

In Isaiah, "And it shall be a vexation only to understand the report." xxviii. 19.

Doctrine of the revelatory Word in the holy anointing oil of Moses

In Isaiah, "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims; each one had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one cried unto another and said, "Holy, holy, holy is the LORD of hosts; the whole earth is full of His glory." And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, "Woe is me! For I am undone, because I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the LORD of hosts." Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Also I heard the voice of the Lord saying, "Whom shall I send, and who will go for Us?" Then said I, "Here am I. Send me!" And He said, "Go, and tell this people: "'Hear ye indeed, but understand not; and see ye indeed, but perceive not.' Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." Then said I, "Lord, how long?" And He answered, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land. "But yet in it shall be a tenth, and it shall return and shall be eaten, as a teil tree and as an oak whose substance is in them when they cast their leaves: so the holy seed shall be the substance thereof." vi. 21st Century King James

Teaching about Prayer. In Luke, Once Jesus was in a certain place praying. As he finished, one of his disciples came to him and said, "Lord, teach us to pray, just as John taught his disciples." Jesus said, "This is how you should pray: "Father, may your name be kept holy. May your Kingdom come soon. Give us each day the food we need, and forgive us our sins, as we forgive those who sin against us. And don't let us yield to temptation." Then, teaching them more about prayer, He used this story: "Suppose you went to a friend's house at midnight, wanting to borrow three loaves of bread. You say to him, 'A friend of mine has just arrived for a visit, and I have nothing for him to eat.' And suppose he calls out from his bedroom, 'Don't bother me. The door is locked for the night, and my family and I are all in bed. I can't help

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you.’ But I tell you this—though he won’t do it for friendship’s sake, if you keep knocking long enough, he will get up and give you whatever you need because of your shameless persistence. “And so I tell you, keep on asking, and you will receive what you ask for. Keep on seeking, and you will find. Keep on knocking, and the door will be opened to you. For everyone who asks, receives. Everyone who seeks, finds. And to everyone who knocks, the door will be opened.” xi. 1-10 New Living Translation

And the Lord spoke to Moses, In Exodus, saying, “And you, take you choice spices: five hundred weight wild myrrh, and aromatic cinnamon, half of that, two hundred fifty weight, and aromatic cane, two hundred fifty weight. And cassia, five hundred weight by the shekel of the sanctuary, and olive oil, a hin. And you shall make of it oil for anointing, a perfumer’s compound, perfumery’s work, sacred anointing oil it shall be. And you shall anoint with it the Tent of Meeting and its furnishings and the Ark of the Covenant, and the table and all its furnishings and the lamp stand and its furnishings and the altar of incense, and the altar for burnt offering and all its furnishings, and the laver and its stand. And you shall consecrate them, and they shall be holy of holies, whosoever touches them shall be consecrated. And Aaron and his sons you shall anoint, and you shall consecrate them to be priests to Me. And to the Israelites you shall speak, saying, ‘Oil for sacred anointing this shall be to Me for your generations. On a person’s flesh it shall not be poured, and in it proportions you shall make nothing like it. It is holy, it shall be holy for you. The man who compounds its like and who puts it on an unfit person shall be cut off from his people.” xxx. 22-33.translation by Robert Alter 2004

The Messages of the Three Angels. In Revelation, “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the

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holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." xiv. 6-13.
King James Version

I. In this recently published English translation of the Hebrew Word for Exodus quoted above, The Five Books of Moses Copyright 2004 Robert Alter in footnotes state: “23-24 myrrh . . . cinnamon . . . cassia. As with the name for precious stones, the exact identification of the sundries spices is uncertain (the items listed in verse 34 are especially doubtful). The first two items mentioned, however, happily have cognates in other languages – mor and qinamon. The presence of the latter term in biblical Hebrew demonstrates the vitality of ancient international trade: cinnamon was originally raised in Ceylon and elsewhere in South Asia, and the word appears to have arrived in ancient Israel with the luxury import from wherever the plant was grown.”

The editor of this work points out that the ‘aromatic cane’ in English translation by this respected published Professor of Hebrew and Comparative Literature at the University of California, Berkely that KNH BSM is absent in footnote explanation.

