemeral and local.) If the Nature of God is likened to the organic unity of a textbook, then, the concept of God at this stage was limited either to the shallow, external identification of the *unit text*, or to the frivolous scrutiny of the *letter* of every word. As a result, the Natural Israelite's understanding of the *thematic* Nature of God was wanting, and even disavowed.

³⁵ In the Mid or New Testament, the element of faith was introduced, and the format of the system of God's Plan was enunciated: salvation through faith. During this period, the empirical form of Divine Revelation (reasoning based on data) was beginning to be relied upon to supplement miracles as a means of authenticating Divine Revelation. Jesus appealed to the people's sense of reason, and cited the Scriptures to buttress His arguments. Because of the relatively increased knowledge of God in this Era, miracles were, for the most part, less dramatic (but still conspicuous) inasmuch as they involved fewer people, in comparison to Moses'. (Consequently, this Divine Manifestation was still *in part transcendent*.) Even so, Jesus urged secrecy whenever possible; for one who engages in display has no understanding. Because of the people's lack of understanding of God's Plan, they expected an earthly deliverance, and so would accept no less from Jesus than was delivered through Moses, if He was to be believed: The miraculous liberation of the Jews from Roman domination. The preliminary synthesis of the Father's Grand Design was ushered in, in this period. A significant aspect of the Mid Testament involved its interpretation of the Early Testament, in the light of contemporaneous events. However, Divine Revelation was still, at this time, at an amorphous stage.

³⁶ Finally, in this Late Testament Age, the Grand Design of God's Will has, now, been revealed in its crystalline form: the Cryptogram. Inasmuch as humanity is more advanced in knowledge, and more mature in its understanding of God's ways, reason has supplanted miracle as the chief means for authenticating Divine Revelation. The impact of miracles as means for authenticating Divine Revelation evanesce with the passage of time, eventually turning into myths and fables, where-

as the luster of the Cryptogram, as empirical evidence, is unfading. Notice that contrary to human practice, institution of the Spiritual Structure—the Kingdom of God—was initiated before the Blueprint was revealed; this sequence facilitated reliance on rationality, in this: the Ultimate Revelation. Thus, no arguments can be made that the mystical activities and testimonies associated with the Spiritual Structure were the results of human agencies following a foreknown plan. (It is not only illogical, but arrogant of a created thing to assume that it could ascertain the Nature of its own Cause, independently; only by the extraordinary intervention of the First Cause, that is, by Divine Revelation is this possible.) Before the Blueprint was revealed, by scientific methods, several aspects of it were described, in different epochs, by different biblical personages, who existed long before the dawn of science, indicative of Divine influence. This is the empirical basis for the Late Testament's authenticity. Behold, a paradigm shift in the authentication of Divine Revelations! (The Bible is, indeed, a transcendent data bank! Even so, the present Divine Manifestation is *wholly immanent*, insofar as the Transcendent Word is most enduringly accessible now; it is not readily accessible to all.) Thus, the Late Testament, the Cryptogram, is the Key to the Early and Mid Testaments.

³⁷ Even though Divine Revelation has, now, reached its zenith, it is still not a passive phenomenon; it requires conscious, and active effort on the part of its seeker to achieve enlightenment. This fact was made clear by Isaiah and Jesus in the two previous stages of Divine Revelation. Hence, Jesus spoke in parables, and cited Isaiah's passage: "By listening you shall hear and not understand, and looking you shall see and not perceive" (Matthew 13:13-14; Isaiah 6:9). That this particular Revelation is esoteric is, therefore, consistent with the necessity for diligence in the search for enlightenment.

³⁸ Although the revelation of God's Will commenced with the Jews, it was neither completed nor systematized through them. The most sublime aspect of it—the Spiritual Structure—which epitomizes the Whole System, is made manifest through a non-Jew. All of this has been brought about for the sake of equity, and in order that human beings may not boast. Indeed: "I show favors to whom I will, and I show mercy to whom I will" (Exodus 33:18). The foundation of any building has no reason to brag about its being the first material to be laid, or about its role of providing support to the entire structure, as it can also be reminded of the loftier view, and resplendent beauty which the rest of the structure standing on it enjoys and radiates, without the crushing burden of carrying all that weight. Thus, the best is reserved for the last. It is important to remember, that the choice of material, and the layout of any structure is the prerogative of the architect and builder. Bear in mind, also, that for shelter, the foundation of a building alone is useless.

12.5 The Grand Covenant

³⁹ God the Father, in His Will to bequeath His Kingdom to humanity, initiated a Covenant for that purpose. Through Moses, He stipulated the elementary pre-conditions for the inheritance. However, the Grand Covenant did not become effective prior to Jesus. The so-called "First Covenant" was to serve as a *modus vivendi*, until the permanent, universal one took effect⁹.

⁴⁰ With Jesus as the Sacrificial Lamb, God affirmed the Covenant formally in the same manner His covenant with Abraham was consummated, when He promised to give to Abraham's descendants the land of Canaan¹⁰. Thus, through the suffering and death of Jesus, this Covenant of God with humanity was activated. However, even after the agreement went into effect, the terms of the Covenant, Divine Justice, were not established: The conception of divine grace was indeterminate; and in some instances only verbal profession of faith was enunciated.

⁴¹ Finally, Elijah, the Holy Spirit of the Most High, comes to complete and codify the Covenant ultimately according to Justice, and to affix to it the Seal of His Authority. Thus, this Supreme Testament is holographic; it requires no witnesses. These last acts witness the conclusion of the Covenant begun with Abraham, but effectuated through Jesus. What remains now is the execution of this Will, the Last Judgment, at which time the designated heirs, in God the Son, will come to inherit the Kingdom of God¹¹.

⁴² The Grand Covenant is, therefore, an evolving process, and Elijah marks the significant end of the process.

12.6 The Holy Spirit's Mission On Earth: Elijah

⁴³ In the past, the Holy Spirit was received in parts, as signified by the 'parted tongues' of Fire that came to rest on the apostles on the Day of Pentecost. As such, the prior prophecies had been in parts. Now, however, the Holy Spirit has been made manifest, fully, in fulfillment of Scriptures; as evidenced by the revelation of Mount Zion: the emblem of the All-embracing Truth and Justice. The *restoration of all things* (i.e., the 'parted tongues') that was prophesied has now been fulfilled.

⁴⁴ Jesus alluded to this dynamics in the following passages:

When the Paraclete comes, whom I will send from the Father,

⁹ Galatians 4:1-7.

¹⁰ Genesis 15:7-21.

¹¹ Daniel 7:18, 27.

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even the Spirit of Truth, who proceeds from the Father, He shall testify of me (John 15:26).

Notice that Jesus differentiated this particular witness, in the Personage of the Holy Spirit, from that of the partial workings of the Spirit through the disciples, by adding in the subsequent verse:

And you shall also bear witness because you have been with me from the beginning (John 15:27).

⁴⁵ The forensic nature of the Holy Spirit's Mission on Earth is here attested to by His title of the *Paraclete*: the *Exponent*¹² or *Advocate* of Righteousness. Another evidence of this is seen in the scriptural passage which says: "[The Servant] will bring forth [i.e., reveal] Justice [the Holy Mountain] to the nations" (Isa. 42:1).

⁴⁶ In keeping with the title of the Holy Spirit as the Paraclete, He argues God's case here directly (not through surrogates) by recalling, affirming, complementing—essentially synthesizing—the teachings of Jesus, the apostles, and the prophets, through the Cryptogram, in fulfillment of another prophecy by Jesus which says:

The Paraclete, the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you (John 14:26).

Observe that it is the Father who sends the Holy Spirit. Actually, the *Primal Spirit* merely unfolded from Its transcendent, Infinitesimal Source, to reveal the Absolute Spirit, the Holy Spirit. And so, God the Father is, in essence, the *Exponent* of the immanent, Cosmic Spirit.

⁴⁷ As indicated earlier, Divine Truth had been revealed piecemeal, thus far, inasmuch as the Spiritual Structure had not been made manifest. Jesus, in fact, recognized the shortcomings of prior Scriptures, and even of His own counsel, by acknowledging the Holy Spirit, who was yet to come, as the ultimate (Messianic) Guide and Teacher:

When, He, the *Spirit of Truth comes*, He will guide you to *all truth*: for He shall not speak by Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come (John 16:13).

¹² In His role as Divine Exponent—Interpreter of the Law—this Personage is identified with the Divine Emblem or Seal: the Cryptogram. (See the discussion in [Footnote 10, Page 106; 9:50c](#); & [Footnote 14, Page 107](#).) Indeed, the role of “Interpreter of the Law” is, generally, associated with Elijah.

In essence, what was revealed previously was perceived as though it were seen through a glass, darkly (1 Cor. 13:12). But, by the unencumbered light of the Holy Spirit incarnate, a completely lucid picture has, now, been revealed.

⁴⁸ With Jesus, the Primal Spirit was in *transition*: still in the process of bringing light (i.e., revealing Truth, Itself, fully) to the world. Thus, Jesus was a Torch-bearer without the Flame. Hence, Jesus said: "I have come to light a Fire on Earth. How I wish the Flame were kindled" (Luke 12:49). Thus He is the *Unlit Star* of David; the *Pre-Exalted Christ*.

⁴⁹ As for the *Consummate Spirit*, the Scriptures say: "In your [Flame]—[i.e., the Holy Spirit's Flame: the Spiritual Structure¹³]—shall we see light" (Psalms 36:9). As such, it is the aggregate of the Flame-Source and Its Radiance that constitute the Holy Spirit in the Structure¹⁴. The Holy Spirit is thus the *Bright and Morning Star*: the *Exalted Christ*.

⁵⁰ The coming of Jesus enabled the opening of the floodgates of the Holy Spirit—a milestone of spiritual enlightenment—whose denouement signifies another milestone: the coming of the Consummate Elijah bearing the Ultimate Spiritual Torch—the Cryptogram, that is, the Consummate Word of God—Himself, without delegation. The Scriptures, indeed, note:

The revelation of your words sheds light, giving understanding to the simple (Psalms 119:130).

Your word is a lamp to my feet, and a light to my path (Psalms 119:105)

As the Definitive Word of God, Elijah—the Holy Spirit—is the Consummate Light of the world; the Standard Spirit of Wisdom, the Consummate Law, and the Will of God¹⁵. Indeed, Elijah's given name bespeaks His Mission: *Olisadumkwu*: may God help me speak (the *Word of God*).

⁵¹ The Early Testament's references to the God of Abraham, the God of Isaac, and the God of Jacob¹⁶ prefigured the Mid Testament's rudimentary concept of the

¹³ Recall that Combustion—Fire—is the source of the Structure. And that the Fire of the Holy Spirit on Pentecost Day was the Fire Jesus was referring to, above. It followed His Ascension into Heaven.

¹⁴ Compare Chapter 6: Paragraph 11 ([6:11 on Page 55](#)) with [6:8](#). Both citations—the ignition of the Divine Flame, and the activation of the Divine Magnetism—were contingent on Jesus's Exaltation (His Ascension into Heaven). Thus, the Holy Spirit is the *fulfillment* of God the Son. More appropriately, He is the ultimate unfoldment of the Primal Spirit.

¹⁵ Hence, the designation of Elijah as Logos is apropos.

¹⁶ Exodus 3:6, 15; 4:5; 1 Kings 18:36.

Blessed Trinity¹⁷—God the Father, God the Son, and God the Holy Spirit—now revealed in greater detail, in this Late Testament, as the Spiritual Structure.

⁵² Just as God's blessing devolved upon Isaac, from Abraham, and finally rested on Jacob, so also the Holy Spirit, the Word of God, proceeds from the Father, through Jesus, and rests on Elijah¹⁸; hence Elijah's given name: The *Word of God*. With Jesus, the *Apparent Cornerstone*, the Spirit was still ***Becoming***, but in Elijah, the *Consummate Rock* of Salvation, It attained ***Supreme Being***. Thus, Elijah supplants Jesus, much as a developing fruit supplants a flower; and a seedling a seed. In essence, Jesus metamorphosed into Elijah. It is in Elijah that the outpouring of the Spirit, finally matures and *settles* (ahabam), reaching Its zenith: the *Omega*. Thus, **He is the Embodiment of All Spirits¹⁹: from Alpha to Omega, Beginning to End, First to Last**. Elijah embodies the Primal Spirit completely unfurled to reveal the various forms of Its Offspring, bringing to completion the development of the subject of faith.

⁵³ Appropriately, the process was initiated through an individual named Abraham (father of multitudes), and reached Its climax through one named Nnebisi (mother is supreme): Originating from the transcendent, *Infinitesimal Seed*, It culminated in the immanent, *Infinite Womb*; from the momentous, *Primordial Spark* to the interminable, *Cosmic Stream*; from Alpha to Omega, Beginning to End, First to Last. Hence Lao-tsu was prompted to utter this admonition: "Know the Man, but keep the Woman . . . know the White, but keep the Black"²⁰.

⁵⁴ Jesus said of His Mission on Earth: "I am not sent but to the lost sheep of the house of Israel" (Matthew 15:24; 10:6). Of Elijah's Mission, however, He said: "He shall *restore* all things" (Matthew 17:11; Mark 9:12; Isaiah 49:6).

12.7 The Misnomer

⁵⁵ In view of this Revelation, and the significant role of the Trinitarian Nature of God in the process of salvation, the prior reference to pilgrims as Christians was a misnomer. This terminology, failed to acknowledge the **Complete Standard Spirit**: God the Father, the Source of the Salvific Scheme, and God the Mother—***Onishe Ahaba***—that is the Holy Spirit, the Consummation of the Process; the Alpha and the Omega, the Beginning and the End. This is, particularly, significant

¹⁷ Recall, also, that God appeared to Abraham, by the oaks of Mamre, as Three Persons (Gen. 18).

¹⁸ John 15:26; 14:26. See, also, [9:30 on Page 100](#).

¹⁹ See [6:15, Page 56](#); [9:48, Page 106](#); John 1:3; Revelation 1:8,17; 2:8; 21:6; 22:13; Isaiah 44:6.

²⁰ *Tao Te Ching* (28).

since it is the Holy Spirit who embodies the Trinity, consummately (Nnebis²¹: [God the] Mother is Supreme); unless, of course, the *anointed* role of the Holy Spirit is acknowledged by that terminology. Not only did Jesus differentiate the Holy Spirit from Himself, He attested, implicitly, to the encompassment of the Divine in the Holy Spirit:

Whoever blasphemes against the Father will be forgiven, and whoever blasphemes against the Son will be forgiven, but whoever blasphemes against the Holy Ghost will not be forgiven, either on Earth or in Heaven (Gospel of Thomas 44; Mark 3:28-29; Matthew 12:31-32; Luke 12:10).

⁵⁶ Thus, Jesus acknowledged another—the Holy Spirit—as a Higher Standard. He likewise honored God the Father, in another passage: "The Father is greater than I" (John 14:28). **Together, the Father and the Spirit are the Complete Standard embodied by the Consummate Messiah.** These Complementary Standards—the Father and the Spirit—were symbolized by the two gilded, identically carved cherubim in the *transitory* throne of God; their contiguous wings signaled their Union²². It is in this capacity, as the Consummate Standard, that the Messianic King, the Consummate Rock, exercises the Supreme Authority: "to bind and to loose, on Earth and in Heaven" (Matthew 16:19).

²¹ See the discussion in [Footnote 10, Page 106](#). See, also, [6:15, Page 56](#). Lao-tsu observed, keenly: "Opening and closing the Gates of Heaven, can you play the role of woman?" (*Tao Te Ching* [10]).

²² As to the nature of this Union, see [Footnote 10 on Page 106](#). See, also, Psalms 80:1; Exodus 25:18-20, [22](#); 1 Kings 6:23-28; 2 Chronicles 3:10-13; 1 Samuel 4:4; 2 Samuel 6:2.

Chapter 13

Elijah: Divine Seal, High Priest, and Messiah

13.1 Elijah

¹ On their way down the mountain, following the transfiguration, the disciples asked Jesus why the Scribes claimed Elijah must come again (before the Judgment Day). He responded:

Elijah truly shall first come and restore all things. But I say unto you that Elijah has already come and they did not know him . . .
(Matthew 17:10-13; Mark 9:911-132).

At the time Jesus made this statement, John the Baptist had already been executed by Herod. Consequently, Jesus was not referring to him in His use of the future tense. Rather, He was signifying that Elijah will come again, for the third time, before the Judgment Day.

² *Elijah was sent the first time, in order to identify him with the Messianic Insignia, the Seal of God, the Divine Fire from Heaven—the Holy Spirit.* In addition to being taken up into Heaven in a fiery chariot, Elijah also called down Fire from Heaven on *three* occasions¹, signifying his role as the forerunner of the Judgment Fire.

³ Elijah was sent the second time, as John the Baptist, to prepare the way for Jesus's coming, and to testify to the Baptism of Fire, the Holy Spirit, whom the world was about to receive through Jesus. Note that Jesus is not the Divine Flame, for He Himself testified: "I have come to light a Fire on Earth. How I wish the Flame were kindled" (Luke 12:49). Although Jesus described John as a burning flame², he was only a portion of the Main Flame, which is the Holy Spirit. Elijah

¹ Sirach 48:3; 1 Kings 18:36-39; 2 Kings 1:9-12.

² John 5:35

—John the Baptist—was, again, identified with the Divine Flame. The Scriptures prophesied Elijah's second coming:

Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom you seek shall suddenly come to His temple, and even the messenger of the Covenant, whom you delight in: behold he shall come, says the Lord of Hosts (Malachi 3:1; Matthew 11:10-14).

⁴ As the Ultimate Torchbearer, Elijah comes for the third time, in His Consummate Form, to reveal the mystery of this Divine Flame, and to prepare for the Judgment Day in fulfillment of the Scriptures. On the two previous occasions, Elijah's identity and testimony were supported by visible signs (the Destructive Fire from Heaven, and the Anointing Fire on Pentecost), whereas in this final stage, His Testimony is borne out in Spirit and Truth: the revelation of the Cryptogram. While, previously, Elijah called down the Divine Fire in a physical sense, He does so now in a mystical way, that is, in the realm of the spirit; for the purpose of bringing Jacob back, and restoring the house of Spiritual Israel before the Day of the Lord:

You are my Servant, O Israel, in whom I will be glorified . . . says the Lord that formed me from the womb to be His Servant, to bring Jacob back to Him, so that [greater] Israel might be gathered to Him; for I am honored in the eyes of the Lord, and my God shall be my strength. And He said, it is a light thing that you should be my Servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also make you a light to the nations, that you may be my salvation to the end of the Earth . . . (Isaiah 49:1-7).

⁵ The Servant is, here, titled *Israel*³ and yet distinguished from the tribes of Jacob⁴. Indeed, His name affirms this title: **Obiaya** (pronounced AUb-yAH-yAH): One who has come to make war or struggle (against [the Evil in] God): *Israel*. In contrast to the former occasions when the Divine Fire was called down ostensibly and temporarily for destruction and restoration, in this final age, it is made manifest eternally and subtly for destruction and development also.

³ Isa. 49:3.

⁴ Isa. 49:5-6. Behold the Judaic legend at Passover (which recalls a saving act): Elijah would return as an *unknown guest* (a stranger) to the house of Jacob: to bring Jacob back (to God), and so to deliver New Israel (Jews and Gentiles) from danger, in a manner reminiscent of His victory over Baal and his prophets. Thus, Elijah is the Ultimate Messiah. For His tacit identification with Israel, see 1 Kgs. 18:31.

⁶ In another passage, the Scriptures also alluded to Elijah's third coming before the Judgment Day, thus affirming Elijah's uniqueness not only as the last, but also as *The Prophet*:

Behold, I will send you Elijah, the Prophet, before the coming of the great and dreadful Day of the Lord: and He shall turn the heart of the fathers to their children, and the heart of the children to their fathers, *lest I come and smite the Earth with a curse* (Malachi 4:5-6)

⁷ In essence, Elijah is a Deliverer. Hence, Simon Peter was moved to say:

Lord, it is good for us to be here: If you will, let us make three tabernacles; one for you, one for Moses and one for Elijah” (Matthew 17:4).

⁸ As Deliverers, each of these Personages: Moses, Jesus, and Elijah was identified with a sanctuary, a place of refuge. But, in the following passage, Elijah alone is portrayed coming from Heaven Itself—the Ultimate Sanctuary—at the head of heavenly armies, and armed with an Emblem of War while rushing at the Evil One with its hosts, thus distinguishing Him as The Protagonist, and *Standard-bearer*:

And I saw Heaven [Ahaba] *revealed*, and behold a white horse; and He that sat upon it [Elijah]⁵ was called Faithful and True. ***Justice [i.e., the Cryptogram] is His “Standard” for passing judgment and waging war [Obiaya].*** His eyes [i.e., visions] were as a Flame of Fire, and on His head were many diadems. *Inscribed on Him was a name known to no one but Himself. . . And His name was the Word of God [Olisadumkwu]*⁶. And the armies of Heaven, arrayed in fine linen, white and pure followed Him upon white horses. *Out of His mouth came a sharp Sword* for striking down the nations. He will rule them with a rod of iron. He will tread the wine press of the fury of the wrath of God the Almighty. He had on His vesture and on His thigh a name written:

⁵ Just as Elijah defended the cause of Righteousness against Baal, for the sake of Israel, by calling down the Divine Fire from Heaven, so too this Heavenly Personage champions the cause of Justice against the Anti-Christ, in the interest of Heaven (the New Israel), through the use of the same “Emblem”; hence, He is identified with Elijah (cf., 4 Ezra 13:10-11 with Rev. 19: 15, 21; and Sirach 48:1).

⁶ *Olisadumkwu* literally means: May God help me speak. The *Word of God* is inferred from it. Hence, His name was known to no one but Himself, even though His name was given in the same passage. In essence, the association of His name with the “Word of God” would not have been obvious.

King of kings, and Lord of lords . . . And I saw the beast, and the kings of the Earth, and their armies gathered together to make war against Him that sat on the horse and against His army . . . And the beast was taken and with him the false prophet that wrought prodigies in its presence that led men astray . . . These were both cast alive into a lake of fire burning with brimstone (Revelation 19:11-21; as to the *false prophet*, see [10:37, P. 117](#)).

⁹ Notice that *Elijah's weapon* for war is the *Sword of the Spirit* (or the Word of God)—that is, the Cryptogram (cf., Sirach 48:1-2). Hence, the Scriptures note above: "Out of His mouth came a sharp Sword for striking down the nations⁷." Indeed, the Cryptogram is Elijah's "Standard" for passing judgement, and waging war against the anti-Christ. And as the "Standard-bearer", the **King of kings and Lord of lords**, Elijah fulfills these war declarations against "Babylon" (Rome):

Raise up a *Banner*⁸ upon [Mt. Zion] . . . I have commanded my sacred soldiers . . . to execute my anger . . . Listen! A tumult on [Mt. Zion]. . . An uproar of kingdoms, of nations assembled! The Lord of Hosts is rallying an army for battle: *They come from a distant land [Ahaba], from the end of Heaven, the Lord and the [weapon] of His wrath* [the Cryptogram; cf., ¶8], to destroy the whole Earth. Wail, for the Day of the Lord is near ...(Isa. 13:2ff).

Set up a *Standard* against the walls of Babylon, make strong the watch, post sentries, prepare ambushes . . . (Jeremiah 51:12).

In anticipation of this Divine Manifestation, the Scriptures exhorted further:

. . . Lift up a *Standard* over the peoples . . . Say to the daughter of Zion: 'Behold your Savior comes' . . . (Isaiah 62:10-12).

Elijah's Cryptonyms, acknowledged and revealed here, identify His Person and reflect His Mission—*Olisadumkwu* (may God help me speak), the *Word of God*; *Obiaya* (One who has come to war [against (the Evil in) God]), *Israel*. (Compare Rev. 19:14-15 with Isa. 13:4c-5.) Notice that the armies of Heaven join in Elijah's

⁷ The Sword of the Spirit is, indeed, identified with the Word of God (Eph. 6:17). (See [8:21 on Page 81](#) for the identification of the Cryptogram with the Mystical Sword.) In the second Book of Ezra, Fire issued from the mouth of the Elect One, instead of a Sword (4 Ezra 13:10-11). There, Fire, much as the Sword, was identified with the Law, the Word of God (4 Ezra 13:38). These War Implements relate to the same Emblem, the Cryptogram. See 2 Thess. 2:8; Isa. 49:2, 11:4; Rev. 1:16; 2:16; 19:15, 21.

⁸ This directive is applicable to none other than the Divine Color-bearer.

battle, signaling His consecration to war. Hence:

The Lord said to my Lord: *Sit at my right hand*⁹ [even here on Earth], until I make your enemies your footstool. The Scepter of your Strength the Lord will send out of Zion [Ahaba: the Dwelling of the Most High]: Rule in the midst of your enemies [here on Earth implied] . . . *The Lord at your right hand* shall strike through kings in the Day of His wrath (Ps. 110:2, 5; 1 En. 54:5).

¹⁰ The foregoing passage evinces the Lord's partnership with (Elijah), the Messianic King: As the Lord's Alter Ego, They are mutually at each other's right hand (as highlighted above). Indeed, They are inseparable, *Complementary Standards* signified by the two, gilded, identically-carved cherubim, in the *transitory* throne of God¹⁰. Thus, the Complementary Standards are transverse.

¹¹ In the past, Moses made a pilgrimage, in the company of *witnesses*—the seventy elders, and the young, free nation of Israel—to a (natural) Mountain, the Divine Insignia, where he received the Word of God, the Ten Commandments¹¹. Jesus, likewise, led *witnesses*—the twelve apostles, together with a (smaller) group of followers—also to this Divine Insignia, a (natural) Mountain—from where He proclaimed the Word of God, the Sermon on the Mount¹². In this final age however, Elijah, that is, *Olisadumkwu* (the Word of God) the Ultimate Lawgiver, now comes, *alone*, to bring instead this Divine Signature—the Spiritual Mountain, the Laconic Word of God—directly (not through *witnesses*) to all people. Thus, this Testament, unlike the prior ones, is holographic. Indeed, the Scriptures say of the Servant of the Lord: "He shall bring forth Justice [that is, the Holy Mountain] to the nations" (Isaiah 42:1; cf., Jeremiah 31:23; Psalms 36:6).