II. In comparing twenty English translations xxx. 23; “And you, take you [choice] spices,” [choice] here in Alter is best, chief, costly, fine, finest, principle and quality. The term *spice* is given the Strongs’ # 1314. All twenty English translations agree as ‘spice’ in the first instance. This number is seen again in what follows, “five hundred shekels, and of [aromatic] cinnamon half so much, even two hundred and fifty shekels, and of [aromatic] cane two hundred and fifty shekels,” The term [aromatic] is fragrant, sweet, sweet-scented, sweet-smelling, in comparing this repeated term in twenty English translations. Only Young’s Literal Translation uses the term ‘spice’ in the second and third instance of Strong’s # 1314 within the same context of the Holy Writ. <http://www.biblegateway.com/>

The Hebrew term for these two spices is KNMN BSM and KNH BSM, The term KNMN is consistently “cinnamon” in all twenty translations. The term KNH is “cane” in Alter, Contemporary English Version, English Standard Version, Holman Christian Standard, New

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American Standard Bible, New Century Version, New International Reader’s Version, New International Version, New International Version-UK, New King James Version, New Life Version, New Revised Standard Version, Revised Standard Version, The Message, and Young’s Literal Translation. The Young’s Literal Translation is alone in KNH BSM as “spice cane.” Accordingly, the cognate in strict English translation for KNMN BSM is “cinnamon spice” and for KNH BSM it is “cane spice.”

III. The Latin for the spice *Cinnamomum Zelanicum* is universally acknowledged as the true cinnamon in the Word. One form readily available as an essential oil is from the bark the other is acquired from the leaf and twigs. In the ancient world both the leaf and twigs were ground together with the harvested bark in a powdered form when prepared for shipping. Hence the form is described BSM as spice. A blend of these two essential oils is a good practice to achieve a Biblically correct formula.

IV. The mysterious KNH BSM is defined in strict English as ‘cane spice’. This ingredient has remained hidden from mankind. In Isaiah, “thou hast KNH for me no KNH BSM for silver.” xliii. 24. From out of the Divine Providence now to be revealed is the mystery in the literal Word. In Genesis, “And they sat down to eat bread: and lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing **spicery** and balm and myrrh, going to carry it down to Egypt.” xxxvii. 25. King James Version. Spicery in Strong’s # 5219. nek-ohth; from 5218; properly: a smiting, i.e. (concerning) an aromatic gum [perhaps styrax] (as powdered): - spicery (spices) # 5218. naw-kaw; from 5217; smitten, i.e. (figurative) afflicted: - broken, stricken, wounded. # 5217. naw-kaw; a primary root; to smite; i.e. drive away: - be viler.

In eleven English translations this term is generically described as spices. The generic term ‘gum’ is used in Alter, English Standard Version and New Living Translation with ‘aromatic gum’ in the Holman Christian Standard Bible and the New American Standard Bible. Only the Amplified Bible specifies the ‘gum of the styrax tree’ and the Darby Translation a root product ‘tragacanth’. In the Contemporary English Version the terms ‘a smiting’, balm and myrrh together are ‘all kinds of spices. The American Standard Version alone joins with the King James Version as ‘spicery’. In the King James English Version the terms: smite; smitest; smiteth; smiting; smitten; smote are used in the Word and these terms all reference a Strong’s # 5062 & # 5221 that differs.

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The mystical ‘spicery’ or strictly ‘a smiting’ is the unknown spice gum in the Genesis account of Joseph being sold into slavery by his brothers. The term following ‘spicery’ is ‘balm’. This consistent generic translation of the second term is only in exception by Darby that alludes to ‘ladanum’. When this ‘a smiting’ gum appears Joseph is in a (some) [KJV Strong’s # 259 from #258 – collection] pit awaiting his fate. Joseph came upon his brothers and this ‘collection’ pit while searching for them. He was in obedience to the orders of their father Jacob. The same men that put Joseph in this collection pit murdered Shechem, the son of Hamor the Hevite, and a prince of the country, all the men of the family, plundered their city and took the women and children captive. In Genesis, “The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. They took the sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, and all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. And they said, Should he deal with our sister as with an harlot?” xxxiv. 27-31.

And to redeem the family the story continues, “And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.” And later the story continues, “And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. And Jacob called the place where God spoke to him, Bethel. xxxv. 10-15.

The story immediately continues, “And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and

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with the sons of Zilpay, his father’s wives: and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying. And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many

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colors that was on him; And they took him, and cast him into a pit: and the pit was empty, there was no water in it. xxxvii. 1-24.

The genuine truth hidden here is that the inhabitants of the land made some type of peace treaty with Israel. We know from earlier, “Jacob lifted up his eyes, and looked, and, behold, Esau (his brother) came, and with him four hundred men.” xxxiii. 1. The question here is: what possible value could the leader of this murderous clan have to offer to keep the peace and avoid war? Jacob and his sons at this point were outlaw. “And they journeyed: and the terror of God was upon the cities around them, and they did not pursue after the sons of Jacob.” xxxv. 5. Even with Esau his brothers’ soldiers coming to the rescue implied here in the Word, eventually justice will come to them. “By thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have dominion, that thou shalt break his yoke from off thy neck.” xxvii. 40. In Hebrews, “By faith Isaac blessed Jacob and Esau concerning things to come.” ii. 20. The Lord promised redemption here to both of these brothers.

A peace agreement is implied from the text identifying the ‘drink offering’ and the setting in Bethel. The Sacrament of the inhabitants of Canaan and the Ancient Church of the whole Mediterranean basin utilized a concoction referred to as Hoama in the Zoroastrian religion of that day. The epics of Homer refer to this ‘drink offering’ as well. “And Jacob set up a pillar in the place where he talked with Him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.” xxxv. 14. Over four hundred years were to go by before this ‘drink offering’ became wine in Leviticus 23:13. The birthright that Esau traded is this right to found this new religion with its blessed oil representing the Messiah to come in progeny. “And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.” xxv. 30-34. And then later we see in the same before Jacob fled from Esau that this birthright of a new form of Divine worship had been given. “And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.” xxviii. 3, 4. In

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Hebrews, “Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.” xii. 17, 18. And afterwards in the Genesis text that follows identifies Jacob with this blessing and the use of this oil in worship that in prophecy is to overtake the whole planet but without the ‘drink offering’. “And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel: but the name of that city was Luz at the first.” 12-19. It was to this city that Jacob went to ground after the slaughter at Shechem. “So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him.” xxxv. 6.

And later we find Jacob had moved back Shechem. Esau and his fighters had to have come to the rescue at Bethel and to clear the debt created by the selling of the birthright and the stolen blessing. “And by the sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have dominion, that thou shalt break his yoke from off thy neck,” when Isaac blessed Esau in chapter 27 verse 40. If the peace treaty was violated the countryside could expect a visit from the riders of Esau. But the sons of Jacob had to give up something in return for being allowed to live freely. Then later an evil report is brought to Israel. A Divine promise of deliverance took a form. “And Isaac breathed his last; and he died and was gathered to his people, old and full of days; and his sons Esau and Jacob buried him.” xxxv. 29.

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The obvious answer lies in the dreams of Joseph. The brothers’ hatred identified the ‘dreamer’ as Joseph who betrayed their trust to Jacob once already. And then claimed to be ordained as the next head of the clan because of it. He was warned to stay away. “They hated him, and could not speak peaceably unto him,” xxxvii. 4. They had no doubts on what his sudden appearance meant to them. Their scheme was to be betrayed, again. Joseph was only a few minutes away and it only took a minute to decide. The old man sent Joseph to spy and now he had to die. Jacob promised the tribal chieftains to come clean if it happened, again. But Jacob had to know for sure before going in for a talk. Everything worked out the last time. Nobody got hurt. He would do it again, he promised. If the tribal leaders find out and I didn’t tell, this means war. My brother Esau and his clan will not be obligated to rescue my family and property, again. That was our deal and everyone knows it. The Lord Himself helped put this deal together. Esau made sure his nephews understood after the fiasco. Esau is no longer bound by their falsity or under the dominion of their father. The yoke is broken.