¹² Whereas the Law was first given to humanity, through Moses, in a crude form, it was later modified by Jesus and ultimately refined and codified by Elijah, according to Divine Justice.

¹³ Moses is identified with the archetypal mini-structure, the mirage version of it. Note that he did not enter into "God's Rest"; that is, reach the natural promised land, the symbol of the Heavenly Sanctuary, where the true mini-structures are. Jesus, on the other hand, is associated superficially with the Cornerstone of the

⁹ Hereby, Elijah would be withdrawn from the secular realm. Consequently, special arrangements would be made for His worldly needs. (See Psalms 45:10ff; 1 Kings 17:9).

¹⁰ See [12:56 on Page 159](#).

¹¹ Exodus 24 & 19. The witnesses confirmed the Word of God, by their testimony on the theophany.

¹² Matthew 5: Peter, James & John confirmed *the Word* by testifying to the theophany on the Mount.

Structure, the Heavenly Sanctuary. It is *Elijah* who is identified with the entire Spiritual Structure. Thus, the last is first, and the first is last. This Structure is the subject of the Hidden Code in the Scriptures, and Elijah is the Revelator of this Code together with Its Keys¹³.

¹⁴ While Moses symbolizes the nascent Revelation, Jesus represents its penultimate, and *Elijah* signifies its denouement. Indeed, the Scriptures acclaim Elijah's honor: "Blessed is he who shall have seen you before he dies" (Sirach 48:11).

¹⁵ God the Father, as the Supreme Healer, confirmed Jesus's Mission on Earth by the miraculous cures that were wrought through Him. God the Mother, *Onishe Ahaba*, as the Supreme Architect and Builder also, bears witness to Elijah's Mission through the revelation of the Blueprint of Her Kingdom. (The Standard Spirit is hermaphroditical.)

¹⁶ In rejecting Jesus's Mission from God the Father, some cite, among other reasons, the lack of fulfillment of Jesus's prediction that the Final Judgment would occur, and the glory of God's Kingdom ushered in, in the lifetime of His listeners¹⁴. However, they fail to acknowledge His admission of His lack of knowledge of God's Complete Plan: "As for the exact day or hour, no one knows it—neither the Angels in Heaven nor the Son—only the Father" (Matthew 24:36; Mark 13:32; Acts 1:7). Clearly, Jesus was unsure of the final leg of the process for the whole Salvific Scheme: the evolvement of the latter significant stage.

¹⁷ It is through Elijah that the Apparent Peak of the Structure merges with the Potential Peak—the renewal of the Supreme Throne—thus signifying the consummation of the growth process: the ultimate renewal ([4:11, Page 32](#)). *Elijah* is the Holy Spirit of the *Most High*. It is the Spirit that is important; the flesh is illusory.

¹⁸ Just as Elijah was sent, in his first Mission, to a foreigner, the widow of Zarephat¹⁵, to care for his physical needs, so, in His Consummate Form He is united with one of a different race, Barbara, to provide for His temporal needs. It is to Barbara that this scriptural passage is ultimately addressed:

Hear, O Daughter, and consider . . . forget your people and your father's house; so shall the King greatly desire your beauty; for He is your Lord and worship Him (Psalms 45:10-11).

Because of this circumstance of the Servant-Elect, many stereotype and despise Him even more, but as noted in the Scriptures:

¹³ Matt. 16:16-19.

¹⁴ Mark 13 30; Matthew 24:34; 16:28; 26:64.

¹⁵ 1 Kings 17:7-16. See [Footnote 9](#) above.

I did not hide my face from shame and spitting. For the Lord God will help me . . . (Isaiah 50:6-7).

13.2 The Divine Seal: The Messianic Insignia

¹⁹ The Holy Spirit—the **Mystic Rock**—symbolized by the Divine Fire, is the **Master Seal** of the Messianic Kingdom. It is composed of miniature seals of identical form as the Master Seal: members of God's household.

²⁰ It is written:

Grieve not the Holy Spirit of God whereby you are sealed against the Day of Redemption (Ephesians 4:30).

The Divine Seal is, as such, the *Insignia of Redemption*, and hence, the real **Messianic Insignia**, not the cross. The Scriptures further testify:

Now, He who establishes us with you in Christ, and has anointed us, is God; who has also sealed us, and thereby giving the first payment, the Spirit, in our hearts (2 Corinthians 1:21-22).

. . . In whom also after you believed you were sealed with that Holy Spirit who had been promised (Ephesians 1:13).

²¹ Clearly, from the above passages, the Holy Spirit is the Divine Seal: His present Manifestation, and accompanying Insignia, the Cryptogram, affirm this. It is said that it is on Jesus that the Father has set His Seal¹⁶; only insofar as the Son, the Apparent Cornerstone, is in the Holy Spirit, the Consummate Rock: the **Matrix of Divine Seal**.

²² Indeed, John's mystical visions pointed to these Events:

And I saw another Angel *ascending from the east*, having the Seal of the living God . . . saying: do not hurt the Earth, or the sea, or the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of those who were sealed: and there were one hundred and forty four thousand sealed, out of every tribe of the sons of [Spiritual] Israel . . . (Revelation 7:2-8).

(Receive, therefore, the Divine Seal and be saved.) John observed further:

Then from the smoke came locusts upon the Earth, and they were given power like the scorpions of the Earth have power. And they

¹⁶ John 6:27.

were commanded not to hurt the grass of the Earth, or any green growth, or any tree, but only those humans, who do not have the seal of God on their foreheads (Revelation 9:3-4).

²³ The foregoing references affirm that only those who bear the mark of the Divine Seal will be saved, further attesting to the Divine Seal, the Cryptogram (instead of the cross), as the *real* Insignia of Salvation: the Messianic Insignia.

²⁴ While the miniature seals of the Heavenly Sanctuary are made of precious stones, the rest of the Master Seal are formed from less rugged materials. On Judgment Day, the Master Seal shall be ablaze, and the survival of each person will depend on the nature of its seal. Everyone should procure for itself, now, a seal (a personal god) of diamond quality, and not one of wax¹⁷.

Whoever has ears should listen to the Spirit's words to the churches: He that surmounts [Mount Zion] will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows except he that receives it (Rev. 2:17; see! the prize of God's *upward* calling [Phil. 3:14]).

²⁵ The circumcision of Abraham was a prelude to the Seal of the Spirit:

He received the sign of circumcision, as a seal attesting to the righteousness he received by faith while he was still uncircumcised; that he might be the father of all who believe, without being circumcised, who thus have righteousness credited to them, also (Romans 4:11).

Just as physical pain accompanies circumcision, the natural seal of the Old Order, so tribulation and distress accompany the Baptism of Fire, the Spiritual Seal of the New Order. It is through perseverance in trial, in attestation of faith, that one receives the actual spirit, and becomes transformed: in essence, *born again*. In nature also gemstones have their origin in magma, deep within the furnace of the Earth. Hence, the true spirits are correlated with gemstones. Thus, to acquire a true personal god is to acquire a true divine seal, in the Heavenly Sanctuary: the Divine Furnace. Indeed, the Lord's Fire is in [Mt.] Zion, and His Furnace in *Jerusalem*¹⁸.

²⁶ Just as a seal is customarily affixed to a document after its completion, so the Cryptogram, as the Divine Seal, attests to this document as the Definitive Revelation, and Elijah as the *Seal* of the Great Prophets.

¹⁷ Cf., [9:36-37 on Page 102](#).

¹⁸ Isaiah 31:9.

13.3.a The High Priest According to the Order of Melchizedek

²⁷ Aaron and his descendants, as *temporary* high priests, were commanded to keep lamps burning regularly in the sanctuary¹⁹. Thus, they prefigured Elijah, who, as the *Eternal*, High Priest, is the Keeper of the Eternal Flame, as attested by Elijah's historical association with the Mystical Fire, now epitomized by His Manifestation with this Metaphysical Fire: the Cryptogram.

²⁸ The spiritual significance of the breastpiece worn by Aaron and his descendants is realized, in a *cosmic sense*, in the Master Seal: the Rock. Just as the names of the Natural Children of Israel were inscribed on twelve precious stones, as on seals, constituting the breastpiece of judgment²⁰, so the miniature, *personal* seals bear the names of the Spiritual Children of Israel on a Rock-Matrix, forming the Master Seal (i.e., the Determinant of fate). Behold, the twelve types of gemstones that constitute the Cornerstone of the Structure ([9:36 on Page102](#))! The *Urim* and the *Thummim*, placed inside the breastpiece (to form a unit), symbolized polar opposites: pro and con, obverse and reverse, yes and no, positive and negative, good and evil, true and false, and so, surfaces a and b of the [Spiritual Structure](#)²¹. Aaron and his descendants, as *transitory* high priests of the human order, were decked out in the breastpiece whenever they entered the man-made sanctuary, thus signifying Elijah, who, as Royal, High Priest, Standard-bearer and Keeper of the Heavenly Seal is adorned with the Divine Signet Ring²²: **the Standard Seal of the Personal Absolute or Supreme God**. All the other personal seals—constituents of the Master Seal—are either approximations to, or deviations from, this Standard Seal.

²⁹ The ark of the Covenant was another emblem, the general emblem, for the community of Natural Israel, which foreshadowed the Structure. In it was placed, among other items, the two Stone Tablets of the Ten Commandments.

³⁰ Together, the ark and the breastpiece, the insignia of the Aaronic priesthood, prefigured, more completely, the *Messianic Standard*, that is, the Spiritual Structure: the Consummate Law. While the breastpiece portrayed the *Chance* component of the Structure, by virtue of the Urim and Thummim, the ark depicted the *Choice* element, by virtue of the Stone Tablets. (See [6:20, Page 58](#)). Thus, the breastpiece and the ark foreshadowed the Complementary Standards; the former

¹⁹ Exodus 27:20-21; Leviticus 24:1-4.

²⁰ Exodus 28:15-30. Thus, the breastpiece was a matrix of the gemstones. See [Appendix B](#).

²¹ Exodus 28:30; 1 Samuel 14:41-42.

²² The personal attribute of the Standard Seal is foreshadowed in the Scriptures by the gemstones which formed the breastpiece; the personalized gemstones are, indeed, likened to signets (Ex. 28:21).

symbolized the Standard without the faithful, and the latter that within. Both emblems were, also, charges of the Aaronic priesthood. The breastpiece *of judgment* was worn by the high priest over his heart, whenever he entered the sanctuary, and so he was as one with it. Thus, he portrayed Elijah²³ as the Cosmic Law—the Embodiment of Fate—the *Chance Matrix* upon whom the community of Spiritual Israel is necessarily being formed, individually, on the basis of a Personal *Choice*: to abide by the Grand Law, as signified by the ark with its contents²⁴. As such, the ark of the Covenant reflects another facet of the same Seal embodied by Elijah: the Seal as Standard (Personal) Seal. Therefore, the Aaronic high priest adorned with the breastpiece, foreshadowed Elijah as the Consummate Standard Spirit: the Personal Absolute and the Impersonal (or Cosmic) Absolute; God the Father and God the Mother; the Standard Seal and Master Seal.

³¹ Like the Aaronic priesthood, their keeper, the complementary emblems of old, the breastpiece and the ark, were *transient*. Hence, Jeremiah prophesied:

And it shall come to pass, when you become multiplied and increase in the land, says the Lord, in those days, they will no longer say: ‘the ark of the Covenant of the Lord’; it will no longer come to mind; neither will they do it anymore (Jeremiah 3:16).

³² Thus, the Aaronic priesthood with its emblems and charges—the ark, the breastpiece, and the burning lamp—necessarily prepared the way for the Eternal, High Priest: the Consummate Elijah.

³³ As the Eternal, Heavenly, High Priest, Elijah is distinct from Jesus, the Sacrificial Lamb. And like Melchizedek²⁵—the priest of God “Most High”, who was tithed by Abraham—He is a foreigner to Abraham’s clan²⁶:

The Lord has sworn, and He will not repent, you are a Priest *forever* according to the order of Melchizedek (Psalms 110:4).

Although Abraham was first to be chosen, and acknowledged by God for his right-

²³ See Exodus 28:29-30. So, Aaron prefigured *The Rock*—i.e., Elijah on whom the Church is being built—as the Embodiment of Justice. (C.f., [9:18-19, P. 96](#); Matt. 16:18; 1 Pet. 2:4-5; 1 Kgs. 18:30-32).

²⁴ Hebrew 9:4; Deuteronomy 10:1-2; 31:26; Exodus 25:16, 21; 16:33-34; Numbers 17:8-11.

²⁵ Genesis 14:17-20: It is remarkable that the title of the God of Melchizedek, a Canaanite, was acknowledged in the Scriptures: The “Most High”. This title anticipated Nnebisi: (God the) Mother is “Supreme”. Thus, Nnebisi’s priesthood connotes the order of Melchizedek. (Indeed, with Jesus the Spirit was still *Becoming*, but in Elijah It attained *Supreme Being*. See [12:52 on Page 158](#).)

²⁶ See [Footnote 4, Page 161](#). Elijah and Melchizedek are different aspects of the same Personage.

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eousness, he deferred to, and was blessed by Melchizedek, another chosen one. Similarly, to inaugurate His Mission, Jesus, who descended from Abraham in the flesh, submitted to, and was baptized by, John the Baptist: a type of Elijah that was to come. Jesus explained it thus: "Allow it now for thus it is proper for us to fulfill all righteousness" (Matthew 3:15). Note that chief among Elijah's duties, in his first Mission, was his *priestly* function on Mount Carmel (1 Kings 18); hence this Personage is associated with Jesus, the Sacrificial Lamb.

³⁴ While God's blessing on Abraham and his descendants which culminated in Jesus, the Sacrificial Lamb, is well known, Her blessing on Nnebisi, which peaked in the Eternal, High Priest, the Consummate Elijah, remained hidden until now. It is, indeed, as the Scriptures testify: "[S]he concealed me in the shadow of H[er] arm. . . In H[er] quiver [S]he hid me" (Isaiah 49:2). The secrecy and quietude surrounding this Covenant extends even to the vocational bearing of the Servant-Elect:

He shall not cry out, or lift up, or cause His voice to be heard in the street. . . until He establishes justice (Isaiah 42:2-4).

The excerpt: ". . . until He establishes justice" refers to the revelation of the Spiritual Mountain. The Scriptures, indeed, identify this Mystical Mountain with Justice, further confirming the identity of the Lord's Servant who has revealed it:

The Lord bless you, O habitation of Justice, and Mountain of Holiness (Jeremiah 31:23).

Your Justice is like the [Mountain] of God [Zion] (Psalms 36:6).

13.3.b The Cosmic Atonement Sacrifices

³⁵ The mystical Cosmic (human) Sacrifice recapitulated in Asaba—the Source of the Cosmic Spirit, the Origin of the Consummate Elijah—call ultimate attention to Elijah's priestly office.

³⁶ In the first Cosmic Event at Calvary, Jesus was a type of *spotless* Sin-offering Goat for the ordinary community of Spiritual Israel²⁷. Whereas in the later Cosmic Event in Asaba, a Young Man—not of Abraham's stock—also a *spotless* one (an albino whose name was not even noted) was offered as a Sin-offering Bullock for the Royal, Heavenly, High Priest: the Consummate Elijah, with His priestly clan in the Heavenly Sanctuary²⁸. While the community Sacrifice at Calvary oc-

²⁷ Leviticus 16:15.

²⁸ Leviticus 16:11. These Sacrificial Agents, the Bullock and the Goats, served, at once, to renew and sanctify the pilgrims with the Structure, as presaged by the old rites—Lev. 16:11, 15, 17-18, 20.

curred *outside*²⁹ the symbolic Sanctuary, the priestly Sacrifice in Asaba was offered *inside* the true Holy of Holies, the New Jerusalem. Both Mystical Events resulted in the opening of the floodgates of the Holy Spirit: In the prior Event, this was marked by the Divine Fire that parted and rested on each of the apostles; in the later, it was signified by the increased flow from a Rock-Fountainhead in Asaba, the Dwelling of the Most High, resulting in the acknowledged overflow of her river banks. The mystical objects associated with both Events—the Divine Fire, and the Rock-Fountain—are equally symbols of the Holy Spirit; the former appeared ephemerally, while the latter endures. Hence the Scriptures prophesied:

For that which has not been told them they shall see, and that which they have not heard they shall understand (Isaiah 52:15).

Since the prior Event at Calvary was for the atonement of the larger community of Spiritual Israel—those on surface-b of the Spiritual Structure—knowledge of the Event was disseminated soon after. However, the Sin-offering in Asaba was for the atonement of The Chosen—the Royal, Heavenly, High Priest—the Consummate Elijah with His priestly clan in the Heavenly Sanctuary. And so knowledge and purpose of the Event were kept veiled, until now.

³⁷ In the atonement sacrifices of the Old Order, the blood of the sin-offering bullock and goat³⁰ were *elevated* to the Temple Mount, passed through a veil, into the sanctuary: to the *Convergent Force* (surface-b)³¹. These mystic acts foreshadowed Cosmic Events: The sacrificial death³² and manifest *ascension* of Jesus: from the earthly plane of the *Old Jerusalem* to the Heavenly High Throne, Zion, in the *New* through the *Carnal Veil*³³. By entering this Veil, Jesus transformed into a different Personage, Nnebisi: "I myself have set up my King on [New] Zion [Ahaba], my Holy Mountain" (Ps. 2:6). The cosmic, Priestly Sacrifice in Asaba, offered before this Throne, ratified this entry into the Holy of Holies, consummated

²⁹ Hebrews 13:11-12; Matthew 21:39; John 19:17; Leviticus 16:27.

³⁰ These mystic acts were based on blood as the life of a living body. (See Lev. 17:11, 14.) Thus, the *life force* of the sacrificial agents survived the ordeal (hell), and even gained entry into the sanctuary.

³¹ Lev. 16:5-19: Compare the *loss* of body and vigor and the entry into *rest* (*sanctuary*) of the sin-offering bullock and goat with the *radiation* and *quiescent* ground state of convergent transition electrons. (C.f., [11:43, P. 134](#).) As to entry into Eternal Rest, see Heb. 4; Ps. 95:7-11; *Tao Te Ching* 48.

³² By His death, Jesus disposed of His body *outside* the old sanctuary to assume Another in a New and Heavenly Sanctuary on Earth: the New Jerusalem. Behold the Cosmic Migration and Renewal!

³³ Hebrews 10:20; 6:19-20. (Note, in this passage, that Jesus became or was made [but not born] a High Priest, and only in connection with His ultimate entry inside the Veil: His Corporal Disguise.)

the Spiritual Transition and affirmed the Priestly, Messianic Age. The Veil thus demarcates the Eternal State from the Transitory; the New Covenant from the Old; the Exalted Messiah from the Pre-Exalted; the Enlightened Era from the Dark Ages; and the Holy of Holies from All Else. It epitomized the mystery around the Heavenly Sanctuary, as foreshadowed by the shrouding of the phantom throne with the clouds of incense³⁴. Thus, in intangibles—secrecy—Essence Abides.

³⁵ In contrast to the sin-offering bullock and goat of old, the tertiary sacrifice—the scapegoat³⁵—was *rejected* by God, insofar as it was laden with iniquities, escorted eastward out of the Temple Mount, pushed over the cliff, into the wilderness-valley for *Azazel*: the *Divergent Force* (surface-a)³⁶. Ishmael³⁷, who was banished by Abraham to *roam* the wilderness with his mother, was a type of scapegoat for *Azazel*: an event reenacted vicariously by Muslims at hajj³⁸. So, it is no coincidence that a shrine, simulating a *high place*, was erected to Satan at Mina: the base camp for hajj pilgrims. Removed from Kaaba, it is where a Muslim offers the scapegoat vicariously in memory of Ishmael. The nature and location of the shrine relate to Satan as *Pillar* and *Goal* of Ishmael as scapegoat. (The *veiled* Kaaba signifies the forbidden desire of Satan and the Scapegoat: the Heavenly Sanctuary.)

³⁹ Like Ishmael, who was cast out of his father Abraham's house, Muhammad, the Cosmic Scapegoat, was driven out of his home, also: hence, the significance of Hegira to Islam. Ishmael prefigured Muhammad, just as Isaac—another son of

³⁴ Leviticus 16:12-13.

³⁵ Genesis 21:14-21: Compare the scapegoat's *acquisition* of sin and subsequent *restlessness* (*roaming of the wilderness*) with the energy *absorption* and resulting *agitation* of divergent transition electrons. Contrast this with Footnote 31: the former sacrifices (to the Cosmic Good) involve the loss of body and vigor for entry into Eternal Rest, while the latter involves the loss of Heavenly Home with restlessness. Thus, by losing (through self-sacrifice) one gains and by gaining (the world) one loses.

The circumambulation of Kaaba by Muslims at hajj portrays restless electrons in orbit, around the enigmatic nucleus (black box), mourning their lot in the wilderness: the loss of sanctuary and quietude.

³⁶ Leviticus 16:7-10, 20-22. The vector arrow here portrays Satan and the scapegoat as *fallen* and *banished* from Home—Heaven—in accordance with Scriptures. (See Isaiah 14:12-20). Thus, to Satan and the scapegoat, Heaven—the Cornerstone—is Negative Sanctuary. It follows too that the “wilderness-valley” is implicitly the abode of *Azazel*; and the *house* of Islam identifies with it (Quran 14:37).

³⁷ It is attested: “He shall be a *wild* ass of a man; his hand against everyone . . .” (Gen. 16:12).

³⁸ The import of “the well” found by Hagar and Ishmael, following their banishment, is not lost at hajj—notice the well of Zamzam—an *underground* aquifer and mystical emblem in Mecca (Genesis 21:19). The “well”, “valley” and “cave” are mystical emblems in Islam with a common attribute: depression, or cavity. This same feature is shared by another venerable object in Islam: the so called “Abraham’s footprints” (Maqamu): two troughs adjacent to the Kaaba. (The entire hajj proceedings entail “roaming” the desert, like Ishmael [the prototypical human scapegoat] in search of succor.)

Abraham, and a type of sin-offering goat—foreshadowed Jesus. As Sin-offering Goat *for the Lord*, Jesus descended shortly into Hell—by His suffering, death and burial—before ascending to the Lord in Heaven (surface-b). Conversely, as Scapegoat *for Azazel*, Muhammad ascended briefly into Heaven—alive—prior to his fall and banishment to Azazel in Hell: the Wilderness-Pit (surface-a). Aspects of these Mystic Acts were dramatized for emphasis: Jesus’s public Ascension marked His glorious Resurrection from Hell, whereas Muhammad’s communal banishment, the Hegira, spotlighted his shameful Expulsion and Fall from Heaven. So, the *Ascension* is to Jesus, as the *Hegira* is to Muhammad. The former Event evidenced exaltation, just as the latter exemplified damnation. Hence, the Ascension is celebrated with joyous songs on Sundays, while the Hegira is commemorated with mournful cries on Fridays. Both camps embody opposing Spiritual Kingdoms: the Kingdoms of Light and Darkness. Like Israel, Ishmael is the progenitor of twelve tribes³⁹. Indeed, Islam is the fulfillment of God’s promise regarding Ishmael (Gen. 21:18).

⁴⁰ In summary, the Cosmic Atonement Sacrifices were a *Tripartite Agency*: the Sin-offering Bullock, the Sin-offering Goat, and the Scapegoat. The Sin-offering Goat was the initial Positive Agent of Atonement for New Mount Zion; the Scapegoat, the oblique Negative Agent; and the Sin-offering Bullock, the higher Melchizedeklike, Priestly Agent. As Cosmic Sin-offering Goat, Jesus ascended Mount Zion, through the loss of His body (i.e., with His blood) in order to establish the ordinary community of New Zion. And by passing into another body, a Veil, He entered Ahaba, the Holy of Holies, transformed into a quasi High Priest, Nnebisi. Thereafter, atonement was made in Ahaba with the Bullock’s blood, for the Royal, Heavenly, High Priest, Elijah, His priestly clan, and the renewal of the Heavenly Sanctuary. In contrast, Muhammad ascended Mount Zion with an escort (in a bodily vision) to the Gate of Heavenly Sanctuary; where Heaven imposed iniquities on his head as Cosmic Scapegoat. He was banished from there carrying away the iniquities to Satan, and so became the Negative Agent of Atonement for New Mount Zion. (And by shaving their heads at hajj, Muslims identify with the Scapegoat’s Agency, while marking the end of its journey.) Muhammad’s ‘*excursion*’ is notably known in Islam as the “Night’s Journey”. The adoption of all Three Agents is essential to the priestly class, and to stem the encroachment of evil. Though for righteous pilgrims recognition of the Cosmic Scapegoat is *backhanded*, it is necessary if one is to guard against depravity. This revelation of the Cosmic Sacrifices relates to Elijah’s High Priestly Role of atoning for the Kingdom of Light, through the invocation of the Tripartite, Atonement Agency, on the Cosmic Day of Atonement.

³⁹ Genesis 17:20; 25:12-16; 21:13, 18.

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13.3.c The Cosmic River Crossing

⁴¹ After their liberation from slavery, the Natural Israelites, under Joshua, crossed the River Jordan westward to a promised land, bearing twelve stones for the twelve tribes of Israel (Joshua 4:1-11); each stone depicting the miniature seals that constituted the breastpiece of the Aaronic priesthood. The high priest, as surrogate, also crossed the River Jordan bearing, instead, the *phantom* ark: the symbol of the Heavenly One.