In the first dream of Joseph, “we were binding sheaves in the field” he told his brothers. ‘Binding’ in the Strong’s is # 481. aw-lam’; a primary root; to tie fast; hence (of the mouth) to be tongue tied; -bind, be dumb put to silence. The sheaf and sheaves here is given Strong’s # 485. aw-loom; passive part of # 481. Sheaf and sheaves with this Strong’s number is a revelatory Word in Psalm, “Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing # 4901. meh-shek [precious] seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” cxxvi. 4-6. The [precious] seed here is extremely close in alliteration to anoint and the Anointed. Sheaves with this Strong’s number is again found in the prophetic Psalm, “Let all them all be confounded and turned back that hate Zion. Let them be as the grass upon the housetops, which withereth afore it groweth up: Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom. Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord.” cxxix. 5-8. The ‘binding’ # 481 again is found joined with the ‘sheaves’ here. These are the only instances in reference to this crop.

These two prophesies in Psalm reference a crop that Joseph and his brothers harvested. The descriptive here ‘to be tongue tied’ matches perfectly the known effect upon the body of harvesting the hemp crop. There is also an accurate description of how this crop is gathered in the arms and bound for stacking to air dry. The skin absorbs the ‘spicery’ or ‘a smiting’ into

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the body when harvesting the hemp crop and the individual in the vernacular English gets ‘stoned.’ Being ‘silenced’ accurately describes this state of inebriation. The fine dust adheres to the skin is called ‘keef’ by the chronic cannabis user. This pollen like substance are fine granules found upon the plant with higher concentrations in the female buds or ear. The hemp is prodigious in the production of seeds and is the ancient form of cattle feed. In the same, “and made booths for his cattle.” xxxiii. 17. The hemp is a staple food and basic fiber crop for man. Scholars all agree that cannabis or hemp is man’s first crop. It is man’s first written word in the Chinese. The seed produces a complete protein that is unique in almost perfect ratio for amino acids required to maintain the life of the body for man and beast. A byproduct from the seed crop for this cattle ranching clan is the ‘a smiting’ or in the vernacular English ‘hashish’. The ‘keef’ powder is compressed together in cakes. This is the powerful narcotic of the hemp plant in much stronger concentration than the simple female flowers known commonly today as the derogatory Mexican slang: marijuana.

In the same, “And he slept and dreamed the second time: and, behold, seven ears of corn # 1715 came up upon one stalk [KNH], rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.” xli. 5-7.

And continuing, “And I saw in my dream, and, behold, seven ears came up in one stalk, [KNH] full and good: And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me. And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. And let them gather all the food of those good years that come, and lay up corn # 1250 under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring

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from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn # 1250 as the sand of the sea, very much, until he left numbering; for it was without number. And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction. And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn # 1250 because that the famine was so sore in all lands. xli. 22-57

In the same, “Now when Jacob saw that there was corn # 7668 in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn # 7668 in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn # 1250 in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy corn # 1250 among those that came: for the famine was in the land of Canaan.” 1-5.

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And then continuing, “And Joseph said unto them the third day, This do, and live; for I fear God: If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn # 7668 for the famine of your houses: But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. Then Joseph commanded to fill their sacks with corn # 1250 and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn # 7668 and departed thence. xliii.18-26.

In the same, “And the famine was sore in the land. And it came to pass, when they had eaten up the corn # 7668 which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.” xliii.1, 2.

In the same, “And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn # 7668 money. And he did according to the word that Joseph had spoken.” xliv.1, 2.

In the same, “And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is your's. And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn #

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1250 and bread and meat for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.” vl.17-24.

In the same, “And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families. And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn # 7668 which they bought: and Joseph brought the money into Pharaoh's house.” xlvii.12-14.

The term ‘corn’ is specifically identifying the grain in the Genesis account with three separate Hebrew descriptive words. The first instance in 41:5, “seven ears of corn came up upon one KNH,” is unique as Strong’s # 1715 daw-gawn; from 1711; properly increase, i.e. grain: - corn ([floor]), wheat # 1711 daw-gaw; a primary root to move rapidly; used to only as a denom. From # 1709; to spawn, i.e. become numerous: - grow. And is found throughout the Word. The first instance is in Genesis 27:28, 37. the blessing of Jacob and Esau given in prophecy by their father Isaac.

In Genesis, “Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother’s sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.” xxvii. 28. And then later, “And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heavens from above; And by the sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have dominion, that thou shalt break his yoke from off thy neck. 37-40.

The term ‘corn’ in the second instance repeated in 41:35, 49, 57 & 42:3, 4, 25 & 45:23 is the # 1250. BAR; from 1305, purity, cleanness, pureness. # 1251 BAR (Chaldean), bar; corresponds to # 1250; a field: - field. #1252 bore; from 1305; purity: cleanness, pureness. # 1253 bore: the same as 1252; vegetable lye (from its cleansing): used as a soap for washing, or a flux for metals: - x never so, purely. # 1254. baw-raw: a primary (absolute) to create;

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(qualified) to cut down (a wood), select, feed (as formulative processes): choose, create (creator), cut down, dispatch, do, make fat. #1305 baw-rar: a primary root: to clarify (i.e. brighten) examine, select: make bright, choice, chose, cleanse, (be clean), clearly, polished, (show self) pure (ify), purge (out) #1249. bar: from 1305 (in its various sense): beloved; also pure, empty: - choice, clean, clear, pure. # 1248 bar; borrowed (as a title) from # 1247: the heir (apparent to the throne): - son #1247 (Chaldean), bar: corresponds to 1121; a son, grandson, etc: - x old, son This term as ‘corn’ is repeated in Psalm 65: 9, 13 & 72:16. Proverbs 11:26

In Psalm, “Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.” And then again, “ And then, “The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.” cxv. 9, 13. Again in Psalm, “There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.” cxxii. 16. And then in Proverbs, “He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.” xi. 26.

The third instance of ‘corn’ in the Genesis account is the # 7668 in 42:1, 2, 19, 26 & 43:2 & 44:2 & 47:14 sheh-ber: the same as # 7667; grain (as if broken into kernels): - corn, victuals. # 7667 shay-ber; from 7665; a fracture, figuratively ruin; specifically a solution (of a dream): -affliction, breach, breaking, broken [-foot-ed, -handed], bruise, crashing, destruction, hurt, interpretation, vexation. # 7665 shaw-bar; a primary root; to burst (literally and figuratively): -break (down, off, in pieces, up), broken ([hearted]), bring to the birth, crush, destroy, hurt, quench, x quite, tear, view [by mistake for 7663]. # 7666 shaw-bar; denom. From 7668; to deal in grain: -buy, sell.

Corn in the English language is properly considered to be a crop of the New World and did not exist in the Eastern world at the time of Joseph. From the definition above we know that this seed crop is from the KNH. A grain crop of the field that is prophetically referred to in the Psalms that produces prodigious amounts of oil that is used to produce lye for soap and cattle food. Both of these definitions fit the hemp.

The term ‘ear’ is given Strong’s # 7641. This number is used in reference to ear throughout this Genesis account. “Ear’ with this number is found again in Ruth 2:2, Job 24:24, Isaiah 17:5. Defined in Strong’s as seb-aw-kaw; from the same as # 7640; a stream (as

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flowing); also an ear of grain (as growing out); by analogy a branch: -branch, channel, ear (of corn), ([water-]) flood, Shibboleth. Comp. 5451. For # 7640 show-bel; from an unused root meaning to flow; a lady’s train (as trailing after her): - leg.

In Ruth, “And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears # 7641 of corn # 7054 after him in whose sight I shall find grace. And she said unto her, Go, my daughter.” ii. 2. In Job, “They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears # 7641 of corn # 1098. xxiv. 24. In Isaiah, “And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvestman gathereth the corn # 7054, and reapeth the ears # 7641 with his arm; and it shall be as he that gathereth ears # 7641 in the valley of Rephaim. Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.” xvii. 4-7.