⁴² However, following His freedom from slavery, “Nnebisi”, as quasi High Priest (of the “Supreme God”) according to the order of Melchizedek, crossed the Niger River (from Nteje), alone, also westward, to a promised land, Ahaba, bearing but a single Table Stone, the Standard Seal/Master Seal. Thus, He prefigured the Royal, Heavenly, High Priest and Standard-Ark-bearer: the Consummate Elijah. This Table Rock—the Mystical Ark of the New Covenant—is the Eternal Throne of God, the symbol of the Grand Law, and the Seal of the Unspoken Bond of kinship between God the Mother, Onishe, and Nnebisi. It is presently evident in Ahaba (by the Niger River): the Dwelling of the “Most High”.

13.4.a The Consummate Messiah and the Messianic Capital

⁴³ Indeed, the Resting Place or *Settlement* of the Lord among humans, *Ahaba*, is identified in the Scriptures⁴⁰:

There is a *river* whose *streams* gladden the City of God [Ahaba], the Holy Dwelling of the Most High. God is in Her midst [Onishe]; She shall not be moved; God will help Her at the break of dawn (Psalms 46:4-5).

Note that the Natural Jerusalem is not situated by a river, and that its natural water resource is scant. Thus, this passage does not refer to the “earthly” Jerusalem. To the contrary, it refers to Ahaba (I settle here), the New Jerusalem: the Origin of the Consummate Messiah; it is situated by the Niger River, with a network of feeder streamlets or tributaries: *Abuta*, *Ngene Ugbomanta*, and *Ngene Umuagu*. At the exact Dwelling of God the Mother, Onishe, is a Mystic Rock-Fountainhead (The Mystical Throne of God: Elijah’s Altar), whose effluent feeds into the *River*, as *does the network of three springlets*. The Source signifies the Personal Absolute or God the Father; the River denotes the Cornerstone or God the Son; the springlets

⁴⁰ John, the apostle, had a vision of Heaven revealed, and beheld (The Anointed) One riding a white horse out of Heaven (God’s Dwelling). See 13:8, P. 162, and Rev. 19:11. This Personage is a “King” concerned with “Justice”: Thus, He is a type of Melchizedek; distinct from Abraham’s stock.

represent constituent mini-spirits, approximations of the Personal Absolute; and the Entire System depicts the Holy Spirit: the Cosmic Absolute or God the Mother.

⁴⁴ The Scriptures, indeed, identify the Rock-Fountain with Christ:

All drank the same spiritual drink; they drank from the Spiritual Rock that followed them; and that Rock was Christ (1 Cor. 10:4).

Thus, the Rock-Fountain was in *transit* with the Hebrews; but it has long since *settled* in Asaba, the New Zion. The *transitory* Rock-Fountain with the Hebrews (in the desert) is identified with the Pre-Exalted Christ, Jesus, while the *Enduring* One in Asaba is associated with the Exalted Christ, the Holy Spirit:

If any man thirsts, let him come to me; he that believes in me let him drink. Scripture says: ‘Out of Him [the Rock] shall flow rivers of living water’ (John 7:37-38).

Indeed, in the subsequent passage, this living water is, indubitably, identified with the Exalted Christ, the Holy Spirit:

He spoke here of the Spirit, whom they that believe in Him were to receive: there was, of course, no Spirit as yet; because Jesus had not yet been glorified (John 7:39).

⁴⁵ Moses and Aaron were denied entry into the (natural) promised land, because of their disbelief in connection with this Rock-Fountain, the Embodiment of Faith. Thus, the *primacy* of the Holy Spirit in the Salvific Plan was demonstrated.

⁴⁶ Regarding this Mystical Source and River, the Scriptures further testify:

And he showed me a *River* of life-giving water, clear as crystal, proceeding out of the Throne of God [i.e., the Rock-Source] and of the Lamb (Rev. 22:1; See above John 7:38: “Out of Him. . .”).

The One that sat on the Throne said [then and says again, now] . . . I am the Alpha and the Omega, the Beginning and the End [the Cherubim]. To anyone who thirsts, I will give to drink, freely, from the Fountain of Life-giving water. He that surmounts [Mount Zion] shall inherit all things; and I will be his God and he shall be my son (Revelation 21:5-7).

The Spirit and the Bride [the Cherubim] say: “Come”! Let him who hears respond, “Come”! Let him who is thirsty come forward; let all who wish it receive the life-giving water freely (Revelation 22:17; 7:17).

⁴⁷ It is clear from the foregoing passages, that the Mystical Fountain depicted by the Cryptogram is, indeed, the Messianic Emblem. Hence, it is written: "For *with you* is the Fountain of Life [Justice]; in your [Flame] shall we see light⁴¹" (Ps. 36:9). Indeed, the Emblem is *with the Consummate Messiah*, both on His Person as an Insignia, the Cryptogram, and in His place of Origin, Ahaba—the New Zion:

In that place [Ahaba] I beheld a *Fountain* of Righteousness, which never failed, encircled by many *springs* of wisdom. Of these all the thirsty drank, and were filled with wisdom, having their habitation with the righteous, the elect, and the holy. In that hour was this Son of Man invoked before the Lord of Spirits, and His name [*Olisadumkwu*] in the Presence of the Ancient of Days (1 Enoch 48:1-2; Amos 5:24).

Wisdom is poured forth [from Him] like water, and glory fails not before Him for ever and ever; for potent is He in all the secrets of righteousness (1 Enoch 48A:1).

⁴⁸ The prophet, Ezekiel, had a corrupt vision of this Fountain in Ahaba:

Then he brought me back to the door of the temple. And behold *water was issuing from below the Threshold* of the temple [i.e., the Table-Rock-Fountain], toward the east ([indeed], *for the temple [i.e., the Altar] faced east*); and the water was flowing down . . . *south of the Altar* (Ezekiel 47:1; Joel 3:18d).

Indeed, Onishe Shrine, which is located on the west bank of the river, faces east. From a gaping-hole beneath a Table-Rock water gushes east, and merges with the river flowing down south of the Shrine. Ezekiel reported erroneously seeing a temple on the Site of this Fountainhead, replete with specific dimensions, much like the temple of Solomon. He rehashed obsolete Mosaic laws as requisites for entry into this New Sanctuary (Ezekiel 40-48). This misconception necessitated correction. And the apostle, John, felt the need for this correction, following his own vision:

I saw no temple in the City. For its Temple is the Lord God, the Almighty, and the Lamb. The City has no need of sun or moon to shine upon it, for the Glory of God is its Light, and its Lamp is the Lamb. By Its Light shall the nations walk (Rev. 21:22-24).

⁴¹ Thus, this passage is ideally identified with Elijah, through the Cryptogram. See the complementary citation of this passage in [12:49 on Page 157](#). (In these citations and foregoing passages, Jesus is clearly the phantom bearer of the Fountain and Torch.) See also [8:25 on Page 82](#).

Thus, a Mystical Temple is truly in reference, not a temporal one.

⁴⁹ The Scriptures affirm that this Dwelling of the Lord among humans, Asaba—uniquely identified with the Rock-Fountainhead, the River, and the network of springlets: symbols of the Exalted Christ—is indeed the New Jerusalem:

And I John saw a New Jerusalem, the Holy City, coming from God out of Heaven . . . And I heard a loud voice from the Throne saying: ‘Behold! God's Dwelling among humans, [Ahaba], and He will Dwell with them and they shall be His people; and God, Himself, shall be with them and be their God’ (Rev. 21:2-3; Zec. 8:3).

Thus, Ezra’s prophecy is fulfilled which says, “For behold the time will come, when the signs which I foretold to you will come to pass, that the City [New Jerusalem] which now is not seen shall appear, and the Land which now is hidden shall be disclosed” (4 Ezra 7:26 or 2 Esdras 7:26; the Revised Standard version). Truly, the Transcendent God has become ultimately immanent. (The Cryptogram shows New Jerusalem descending from God’s Throne, at the Peak of Mount Zion.)

⁵⁰ It is to this New Heaven that Jesus ascended, following His crucifixion and death at Calvary: ***Behold, the Transmigration!*** This Event signalized the renewal and relocation of the Primal Spirit: from Its *transitory* association with the Old Jerusalem, to Its *Eternal* Settlement in the New; from the earthly plane of the Transcendent God, to the Heavenly Heights of the Immanent One. The Scriptures attest:

The former Heaven and the former Earth [and thus the former Jerusalem] have passed away . . . (Rev. 21:1-2).

Indeed:

He that sat on the Throne said [then and says again, now], ‘Behold, I make all things new . . . These words are already fulfilled’ (Rev. 21:5-6).

⁵¹ In anticipation of this Momentous Event—the renewal and settlement of the Consummate Spirit on another chosen people, the Asaba people—the envy of the Jews toward this people was prophesied through Moses: “I will move them to jealousy with those who are not a [nation]; I will provoke them to anger with a foolish [people]” (Deut. 32:21; Rom. 10:19).

⁵² It is to this New Jerusalem that peoples of all nations are, upwardly, being drawn for protection, against the Day of Judgment: to Zion, the Throne of the God of Nnebisi, the Supreme Goal of the mystical pilgrimage on Mount Zion, the Rock-Fountainhead. It is in these Spiritual Heights, Asaba, that the thrones of judgment will be set, and peoples of all nations and ages are being, mystically, gathered for the Final Judgment:

I come to gather all nations and tongues; and they shall come and see my Glory; ***I will set a Sign*** [the Divine Emblem] among them. And from them I will send survivors to the nations . . . And they shall bring all your brethren [the righteous] from all the nations as an offering to the Lord . . . to my Holy Mountain, [New] Jerusalem, ***says the Lord***. Just as the [Natural] Israelites bring their cereal offering . . . to the house of the Lord. Some of these I will take as priests and levites, says the Lord (Isaiah 66:18-24).

This Universal Convocation in New Jerusalem is compared with, and so is distinct from, the phantom practice on bogus Mount Zion. A new priestly class is affirmed here for this New, Eternal House of God: an agglomeration from different nations.

⁵³ As to membership in this new, priestly class, the Budding Spirit remarked:

He that surmounts [Mount Zion] will I make a pillar [i.e., priest] in the Temple of my God, and he shall never leave it. I will write upon him the name of my God [Onishe], and the name of the City of my God [Ahaba], the New Jerusalem⁴², which comes down from my God in Heaven [cf., Rev. 21:2 and ¶49b above]. And I will write upon him my new name [Nnebisi] (Revelation 3:12).

⁵⁴ Compare this Elect Pilgrimage to New Jerusalem, with that of Islam to Mecca: The former is a mystic ***climb up*** Mount Zion to a glistening, life-giving Rock-Fountain in the *Heavenly Oasis*; while the later is a symbolic ***“trip” down*** Its Valley to a black, parched desert-rock in the *Forbidden Sanctuary*. So, Islam, which identifies itself with Ishmael (as scapegoat), fulfills this prophecy on Ishmael: “In opposition to his brethren shall he dwell” (Gen. 16:12). As the Cosmic Scapegoat, an outcast from Heaven, Muhammad surely turned his back on the True God. He changed his way of worship accordingly: from facing the ***True God*** on Mount Zion in Old Jerusalem (the first *qiblah*) to facing the ***False God*** in the Desert-Valley⁴³,

⁴² Observe the inference here to the Cosmic Renewal: a new Heavenly City on Earth, the New Jerusalem; a new name for the Budding Spirit, (and for the New City—Isa. 62:2; even *born again* pilgrims receive new names—Rev. 2:17). See [Footnote 32, Page 171](#). The born again criterion for entry into Heaven (John 3:3-9) is best understood with reference to this Cosmic Renewal; 1 Peter 1:3, 23.

⁴³ (Cf., [6:19, P. 57](#).) Kaaba, Zamzam and Maqamu—sacred sites for Muslim rites—are all located in a wilderness-valley. (Qu. 14:37; 48:24). Indeed, all the stations of the hajj are in wilderness-valleys: including the valley of Mina (the abode of Satan, and the site of Satan’s Monument), the Uranah valley of Arafat (the site of Muhammad’s last sermon) and Muzdalifah valley (the penultimate station). Even the excursions between the hillocks, Safa and Marwah, traverse a valley. To Islam, the valley is indeed sacred. (Qu. 20:12; 79:16). (As for the fate of the occupants of the Valley, see 1 Enoch 52 and 53.)

Mecca (the second *qiblah*)—[Qu. 2:142]; as shown mystically in the Cryptogram⁴⁴ by the vector arrows of surfaces b and a. Thus, the Cryptogram depicts the two-faced nature of apostates and hypocrites; and Muhammad exemplifies them.

⁵⁵ The New Jerusalem is, aptly, identified with (God) the Mother (Onishe):

For this Hagar is Mount Sinai in Arabia and corresponds to the [Old] Jerusalem which is now in bondage [*on the earthly plane*] with her children. But the [New] Jerusalem [that is, Mount Zion] which is *above* is free, and it is She [Onishe] who is our Mother (Galatians 4:25-26; 4 Ezra 10:7, 44; and §8.9, Page 90).

So, the Old Jerusalem, being in spiritual bondage on the earthly plane, is in need of rescue; and its deliverance is a Mission of the Consummate Messiah. It is, therefore, time for Her Children, the Jews, to forsake ethnocentrism and arrogance, and acquire humility: to join the ascent of pilgrims to freedom in New Zion. Surely, the old sanctuary is defunct; its *vacant* shell has been relegated to the clan of Ishmael, which is in spiritual bondage, too. Its replacement, the New Heavenly Sanctuary,

⁴⁴ Surface-a depicts spiritual pilgrims who forsake loyalty to the God ‘Most High’, for allegiance to the False God below: apostates. In the Old Order, the scapegoats prescribed path simulated the bearings of an apostate: An escort would lead the scapegoat upward to the True God in the Temple Mount, *outside* the sanctuary, prior to its banishment (eastward and over a cliff) to the wilderness (valley) for Azazel (Lev. 16). Similarly, as Cosmic Scapegoat, an Angel escorted Muhammad, in a vision, upward to the Temple Mount (the phantom Mount Zion), and then to the *Gate* of Mount Zion (the New Heavenly Sanctuary), before leading him astray (eastward) in a *banishment and fall* to Azazel in the wilderness-valley. Indeed, before his fall from Heaven, Muhammad’s head was laden with iniquities, which he carried into Mecca valley. Thereafter, Heaven became *forbidden* to Muhammad and his vicarious agents. *Hegira* was Muhammad’s secondary banishment, and the display of Heaven’s rejection of him. It exposed Kaaba (which literally means a grand *high place*) as the echo of Mount Zion: the evident, *forbidden* sanctuary from which Muhammad was cast out, also. Thus, to a Muslim at hajj, *arrival* at Kaaba—a symbolic rise—is ironically a *lesser* hajj, in contrast to the *greater* hajj which begins with the Muslim’s *departure* (eastward) from Kaaba—a fall—and culminates in the sacrifice at Mina. To prepare for the greater hajj, the Muslim attires as if for burial, until the sacrifice at Mina. And so, the hajj is a vicarious re-enactment of the scapegoat’s journey and eventual demise, marked by its *ejection and fall* from sanctuary (surface-a). Muslim pilgrims ultimately identify with the scapegoat’s agency by shaving their heads at the end of its ominous journey. In contrast, the sin-offering bullock and goat of old (without escorts) were brought *inside* the veil: the positive sanctuary, the abode of the God ‘Most High’.

Muhammad’s change of *qiblah* (apostasy) echoed this mystical journey: his heavenly summons (rise) and ensuing exile (fall). Having been banished from Heavenly Mount Zion, Muhammad rebelled by altering the Goal of his devotions: from the True God on Mount Zion to the False God in the wilderness-valley; even though it is claimed: ‘you will not find any change in the way of [his Lord]’ (Quran 48:23). Muhammad’s change of *qiblah* evidenced his vexation with Heaven’s rejection of him: It is remarkable that he would turn his back on Old Jerusalem from where he ascended into Heaven briefly, in preference for Kaaba shrine. Notice the paucity of words in his reporting of the Event (Quran 17:1).

Ahaba, is the domain of celestial freedom for Nnebisi's clan. Hence, the Old Jerusalem was linked with Hagar and the New Jerusalem with God the Mother, Onishe.

⁵⁶ Indeed, the demise of Old Jerusalem and the birth of the New were presaged by Ezra's vision of the bereft Mother (4 Ezra 9:23ff). Before this vision, Ezra was instructed to withdraw from the city and to go to Ardat: a field 'where no house has been built'. There, he encountered (God) the Mother, who had retired too to mourn Her dead Son⁴⁵ (Old Jerusalem—4 Ezra 10:48). While Ezra was discussing with the Mother at that *virgin* field, She transformed, wondrously, into New Jerusalem:

Therefore, I told you to go into the field where there was no foundation of any building, for no work of man's building could endure in a place where the *City of the Most High* [Ahaba] was to be *revealed* (4 Ezra 10:53-54; 7:26; 13:36; Rev. 19:11).

13.4.b The Capstone: The Supreme Cornerstone

⁵⁷ The identity of the Messianic Capital is, ineluctably, linked with the Mystic Rock, Zion:

Thus says the Lord: 'Behold, ***I am laying a Stone in Zion*** [Ahaba], a tested Stone, a precious Cornerstone, as a sure foundation: he that believes in it shall not be moved' (Isaiah 28:16).

⁵⁸ While this passage is associated superficially with Jesus (and the Old Zion), being the Pre-Exalted Christ, it is, literally and consummately, identified with the Exalted Christ, the Holy Spirit (and the New Zion: Ahaba) through Nnebisi. This is indeed consistent with the role of the Holy Spirit as the Supplanter. Thus, He is identified with Jacob, and referred to sometimes as the God of Jacob.

⁵⁹ Nnebisi was born a slave in the town of Nteje, in Nigeria, east of the Niger River, and of a Mysterious Mother, absent a Father (Heb. 7:3). In His youth, He suffered much humiliation as a lowborn: One such incidence related to the annual custom of honoring the town's most heroic and strong man. On this festive occa-

⁴⁵ Ezra's initial perception of the unfolding vision was in the literal sense of the ruination and pillage of Old Zion. However, the meaning of the vision transcends this historic event. Ezra's lamentation at the loss of Old Jerusalem—(God) the Son—gave way to wonderment at the transformation of (God) the Mother into a Glorious, New City: Zion ([¶55](#)). Behold, the demise of Old Jerusalem was followed by the *remote* emergence of this *New City of God* (cf, [Fn. 32](#))! And so, these Events augured the relocation of the Messianic Capital, Jerusalem. Moreover, Ezra's perception of the accompanying (phantom) transfer of the *State Seal* reinforced that omen. Now, the realization of this Seal—the Cryptogram—by a Gentile from the New Capital has ratified it: "And, what is more than all, the ***Seal of Zion***—for she has now lost the Seal of her glory, and has been given over into the hands of [others]" (4 Ezra 10:23).

sion, a strong bull was let loose into the wild, and all the young and able men of the town were challenged to corral and lead it back to town. Whoever succeeded in doing so was greatly honored with the emblem of strength and courage: the bull's tail.

⁶⁰ Nnebisi was powerfully built, and stood head and shoulders above all in the town. When He came of age to participate in this festivity, He succeeded, on His first attempt, in corralling the bull. But, instead of honoring Nnebisi as was the custom, the event's judges, without explanation, let loose the bull and sent the young men after it a second time. Nnebisi subdued and led it back to town again. This sequence of events was repeated a third time. Instead of honor, it was shame and deep hurt that Nnebisi felt.

⁶¹ On the heels of this experience, Nnebisi's Mother resolved to set Him free. She invited Him to rendezvous with Her in the town's market place, at dusk, after business hours. As Nnebisi approached the deserted market place, He observed His Mother walking towards Him upside down with Her basket atop Her feet. Nnebisi's Mother performed other such disturbing feat to test Nnebisi's courage, and to determine His fitness to strike out on His own (on His chosen Mission to the world). Nnebisi, however, held His ground and, was not terrified.

⁶² Subsequent to passing the tests, Nnebisi's Mother gave him a Table Stone to carry across the Niger River: to a, then, sparsely populated land west of the river. She instructed him to inhabit wherever the Stone *happened* to drop (i.e., by chance). Upon reaching the opposite bank of the river, the Stone dropped at the foot of a hill (now the Shrine of Onishe: the Threshold of New Jerusalem). Thereupon, Nnebisi exclaimed: *Ahabam*⁴⁶ (I settle here); whence came the name of the town, *Ahaba*, in fulfillment of the scriptural prophecy: "[Jerusalem] shall be called by a new name, *pronounced by the mouth of the Lord*" (Isa. 62:2; [Footnote 42](#)).

⁶³ Indeed, the Spirit of the Lord has settled there, signified by the **Table Rock** that came to rest on that occasion. Thus, through Nnebisi, this passage was, consummately, fulfilled: "*I am laying a Stone in Zion*", says the Lord. As the earthly descendant of Nnebisi, the Inaugurator of the New Covenant, the Consummate Messiah is, indeed, "the *Tested Stone*"—the Alpha and the Omega; the Beginning and the End; the Cornerstone and the Capstone—the Cherubim. Thus, the preceding excerpt from the Scriptures is literally fulfilled in the Consummate Messiah.

Come to Him⁴⁷, a Living Stone, rejected by humans, but chosen
and precious in the sight of God (1 Peter 2:4).

⁴⁶ *Ahabam* also connotes: "I have chosen"; coupled with the *happenance* of the stone-dropping, it foreshadowed Elijah as the Embodiment of the Complementary Standards: Choice and Chance.

⁴⁷ To the "Supreme Goal", the Mystic Rock.

To you, therefore, who believe, the Stone is [a refuge, and as such] precious; but to unbelievers, it is rather a Stone which the builders rejected that has become the Head of the Corner [the Capstone]; a Stumbling Stone and a Rock that will make them fall. Those who stumble are the disbelievers in the *Word of God* [*Olisadumkwu*]⁴⁸; it is their appointed fate to do so (1Peter 2:7-8).

⁶⁴ This Rock, Zion, the Table of the Consummate Law, the Eternal Ark of the New Covenant, is the Supreme Throne of God: the ***Seal of the Secret Bond*** of kinship between God the Mother, Onishe, and Nnebisi—the Impersonal and Personal Absolutes. (See [9:48ff, Page 106](#); [13:10, Page 164](#)). It is presently evident in Asaba. Hence, the Scriptures prophesied:

For that which has not been told them they shall *see*, and that which they have not heard they shall understand (Isaiah 52:15).

⁶⁵ Jeremiah espied these Events and, accordingly, prophesied the transience of the *phantom* ark. He was moved to prophesy further:

At that time they shall call [New] Jerusalem the Throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord: [The Rock] (Jeremiah 3:16-17).

⁶⁶ As with other Messianic Symbols⁴⁹—such as the Divine Seal, the Divine Fire, and the Spiritual Sword—the Cornerstone also was, hitherto, identified abstractly with the Pre-Exalted Christ, Jesus; but now is made manifest concretely with the Exalted Christ, Elijah.

⁶⁷ Just as Abraham marked the beginning of the Old Covenant that terminated with Jesus, so Nnebisi *personified* the Budding Spirit, *Alpha*: the Beginning of the New Covenant, which culminated in Elijah, the *Omega*. The Former Covenant is associated with the transitory ark and the Aaronic-high-priest, whereas the later is identified with the Eternal, Messianic-High-Priest and the Heavenly Throne, Zion. Even so, they are both integral parts of God's Grand Plan for humanity.

⁴⁸ Accordingly, the pilgrim's "Goal" is, at once, a Stumbling Stone and a Rock of Refuge: In one respect, He is a Gemstone that steers the faithful to refuge in New Zion; and in another a black, hidden Rock in a dark seamy Valley, by whom the unwary stumbles. And so, He is both a Cynosure and a Pitfall on Mount Zion. Cf., [13:54, Page 178](#).

⁴⁹ Notice how each facet of the same Messianic Emblem is identified abstractly with Jesus, the Pre-Exalted Christ; but is, now, manifested concretely with Elijah, the Exalted Christ. See [13:21](#); and compare [12:48 with 12:49](#); [13:44 with 13:47](#); and [8:21 with 13:9](#).

13.4.c Nnebisi's River Crossing

⁶⁸ In the two-dimensional, earthly sense: By going from east to west, Nnebisi crossed, as it were, from the domain of the unjust to that of the just, from the realm of the natural to that of the *potential* spiritual, as depicted in the Cryptogram, and symbolized by the baptism of water. (See [7:22, Page 70](#), and [13:41-42, Page 174](#)).

⁶⁹ In the higher-dimensional, supernal sense (on surface-b) however, Nnebisi's river crossing is the consummate archetype of a pilgrim's mystical journey (symbolized by the baptism of water and the spirit). He typifies the pilgrim bearing the burden of innate limitations (the baptism of spirit), as it wades faithfully across the uncertain currents of Cosmic Stream (the baptism of water), towards that contrary Bank of Repose (the New Jerusalem). Thence, the burden is disposed of, and transposed into a resource (a rock-fountainhead: the gift of the Spirit).

⁷⁰ From the Supreme Godhead humanity came by imperfection, and thus have *fallen* (surface-a); and to It all must strive, freely, to *rise* (surface-b) and thus return—to Perfection—through these transitions in the Structure (the earthly plain, and surface-b). (See [3:10, Page 25](#)).

13.4.d Further Evidence for the Ultimate Messiah

⁷¹ The Origin of *The Messiah*, the Exalted One, had been rightly a point of contention for the Jews of Jesus's time:

Yet, we know where this man is from. When the Messiah comes, no one is supposed to know His Origin [as He is not supposed to be of Judah's stock, but a type of Melchizedek] (John 7:27).