1098 bel-eel; from 1101; mixed, i.e. (specifically) feed (for cattle): -corn, fodder, provender. # 1101 baw-lal; a primary root; to overflow (specifically with oil); by implication to mix; also (denominated from 1098) to fodder: - anoint, confound, x fade, mingle, mix (self) give provender, temper.

The harvest of the hemp is stacked in upright bundles in the field. The grain is sifted from the female bud or ear (ladies leg). During this process a residue of ‘a smiting’ or ‘hashish’ is a byproduct. These are both important trade goods and valuable commodities in the Hebrew Word. The production of the grain to feed the cattle of the Jacob clan was needed to keep his family alive and in business. But the byproduct ‘a smiting’ was an extra benefit that brought in additional revenue. A viable peace treaty took place upon the basis that the local tribal leaders will receive the ‘a smiting’ for allowing the family and their cattle in the area. The evil of the sons of Jacob conspired to sell or divert to market a shipment of ‘a smiting’. That action would break the peace treaty. This was the evil report that Joseph made to Israel regarding the black market scheme he learned about while, “the lad was with the sons of Bilhah, and with the sons of Lipah, his father’s wives.” xxxvii. 2. This evil jeopardized the whole clan. But Jacob was able to put a stop to it and ruin the deal. The peace treaty was enforced. The ‘a smiting’ deal

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the sons had put together got busted. The diverted ‘a smiting’ was seized by the local chieftains to fulfill the treaty obligation.

The brothers were absolutely livid with rage because the local yokels had no idea on their production volume. They had been satisfied with the income they were given. Now they knew better. There was no monitoring of the peace treaty before and everything had run smoothly. Now, the old man had to stick his nose in this business over an oath. But if Joseph had just kept his mouth shut and taken his cut like he was told to do no one would have been the wiser. Now we are going to have problems getting any more shipments out the door.

Later the dream, “For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.” By this statement Joseph made it clear that what he did to protect the clan by informing their father was the correct action and that their deal was a treachery against the family. The second dream confirms that not only did Joseph take the correct action according to the laws of man but also according to the laws of God and that in the future Joseph would rule over the clan and his father. “And his brethren KNH him; but his father observed the saying.” xxxvii. 11.

And then the story picks up that the father sent Joseph to visit the brothers and bring back word to him. Joseph here was not in the fields with the brothers because of their hatred. The brothers all told Jacob, they were taking care of the widows and orphans of Shechem that the clan was obligated by treaty to care for. But the brothers acquired another diversion of ‘a smiting’ and were conspiring to engage in another side deal. Joseph was sent with this command, “Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again.” The place where they were supposed to be with the cattle was changed. A fatherless son of the widow women of Shechem, told Joseph exactly where the brothers had the collection pit for revenge. “And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.” They had the deal all worked out. Their cousins the Ishmaelites would arrive any minute with the camels, the ‘a smiting’, the Midianite traders and the cash. Seeing the empty collection pit is all the proof Joseph needed. He found what he was looking for that day.

These spice merchants were not about to go around all the tribal leaders in the area to make a deal with the treacherous sons of Jacob unless they could be assured that all was

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well. The local authorities could have threatened to have any dealers declared outlaw if they KNH [purchased] from the brothers. And now they had this business all to themselves. The competition is staying away from these crazies. And the price the brothers were offering was well below what the local market is used to getting. Plus, the local tribal chieftains still have the regular load that won't be put on the market anytime soon. The traders can cash this shipment out quick at a lower price and then double back. The competition got scared off during the last big blowup. The agreement could only be that the 'a smiting' was to be taken out of the # 258 & 259 collection pit and brought to them so that the cargo and camel train could be inspected. The camel driver cousins of the brothers are family and trusted by the brothers and the traders to be honest and to keep silent about this side deal. Once the shipment was inspected and weighed, the traders would accompany the caravan to the place where the shipment had begun. Jacobs' sons were all waiting to collect payment except Joseph who should have taken his payoff before. The brothers knew as soon as they saw Joseph coming that the deal was either off or Joseph had to die. Killing Joseph was the only option that those murderous brothers could contemplate. They were all on the lookout and anxious for the money. Instead the one man that would, could and did in the past end their side deal would arrive in about a minute. They went ballistic. Reuben intervened and argued that he could be placed in the collection pit where the 'a smitten' had been stored to keep it cool and hidden. The sons of Bilhah and Zilpah agreed to Reubans' plan to bring him out after the deal was done and let him go home. Jacob would know the sons had betrayed him again but that there was nothing he could do about it. Jacob would have to join in the conspiracy this time. Simeon, Levi and Judah had to go along with their older brother out of respect, but within themselves their hatred stormed. They knew that Jacob would make them all pay.