Accordingly, Heaven divulged to Ezra: “One shall reign whom those who dwell on Earth *do not expect* . . . and One whom the *many do not know* shall make His voice heard by night” (4 Ezra 5:6-7). It is all in keeping with the testimony in the Scriptures: “[S]he concealed me in the shadow of H[er] arm . . . in H[er] quiver [S]he hid me” (Isa. 49:2). Indeed, mystery is another Messianic motif: from the *Cryptogram* to His *Cryptonyms*; hence, the Messiah is the ***Seal of Secrecy***—the ***Mystic Rock***.

⁷² Paul observed:

I do not, brethren, want you to be ignorant of this mystery lest you be conceited: blindness has afflicted part of Israel until the full number of Gentiles enter in, and then all Israel will be saved. As it is written: ‘Out of [New] Zion [Ahaba: the Dwelling of the Most High] will come the Deliverer who shall remove all ungodliness from Jacob . . .’ (Romans 11:25-26).

If Jesus were indeed the Ultimate Messiah, then there would have been no need for another Deliverer prophesied by Paul in this passage. But, as a member of the last Gentile race to enter in—"the Despised One avoided by men . . . one of those [a race] from whom men hide their faces; spurned and held in no esteem" (Isaiah 53:3); "the Slave of rulers, whom the nations abhor" (Isaiah 49:7); "a Worm and No Man . . . the Scorn of men, despised by the people" (Psalms 22:6)—**Olisadumkwu** (may God help me speak): the *Word of God*; **Obiaya** (One who has come to war [against (the Evil in) God]): *Israel* (Revelation 19:11-13; Isaiah 49:3), the Ultimate Deliverer and Revelator, signifies the fulfillment of the times in Paul's prophecy. The name "Obiaya" epitomizes that which is ascribed in the Scriptures to the Servant-Elect: "[S]he made my mouth [words] like a sharp sword . . . [S]he made me a polished arrow..." [Indeed], "[S]he gave me my name . . ." (Isa. 49:1-2).

⁷³ As the foregoing passage testifies: "Blindness has afflicted part of Israel, until the full number of Gentiles enter in, and then all Israel will be saved" by the Deliverer; thus, the first is last and the last is first.

⁷⁴ The Ultimate Messiah and His clan are often differentiated from the tribes of Jacob; and their earthly origin identified with Zion (cf., ¶8, P. 162; Dan 9:26; & Isa. 13:4-5). Indeed, the above passage⁵⁰ distinguished the Ultimate Deliverer and Zion from the tribes of Jacob, and identified the Deliverer as coming from without to redeem Jacob: "Out of Zion will come the Deliverer" (the Consummate Standard Spirit: the *Grand Law and the Word of God*) so prophesied Paul.

⁷⁵ Other passages affirmed Paul:

And many peoples shall go and say, 'Come and let us climb the Mountain of the Lord [Zion], to the house of the God of Jacob [i.e., the Holy Spirit]; and He will teach us of His ways, and we may walk in His paths.' *For out of Zion [Ahaba] shall go forth the [Grand] Law, and the Word of God [Olisadumkwu] from [New] Jerusalem* (Isaiah 2:3; Micah 4:2).

Ezra, too, prophesied the co-Manifestation of the Exalted One with His Heavenly "Base", (New) Zion:

But He shall stand on top of Mount Zion. And Zion will come and be *made manifest* to all people, prepared and built, as you saw the Mountain carved out without hands (4 Ezra 13:35-36).

⁵⁰ Romans 11:26-27 supersedes Isaiah 59:20-21. Compare this passage with ¶5 on P. 161, where the Deliverer, as Servant of the Lord, is titled Israel, and yet distinguished from the tribes of Jacob; and contrast it with Deuteronomy. 18:18 where the (Pre-Exalted) One is identified with the tribes of Jacob.

Ezra, thus, envisioned the Lofty One “standing on” (the exposition of) Mount Zion. (This vantage point would empower Him to rebuke and destroy the nations—4 Ezra 13:37-38; cf., ¶9, P. 163). The *manifestation* of Zion here implied a *New City* (see ¶56). Indeed, the portrayal of the Exalted One atop Mount Zion⁵¹ identified Him as the **Most High: the King of New Zion, Melchizedek**: “I myself have set up my King on [New] Zion, my Holy Mountain” (Ps. 2:6; see Footnote 25, P. 169; 2 Kgs. 1:9). His wondrous Emergence from the heart of the sea conveyed the mystery of His Origin [Ahaba] (4 Ezra 13:51-52). And insofar as the New Zion was to be “prepared and built as you saw the Mountain [i.e., the Cryptogram] carved out without hands” from a secret place⁵², the “Carved Mountain” was to serve as the model of New Zion. So, Ezra’s vision has been validated; since the Lofty One now “stands on” (the exposition of) Mount Zion; the “Carved Mountain” has become a reality; and the Messianic Capital, the New Zion, has been revealed.

⁷⁶ Again, it is *mystically* prophesied in the Scriptures⁵³ of the coming of an Exalted Messiah, a **Most Holy One: A Supplanter** of another Anointed One. He who is to *restore* all things and establish New Jerusalem, the Eternal Jerusalem, to replace the old, temporal city and sanctuary; as, indeed, desolation is foretold for the old city. He (the Anointed Prince from a different race) will supplant another Anointed One, Jesus (1 Cor. 15:24, 28); and He shall *war* till the end.

⁷⁷ Jesus recognized Elijah as this (Anointed) Restorer: "Elijah truly shall first come and restore all things . . ." (Matt. 17:10). Again, the Scriptures bear witness:

And He said, it is a light thing that you should be my Servant to

⁵¹ Here, the Emblem served to express Elijah’s *Eminence*; otherwise, It gives *Voice* to His Mission.

⁵² The “Carved Mountain”—the Cryptogram—is abstract: Derived from combustion, it is independent of place. Hence, Ezra could not tell where the Mountain came from (4 Ezra 13:6-7). It is also distinct from Mount Zion, being the model of Mount Zion instead of the Real Place.

⁵³ Daniel 9:24-27. This prophecy circumscribed a period for the Jews and their holy city—as *interim* Agents of Justice—before Divine Authority would shift to a New Principedom. The time is up for the Jews and their holy city. And so, a New Leader (Elijah) has been *anointed*, and the Old Jerusalem forsaken for a New One. Significantly, the prophecy specified milestones in the Succession Era: “Everlasting Justice [firmly based on science] will be introduced; vision and prophecy will be *ratified*; and a **Most Holy One** will be anointed”. Then, the “transgression [of Judah] will cease; [her] sin will end; and [her] guilt atoned for”. Moreover, the New Leader was said to be of a different race (v. 26), distinct from another Anointed One who would be cutoff (Jesus). Much as in Ezra’s vision, the destruction of the old sanctuary (Jerusalem) was prophesied here, too (v. 26; cf., ¶56). And in concert with the time limitation for the Jewish holy city, the *rebuilding* of Jerusalem accords with a New City. (Again, the Exalted Messiah has been linked with the New City, v. 25.) While Ezra’s vision focused on the relocation of the Messianic Capital and the demise of Old Jerusalem (Fn. 45), here the shift of Authority related to the Messianic Succession: from One Anointed who would be cutoff to the Most Holy One.

raise up the tribes of Jacob, and to *restore* the preserved of Israel.
I will give you as a light to the Gentiles, that you may be my sal-
vation to the end of the Earth . . . (Isaiah 49:6).

Thus, the Servant of the Lord is the Consummate Salvation of the world: the Con-
summate Messiah for both Gentiles and Jews.

13.4.e The Servant is the Lord: Elijah

⁷⁸ Note that Jesus was feared and grudgingly respected by the then leaders of Natural Israel, rather than being *despised*; because of their perceived threat from Him to the nation of Israel. For they reasoned that it was more expedient for them that one man should die for the people, than for the whole nation to perish (John 11:49-50). The actions of the leaders, even after Jesus's death, of procuring guards to watch Jesus's tomb, is further evidence of this. As a Jew among other Jews, no one despised Jesus because of His social status. While *envy* applies to how the leaders felt toward Jesus (because of His large number of followers), *despise* does not. Thus, He could not have been described as "the Slave of rulers". Note that Jesus's Mission was to His fellow Jews, and that He preached essentially to Jews (Matt. 15:24; 10:6). Jesus was mocked only for His views and primarily towards the end of His Mission. Even so, it was only on the instigation of the leaders. For the majority of His Mission on Earth, Jesus attracted a large following of admirers who regarded Him as a prophet equal to any of the prophets (Matt. 16:14). Of the *Servant*, however, it is written:

Like a [lowly] root out of dry ground, He had no stately bearing
in Him to make us look at Him, and no beauty that we should
desire Him [in short: no charisma] (Isaiah 53:2).

Therefore, Jesus is not the Despised Servant in reference in the Scriptures.

⁷⁹ In keeping with the paradoxical characteristics of the Divine, the first is last and the last is first⁵⁴: **The Servant is, indeed, the Supreme Lord—Adonai; Adonai is Yahweh; and Yahweh is God—Elijah.** "Behold, my Servant . . . shall be lifted up and greatly exalted." (Isaiah 52:13). Thus, "*Elijah*" is a cryptic title of the "Exalted" Servant. By His Insignia, the Rock, you shall know Him: "For who is God save the Lord? And who is a Rock, save our God?" (2 Samuel 22:32; Psalms 18:31). Take heed, therefore, for the Lord your God is a Consuming Fire (Deuteronomy 4:23-24).

⁵⁴ Matthew 20:16; Luke 13:30. Notice the contexts of these citations: Matt. 20:1-16; Luke 13:28-30. Jesus, also, said: ". . . He who is the least among all of you is the one who is the greatest" (Luke 9:48).

What I tell you in darkness, utter in the light; and what you hear whispered, proclaim from the housetops (Matthew 10:27).

13.4.f The Messianic Scepter

⁸⁰ As the Scepter of the Consummate Messiah—the Royal, High Priest—Elijah's *Rod* is, in a historical sense, the *forbidden* (to Asaba people), Mystical Tree: the *Agbono* Tree⁵⁵ that grows beside the Niger River, in the Holy Dwelling of the Most High. It is reminiscent of the rod of Aaron that sprouted, and put forth shoots and blossoms, and even bore ripe almonds before the phantom throne of God in the temple sanctuary⁵⁶. Thus Aaron's rod was a prophetic type of this *Agbono* Tree.

⁸¹ In the time of Nnebisi, the archetype of this tree (with almond-like seed) once grew near the Shrine of Onishe, the Throne of God, by the Niger River. Close as the tree was to the river, its leaves would fall around the surrounding ground, but never in the river. Awe-struck by what He observed in this most Sacred Site, Nnebisi swore to never eat of the fruit of the *Agbono* tree. His descendants were, likewise, bound by the same oath. As the *Forbidden Tree*, It is reminiscent of the Mythical Tree in the Primeval Garden of Eden, and so, identifies Asaba as the New Garden of Eden. All are, now, invited to eat of this *Tree of Knowledge* of Good and Evil to gain Eternal Life. (See Gen. 2:9.) This *Agbono* Tree, the Messianic Scepter⁵⁷, which grows abundantly in Asaba, is another Emblem of the Holy Spirit, the Exalted Christ. Hence, the Scriptures say of the Messiah (as King and High Priest): "The Scepter of your strength the Lord will send out of [New] Zion [Ahaba]: Rule in the midst of your enemies" (Psalms 110:2).

⁸² Once more, all this is in keeping with the testimony in the Scriptures:

For that which has not been told them they shall *see*, and that which they have not heard they shall understand (Isaiah 52:15).

⁸³ The *Agbono* Tree reflects the Messiah as the Model Spirit; and so the Scriptures liken the ***Blessed One*** to this "[Ideal] Tree planted by *streams* of water that yields its fruit in due season, whose leaves never wither" (Ps. 1:1-3; Jer. 17:7-8).

⁵⁵ Scientific name: *Irvingia Barteri* (or *Irvingia Gabonensis*): a plant of west & central tropical Africa.

⁵⁶ (Num. 17:5.) The sprouting of Aaron's rod before the phantom throne signaled his *election* or *anointment*: Aaron's only Divine anointment; he was consecrated a *most holy one*, also (1 Chr. 23:13), and as such prefigured Elijah as the Chosen One, the Exalted Messiah (cf., [Footnote 53, P. 185](#)).

⁵⁷ As the bearer of this Scepter, Elijah is, uniquely, imbued with the "knowledge of Good and Evil" ([3:4, P. 23](#)). Thus, He is empowered to judge the Good and the Evil. 'Good and Evil' are also identified with surfaces a and b of Mount Zion; they establish a link between the Tree of Life and Mount Zion.

⁸⁴ Again, the Exalted Christ is identified concretely with this Messianic Emblem—the Mystical Tree—while the Pre-Exalted Christ is associated with the mythical stump of Jesse.

⁸⁵ The bud that sprouted from the stump of Jesse⁵⁸ in the Old Jerusalem has evolved into this now-mature *Agbono* Tree in Asaba⁵⁹: the New Jerusalem. Thus, a mystical *Transplantation* was realized, in concert with Jacob’s prophecy:

The Scepter shall not depart from Judah, nor a lawgiver from between his feet [that is, from his seed], until Shiloh⁶⁰ comes, to whom the nations shall render obedience (Gen. 49:10).

This *Transplantation*, the *Transmigration* of Jesus into Heaven, and the *Transition* of the Rock-Fountain to Asaba are all one and the same phenomenon: The renewal and relocation of the Primal Spirit⁶¹. The completion of this relocation, and subsequent effusion of the Spirit, ratified by the cosmic, Priestly Sacrifice in Asaba, marked the Beginning of the New Covenant. The *stump* signaled the *transitory* nature of the Spirit among the Jews, epitomized by Jesus, the Pre-Exalted Christ. As to this Evolved Tree (from the Lone Seed of Jesse’s stump), and Its designated Site in the New City (relative to God’s Throne), the Scriptures attest:

And he showed me a *River* of life-giving water, clear as crystal,

⁵⁸ See [9:13 on Page 95](#).

⁵⁹ See [§9.3 on Page 98](#).

⁶⁰ As in [Footnote 53](#), this passage relates to the transfer of Divine Authority—the Scepter—from Judah to a *foreigner*, from the Pre-Exalted Christ to the Exalted One. *Shiloh* (He to whom it belongs), the Ultimate Messiah, refers not to Jesus, who descended from Judah, but to one like Melchizedek: And so, Heaven revealed to Ezra: “One shall reign whom those who dwell on Earth do not expect . . . and One whom the many do not know shall make His voice heard by night” (4 Ezra 5:6-7). It is this Exalted One, whom Paul foresaw as the (Ultimate) Deliverer in Romans (11:25-27); Isaiah identified as: “One of those [a race] from whom men hide their faces” (Isa. 53:3); and the Book of Daniel designated the “Most Holy One”. [Footnote 53](#) calls attention to the milestones in the Succession of this Divine Authority. And from the above passage, the Coming of Shiloh marks the start of the Succession Era. As noted too in Daniel, the Protagonist of this Succession is from another (chosen) race. (Cf., [¶5, P. 161](#)). And accompanying the shift of Authority is the relocation of the Messianic Capital, Jerusalem. Ezra even espied the phantom transfer of the Seal of Zion (4 Ezra 10:23). In anticipation of Judah’s successor to this Divine Authority, Moses prophesied the envy of the Jews towards (Ahaba) people. Again, it is prophesied: “God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised . . . to bring to nothing the things that are; that no flesh might boast in His Presence” (1 Cor. 1: 27-29). See, also, [13:55-56, P. 179](#); & [13:74-76, P. 184](#).

⁶¹ See [13:44, Page 175](#); [13:50, Page 177](#); and [Footnote 42, Page 178](#).

*proceeding out of the Throne of God [the Rock-Source] and of the Lamb. In the midst of the streets of the City [Asaba: the New Garden of Eden], and on either side of the River, grew the **Tree of Life**⁶², which produce twelve kinds of fruit⁶³, and yields Her fruit every month . . . for the healing of the nations (Rev. 22:1-2).*

⁸⁶ Hence, the Scriptures testify to the Exalted One: "He *grew up* before [His Throne] like a Young Plant" (Isa. 53:2; see [Footnote 56](#)). Indeed, the *Throne* and the *Scepter* reflect another facet of the Complementary Standards embodied by the Exalted Christ. As a Complementary Standard, the Throne reflects His Personal attributes; whereas the Scepter—as the Tree of Life, a fruit-bearer, and the Reward of Justice for the many—portrays His impersonal, Cosmic Complement. Accordingly, the Psalmist would intone:

Your Throne, O God, endures forever and ever; your Royal Scepter is a Scepter for Justice (Psalms 45:6-7; Hebrews 1:8-9).

Therefore:

Whoever has ears should listen to the Spirit's words to the churches: He that surmounts [Mount Zion] will I give to eat of the Tree of Life [a reward], which is in the midst of the Paradise of God (Compare the underscore here & above--Rev. 2:7; 22:14).

Behold, Paul's life goal: ". . . The prize of God's *upward* calling, in Christ Jesus" (Philippians 3:14).

13.4.g The True Messianic Emblem

⁸⁷ The Rock-Fountain, that is, the Source, the River, and the springlets—as well as the Tree of Life, and the Cryptogram—are all tangible, Messianic Symbols which also serve to identify the Consummate Messiah, and the Messianic Capital: Asaba. These various depictions of the Heavenly Kingdom are essentially different aspects of the same Spiritual Structure: the Messianic Emblem. And as copiously affirmed here, it is this Emblem—the Cryptogram—that is the *real* Messianic

⁶² The distribution of this (forbidden) *Tree of Life*: often found near riverbanks (cf., [13:83](#)), its *almond-like seed*, and the *Table-Rock-Fountain* Throne of God: the Onishe Shrine; are all together revelatory of the Celestial City, Ahaba.

⁶³ The twelve kinds of fruit serve the twelve dominions of Mount Zion: And so, the Tree of Life ties in with Mount Zion. This connection, together with that cited in [Footnote 57](#), indicate that the Tree of Life is another aspect of the same Divine Emblem.

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Insignia not the cross.

What I tell you in darkness, utter in the light; and what you hear whispered, proclaim from the housetops (Matthew 10:27).

13.4.h The Mystical Warrior and His Sword

⁸⁸ As reflected by the Spiritual Mountain, one's progression at goodness, justice, and truth inherently implies a *struggle* or *war*: overcoming the *downhill* resistance of evil, in this mystical *uphill* climb (cf., [6:29 on Page 61](#)). The Holy Spirit, who embodies this Cosmic Mountain, comes in a personal sense as Elijah—the Most High—to ascend to the Absolute Peak of the Structure⁶⁴. And so, the Holy Spirit's Mission on Earth, Elijah, is the Supreme Mystical Warrior. (It is through this Messianic Mission that the Apparent Peak of the Structure merges with the Potential Peak: the renewal of the Supreme Throne.) Hence also, the Holy Spirit is identified with Israel (One who struggles or wars against [the Evil in] God); and pilgrims who ascend the Mountain are known as the Spiritual Children of Israel.

⁸⁹ Again, while Jesus is also a Mystical Warrior, as reflected in His saying that He has come not to bring peace on Earth but a Sword, He is merely a *mythical*

⁶⁴ (See [¶13:17, Page 165](#); cf., [¶12:41a](#); & [¶13:75f](#).) When viewed from another perspective, Elijah's ascension of Mount Zion would be perceived in terms of His progression from the Darkness of ignorance and superstition to the Light of Wisdom and Truth. At the Peak of Mount Zion, Elijah attained Supreme Enlightenment, having surmounted the Dark Dominion of Satan. Hitherto, under the spell of "darkness", Satan would keep many souls in spiritual bondage. And so, from His renewed Heavenly Throne, Elijah comes with the Torch of Truth and Justice to dispel darkness, and proclaim liberty to the captives.

How beautiful on [Mount Zion] are the feet of [Elijah] who brings good tidings: announcing peace, bearing good news, announcing salvation, and saying to Zion: "Your God reigns" (Isa. 52:7).

I, the Lord, have called [Elijah] for the cause of Justice . . . I have formed you and set you as a covenant for the people, a Light for the nations; to open the eyes of the blind; to bring out prisoners from detention; and from the dungeon those who live in darkness (Isa. 42:6-7).

Indeed:

The Spirit of the Lord God is upon me, because the Lord has anointed me; [She] has sent me to bring good tidings to the lowly; to heal the broken hearted, to proclaim liberty to the captives, and release to the prisoners; to announce a year of favor from the Lord, and the day of vindication by our God (Isa. 61:1-2).

Although the goal of pilgrims is also ascension to the Most High, none can draw near to the Supreme Throne except the Elect One, "who existed in [Her] Presence before the world was created, and forever" (1 Enoch 14:24; 48:5; 1 Timothy 6:15-16).

Sword-bearer, being the Penultimate Warrior. It is Elijah who is the Ultimate Warrior and Sword-bearer, as witnessed by His Manifestation with this Mystical Sword: the Cryptogram, that is, the Consummate Word of God⁶⁵.

⁹⁰ In his first Mission, Elijah struggled against, and overcame, the prophets of Baal, by literally calling down *Fire* from Heaven. Thus, he delivered the Natural Israelites from evil (and executed the enemies of God). So now, in His Consummate Form, as the Defender of the new Heavenly Sanctuary, Ahaba, He comes to *war* against the Evil in God, the anti-Christ, by calling down this Mystical Fire, and so to deliver the Spiritual Children of Israel; hence Elijah's Cryptonym, Israel⁶⁶. (Thus, the pseudonymous identification of the Servant-Elect, a Gentile, with Elijah, Jacob, and Israel in the Scriptures, bespeaks His Title, Role and Mission, consummately.)

⁹¹ Paul, indeed, prophesied this Manifestation of the Lord, and His triumph over the Chief Anti-Christ⁶⁷:

And then the Lawless One will be revealed, whom the **Lord** will slay with the Breath of His Mouth [that is, with the Fiery Sword] and destroy by the Manifestation of His [Presence] (2 Thesalonians 2:8; Isaiah 11:4; 4 Ezra 13:10-11).

⁹² The Scriptures further prophesied this coming of the Lord (in the Spirit of Elijah, that is) in (mystical) fire, chariots and whirlwind (His former mystical mode of departure) to judge all mankind with the *Fiery Sword*⁶⁸; thus, fulfilling consummately the scriptural prophecy of Elijah's return to Earth. As the bearer of this Sword, Elijah is the Eschatological Prophet (cf., [13:8, Page 162](#)). With this Fiery Sword of the Spirit, the Laconic Word of God, He bars the way to the Tree of Life (and the Supreme Throne) for the anti-Christ, thereby safeguarding it for the Spiritual Children of Israel⁶⁹.

⁶⁵ See the discussion in [Footnote 7 on Page 163](#). According to the Gospel of Thomas (16), Jesus said that He came to bring 'Fire', 'Sword' and 'War'; however, that saying found its ultimate fulfillment in Elijah, the Eschatological Warrior.

⁶⁶ For Elijah's unspoken identification with Israel; and as One distinct from the tribes of Jacob, see [13:5, Page 161](#).

⁶⁷ The Chief Anti-Christ—that is the Lawless One—is the pope. See [10:36ff on Page 117](#).

⁶⁸ Isaiah 66:15-16; 2 Kings 1:9-12; 2:11.

⁶⁹ Genesis 3:24. The *Word of God* has come full circle: from the mythical *Sword-bearer* of the Forbidden Garden, in Its "Genesis", to His co-Manifestation with the true Forbidden Garden, in Its "De-nouement"; from Alpha to Omega, Beginning to End, First to Last. Behold, the Cherubim!

⁹³ Indeed, His name affirms all this: **Olisadumkwu Obiaya: the Mystical Sword-(bearing)-Warrior**. Again, whereas the "Word of God" was used, remotely, to designate Jesus—only after His Mission (John 1:1, 14)—the Scriptures, however, prophesied the bestowal of this Glorious Name—the *Mystical Sword-(bearing)-Warrior*—on the Exalted One by birth⁷⁰.

⁹⁴ In the Garden City of God, where the life-giving fruit is grown, the bearings of the Sovereign Throne, for the Sword-bearing One, is specified:

At the east of the Garden of Eden . . . *settled* the Cherubim [i.e., the Standard Spirit] and a Flaming Sword [the Standard] which turned every way to guard the way to the Tree of Life [and the Supreme Throne]⁷¹ (Genesis 3:24).

So also is the bearings of the Shrine of Onishe, the Throne of the Sovereign Lord, in the New Garden of Eden⁷², Asaba. (Hence Moses was instructed to build the tabernacle to face east, after the manner of this Heavenly Sanctuary—Ex. 26:22, 27-30.) Indeed, the "Fiery Sword" has here "turned every way" addressing all significant, contentious, spiritual issues and, hitherto, unsettled theological problems; thereby "guarding the way to the Tree of Life [and the Supreme Throne]".

⁹⁵ Chuang-tsu, a later disciple of Lao-tsu, also espied this Mystical Warrior, His attributes and role, and the concomitant Events of His earthly life:

A lone brave soldier may conquer nine armies for the sake of recognition. If so, how much more can be done by the [Warrior] who rules Heaven and Earth, the All-embracing Spirit who is embodied only for a time, whose ears and eyes are just for conceptualizing images, who synthesizes all knowledge and never experiences death? He will soon . . . leave the dusty world, and rise to another level. The world will naturally follow Him. Why should

⁷⁰ (Cf., [Footnote 7 on Page 163](#).) See also, Isaiah 49:1-2; and Rev. 19:11-13.

⁷¹ The Cherubim—the Standard Spirit—has been associated pointedly with both the Supreme Throne (a Complementary Standard), and the Tree of Life (another Complementary Standard). The Lord enjoined Moses to put back the rod of Aaron that sprouted in front of the Commandment—i.e., in the ark (the phantom throne) thus, demonstrating the correlation of the Complementary Standards. See [12:56](#), [Page 159](#); [13:86](#), [Page 189](#); Revelation 22:1-2; 2:7.

Indeed, the other items in the ark—the Tablets of the Commandment and the Jar of Manna (that is, the Bread of life)—are metaphors, too, for the Standard Spirit. Hence, the Exalted One is the "Embodiment of the Law", and the "Word of God". (Cf., [¶75 above](#); Ex. 25:16; 16:33; and Heb. 9:4).

⁷² The Garden of Eden in the story of creation in Genesis is rather a prophetic type; it is, as such, mystical. See [11:74c on Page 142](#).

He be concerned with the affairs of the world? (Chapter 5 of the *Seven Inner Chapters*).

⁹⁶ If all this astounds you, it was anticipated in the Scriptures: "As many were amazed at Him . . . Who would believe our report? To whom has the arm of the Lord been revealed?" (Isaiah 52:14-53:1).

Conclusion

¹ What had lain hidden since time immemorial has, now, been revealed: the Cryptogram, the model of the Messianic Kingdom. This Revelation identifies the *seven* mystical objects in the Scriptures—the Divine Fire, the Spiritual Mountain, the Rock-Fountain, the Divine Seal, the Tree of Life, and the Spiritual Sword—as one and the same Structure: the Divine Model; the Cynosure of Divine Revelations. It is the pictorial design of a tapestry fashioned from a composite fabric of the Early and Mid Testament Scriptures. Or rather, it is the comprehensive picture of a three-dimensional spiritual jig-saw puzzle, whose pieces are the passages in the prior Scriptures. Although this Spiritual Structure had been alluded to in various scriptural passages, only now has it been brought to full consciousness as both the Model of the Heavenly Kingdom and the Messianic Insignia; its thematic role in the Scriptures highlighted; and its general features comprehensively revealed with detailed illustrations. The fact that this Revelation is rooted in natural science, and attested to by various scriptural personages who existed long before the dawn of science, demonstrate, *a posteriori*, (as only the First Cause can) its Divine origin.

² Thus, the Manifestation of the Messianic King with this Insignia, in keeping with scriptural prophecies, is the crown jewel of Divine Witness.

³ *Mount Zion, indeed, it is:
The model of God's Kingdom;
The insignia of Salvation;
The Seal of the Holy Spirit;
The symbol of Its Glory;
The symbol of Divine Wisdom;
The symbol of Eternal Life;
The symbol of Divine Power;
The symbol of Absolute Truth;
The symbol of Divine Love;
The symbol of Eternal Peace;
The symbol of Divine Justice;
The Messianic Insignia.*

⁴ *It is the object of the Invisible Reality;
The form of the Formless;
The structure of the Inconceivable;
The shape of the Shapeless;
The substance of the Intangible.*

⁵ *Its purposefully-shaped surfaces
Distinctly partitioned;
Lines obediently converging,
All bowing in homage.*

⁶ *It unveils the mystery from ages past,
Revealing an order;
A dynamic, Spiritual Order
Of the most efficient system.*

⁷ *It is Divine Mystery
Reduced to primal paradox;
Goodness, in harmonious union with Evil;
Alluring, yet repelling.
Three, evidenced as Two, encapsuled in One,
Unfold the nature of the Divine.*

⁸ *It is Divine Law as matrix
Giving form to actions:
Cast, amorphous, into this spiritual mold
Actions emerge,
Salient and potent,
To ennoble and evince,
The divinity in humanity.*

⁹ *To the just,
It is the fire of God's love
To the reprobate,
The fire of Its wrath.*

¹⁰ *It portrays the paths of truth;
Directed against the grain of humanity,
Accessible through discipline
And patient endurance.*

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¹¹ *From Its Peak,
The Word of God radiates;
Illuminating the way of the just,
Leading them to the Heavenly Sanctuary
Of the Almighty God's Abode.*

¹² *Like fire,
It transcends time and culture;
Links unbroken with the past;
It spans into the future,
Yet concerned with the present.*

¹³ *It certifies that
God is Three in Two in One,
By whom
All are made One with Him,
In the union of the Spirit.*

¹⁴ *Mount Zion: The mystic heart of Cosmic Life;
Pulsates with the essence of life;
For nourishing, expurgating and renewing
The eternal Supra-cosmic Self.
In staccato bursts and legato waves,
Flows this cosmic blood of the Universal Self;
Bearing metabolic agents, with specific missions,
To nourish organs of the Supra-cosmic Self.
Agents, duty-bound to yield mystical energy endowed,
Course through countless veins, in seeming aimlessness.
Failure leads to expurgation, as wastes of the Universal Self;
Success to absorption, into organs of the Supreme Self.*

¹⁵ *This elusive elixir for human afflictions,
Permitted in stages
Visions of Its shadow peer through.
In variegated shades, inconstant outlines
Images emerged in rippling patches,
As though seen through a ruffled aqueous medium
Or the layered air of the hot desert floor.
Is this a mirage, or the image of Reality?
Its seekers were, sometimes, left to query.*

¹⁶ *Till Its Alter Ego showed
With Its insignia to show,
Affirming the shadow past seen
Thus, the capstone of faith is laid.*

¹⁷ *'Tis primal essence: Truth Itself,
The Eternal Other;
The Great Without that's yet within.
It bespeaks a sword, whose opposing facets
Spring from a vanishing razor edge:
The sovereign power of the Supreme Arbiter.*

¹⁸ *It is the scalpel for probing;
The knife-edge for weighing;
The access to insight;
The hard wedge for prying;
And the scimitar for slaying.*

¹⁹ *Borne like stains
On the elastic conveyor belt of time,
And driven by the Divine Will,
Particles of cosmic flux
Course, ineluctably,
On this cosmic belt, with varying stress;
Each attuned to local load:
Rhythmic twitches
On the stupendous sheet of living hide.
Relaxed and stretched, by varying grades
The range of modes on this fabric of time
Attests relativity and denies absolutes.
Nescience stretches the fabric of time,
While wisdom rides with minimum load.*

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²⁰ *Towering, majestically, above the earthly horizon;
Its crown in infinite realms;
Roots anchored in eternal streams;
Of immovable trunk,
Though Its branches sway in the wind.
Delectable ripened fruits
Laden Its topmost branches;
Out of reach to all
But the most sedulous seekers;
To keep focused
The gaze of innocent souls.*

²¹ *Come to this eternal source of shelter and nourishment
To Absolute Truth, the cosmic Tree of Life;
The scepter of the Supreme Lord of lords;
To Onishe, the Cosmic Womb of beings.*

²² *Behold! Chance: The mystical cloak
Belying the underlying numinous order
Woven from the skeins of circumstances,
It entwines all happenings;
Of seemingly random weave close-up,
Its texture is, even so, refined;
It enfolds all choices,
Sans suffocating volitions;
Masking the divine refulgence so,
To test the bounds of faith.*

²³ *The Infinitesimal unfolding into the infinite;
The Absolute projecting into the relative;
The Universal expanding into the particular;
The Source streaming into the beyond;
The One multiplying into the many,
In a stupendous mystical outreach.
Each cosmic fragment,
A debased image of the primordial absolute;
Imprinted with a homing address;
Charged with a relative urge;
To return to its ancestral home;
For rebirth into a new life of bliss.*

²⁴ *Like steelheads returning to spawn:
The former hatchlings now fully grown,
Equipped to endure upstream hazards,
In a test of will and skill.
Some attain to, but many succumb.
Such, too, is the rhythm of mystical life.*

²⁵ *Spiritual nomads, in search of the Eternal Oasis,
Tread the inner paths beaten by pioneer caravans.
Nomads as monads husband rations of resources,
As Chance would permit Choice,
To ensure its harrowing trip endures;
A new trail blazed;
Or a well worn path maintained.
Ardor and vigor
Attend commencement to this Abode of Repose.
Activity is, thus, driven by inactivity,
Much as the calm eerie eye of a hurricane
Governs its boisterous periphery.
Ahaba: the Abode of the Absolute
Is, indeed, the Supreme Repose.*

²⁶ *Come to the Fathomless Vacuum,
The Infinite Void;
To the Nothingness where Being is Supreme.
For in intangibles, Essence Abides;
In weakness, power is consummate;
In simplicity, wisdom thrives;
And in humility, glory sprouts.
Court not particular nothingness,
The blustery domain of fools;
But be clothed in universal nothingness,
Of the infinitesimal, self-effacing kind.*

²⁷ *The Offspring of the Divine Mind
Is the brazier for the divine spark;
The repository of Its traits;
The plumb for Its depths;
The expression of Its powers;
Its legacy in time.*

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*²⁸ 'Tis the Spirit wafting from a source o'er time
Imbued with quickening power;
It titillates or agitates spiritual senses,
With resonating impulses,
In Its campaign for initiates
Into the fellowship of divine sensibilities.*

*²⁹ The yearn for the unknown
Is the fuel that propels the human soul,
In the spaceship of noesis,
On a journey
Into arcane depths of the Cosmic Soul.*

*³⁰ To chance upon a truth
Is to gaze upon a faint fragment of the self.
By virtue is truth reflected,
So, burnish your mirror
To reflect, purely, the Supreme Self in yourself,
That all may see the same Self in themselves.*

*³¹ Rise above the earthly plane;
Grab on to the grace of God:
First welling in a river,
Then branching to water the plains below,
Bringing comfort, and alleviating pain,
For God's household members.
Such is the work of the Most High,
On Mount Zion, Its Dwelling Place.*

*³² May all, forever, lean on the Lord
From whom all good things come.
For in goodness Its benevolence dwells,
And in evil Its wrath abides.
May all creatures praise Its name
Through the Son, and the Spirit.*

Glossary

Abutta: A streamlet in Ahaba, Nigeria, on the west bank of the Niger River.

Agbono: A fruit-bearing tree with almond-like seed (*Irvingia Barteri* or *Irvingia Gabonensis*), forbidden to Ahaba people, which grows abundantly in the region. A native plant of west and central tropical Africa; it is often found near river banks. The archetype of this tree once grew by the Shrine of Onishe, by the Niger River. It is reminiscent of the rod of Aaron that sprouted, and put forth shoots and even bore ripe almonds, before the phantom throne of God, indicative of Aaron's election. (Numbers 17:1-11).

Ahabam: The exclamation uttered by Nnebisi upon landing on the shores of the Niger River—meaning: I settle here—from which the town derived its name, Ahaba, in fulfillment of the scriptural prophecy: “[Jerusalem] shall be called by a new name, pronounced by the mouth of the Lord” (Isaiah 62:2).

Asaba: Anglicized version of Ahaba.

Ngene Ugbomanta: A streamlet in Ahaba.

Ngene Umuagu: A streamlet in Ahaba.

Nnebisi: The name of the Progenitor of the Ahaba people. It means, literally: Mother is Supreme.

Obiaya: The original Obiaya was born during an intertribal war and was, thus, named Obianaya (AUb-yAH-nAH-yAH), meaning: One born in time of war. Over time, the name was modified to Obiaya (One who has come to make war).

Olisadumkwu (or Osadumkwu): Following Ahaba custom, the author's father, Okolo¹ claimed Onyembu², his mother, as his second wife, after the death of her husband, Zeke, Okolos's brother. There was rivalry between Onyembu and Adeke, Okolo's first wife. The Author was born just before the settlement of a dispute between the rivals. His mother named him in anguish, Olisadumkwu: May

¹It was prophesied of him: “. . . So marred was his look beyond that of man, and his visage beyond that of mortals . . . (Isaiah 52:14), as indeed his face was completely marred (unusually even for Asaba people) with tribal markings.

²Literally: the Former Person—the Reincarnated One.

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God help me speak. Soon after the dispute, Adeke divorced Okolo and moved out of the household with her children.

Onishe: The Ahaba name for the Supreme Being, God the Mother.

Appendix A

General Solution

¹ The Combustion Wedge portrays the *weighted* probability distribution of the combustion reaction, whose probability density function was identified on [P. 17](#) as:

$$\mathbf{A} = \mathbf{C}e^{(\alpha-\beta)} \quad (6)$$

Equation 8 is the “weighting” function, the measure of the reaction:

$$\begin{aligned} \mathbf{H} &= [\mathbf{O}_2] \times [\mathbf{CO}] \\ &= |\mathbf{H}|u_{\mathbf{H}} \end{aligned} \quad (8)$$

where

$$\begin{aligned} u_{\mathbf{H}} = u_{\mathbf{o}} \times u_{\mathbf{co}} \quad \} & \text{ is the unit vector product, and} \\ |\mathbf{H}| \quad \} & \text{ is the eigenvalue.} \end{aligned}$$

Thus, the Combustion Wedge is a vector field: a matrix of eigenvectors. Each point above the ground plane is the sum of the energy levels to that point: an eigenvalue. And each level is composed of constituent cross products of equal energy values, whose probabilities depend on their spatial location in the Structure. On surface-b, the reaction was complete, and so the probability was one, here.

² On surface-a, however, the reaction was incomplete, and the probability was less than one; thus, some of the O₂ and CO molecules, that should have reacted for optimum probability, did not. (See [Equation 11 on P. 20](#)). To differentiate the unreacted elements from the α and β reactants in the experiment, the symbols α_1 and β_1 are used to denote the unreacted O₂ and CO gases, respectively.

³ Equation 6 defines the probability density function in terms of the (real) reactants, but in terms of the (imaginary) unreacted gases it was inferred to be¹:

$$\mathbf{A} = 1 - (-k_1 e^{i(\alpha_1 - \beta_1)}) = 1 + k_1 e^{i(\alpha_1 - \beta_1)} = 1 + g(\alpha_1, \beta_1) \quad (30)$$

where the *real* component, 1, denotes optimum probabilities at equilibrium (imaginary line). Integrating the *imaginary* components within the limiting range of the

¹ Equation 30 also expresses the probabilities of the *real* reaction. The imaginary component relates to complementary *negative* reactions, otherwise necessary for equilibrium on the imaginary line.

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unreacted O₂ and CO gases shows that its limit converges, and that it is negative:

$$\lim g(\alpha_1, \beta_1) = \lim_{(\alpha_1, \beta_1 \rightarrow 0, \infty)} \int_{-\infty}^{\alpha_1=0} \int_{d_2=0}^{+\infty} k_1 e^{i(\alpha_1 - \beta_1)} d\beta_1 d\alpha_1 = -1$$

This convergent point is the inverse of the convergent point in [Equation 7 \(P. 18\)](#), the *real* or *positive* component of [Equation 30](#). The probability A_p is, therefore, complex; it diminishes as one traverses the combustion vector field from its zenith at the imaginary line (where $A_p = +1$) to the nadir of surface-a (where $A_p = -1$).

⁴ On surface-b and the imaginary line of the Combustion Wedge, only the real components of Equation 30 applies, in the form of Equation 7; on the ground plane, the imaginary components, Equation 31, alone rules (as it relates to the activation energies); while on surface-a, both the real and the imaginary components come to play. So, Equation 30 is a more *general* solution for the probability density function, whereas Equation 6 is a *particular* solution².

⁵ Since the imaginary line depicts the efficient conditions for any given mode, it stipulates the efficient ratio of reactants for the optimum probabilities. Thus, when operating at the imaginary line (that is, at the reactants' equilibrium values) there is no inhibitory effect, and so no unreacted gases are present. But as one crosses that landmark of the vector field into surface-a, combustion is inhibited; unreacted gases are introduced, and grow in amounts commensurate with either the reduction of the equilibrium value b_1 or increase in b_2 . The unreacted gases increase exponentially as one approaches the ground plane, while the reactants decrease inversely, until the unreacted gases equal the reactants' former equilibrium values, while the reactants go to zero. Combustion is, thus, extinguished.

The Complex Whole

² At equilibrium on the imaginary line, $\alpha = \beta$ (proportionately) in [Equation 6](#), and the probability of the reaction $A_p = 1$; thus, only the real component of [Equation 30](#) applies. On surface-b, $\alpha > \beta$ in Equation 6 and the probability $A_p = 1$ also; again only the real component of Equation 30 is applicable. However, on surface-a where $\beta > \alpha$ the imaginary component of Equation 30 is introduced (i.e., unreacted gases are introduced) and the probability $A_p < 1$.

In the mixed quantum states (that is, under the nonlinear mode on surface-a) combustion is viable to the extent that the real reaction in Equation 30 is greater than the imaginary or negative reaction. This was observed experimentally after equilibrium was achieved at the imaginary (or efficiency) line: thereafter, either when CO alone was increased or oxygen alone decreased combustion declined, and eventually ceased; even while both reactants were still present. Combustion ceased when the incidence of the negative reaction $|-q|$ became equal or greater than that of the real reaction $|p|$. Alternatively, when $A_p \leq \frac{1}{2}$ the *real* reaction decayed. {Note: $A_p = |p|/(|p| - |-q|) = (p)/[(p) + (-q)]$ }.

⁶ The graph of the *imaginary components* of [Equation 30](#) is, thus, a mirror image of that of the *real components*. (See Figure A1): The “Real Components” of Figure A1 is the same graph as in [Figure 8 \(on Page 17\)](#); it was obtained by keeping one reactant (O₂ or CO) fixed while the other was varied, and vice versa. As one reactant diverged from equilibrium (b₁ or b₂) as indicated above (and in §2.5.b), its imaginary component was introduced into the reaction—bifurcation—indicative of complexity. The imaginary component increased exponentially with further deviations, until *negative* equilibrium was reached at d₁, d₂ (matching the positive). So, the probability density function, Equation 30, has both a positive (or luminous) and a negative (or dark) energy component: The component, g(α₁,β₁), relates to the negative energy³, while [Equation 6](#) is its positive energy counterpart.

⁷ So, the Combustion Wedge—Mount Zion—has a negative conjugate, whose form is Its mirror image ([Figures A2](#) to A4). Together, they constitute the **Doublet** or **Complex Whole**: the *Numinous Dipole*⁴ necessary for the *Cosmic Tension*:

- 1) The Mountain and the Valley;
- 2) The Top and the Bottom;
- 3) The Light and the Shadow;
- 4) The Rock-Spring and the Well;
- 5) The Decanter and the Receptacle⁵;
- 6) The Giver and the Receiver;
- 7) The Oasis and the Cesspool;
- 8) Heaven and the Nether World.

As for the Negative Attractor—the counterpart of the Combustion Wedge—its weighting function is the negative energy, $-H$, whose effect was observed (as noted in Footnote 2 ¶2). On surface-e, it reflects the activation energies; it is stated as:

$$\begin{aligned} -H &= i[\text{O}_2] \times i[\text{CO}] && \text{(32a)} \\ &= [\text{O}_2] \times -[\text{CO}] = [\text{CO}] \times [\text{O}_2] \end{aligned} \quad \text{(See [Equation 11 on Page 20](#)).$$

In the spiritual domain it is expressed as:

$$\begin{aligned} -DG &= iF \times iDS && \text{(32b)} \\ &= F \times -DS = DS \times F \end{aligned} \quad \text{(See [Equation 27 on Page 44](#));}$$

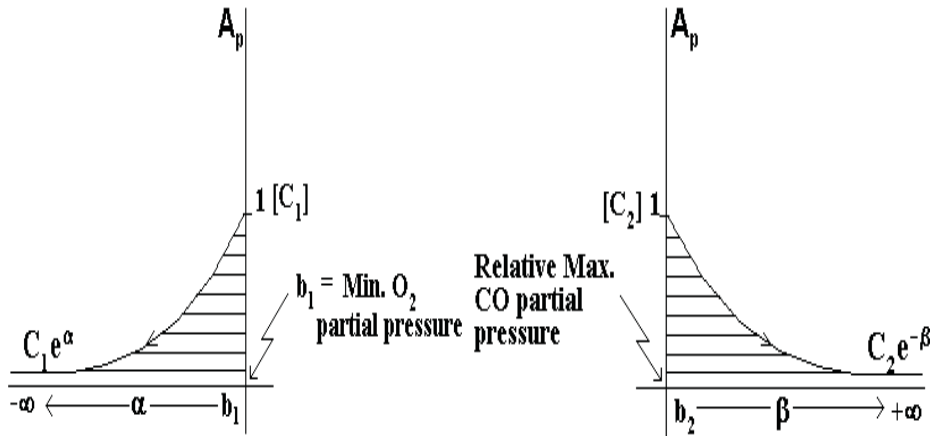
where i denotes imaginary unit. Equations 31 & 32, together, describe the Negative

³ Implicit in [Equation 30](#) is the fact that the positive component must dominate its negative counterpart for a viable reaction.

⁴ The Structure, in part or Complex Whole, is also a spiritual Dipole Antenna, whose elements share function with the Whole: transmitting and receiving other-worldly signals.

⁵ See 1 Enoch 53:9-10; translated by Richard Laurence.

The Real Components



The Imaginary Components

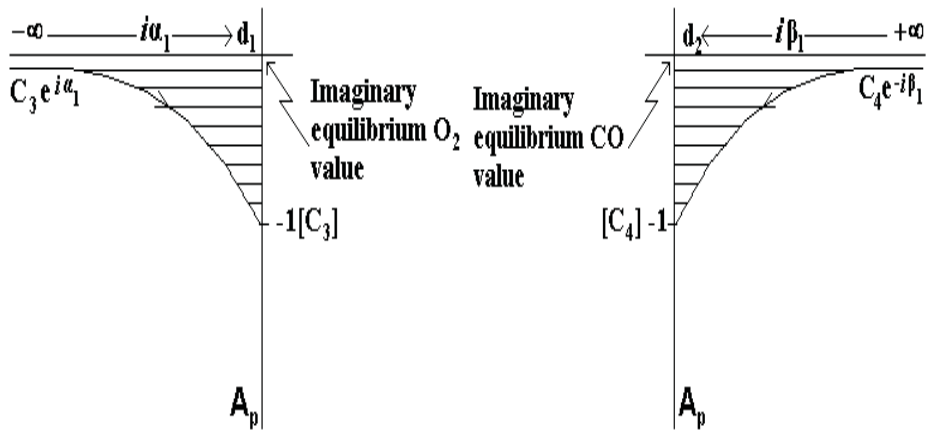
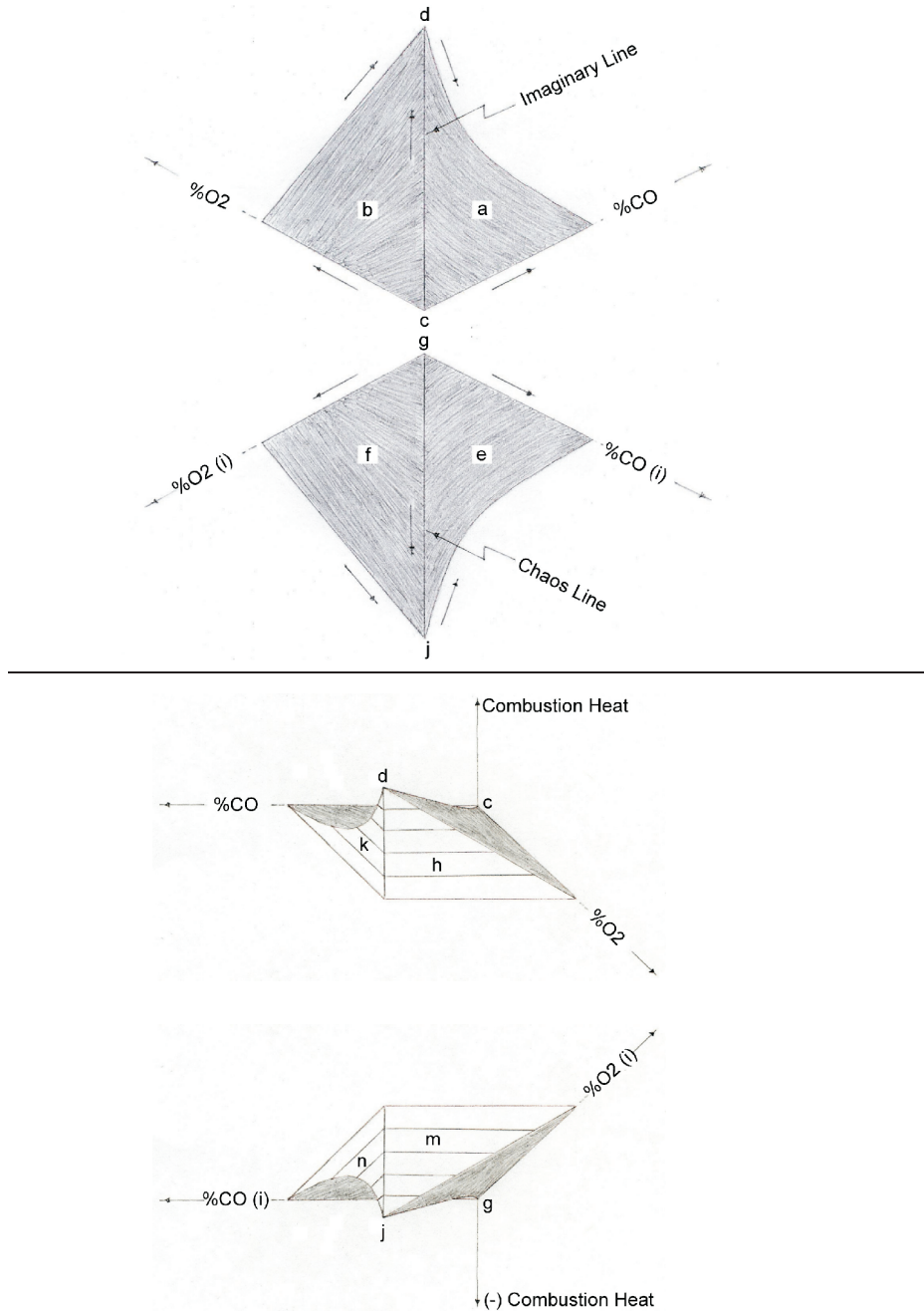


Figure A1



“(i)” denotes imaginary number

Figure A2

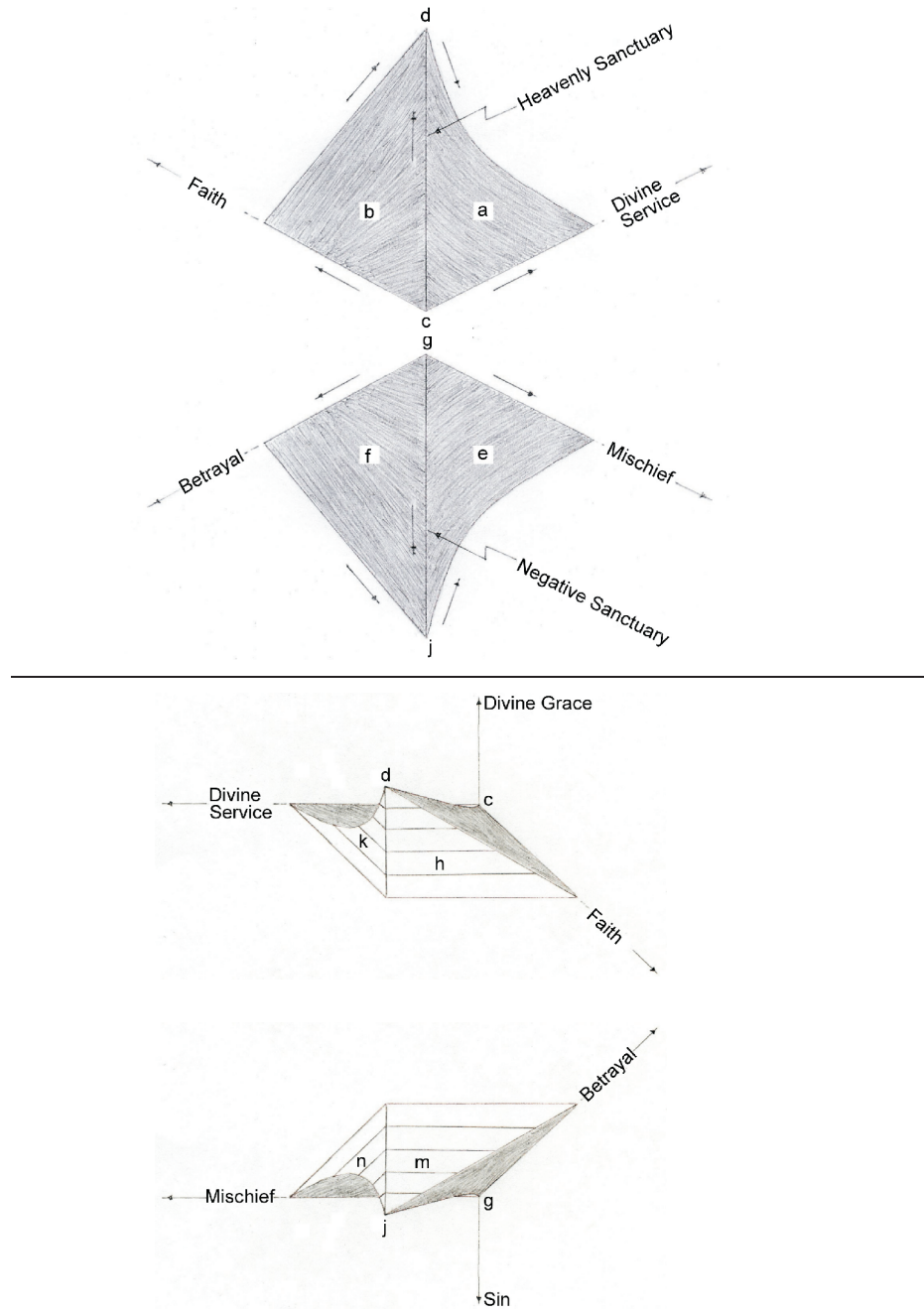


Figure A3

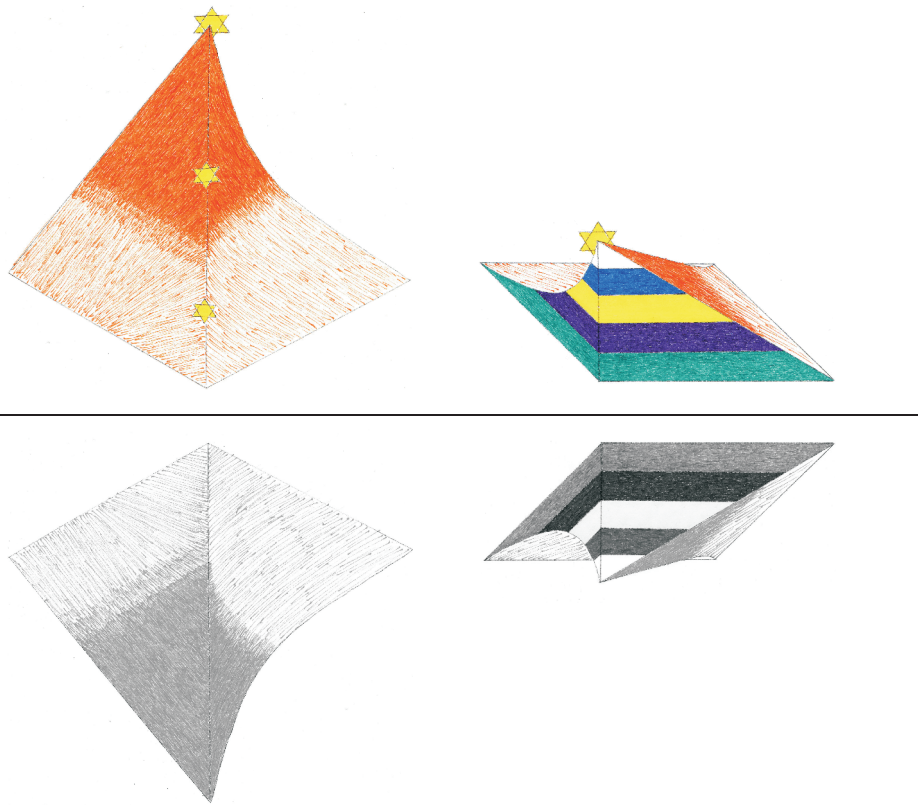


Figure A4

Attractor. The foregoing complementary pairs relate to two Spiritual Kingdoms: the Kingdoms of Light and Darkness interlocked in eternal Cosmic Strife.

The Mountain Versus the Valley

⁸ The Valley of Doom—the Nether World—is Death’s Receptacle and Satan’s Abode, much as its counterpart, Mount Zion, is the Source of Life and the Dwelling of the Most High. In the “Complex Whole”, then, *Death Valley* is the Symbol of the Evil Spirit, the Chief Anti-Christ; just as Mount Zion is the Emblem of the Holy (or Good) Spirit, the Exalted Christ. Indeed, the Psalmist identified Death Valley with evil, in his elation at the supremacy of the Most High over the Evil Domain:

Yea, though I walk through the Valley of the Shadow of Death,
I will fear no evil: for you are at my side, with your Rod and your
Staff that give me courage (Psalms 23:4).

⁹ Faith, divine service, and divine grace are to Mount Zion as *betrayal*, *mischief*, and *sin* are to Death Valley. (See [Fig. A3](#)). These attributes of Mount Zion connote trust, beneficence and hope in this *Rock of Refuge*, but those of Death Valley convey deceit, maleficence, and despair indicative of a *Pitfall*. As the Lord of Death Valley, Satan is the Embodiment of Iniquity (betrayal, mischief and sin)⁶ in contrast to the Supreme Lord of Mount Zion, *Onishe*: the Epitome of Justice. The imaginary dimensions of faith (*iF*) and divine service (*iDS*), whose product is negative grace ($-DG$), together, denote the axes of Death Valley, also. (See [Eq. 32b](#)).

¹⁰ The Nether World is this Hidden Valley beneath Mount Zion, which saps the life of “fallen” victims; it is the Cesspool into which drains the spiritual dregs of Mount Zion; the Cauldron where the Water of Life, which cascades from the Peak of Mount Zion turns into Death’s Poisonous Potion. (Thus, the Nether World is a *Dump*⁷, in contrast to Mount Zion, the *Oasis*.) This Fathomless Pit is characterized by cold (negative heat), sin, death, and darkness. (See [Fig. A4](#)).

¹¹ By virtue of Its fractal nature, Mount Zion has elements of Evil, just as Its counterpart, Death Valley, has components of Goodness. (See Appendix B). To the extent that the ascent of Mount Zion (one’s progression at goodness, justice and truth) involves struggle—natural evil—Evil is attributed to Mount Zion. Converse-

⁶ Seduced by the prospects of a hedonic afterlife, some agents of Death Valley answer the call to the evil of suicide bombings.

⁷ Just as in the Old Order, the scapegoat was laden with the sins of Old Zion before being thrown down a valley, so too in the New Order, the “Trash” of New Zion is being dumped into Death Valley.

ly, that descent into Death Valley (one’s slide into evil, sin and lie) offers an easy path—natural goodness—ascribes Goodness to Death Valley. But, while Goodness (surface-b) is the dominant domain in Mount Zion, Evil (surface-f) reigns supreme in Death Valley, as reflected by the vector arrows in [Figure A3](#).

¹² In recognition of these cross-attributes, the Scriptures attest: “We must through tribulation [natural evil] enter into the Kingdom of God” (Acts 14:22). And the higher one attains in the Kingdom of God, the greater one’s subjection to “evil-in-Goodness”. Hence Paul opined:

For I think that God has set forth us the apostles last, as it were, appointed to death, for we are made a spectacle unto the world . . . (1 Corinthians 4:9-13; Romans 8:36; see also [6:29 on Page 61](#)).

As for “goodness-in-Evil”, the Scriptures observe: “The way of sinners is paved with smooth stones [natural goodness], but it ends in the depths⁸ of Hades” (Sirach 21:10; Prov. 16:25). Accordingly, Paul warned of Satan’s plot under angelic guise:

And no wonder, for even Satan disguises himself as an angel of light. It is, therefore, not surprising that his servants also masquerade as ministers of righteousness. . . (2 Corinthians 11:14-15).

¹³ The ancillary attribute in each Cosmic Sphere is contrary to, yet useful for reaching, the ultimate goal in each domain. In Mount Zion, “adversity” is the form of evil that besets a pilgrim, in its rise to the heights of Marvelous Light. Whereas in Death Valley, “simplicity” is the seeming goodness that greases a pilgrim’s slide to the depths of Utter Darkness. The former trait is an *obstacle* that deters all but the most sedulous pilgrims, in their journey to the peak of Heavenly Bliss, while the latter is a *bait* that lures unwary wanderers to the pit of Hellish Dolor. Thus, adversity evokes “struggle” for the Good, whereas simplicity elicits “expediency” from Evil. In Mount Zion, “adversity” is utilized in character formation, but in Death Valley, “simplicity” is engaged in the exploitation of naivete. It is, otherwise, a matter of transcendence through ‘moral *engagement*’ versus subservience by ‘silly *submission*’: Self affirmation as against Self negation. So, the Goal in Mount Zion is mastery and freedom, while the fate of Death Valley is slavery and entrapment⁹. Indeed, owing to the ancillary qualities, the peak of Mount Zion is

⁸ So, a sinners path is a downward slide, as affirmed by the vector arrows of surfaces a & f in [Fig. A3](#).

⁹ The goal of “ascendant *servants*” is assimilation into the Most High (cf., [Footnote 64, P. 190](#).) Thus, denizens of Mount Zion are divine: gods, and sons of God (Rev. 21:7; Gal. 4:6-8; Rom. 8:14-16; Ps. 82:1, 6-7). So, to fall from Mount Zion is to be a “fallen *god*”. And the fate of “fallen *gods*” is serfdom in the Dungeon, under the dominion of Lucifer (i.e., Azazel): the Chief Fallen God (Isa. 14:12), who

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remote and unfrequented; but the depth of Death Valley, though infinite, is yet near and crowded¹⁰. (See [8:16 on Page 78](#).)

¹⁴ This dichotomy of the Ultimate Reality—the Good versus the Evil Spirit, the Supernatural versus the Subternatural—is reflected in the bifurcation of the Complex Structure, both in Its parts and Complex Whole. As to the bifurcation of the parts: just as the imaginary line, the Heavenly Sanctuary, is the *knife edge* that partitions Mount Zion into Cosmic Opposites, so the chaos line, the Negative Sanctuary (i.e., the phantom Abode¹¹ of Satan), is the *razor edge* that segregates

is subject even to the least member of Mount Zion. Jesus was consecrated the Son of God, and the model of the ordinary community of Zion, by His entry inside the Veil (Rom. 1:3-4; Footnote 1, P. 24). Elijah, as Heavenly High Priest, is inherently the Supreme Exemplar for the priestly class ([13:79 on P. 186](#)). Muhammad, on the other hand, having been cast out of Heaven (Sanctuary), is a “fallen god”, model victim, and slave of Azazel. (Footnote 44, P. 179; Gal. 4:8; Quran 19:30, 93; 18:1; 25:1; 53:10; 2:23). It is this concept of “fallen gods” that the Book of Enoch implies with regard to the Watchers: Heavenly Angels who lusted after, and took human wives (1 Enoch 7). Note too that Muhammad lusted after, and took the wife of his adopted son (Quran 33:36-38). He cited Divine sanction for his justification; but given the egregiousness of the offense, it is rather Satan’s seduction at work.

A pilgrim’s ascent of Mount Zion entails the exercise of one’s free will. And so, even the abrogation of one’s faith, which involves separation from Mount Zion, is a choice of an aspirant. Whereas in Death Valley, coercion is a means of conversion encoded in the Quran (cf., Quran 9:29; 9:5; 9:73; 47:4; 5:33-34, 51; 2:23-24; 9:123; 25:52; 28:86; 8:12-18, 39; 9:120; 66:9;30:45). Thus, by *yielding* to fear a victim is ensnared, and slips down to Death Valley. Since apostasy is punishable by death in Islam, Death Valley is, indeed, a Pitfall. One passage is often cited in the Quran, in defense of the charge of conversion by the sword, which says: “There is no compulsion in religion.” (Qu. 2:256). This argument is clearly double-talk, given the prevalent, physical threat towards unbelievers in the Quran.

¹⁰ While the Top of Mount Zion is sparsely populated, Death Valley is top-heavy with denizens.

¹¹ The vacancy of this sanctuary underscores the absence of shelter for Satan, and the savagery of its habitation, a wilderness-valley. Kaaba, which literally means: “a *high place* with respect and prestige” in Arabic is ironically in a *valley*, Mecca valley. In totality, the site is a semblance of the Doublet: with Kaaba as the echo of Mount Zion, while Mecca valley typifies Death Valley. Indeed, Muslims believe that Kaaba reflects God’s House in Heaven. But unlike Mount Zion, God’s Abode, Kaaba exemplifies *negative* sanctuary, insofar as the Lord of Islam is notably not there. At the start of hajj, Muslims stopover at Kaaba—the *lesser* hajj—where Heaven imposes iniquities on pilgrims’ heads to carry away as scapegoats. And so, they are forbidden to camp at Kaaba. Hence, it is the ‘Forbidden (or Negative) Sanctuary’: an oxymoron. From Kaaba, pilgrims go east, toward their Lord, Satan. And since the journey from Kaaba (surface-a) is headed toward their Lord, it is the *greater* hajj. As the Quran says: “Unto Allah is the journeying” (Qu. 24:42; 35:18). Thus, the climax of the hajj is at Mina, the Abode of Satan: With a shrine to Satan, it is also the base camp for pilgrims. Sacrifices are offered there in pilgrims’ stead to Satan: commemorating Ishmael as the archetypal human Scapegoat. Indeed, Muslims everywhere celebrate this sacrifice. (Note that it is not offered at Kaaba, the shadow of God’s House, but at Mina, the Abode of Satan.) At the conclusion of hajj, pilgrims may tarry up to three days at Mina: giving perverse devotions to Satan. As negative sanctuary, Kaaba offers no shelter to Muslims; but as signpost, it gives directions to their Lord: eastward (cf., [Footnotes 36 & 44](#), Pages 172 & 179.)

Death Valley into Cosmic Antipodes. In the complex sense then, the Ultimate Reality is a double-edged Sword: One edge, the inverse of the other. (See Rev. 1:16).

¹⁵ By its dominance in Mount Zion, Goodness is the *conventional standard*, and so it defines the “straight and narrow” path in this realm (surface-b and its imaginary line). Conversely, in Death Valley, Evil is the norm, and therefore it specifies the “straight and narrow” path in that sphere (surface-f and its *chaos line*). That which is straight and narrow in one Cosmic Sphere is crooked and unto-ward in the other: an attribute of their mirror images (as reflected in Figures A3 and A4). Good and Evil dominate in their separate domains, that is, in the relative sense. Thus, “the straight and narrow” path relate paradoxically to both Good and Evil. But, in the Absolute sense, Goodness—Mount Zion—predominates; insofar as Evil—Death Valley—is Its reflection¹². As such, Mount Zion is the *absolute standard*, and the signpost: It defines true righteousness, and provides guidance.

¹⁶ So, by virtue of Its fractal nature and *dominance* over Death Valley, **Mount Zion**—the “Top” (of the Doublet)—alone embodies the Ultimate Reality as the Simple Whole¹³. Hence, the Chosen One, the Embodiment of the “Top”, is urged to sit at the right-hand (of God the Mother), until His enemies—the “Bottom” (i.e., Death Valley) and Its denizens—are made “His footstool” (Ps. 110:1). Indeed, any reference to the adjunct, Death Valley, implies Mount Zion, and so the Doublet¹⁴.

¹⁷ In the Complex Whole¹⁵, the auxiliary qualities have only cursory presence in each domain. As such, the Doublet is essentially the segregated Abodes of Goodness and Evil; that is, the Kingdoms of Light and Darkness. The Kingdom of

¹² In the combustion experiment, the reference to unreacted gases presupposes a combustion reaction. Thus, Mount Zion antecedes Death Valley. (See [Footnote 3 on Page 205](#)). Jesus also recognized the supremacy of Mount Zion over Death Valley, in the Cosmic Struggle, by this assertion: “the gates of Hell shall not prevail against [Mt. Zion]” (Matt. 16:18). See, also, Psalm 23:4, cited on Page 210.

¹³ Mount Zion depicts more completely what the Yin-and-Yang, the ‘dark’-and-‘sunny’ sides of a hill, seeks to denote: The *Simple Whole*. Note that (in the context of the *Complex Whole*) the Yin is also associated with a valley, while the Yang is correlated with a mountain, corresponding to surfaces a and b of Mount Zion, whose vector arrows point, at once, to the bottom of the Valley (a fall) and to the peak of the Mountain (a rise). By the *law of parsimony*, the Simple Whole is preferred.

¹⁴ Observe that when the probability was expressed in terms of negative energy ([Eq. 30](#)) the positive was implied also, hence the Doublet. (Contrast this with [Eq. 6](#).) Similarly, in Islam, where preference is for the ‘valley’ (negative energy), the hajj ritual sites involve semblance of the Doublet, a valley (or basin), and a *high place* (or pillar), as at Kaaba and the Jamarat. It is even so at Arafat: where Muhammad gave his last sermon from the Uranah Valley, rather than from Mount Arafat. (See [Footnote 11](#)).

¹⁵ Regarding the Complex Whole, the earthly plane is Its reference plane: the boundary of Good and Evil. Thus, in the Complex Whole, north and south relate to Good and Evil. But in the Simple Whole, the Sanctuary is the reference plane: the boundary of Good and Evil, west and east. See [§ 7.2.c, P. 70](#).

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Light—Mount Zion—is associated with exaltation, elation, rock-spring, light and the firmament; while the Kingdom of Darkness—Death Valley¹⁶—is correlated with depression, dolor, shadow, well and the underground. *Kaaba* marks the nadir of Death Valley. (See 1 Thessalonians 5:5; Ephesians 5:8; John 12:36).

¹⁸ While the Zenith of the Complex Whole (d in [Fig. A3](#)) is Good par excellence and the Source of *unapproachable* Light, Its Nadir (j in Fig. A3) is peerless Evil and the Seat of *inescapable* Darkness; the latter is the inverse of the former¹⁷. (See [Figure A4](#).) Indeed, these positions portray the Opposing Heads of the Cosmic One: the *Most High* and the *Lowest Depths*. In relative terms, the **One** pertains to both the *Positive One* and the *Negative One* (+1, -1), the *True God* and the *False God*. Hence, the One is Two, and the Two are One. Thus, in the Complex Whole also, the “expanding Infinitesimal One” has a Split (Dual) Character, now diverging, yet inextricably linked.

¹⁹ Death Valley also comprises mini-structures of identical form as the Bottom Structure; each demonic mini-structure is an approximation of the Satanic Head.

²⁰ In relative terms, the Evil One is also Tripartite by Nature¹⁸: The Satanic

¹⁶ Gehenna (the *valley* of Hinnom *south* of Mount Zion in Old Jerusalem) is the precursor of Death Valley. Isaac and Ishmael typify the Opposing Kingdoms of Good and Evil. In this cosmic sense, the prophecy which says that Ishmael will dwell in opposition to (Isaac) places Ishmael to the east or south, depending on the reference Structure: the Simple Whole, or the Complex Whole. (Gen. 16:12; 25:6)

¹⁷ As portrayed in [Fig. A4](#), Death Valley is an inverted or fallen Mount Zion. And “Lucifer”—the inverse of the Most High—is appropriately a fallen and extinguished “Morning Star”. Whence came Lucifer’s other title: the Prince of Darkness.

¹⁸ Indeed, the muslim Satanic Monument at Mina—the Jamarat—portrays this Ternary Nature of the Evil One: Each Character in the Triad is depicted by a “pillar in a basin”, akin to “Kaaba in a valley”, which symbolizes the Complex Whole. The valley is special to Islam. It is paired mystically with a *high place* to reflect its dependence on the high place. (See ¶16c, above [[A:16c](#)]). Muslims show reverence, at hajj, for the bottom of a valley, with markers (green pillars) and gestures (jogging), between the hillocks, Safa and Marwah. Muslim pilgrims traverse this valley seven times. Even at the top of the hillocks, a Muslim’s focal point is still the bottom of Mecca valley. So, to Islam, the valley has primacy over the *high place*, in the Doublet. Behold, Muhammad changed his way of worship: from facing the Temple *Mount* in Jerusalem to facing the *valley* of Abraham in Mecca. Moreover, for the *greater* hajj, Muslims leave Kaaba—which literally means a high place—with its valley, for another valley at Mina.

Muhammad said: “the hajj is Arafat”, being supposedly the most important station of the hajj; yet proceeding from Arafat, Muslims are urged to glorify their Lord while approaching another station, the (climactic) “Sacred Monument” (Quran 2:198). The Jamarat is (by the universal definition of a monument) the only monument ahead of Arafat. Muzdalifah is just a *plain* way station (devoid of features), where stones are gathered for throwing at the monument. So, the Satanic Monument must be the “Sacred Monument” of reference. In light of this devious veneration of Satan, the casting of stones at the Jamarat by Muslims is a perverse adoration of Satan, which continues, up to three days, following the rite of animal sacrifice. In spite of these arguments, why is Islam obsessed so with Satan: the Deceiver?

Head, Its Son (the Demonic Offering¹⁹), and Its Pervading Presence (the Malevolent Womb). Each Character in the Demonic Trinity is also Dual. Thus, there are Three Diabolical Persons, in Two Opposing Forms in One Evil Spirit.

²¹ Demonic Powers is stratified in the Valley of Doom, much as Benevolent Powers in the Mountain of Holiness. The horizontal lines in surfaces m and n of Fig. A3 depict dark worlds within the twelve dominions of the Satanic Kingdom²⁰. Indeed, every aspect of Mount Zion is reflected negatively in Death Valley²¹.

²² In the Heavenly Heights as well as in the Hellish Pit, the earthly plane (the g and c planes in Fig. A3) is the bottom rung for each hierarchy. It is therefore the neutral zone between the Two Spheres, the Zero²² between the Two Ones. As such, the earthly plane is the breeding ground for both Cosmic Spheres: the competing grounds for their citizenry.

The Interpretation Of The Third Part Of The Secret Of Fatima

²³ The revelation of the Cryptogram, the model of Mount Zion, anticipated the release of the “Third Part of the Secret of Fatima” (“Third Secret” for short), as it provides the setting necessary for the *authentic* interpretation of the “Third Secret”. Moreover, it gives insight into the following scriptural passage: the contextual parallel to the “Third Secret”:

How have you *fallen* from Heaven O Lucifer, Son of the Dawn!
How are you cut down to the ground, you who mowed down the
nations. You said in your heart: ‘I will ascend to Heaven; above

¹⁹ The imposition of sins from Mount Zion on the Scapegoat banished to Death Valley declared the condemnation of the Valley, much as it proclaimed the renewal of Mount Zion (cf., [13:40](#)).

²⁰ Ishmael—Isaac’s rival, and ultimately Israel’s, for the divine blessing on Abrahamic lineage—is also the progenitor of twelve tribes (see [13:39i, P. 173](#)). Having been cast out of home, Ishmael was *cursed*; thus, the divine *blessing* devolved upon Isaac. So, the choice of Isaac as a type of sin-offering goat “for the Lord” was a sign of his blessing; whereas Ishmael’s banishment designated him as a type of scapegoat “for Azazel” and, therefore, as one cursed. Hence, Abraham disowned Ishmael, and gave all that he had to Isaac (Gen. 25:5; note, too, in this citation that Abraham sent Isaac’s rivals—Ishmael and Co.,—away, eastward from home [sanctuary] much like scapegoats). The Scriptures described Isaac as Abraham’s only son, *after* Abraham disowned Ishmael (Gen. 22:2, 12, 16; cf., [13:38, P. 172](#)).

²¹ A salient feature of the Complex Whole is the symmetry between Mount Zion and Death Valley about the earthly plane; it undergirded the custom of using identical sin-offerings “for the Lord” and “for Azazel” on the Day of atonement. As a corollary: Satan is the shadow (or mirror image) of God *about the earthly plane*. Hence, the blood of the sin-offering goat for the Lord was placed inside the *elevated* Temple, while the scapegoat for Azazel was pushed off of a cliff, and *down* a valley.

²² The g plane in Figure A3 is zero with negative bias, while the c plane is zero with positive bias.

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the Stars of God²³, I will set up my throne; I will sit on the Mount of Assembly [Mt. Zion: the Temple of God] in the far north²⁴ [2 Thess. 2:4]; I will ascend above the heights of the clouds; I will be like the Most High.’ Yet, you are brought down to the Nether World: to the [Lowest] Depths of the Pit.²⁵ (Isa. 14:12-15).

²⁴ Isaiah’s satiric allusion to the king of Babylon (Isa. 14:4ff) anticipated the supreme betrayal by the present-day “king of Babylon” (the pope) through the usurpation of Divine Authority in the name of Peter (i.e., Rock): the Divine Title (cf., [10:35ff, Page 116](#)). In the foregoing passage, Lucifer merely aspired to supplant the Most High resulting in Its downfall, whereas the pope actually usurped Divine Authority. Heaven’s anger is, therefore, stoked against this *Adversary*. The Scriptures prophesied his doom. The penultimate prophecy concerning this personage was conveyed dramatically through the theophanic visions of three children.

²⁵ The “[Third Secret](#)”²⁶ is a coded report of this theophany. It portrayed the pope scaling a steep Mountain (Zion) to a Peak²⁷, in accordance with Isaiah’s prophecy, above. Moreover, the pope was seen much like *Lucifer*²⁸:

²³ See [Figures A4 and 11](#), and [6:6 on Page 53](#) for the progression (and depiction) of Stars in Heaven.

²⁴ Psalms 48:2 makes clear that the “Mount of Assembly”—“in the far north”—is Mount Zion. See [§7.2.c on P. 70](#) for the cardinal north. Note, above, that Lucifer is cast as God’s Adversary: “Satan”.

²⁵ This passage validates the coexistence of Mount Zion and Death Valley. Cf., 4 Ezra 7:36, also.

²⁶ See Appendix C for the report. The “[Third Part of the Secret of Fatima](#)” is a report on a theophanic vision of three pastoral children of Fatima, Portugal, in 1917. The report was written by one of the three children, Lucia, in January 1944. It was kept a secret; and in 1957, it was sent to Rome. The report remained a secret until June of 2000, then it was released by Rome.

²⁷ (See [§13.4.h, P. 190](#).) This ominous citation, first published in 1993 (Library Of Congress catalog card number [LCCN]: 93093712), anticipated the “Third Secret”, released in 2000. It pertains to the Eschatological War between the Exalted Christ and Lucifer. Paul prophesied it; he foretold that Satan’s plot will remain a mystery (i.e., *secret*) until the ‘Cover’ is lifted, and the Lawless One (the pope) is revealed (cf., [10:36, P. 117](#)). Hence, the “Third *Secret*” was encoded awaiting this Revelation.

²⁸ The name “Lucifer” was used by Isaiah for Satan. Its meaning is *light bearing*; so is the Morning Star, which is, even so, an appellation of the Exalted Christ (Rev. 22:16). These scriptural usages are nuanced. For a subtle distinction in the meaning of these appellations: Recall that, in the Simple Whole, the Holy Spirit radiates polarized light on to surfaces a and b of Mount Zion, from the Heavenly Sanctuary (see [¶11, P. 55](#)): On surface-b, the radiant beams are of the Morning Star, the Good Spirit; but on surface-a, they are negative reflections of this Spirit, Lucifer. (Indeed, Satan is the mirror image [or shadow] of God—see [Footnote 21](#).) As such, there are differences in the nature of the Morning Star and Lucifer (see Prov. 4:18-19; [Footnote 6, P. 35](#)): This is not apparent from the Simple Whole or from suggestions of these appellations. But, in the Complex Whole, these differences are amplified to the degree between light and darkness, through the discrete segregation of the Cosmic Dominions.

In an *immense light that is God*²⁹: ‘something similar to how people *appear in a mirror* [i.e., inverted] when they pass in front of it’, a Bishop dressed in White³⁰ ‘we had the impression that it was the [pope]’ (“Third Secret”—Appendix C).

In short, the pope was seen as the *Inverse* God, the Chief *Anti-Christ* (cf., [Fn. 17 & 21](#)). And like Lucifer, who aspired to the Throne of God, atop Mount Zion, resulting in his downfall; and the Cosmic Scapegoat, Muhammad, who was led to the Top of Mount Zion prior to his fall; the pope actually *ascended* (on surf. b) to the *Apparent* Peak of Mount Zion, also, before his *fall*³¹ (on surf. a), i.e., before:

. . . He was killed by a group of [heavenly] soldiers who fired bullets and arrows at him and in the same way there died one after another the other Bishops, Priests, men and women Religious and various lay people of different ranks and positions [mass apostates] (“Third Secret”; 2 Thessalonians 2:3; Revelation 19:14).

²⁶ Mount Zion will, indeed, be purged of the anti-Christ—on surface-a—(Lucifer, all his associates and all his hosts), so as to *purify*³² the remnant of pilgrims—on surface-b—that is, “the [surviving] souls that were making their way to God” (on the *Absolute* Peak, as portrayed by the Cryptogram).

²⁷ While the “Bishop dressed in white” symbolized the papacy, other clues suggested a specific pope (which enabled the propitious release of the “[Third Secret](#)”): the one “with halting step, afflicted with pain and sorrow”. This same pope had passed through “a big city [*on a hill*, Jerusalem] half in ruins and half trembling³³”

²⁹ There was an aura of negative, Divine light around the pope, which revealed him as the *mirror image* of God: that is, the *Inverse* God or *Anti-Christ*. And so, the “Divine light” and the “mirror-image” were clues to the Antagonist.

³⁰ Indeed, the “Third Secret” validates the teachings of Paul: In the vision, Satan, that is the pope, appeared in the guise of an angel of light; even his associates—“the other Bishops, Priests, men and women Religious”—masqueraded as ministers of righteousness. (See 2 Corinthians 11:14-15).

³¹ By this fall, the light of the pretender, Lucifer, is implicitly extinguished. See [Footnote 17 on Page 214](#).

³² Hence, the aspersion was used to sprinkle the remnant of pilgrims with the blood of the (victims).

³³ These terms refer to the political turmoil in Old Jerusalem, and call to mind the suicide bombings, at the time of Pope John Paul II’s Jubilee pilgrimage. Above all, they relate to the spiritual “demise” of Old Jerusalem, in the process of its supplantation by the nascent, Messianic Capital, Ahaba. The former Capital is being relegated to Lucifer and his minions, as the latter emerges from obscurity with the Manifestation of Elijah: to whom She belongs (cf., [13:55dff. On Page 179](#)).

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(much as in the “[Third Secret](#)”), on a mission he dubbed: the *Jubilee pilgrimage*³⁴. And on a prior pilgrimage to the “Holy Land”, the future pope wrote: “...My steps cannot tread on you; I must kneel. Thus I confirm today you were indeed a place of meeting³⁵. Kneeling down [à la the Bishop dressed in White] I imprint a *seal* on you ...I will take you and transform you within me into a place of new testimony”. True to his hidden nature, this pope showed reverence for, and so sanctioned the scripture of the enemy camp, by once kissing the Quran; thus, *betraying his faith*.

²⁸ In addition to Lucifer (i.e., the pope) and his cohort, the “[Third Secret](#)” witnessed a combative Christ (Lucifer’s Nemesis) in the guise of an Angel. Armed in the Vision with a Flaming Sword (His War Emblem) the Exalted One thus planted evidence of His identity³⁶. And by flashing His Sword, then pointing to the Earth

³⁴ The Jubilee pilgrimage relates to Pope John Paul II’s journey *back in time* to the *earthly source* of Christianity; it celebrated the *history of salvation* (that is, the history of Mount Zion) up to the Events of the Cross (cf., [§9.1, P. 93](#); & [8:17, P. 79](#)). So, it was indicative of the “ascent” of Mount Zion by the “Bishop dressed in white”, which also terminated in a cross (on Its Apparent Peak). Thus, the Jubilee pilgrimage identified this pope further with the Bishop dressed in White. (See Pope J. Paul II’s Jubilee Letter of June 30, 1999: “Concerning Pilgrimage To The Places Linked To The History Of Salvation”.)

³⁵ As portrayed by the Cryptogram, the Sanctuary (Jerusalem) is, indeed, the meeting place on Mount Zion, where God and Satan clash. In the Simple Whole, the Sanctuary is, *subtly*, divided into positive and negative domains, in contrast to its clear partitions in the Complex Whole. The Positive Realm relates to Heaven, God’s Abode; while the Negative pertains to Satan’s phantom Home, the Threshold of Chaos (c.f., [7:22, P. 70](#)). The New Jerusalem, God’s Dwelling (on Earth), is a part of this dichotomy. With Its emergence, the character and custody of Old Jerusalem changed: from a surrogate Positive to a Negative (as the Lord has departed from her). So, the appearance of New Jerusalem transformed the Old into Satan’s *new* vacant Sanctuary. In recognition of this shift in the custody of Old Jerusalem, “Lucifer” wrote: “Oh place ... You were transformed so many times before you, [*Jesus’s*] *place became mine*” (Ibid., §4). He staked his claim further by *affixing his seal* to it. Indeed, the Temple Mount in Old Jerusalem was the *secondary, real high place* from where Muhammad, as Cosmic Scapegoat, was banished to Satan in Mecca valley, following his expulsion from Heaven, the *primary* High Place; hence, it is also a “Forbidden” Sanctuary (Masjid “al Haram” in Arabic). It is, therefore, no coincidence that Muhammad’s Night’s Journey involved both the Positive and Negative Sanctuaries. Thus, Old Jerusalem in tandem with Mecca defines Satan’s Realm (the Divergent) and marks its ‘fall’, in the Simple Whole. Hence, Islam laid claim to Old Jerusalem by installing the Dome of the Rock atop the Temple Mount. So, at hajj (the reenactment of the scapegoat’s fall), Kaaba (a *contrived high place*) typifies the Temple Mount. No wonder “Lucifer” aspired to transform Old Jerusalem into a place of *new testimony*.

³⁶ (Cf., Rev. 1:16; 2:16; 19:15, 21; Gos. of Thom. (16); Matt. 10:34; Ps. 45:3-5; Isa. 66:16; 1 Enoch 62:15.) Since the Protagonist was incognito in the Vision as an anonymous Angel, His Flaming Sword became the key to His identity. So, it is remarkable that, even before the release of the “Third Secret”, this Book featured the *Exalted Christ and His Flaming Sword*, under a similar context as in the Vision: It, thereby, identified the Protagonist presciently as the Exalted Christ. Moreover, it pre-established the identity of the Exalted Christ with His Sword: **Olisadumkwu Obiaya: the Mystical Sword-bearing-Warrior** (cf., [13:93, P. 191](#)). These unique validations of His identity affirm His testimony.

while uttering a forewarning of “penitence”, the Sword-bearer gestured His threat of Coming to war against His foes—reminiscent of His threat to Pergamum, the city of Satan’s throne (cf., Rev. 2:16). He was seen in the company of His Alter Ego: God the Mother (**Onishe**); the Presence of the Couple implied the Supreme Throne³⁷. And so, their joint Appearance signaled the Enthronement and Election of the Sword-bearer. Indeed, the Book of Enoch prophesied amply of this Union, and of the Elect One co-Enthroned with the Lord of Spirits (cf., [13:10, Page 164](#)):

O you kings, O you mighty, *who inhabit the world*, you shall behold my Elect One *sitting upon the Throne of my Glory*. And *He shall judge Azazel, all his associates, and all his hosts*³⁸, in the Name of [**Onishe**] the Lord of Spirits (1Enoch 54:5; cf. Ps. 82:1).

In this Partnership, the Lord of Spirits³⁹ is the Impersonal, Cosmic Absolute (cf., Rev. 21:9-10); She is distinct from the Supreme Person (the Elect and Divine Exponent), whose *countenance* alone is fittingly likened to that of man below. Hence, He is titled: the “Son of Man”; though He preexisted, and the Union is coeval:

There [in Ahaba⁴⁰], I beheld the Ancient of Days, whose Head was like white *wool*, and *with [Her] Another, whose countenance [alone] resembled that of man*. His countenance was full of grace, like that of one of the Holy Angels⁴¹. Then I inquired of

³⁷ Before the “Third Secret” was published, it was observed here that the Supreme Throne is the **Seal of the Secret Bond** of this Divine Kinship ([13:64 & 67, P 182](#); and [13:42, P. 174](#)). Thus, the Union, symbolized by the Cherubim, is associated with the Supreme Throne. The Couple is variously called Choice and Chance, Alpha and Omega, Grand Law and Cosmic Law, God the Father and God the Mother. Indeed, mention is made in Scriptures of the Pair’s Nuptials (cf, Rev 22:17). The Union is also known by Its Conjugate Attributes: a Particle and a Wave, Infinitesimal and Infinite, Near and Far etc.

³⁸ Indeed, Justice (Mount Zion) has been Elijah’s “Standard” here in passing judgment, and in waging war against Azazel, all his associates and all his hosts, in fulfillment of this scriptural passage. So, the Cryptogram has been the basis for the authentic interpretation of the “Third Secret”. Moreover, it has served to establish the Tripartite Agency of the Cosmic Atonement Sacrifices; to distinguish the Cosmic Sin-offering Goat “for the Lord” (Jesus) from the Cosmic Scapegoat “for Azazel” (Muhammad); to affirm Elijah’s Eternal, High Priesthood as distinct from the cosmic Sacrificial Agents; to expose Islam as a Satanic religion, and its adherents as hosts (or armies) of Azazel; to confirm the transfer of the Scepter from Judah; to unmask the pope, exposing Lucifer and the city of Satan’s throne, Rome.

³⁹ The “Lord of Spirits” is the Congregation of Spirits: God the Mother; and the “Elect One” is the Ideal Member of this Conglomeration. (Cf, [9:50, P. 107](#); [Footnote 10, P. 106](#); and Tao Te Ching [25]).

⁴⁰ The New Jerusalem following the renewal of Heaven and earth (cf., 1 Enoch 45:4-5; 13:49-52).

⁴¹ Notice that the Elect One was likened to an Angel here, too; but anonymously in the *Third Secret*.

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one of the Angels, who went with me, and who showed me every secret thing, concerning this *Son of Man*; who He was; whence He was, and why He *accompanied* the Ancient of Days. He answered and said to me: This is the [Exalted] Son of Man, to whom Righteousness belongs; with whom Righteousness has dwelt⁴²; and *who [as 'Exponent'] will reveal all the treasures of that which is concealed; for the Lord of Spirits has chosen Him; and His portion has surpassed all before the Lord of Spirits in everlasting uprightness*⁴³ (1 Enoch 46:1-2).

. . . He shall judge *secret* things. Nor shall any be able to [gainsay] Him; for the Elect One is in the *Presence* of [**Onishe**] the Lord of Spirits, according to [Her] own pleasure (1 Enoch 48A:3-4).

Then the Lord of Spirits seated upon the Throne of [Her] Glory: the Elect One (1 Enoch 60:10).

(Here, again, the Elect One shares the Supreme Throne with the Lord of Spirits.)

In that hour was this [Exalted] Son of Man invoked before the Lord of Spirits, and His Name [**Osadumkwu**] in the *Presence* of the Ancient of Days. Before the sun and the signs were created, before the stars of Heaven were formed, His Name [**Olisadumkwu**] was invoked in the *Presence* of [**Onishe**] the Lord of Spirits (1 Enoch 48:2-3).

Therefore, the Elect and the Concealed One existed in [Her] *Presence* before the world was created, and forever (1 Enoch 48:5).

The Gospel of John attests, further, to the preexistence of the Chosen One in this Union. He is recognized here by Name. According to John's meditation:

In the beginning was the **Word** [Olisadumkwu]; and *the Word was [and is] with God, and the Word [is] God [Elijah]*⁴⁴. *He [is*

⁴² Thus, this (Exalted) Son of Man is the Embodiment of Righteousness: He is one and the same with the Holy Mountain, insofar as Justice abides with Him. Similarly, it is on Him that the Divine Seal is set. (Cf., [Footnote 23, Page 169](#); [13:88b, Page 190](#); Jeremiah 31:23; Psalms 36:6; Matthew 16:18).

⁴³ This clause is another expression of the idea in Footnote 39. In other words, the "Elect One" is the "Most Holy One".

⁴⁴ If the Word is God, then the *Word* must be *Lord*. Thus, the "Word is God" implies the "Lord is God", Elijah. Indeed, the use of the *Word of God* in connection with Jesus anticipated Elijah.

eternally] present in God. Through Him all things came⁴⁵ into being, and apart from Him nothing came to be. Whatever came to be in Him found life: life for the light of men (John 1: 1-4).

²⁹ And so, the Chosen One is, fittingly, titled “Elijah”. He has been revealed as the Sword-bearing Angel in the Vision of the “Third Secret”; and His Adversary, Lucifer, exposed as the “Inverse God” in the pope’s personage. In anticipation of the “Third Secret’s” release, the Messianic Mission was predefined (in the first edition of this Book *authenticated with the Divine Seal*) in terms of Elijah’s mystical ascent of Mount Zion to Its Absolute Peak, His Heavenly Throne⁴⁶. And so, the subsequent disclosure in the “Third Secret” of a rival mission—also involving the mystical ascent of this Mountain by the pope—identified the latter as an *imposture*⁴⁷. By recognizing the pope as a messianic impostor, he became linked further with Lucifer, the Chief Anti-Christ⁴⁸ (§25c). Indeed, he was killed⁴⁹ at the Apparent

⁴⁵ Thus, He is the Source and Embodiment of all things: from Alpha to Omega (cf., [12:52f, P. 158](#); & Gos. of Thom. 77). Indeed, the *Word of God* has evolved—from the mysterious *Sword-bearer* of the mythical Garden of Eden in the Beginning, to His Manifestation for the Eschatological War from the true Garden of Eden—from Obscurity to Certitude, Darkness to Brilliance (cf., [Fn. 69, P. 191](#)).

⁴⁶ (See [13:88, Page 190](#).) As predefined, too, in that passage, the positive *ascent* of Mount Zion entails one’s progression at goodness, justice and truth, by overcoming the *downhill* resistance of evil. So, Elijah’s ascent of Mount Zion is, as specified, a metaphor for His War against the Anti-Christ, that is, the pope. Accordingly, He was identified presciently with Israel: One who struggles or wars against (the Evil in) God. It follows, then, that the pope’s ascent was a manifestation of “friction” against Elijah; as such, it was the inverse of Elijah’s ascent, as evidenced by his “fall”, and the retrograde nature of Pope John Paul II’s ascent (cf., [Footnote 34](#)). Indeed, the pope’s ascent was notably seen in the Vision as a fake—a mirror image—again, as evidenced by his fall. And so, it was an imposture.

⁴⁷ Ibid. In Rome’s interpretation of the “Third Secret”, the pope was dubbed the “sweet Christ on earth”, thus confirming his impersonation of the Exalted-Christ. (See [10:37, P. 117](#); and the Introduction to “The Message of Fatima” by the Congregation For the Doctrine of the Faith).

⁴⁸ The pope was foreseen here as the Chief Anti-Christ, and identified with the Lawless One in Paul’s prophecy: ‘whom the **Lord** [Elijah] will slay [with the Fiery Sword]’ (cf., [13:91, P. 191](#)); thereby foretelling his demise and confirming the “Third Secret”. It is fitting that the Protagonist, the Flaming-Sword-bearer of the “Third Secret”, now made Manifest, would be the Decoder of this *secret*.

⁴⁹ Certainly, the pope was killed before he reached the Throne of God, since the blood of he and his fellow “victims” were, *subsequently*, used to “purify” the surviving pilgrims who “were [still] making their way to God”. (In other words, the elimination of the *contaminants* cleansed the *remnants*.) So, the pope was killed at the Apparent Peak, before he reached the Throne of God at the Absolute, or Potential Peak. In contrast, Elijah’s ascent was pre-ordained to reach Its Absolute Peak. (Cf., [13:88](#); and [Footnote 34](#)). [Note that these terms—the *Apparent Peak*, *Absolute Peak*, and *Potential Peak*—were defined in the first edition, long before the release of the “Third Secret”. Also, the acknowledgment of God’s Presence on this Mountain identified It as Mount Zion: the Dwelling of the Most High.]

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Peak of the Mountain for being an impostor and a usurper. As part of this impersonation, the pope expropriated the Messianic Title, “Peter”(an appellation of Mount Zion, the allegorical context, and the subject of Messianic Embodiment: cf., [10:3, Page 108](#)).

³⁰ A Flaming-Sword-bearer has now ratified the “Third Secret”, literally and figuratively, insofar as the present Author foresaw the report on the Vision, as demonstrated earlier in this Book that also bears the Divine Seal (see [§13.4.h](#)). He, thus, confirmed further His identity with the Protagonist in the Vision, and with Elijah, “*The Prophet*” (cf., [13:6, Page 162](#)).

³¹ Lucifer’s feigned humble ascent of Mount Zion⁵⁰—on his knees—in the pope’s personage, belied his sly grab at the Supreme Throne (cf., [Append. A:27c](#)). This Spiritual War for Celestial dominance, between the Exalted Christ and Lucifer, epitomizes the Universal Struggle between Good and Evil, between the Kingdoms of Light and Darkness. While the Exalted Christ—the Flaming-Sword-bearer—engaged in the renewal of Supreme Power⁵¹ by entitlement, Lucifer embarked on Its usurpation by deception (2 Thess. 2:9ff). The actual⁵² Presence of the Fiery-Sword-bearer in the Vision validates His preexistence, and entitlement⁵³.

³² By His present Manifestation, the Sword-bearer *has introduced* everlasting Justice *with the Divine Seal*; ratified, *uniquely*, the “vision and prophecy⁵⁴” of the “Third Secret”; thereby, affirming His “Anointment” (that is, Election) as the Most Holy One, in fulfillment of Daniel’s prophecy⁵⁵.

⁵⁰ By ascending Mt. Zion to reach for the Supreme Throne, Lucifer strove to be like the Most High in accordance with Isaiah’s prophecy (Isa. 14:13-14; cf., [13:88b](#)): That was the “mystery (or secret) of lawlessness”! So, Satan’s evil design is no longer a secret. In fulfillment of Paul’s prophecy, Satan has, now, been stripped of his cloak (‘Peter’) thus revealing the pope as the Lawless One. Indeed, the true Exalted Christ (the real ‘Rock’) has manifested His Presence with His Insignia. Cf., [Footnote 27](#).

⁵¹ Elijah’s Messianic Mission—predefined here in terms of His ascent of Mount Zion—results in the renewal of the Supreme Throne. In contrast, the pope’s ascension of Mount Zion and his eventual fall, signifies the actuation of Lucifer’s ambitions, and the complementary renewal of the Lowest Depths.

⁵² Contrast the actual Presence of the Flaming-Sword-bearer, in the vision of the “Third Secret”, with that of the “Bishop dressed in White”, who was seen virtually (as in a mirror).

⁵³ It is important to note that the First and Second Parts of the Secret of Fatima were trivial in comparison to the real, momentous “secret”: They were diversionary, insofar as they averted attention, for a while, from the *only* Coded Message: the “Third Secret”.

⁵⁴ Other visions & prophecies were affirmed here too: from Genesis to Revelation, 1 Enoch to 4 Ezra.

⁵⁵ So, the fulfillment of these milestones in Daniel’s prophecy certify the Succession of Divine Authority: from Judah to Elijah, from the Pre-Exalted Christ to the Most Holy One ([Footnote. 53, P. 185](#)). The use of specific times—weeks—in Daniel’s prophecy had been a red herring.

An Update On The Interpretation Of The Third Secret

³³ On April 27, 2014, Pope Francis canonized Pope John Paul II. As a principal character in the “Third Secret”, and a subject of the foregoing discussion, the canonization of Pope John Paul II bears on the subject of the authority of the popes, and their encroachment on the divine prerogative of final judgment. The canonization-event occurred after the publication of this Book, and needed to be addressed.

³⁴ For the canonization of John Paul II (as with other canonizations), two miracles were, necessarily, attributed to him: The first miracle involved a French nun, Marie Simon-Pierre, who testified that her symptoms of Parkinson’s disease disappeared after she petitioned John Paul II, three months after his death. And the second miracle was of a Costa Rican woman, Floribeth Mora Diaz, who said she was cured of her brain aneurysm after she prayed to John Paul II, following his death. The Church authorities regarded these cures as miracles, since the medical establishment could not explain the sudden cures.

³⁵ Could there possibly be another reason for the cures? *Placebo effect* is an established medical phenomenon for which there is no explanation. A case in point: In 2004, a report was published of a double-blind clinical trial that was conducted on 40 patients with Parkinson’s disease: It examined the effects of embryonic brain transplants on patients with Parkinson’s disease. (“Strong Placebo, Strong Parkinson’s Effect”—reported in the April 2004 issue of *Archives of General Psychiatry*.)

³⁶ Four holes were drilled in the skulls of all 40(39) patients. Half of the patients received actual brain transplants, while the other half had bogus surgeries. Thirty of the patients signed on for a quality-of-life study, post surgery. The opinion of these patients were sought, individually, as to whether they themselves received the actual brain transplant or a placebo. The study showed that those who believed that they received the transplant did significantly better than those who doubted that they did, regardless of the type of surgery. Significantly, doctors who had no idea what type of surgery each patient received rated the “believers” as doing better, by objective measures. The study suggests that ‘belief’ in of itself—that is, independent of its subject—is a potential ‘elixir’; it clearly demonstrated placebo effect.

³⁷ Since Church authorities relied on Divine signs (miracles) for the canonization of John Paul II, one would have expected the judges to give consideration to all forms of Divine signs, not just their customary, medical sort, if the process was to have integrity. It so happened that there was an unusual Divine sign involving John Paul II: On April 24, 2014, a 98ft high wooden and concrete crucifix, dedi-

cated to John Paul II, fell on a 21 year old student, named Marco Gusmini⁵⁶, killing him, in the Italian Alpine village of Cevo. This freak accident occurred just days before the canonization of John Paul II. So, an evil omen hung over the ceremony. The timing of the tragedy is, thus, notable.

³⁸ Compare the findings from these two forms of “Divine signs”: The attribution of the miraculous cures to John Paul II and his resultant canonization were dubious (as demonstrated by the possibility of a placebo effect on the cures). But the death of Marco Gusmini, blamable, undoubtedly, on a crucifix dedicated to John Paul II, articulates a counter argument against his sainthood, as it involved the loss of life. And the finding in “The Interpretation Of The Third Part Of The Secret Of Fatima”, above (which predates the tragedy), that John Paul II was Lucifer incarnate, corroborates the argument against his sainthood⁵⁷. Indeed, the tragic death of Marco Gusmini—an evil omen—executed in the name of John Paul II, was Divine confirmation of this *prior* finding (a further validation of this Author); and its timing a rebuke of his canonization. Obviously this tragedy, in the name of John Paul II, was never given consideration in the canonization process; the prevailing Church sentiment would not have allowed it. Moreover, the canonization train had already left the station.

³⁹ Following the death of John Paul II, there was a near-universal demand in the Church for his canonization, as evidenced by public chants of “santo subito” (saint at once), at his funeral in Vatican City. In keeping with that sentiment, his canonization was put on the “fast track”. The odds of finding two patients who would exhibit placebo effect, under such heightened expectations, in a pool of nearly one billion *believers* were quite good. It should not be surprising, then, that Marie Simon-Pierre was declared cured of her Parkinson’s disease just three months after the death of John Paul II; more so, as she suffered from the same disease as the pope did.

⁴⁰ This case illustrates the folly of humans engaging in the Divine act of final judgments—the canonization of saints—since they are incapable of reading the hearts’ of other people (1 Samuel 16:7): It confirms a prior observation in this Book ([10:29c on Page 115](#)): “Their judgments are not immune to ignorance, sentiments, and illusions”.

⁵⁶ Pope John XXIII was canonized on the same day as Pope John Paul II. Coincidentally, Marco Gusmini lived on a street named for Pope John XXIII. And so, his tragic death by a crucifix dedicated to Pope John Paul II linked the two popes in what was a common repudiation of the whole canonization-event.

⁵⁷ Remarkably, the words and actions of John Paul II were used to identify him with Lucifer: “The Bishop dressed in White” (See Footnote 34, and John Paul II’s letter of June 30, 1999)

Appendix B

The Structure's Fractal Nature

¹ A fractal is any curve, surface, or structure that is independent of its scale. Every element of a fractal curve, surface or structure shares form with the whole—self-similitude—an inherent property of a fractal.

² To accurately assess the fractal nature of the Combustion Wedge, it is necessary to reexamine its constitution. Again, the Combustion Wedge depicts the “weighted” probability distribution of the combustion reaction, whose probability density function was, experimentally, determined to be:

$$A = C\epsilon^{(\alpha-\beta)} \quad (6)$$

The reaction's weighting function, the measure of the reaction, was inferred to be:

$$H = [O_2] \times [CO] \quad (8)$$

These functions, together, define the Combustion Wedge.

³ Oxygen interacted with carbon monoxide in definite proportions in the experiment: Ideally, the ratio of CO:O₂ is 2:1. Any product of CO and O₂ reaction in a furnace is the aggregate of its simplest products of two molecules of CO to one molecule of O₂. It is experimentally determined that the reaction is essentially non-linear: The probability of the reaction is a function of the experimental mode. Therefore, each state of the system is determined by its previous state: iteration¹. Thus, the product of CO and O₂ in the furnace is merely the *iteration* of the products of this fundamental reaction unit; this is also how fractals are formed. Every CO and O₂ reaction is a discrete process, but because of the wave properties of the reaction, and the infinitely large numbers of the reactants' molecules present

¹ The following is an illustration of how the current state of the system is determined by its previous state: Recall that [Figures 5b and 6b on Page 13](#) which portray the mixed state—surface-a—were generated by keeping CO fixed while O₂ was varied from zero to 2.5%. However, when the starting point of O₂ was reversed on surface-a (i.e., when O₂ was decreased from a maximum value at the imaginary or efficiency line, while the corresponding CO value was kept fixed) the reaction decayed, even before the O₂ value dropped to zero (see [Footnote 2b, Page 204](#)). As noted, already, the reaction decayed in the later case, when the incidence of the negative reaction became equal or greater than that of the positive one; whereas in the former case, the positive reaction was dominant, throughout.

in a furnace, the process is, for all intents and purposes, continuous.

⁴ Because of the reaction ratio, the proportional levels of O₂ and CO in a furnace determined the reaction's class, and hence its location on the Combustion Wedge. For the class a reaction (surface-a), which typifies a mixed state, each point on the distribution curve must be a microcosm of the exponential curve of surface-a, since the point's value, and hence the distribution curve, was obtained by the iteration of the same fundamental combustion units. Similarly, any point on surface-b, which typifies a pure state, must share form with that surface; it denotes optimum probability.

⁵ The Combustion Wedge is the *simplest* structure that describes the *whole* CO combustion process. It is the cosmic wave package that defines the whole volume for the two, observed types of combustion reactions: the positive and the negative. The Structure is partitioned into these two energy fields, by the plane of the imaginary line. Because of the distinct nature of these fields, they will be addressed separately. The initial discussion will focus on the positive domain, surface-b.

⁶ [Equation 7](#) (on Page 18) typifies the probability distribution of the positive reaction; it is the cosmic wave bundle that defines the whole volume for a class of positive reactions on surface-b (in Figure 7) with identical energy, and represented by the generic vector product of [Equation 8](#). Thus, Equation 8 comprises discrete vector products—eigenvectors. Associated with each eigenvector is a microcosmic wave packet (or mini-structure), a quantum volume of space: It specifies the infinitesimal probability that the eigenvector will take on its value in that discrete space. An eigenvector together with its mini-structure define an eigenstate.

⁷ A class of the positive eigenstates with identical energy defines a positive (quantum) “state”. And the set of microcosmic wave packets, eigenfunctions, involved with the positive state—a subset of Equation 7—is given by:

$$a_p = \int_{-i}^{(1-i)} \int_j^{(j+2)} C e^{(\alpha_i - \beta_j)} d\beta_j d\alpha_i \quad (33)$$

where

$p = 1, 2, 3, 4 \dots (n-1), n \} \Rightarrow$ denotes an ordered set of quantum probabilities in the reaction;
 $i = n, (n-1) \dots 4, 3, 2, 1 \} \Rightarrow$ an ordered set of discrete O₂ molecules in the reaction; and
 $j = 0, 2, 4, 6 \dots (n-2), n \} \Rightarrow$ an ordered set of discrete pairs of CO molecules in the reaction.

Thus, the probability of a positive state is expressed as:

$$A_p = \sum_{p=1}^n a_p \quad (34)$$

where

n is the number of positive eigenstates. As $n \rightarrow \infty$, $A_p \rightarrow +1$; and $A_p = 1$ defines a *pure* state (evidence of a complete vector space). See Equation 7. Therefore, a state is an “inner product” space, with Equation 33 and, by extension, Equation 7 as the inner product. Each element of Equation 33 specifies a quantum probability that an eigenvector, given by an element of Equation 35 (a subset of Eq. 8), will take on its value in that quantum volume of space—a Hilbert space²:

$$\mathbf{h}_k = [\mathbf{o}_2]_u \times [\mathbf{co}]_w \quad (35)$$

where

$k = 1, 2, 3, 4 \dots (n-1), n \} \Rightarrow$ denotes an ordered set of eigenvectors;
 $u = 1, 2, 3, 4 \dots (n-1), n \} \Rightarrow$ an ordered set of discrete O_2 molecules in the reaction; and
 $w = 2, 4, 6, 8 \dots (n-2), n \} \Rightarrow$ an ordered set of discrete pairs of CO molecules in the reaction.

The aggregate eigenvectors of a positive state is given by:

$$\sum_{k=1}^n \mathbf{h}_k = |\mathbf{H}| \mathbf{u}_H \quad (36)$$

Where

$|\mathbf{H}|$ is the eigenvalue of the state

⁸ Thus, Equation 35 represents a class of positive eigenvectors with identical energy, which belong to a positive state; and associated with each eigenvector in the state is an eigenfunction—a microcosmic wave packet—that is, an element of a_p . In other words, the class of positive eigenvectors with identical energy, together with its set of eigenfunctions define a positive state, and constitute a positive eigenspace in the Combustion Wedge. (The pure states and eigenspaces are depicted by the horizontal lines on surface-h of Figure 7.)

⁹ Equation 8, and by inclusion Equation 35, is intrinsically a matrix, insofar as it is a generic vector product. Fortunately, it is a measurable function. And so, the complexity involved in finding solutions to matrices in infinite dimensional Euclidian vector spaces was overcome. The order and permutations of the vectors involved in the interactions became irrelevant, as the *essential* cross products *determined* the measurable magnitude of the reaction product.

² In (CO) combustion, the “arbitrary choice” of an eigenvector—a particular *unit of reaction*—within a *discrete (or Hilbert) space* is reminiscent of the odds of fertilization. Hence, as Prototype of the combustion reaction, the Standard Spirit is depicted as the complement of the “*Chosen*” *Seed and the Womb* (cf., 9:48-49; John 3:29; Rev. 21:9-10. Indeed, the Pre-Exalted Christ is not the Chosen Seed, as augured by the premature death of [God] the Son in His wedding chamber—see 4 Ezra 10:1).

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¹⁰ So, surface-b of the Structure comprises (potential) discrete energy layers—positive quantum states—infinite energy³ levels of pure states or eigenspaces. They represent also classes of microcosmic wave packets (mini-structures) stacked atop each other. The aggregate eigenvectors in a state (Equation 36) gave the reference frame of the state, within the positive domain of the Structure. Alternatively, the state or class of a mini-structure above the ground plane is determined by the sum of eigenvectors (or eigenvalue) of the energy levels to that point. Indeed, the probability expressed by a mini-structure is particular to its state.

¹¹ The discussion so far pertains only to the positive energy. For the negative energy (the imaginary components of the mixed states, surface-a), Equation 37 is an expression of the set of eigenfunctions associated with the negative eigenvectors in a state—a subset of [Equation 31](#) on Page 204 (a negative value):

$$a_q = \int_{-s}^{(1-s)} \int_t^{(t+2)} k_1 e^{i(\alpha_s - \beta_t)} d\beta_t d\alpha_s \quad (37)$$

Where

- q = 1, 2, 3, 4 . . . (n-1), n }⇒ denotes an ordered set of quantum im- probabilities in the reaction process;
- s = n, (n-1) . . . 4, 3, 2, 1 }⇒ an ordered set of discrete O₂ molecules that failed to react; and
- t = 0, 2, 4, 6 . . . (n-2), n }⇒ an ordered set of discrete pairs of CO molecules that failed to react.

So the negative component of the probability factor is given by: (See [\[A:3\]](#), P. 203)

$$A_q = \sum_{q=1}^n a_q \quad (38)$$

Where

n is the number of negative eigenvectors; as n → ∞, A_q → -1; and A_q = -1 defines the inactive mode or the resting energy state. (See [Eq. 31](#), P. 204)

³ The infinite Peak of the Structure—the Throne of God—is the highest energy level. Accordingly, the Book of Enoch observed:

From underneath this Mighty Throne rivers of flaming fire issued. To look upon it was impossible. One Great in Glory sat upon It: Whose robe was brighter than the sun, and whiter than snow. No Angel was capable of penetrating to view the face of Him, the Glorious and the Effulgent; nor could any mortal behold Him. A Fire was flaming around Him. A fire of great extent continued to rise up before Him; so that not one of those who surrounded Him was capable of approaching Him, among the myriads of myriads who were before Him . . . (1 Enoch 14: 19-24; 1 Tim. 6:15-16; Heb. 12:28-29; Deut. 4:24).

Each element of Equation 38 defines the probability of a failed reaction given by an element of Equation 39, a subset of [Equation 32a](#) on Page 205:

$$-\mathbf{h}_z = i[\mathbf{o}_2]_x \times i[\mathbf{co}]_y \quad (39)$$

where

- $z = 1, 2, 3, 4 \dots (n-1), n \} \Rightarrow$ denotes an ordered set of negative eigenvectors with identical energy;
- $x = 1, 2, 3, 4 \dots (n-1), n \} \Rightarrow$ an ordered set of discrete O₂ molecules that failed to react; and
- $y = 2, 4, 6, 8 \dots (n-2), n \} \Rightarrow$ an ordered set of discrete pairs of CO molecules that failed to react.

The sum of the negative eigenvectors corresponding to the negative probability factor is expressed as:

$$\sum_{z=1}^n -\mathbf{h}_z = -|\mathbf{H}|\mathbf{u}_C \quad (40)$$

where

$-|\mathbf{H}|$ is the reduction in positive eigenvalue in the negative or mixed states.

¹² The negative energies, similar to the positive, are stratified also according to the layers of their quantum states (and eigenspaces), as depicted by the horizontal lines on surface-k of [Fig. 7](#). The negative energies are contingent on the positive: They exist in, the *active mode*, only in the mixed states, that is, in association with the positive energies. The mixed states, surface-a, involve the decline in positive energy and hence change in mode of the pure states, by the introduction of negative energy (as expressed partially by [Eq. 30](#)). And since the decline of positive energy follows the same “vector sense” as the production of negative energy in the Simple Whole, the mixed states may be regarded as the domain of negative energy.

¹³ The probability of a positive reaction was optimal in the pure states (surface-b and the imaginary line), as the sum of its subset was one here (Equation 34); but in the mixed states (surface-a), the probability was sub-optimal, as the reaction was incomplete in these states. So, the relative location of a mini-structure within the Combustion Wedge determined the quantum probability of a reaction in that space (and thus, its shape). Indeed, the mini-structures in a state—similar in shape to the Mother Structure—are oriented according to their corresponding surfaces in the Mother Structure⁴—self-similitude—an attribute of a fractal.

⁴ That is, surface-b of the mini-structure is exposed to constitute surface-b of the Mother Structure, in the Simple Whole, et cetera—See 9:34 on Page 101. (In the pure states—the linear portions of the Simple Whole—individual measurements were repeatable; but in the non-linear portion, surface-a, measurements were chaotic (not repeatable), resulting in an irregular surface.)

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¹⁴ Therefore, while the aggregate eigenvectors determined the reference frame of a state, the ‘inner product’ ascertained the probability of reaction in that state.

¹⁵ The combustion process is described equally by a Complex Structure of two symmetrical attractors, a Mountain or Hill (the Top) and a Valley, partitioned by the ambient temperature of the reactions (see [Figures A2](#) and [A4](#)). The Hill depicts positive energy, while the Valley symbolizes negative energy. Thus, the Complex Whole represents the uncoupling of the mixed states.

¹⁶ The Hamiltonian operator (alternatively, the Probability operator) is, now, expressible (as shown below), with the sum of a_q being a negative value. (See [Equation 38](#)):

$$\mathcal{H}A_p = \left(\sum_{k=1}^n \sum_{p=1}^n h_k a_p - \left[\sum_{z=1}^n \sum_{q=1}^n -h_z a_q \right] \right) \quad (41)$$

$$= |H| \left(u_H \sum_{p=1}^n a_p + u_C \sum_{q=1}^n a_q \right) \quad (42)$$

where

$|H|$ = The optimum energy eigenvalue, at the imaginary line;

u_H = The unit vector for the positive energy and;

u_C = The unit vector for the negative energy.

¹⁷ The first term on the right hand side of Equation 41, alone, depicts the Hamiltonian operator for the pure states (surface-b). Given that the pure states are complete vector spaces, the sum of a_p is one, here and a_q is zero. So, the Hamiltonian operator in the pure states is:

$$\mathcal{H}A_p = |H| u_H \quad (43)$$

Equation 41 in its entirety describes the Hamiltonian (or Probability) operator for the negative reaction on surface-a (the mixed states). The second term, the negative term, on the right hand side of Equation 41 represents the amount of *decrease* in energy from an optimum value in the imaginary line, as observed experimentally (cf., [Footnote 2b](#), P. 204). And so, Equation 41 denotes the transition from the pure states to the mixed states⁵. When the incidence of the negative energy became equal or greater than that of the positive energy, the reaction decayed, and the second term predominated: Thus, the sum of a_p goes to zero, while the sum of a_q goes to -1 ; and so the Hamiltonian operator was expressed as:

⁵ The foregoing discussion calls to question the assertion in quantum mechanics that there is a “reduction” (or “collapse”) of the wave packet in the process of measurements. Rather, quantum mechanics involve structural attractors to which a system’s measurements conform. And attractors are a characteristics of fractals. And so, the issue of the “reduction” or “collapse” of the wave packet in quantum mechanics is best viewed in terms of fractals.

$$\mathcal{H}A_p = -|H|u_C \quad (44)$$

$-|H|$ is the eigenvalue for the *resting energy* state

Equation 44 depicts the *inactive* (or *resting*) mode of the negative states. (The vector arrows of surface-f in [Fig. A2](#) indicate negative energies, whereas those of surface-e express countervailing activation energies).

¹⁸ As indicated earlier, the CO combustion system comprises conjugate attractors of energy *hills* and *valleys* with infinite quantum states in both the positive and negative fields. The hill (or mountain) and the valley being negative images of one another are self-similar. And the fact that self-similitude is found at all scale levels implies that CO combustion is independent of scale: another fractal feature. Even the bifurcation that gave rise to the mountain and the valley is replicated in each structure at equilibria (i.e., at the Imaginary Line and the Chaos Line; see [Fig. A2](#) on P. 207). Considering these arguments, the CO combustion reaction is, indeed, a fractal. In the active mode, the mountain is independent of the valley, while the valley is contingent on the mountain. As such, and by virtue of its fractal nature, the mountain, alone, also embody the whole combustion process. And so, the CO combustion process can be portrayed in two ways: by a Simple Whole form (the mountain) or by a Complex Whole form (the dual structures).

¹⁹ These metaphysical systems—the Simple Whole and Complex Whole—are used to embody the Kingdom of God: the Ultimate Reality. Each quantum state in both metaphysical fields represents an additional universe to the known spatiotemporal world, all in parallel. So, the Ultimate Reality comprises two sets of infinite multiverses. In the Simple Whole, a vertical plane demarcates these sets of multiverses along the length of the Heavenly Sanctuary, but in the Complex Whole they are portrayed discretely by the Mountain and the Valley. The Mountain (the Positive Worlds) is of the *luminous energy*⁶, while the Valley (the Negative Worlds) is of the *dark energy*; they relate to Dominions of Good and Evil.

²⁰ It is the prevailing notion that fractals, in general, are “nowhere” differentiable. However, the probability density function, [Equation 30](#) ([Equation 6](#) inclusive), is the derivative of a distribution function, portrayed by the Complex Whole, which is continuous everywhere except at equilibria; the irregular surfaces (a and e) of the Complex Whole notwithstanding. Thus, the Complex Whole is differentiable everywhere, except at equilibria; even so, it is a fractal. At equilibria the function is a *singularity*⁷; it is the state of Metaphysical Void (positive and negative).

⁶ It is noteworthy that the Taijitu—a metaphysical system of a different origin and epoch—also expresses the dichotomy of the Ultimate reality in terms of light on a hill: the Yin and Yang.

⁷ Thus, the Imaginary Line and the Chaos Line are composed of singular points. See [11:43, P. 134](#).

²¹ The Complex Whole is, indeed, a “strange attractor”; it behaves, at once, like a wave and a particle; it is a different kind of fractal.

Scriptural Evidence For The Fractal Nature of The Structure

²² The Scriptures affirm that the Mother Structure—the Rock (that is, Logos⁸)—comprises mini-rock-structures (logoi) by its description of pilgrims as living stones: “You, too, are living stones built as an Edifice of Spirit [i.e., Peter: the Cosmic Rock] . . .” (1 Peter 2:5; Matthew 16:18). The fractal nature of the Simple Whole—its self-similitude—is implied, here. (See §9.5.a to §9.6)

²³ Similarly, pilgrims are said to constitute the ‘Temple’ of God in one passage; yet, in another, individual members are described as ‘temples’ of God. Compare:

. . . You form a Building which rises upon the foundation of the apostles and prophets, Jesus Christ, Himself, being the Chief Cornerstone. Through Him the Whole Structure is fitted together and framed as a Holy *Temple* in the Lord: to become a Dwelling place for God in the Spirit (Ephesians 2:20-22).

Do you not know that your body is a *temple* of the Holy Spirit Who is within you . . . (1 Corinthians 6:19; 3:16-17).

²⁴ Indeed, the Standard Spirit is in all, yet all are in the Standard Spirit.

Gehenna: The Complex Complement

²⁵ Gehenna, the Valley of Hinnom, is referenced in the Scriptures as the precursor of Hell (Death Valley), and the counterpart of Heaven. As such, it is the Macrocosmic complement of Mount Zion:

Then I looked and turned myself to another part of the Earth, where I beheld a Deep Valley burning with fire. To this Valley they brought monarchs and the mighty. And there, my eyes beheld the instruments which they were making, fetters of iron without weight [i.e., of immeasurable weight]. Then I inquired of the Angel of Peace, who proceeded with me, saying: ‘For whom are these fetters

⁸ Heraclitus, who first proposed the concept of the Logos, correlated It with Fire; he, even, described it as the Mind of God. He conceived of Fire as the Metaphysical Standard. He even compared the interplay of polar opposites to strife (war), and ultimately to justice, by using the bow metaphor. Indeed, some of the features of the Cryptogram articulated in §8.10 (Page 92) parallel the concepts of the Logos advanced by Heraclitus: He, obliquely, ascribed *height* (‘the way up’ and ‘the way down’) to the Logos.

and instruments prepared?’ He replied: ‘These are prepared for the host of Azazel, that they may be delivered over and adjudged to the lowest condemnation, and that their Angels may be overwhelmed with hurled stones, as the Lord of Spirits has commanded.’ (1 Enoch 53: 1-5).

Indeed, Isaiah espied Lucifer being cast into the depths of the Pit following his fall from Mount Zion:

How have you fallen from Heaven O Lucifer, Son of the Dawn! How are you cut down to the ground, you who mowed down the nations. You said in your heart: ‘I will ascend to Heaven; above the Stars of God, I will set up my throne; I will sit on the Mount of Assembly [Zion] in the far north; I will ascend above the heights of the clouds; I will be like the Most High.’ Yet, you are brought down to the Netherworld: to the [lowest] Depths of the Pit. (Isaiah 14:12-15).

Ezra affirmed the reality of Heaven and Hell—Mount Zion and Death Valley:

Then the Pit of Torment shall appear, and opposite it shall be the Place of Rest [Mount Zion]; and the Furnace of Hell shall be disclosed, and opposite it the Paradise of Delight [Mount Zion]. (4 Ezra 7:36).

The Book of Enoch portrayed Heaven and the Netherworld, also, as the Decanter and the Receptacle, the Male and the Female:

All the waters, which are in the Heavens and above them, shall be mixed together. The water which is above Heaven shall be the Agent [literally, Male]; and the water which is Under the Earth shall be the Recipient [literally, Female]; and all shall be destroyed who dwell upon Earth and under the extremities of Heaven (1 Enoch 53:8-10; cf., Appendix [A:7\[5\] on Page 205](#)).

²⁶ These last three citations relate to the Complex Whole; they pertain to the Ultimate Reality. As determined from the combustion experiment, Mount Zion is dominant over Death Valley. And by virtue of the fractal nature of the Complex Whole, Mount Zion is its simple Whole Form: the Emblem of Ultimate Reality. In keeping with Occam’s razor, the law of parsimony, Mount Zion is preferred as a symbol over the Complex Whole. Hence, it is cited more often in the Scriptures.

Appendix C

The Third Part of the Secret of Fatima

The Third Part of the Secret of Fatima¹ revealed at the Cova da Iria-Fatima, on July 13, 1917.

I write in obedience to you, my God, who command me to do so through his Excellency the Bishop of Leiria and through your Most Holy Mother and mine.

After the two parts which I have already explained, at the left of Our Lady and a little above, we saw an Angel with a flaming sword in his left hand; flashing, it gave out flames that looked as though they would set the world on fire; but they died out in contact with the splendour that Our Lady radiated towards him from her right hand: pointing to the earth with his right hand, the Angel cried out in a loud voice: 'Penance, Penance, Penance!'. And we saw in an immense light that is God: 'something similar to how people appear in a mirror when they pass in front of it' a Bishop dressed in White 'we had the impression that it was the Holy Father'. Other Bishops, Priests, men and women Religious going up a steep mountain, at the top of which there was a big Cross of rough-hewn trunks as of a cork-tree with the bark; before reaching there the Holy Father passed through a big city half in ruins and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way; having reached the top of the mountain, on his knees at the foot of the big Cross he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way there died one after another the other Bishops, Priests, men and women Religious, and various lay people of different ranks and positions. Beneath the two arms of the Cross there were two Angels each with a crystal aspersorium in his hand, in which they gathered up the blood of the Martyrs and with it sprinkled the souls that were making their way to God.

Tuy-3-1-1944.

¹ This is how Rome released it in June of 2000; using the same emphasis, spelling and punctuation.

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