Rueben was the eldest and in charge of the negotiation but left to spend time with his women. He had a camp to go to and diner was ready. Getting away from his demented brothers would be a relief right now. All the brothers reconsidered Rueben's plan to give up the deal by letting Joseph go. The old man would tell just like he did before. That would cost them their cut. The brothers did not send word to him when the traders arrived like they were supposed to. They all agreed that Judah's plan as the ultimate solution before the caravan arrived. Rueben was too thick to think that his leadership would be questioned and such a thing is never done.

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When the cousins came back with the ‘a smiting’ and the Midianite traders, they were appalled by the Rueben plan to let Joseph go. They took a big chance coming out here to do this deal and if the tribal leaders of the area find out? Well it just isn’t worth it they told the brothers and neither is murder. It had to have been Levi who worried that Joseph would escape from slavery and jeopardize the whole operation. The Midianite traders agreed with Judah that if they took Joseph to Egypt, Jacob would never know. The traders made it plain, they had an in with the executive director of the Customs House and everyone could count on Joseph staying gone. All the brothers had to do was convince Rueben to tell a story to Jacob. The traders could clear him through customs if they didn’t own him. Then the cousins cinched the deal by agreeing to buy Joseph. Calmer heads prevailed. And the sons of Leah made good their threat to Joseph if he ever betrayed them again. Before Joseph was loaded onto a camel he was told if he came back, it would be his death sentence. Joseph did not doubt the truth of this threat by Simeon. When Rueben dragged in later after beginning to worry because the traders and the cousins hadn’t arrived, he found out an empty hole in the ground and the brothers gone. His younger brothers had made the deal behind his back. Simeon, Levite and Judah probably gave him the news and his cut. Rueben had to be the one to tell Jacob wild animals killed Joseph because of his position as eldest. And being so weak, he went along and took the bloody coat they sent to their father. And he did not have a choice anyway. If he tried to ride out and rescue Joseph the brothers all agreed to stop him and meet out punishment if Jacob was told the truth. Rueben had a healthy fear of his younger brothers and unlike Joseph he knew how to take the money and keep silent.

The heart went out of Jacob. The mystery of the blessed holy oil first revealed to Abraham through Melchisedek was to be passed on to this honorable son that was now forever gone. Now only Benjamin is left to cherish. The brothers continued to siphon off ‘a smitten’. From now on it was all out of his hands. If the Canaanites and Perizzites came down hard there was nothing he could do about it. We know from later, “And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.” xliii. 36. Jacob’s sons brought him nothing but evil.

The load of ‘a smitten,’ balm (opium Ed.) and myrrh was shipped to the market in Egypt but it took some tough negotiations to clear Customs. The Midianite traders and the

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cousins explained the send off that Simeon gave Joseph before they put the blindfold over his head. “Come back here. I will kill you. I would right now. But no one will let me.” This heir is banished from the realm. Ask around about how the tribal chiefs all gathered at Luz. If you don’t keep Joseph here the kid will just go home and get himself killed. We kept him safe. If you want to just let him loose then do it. His own cousins paid the 20 pieces of silver to keep him alive. It doesn’t matter to us. We are innocent here. He is not a captured-man. The decision is up to you! But let us know now so we don’t chance going back for another load. The word will get back to all the Canaanites and Perizzites when he returns. They must have all sat there pondering this odd twist on a strange business deal. If you just want to declare him to be a freeman it doesn’t mean a thing to us. They could have continued. We are just in town trying to make a deal. We are going to turn right around and come back. We are not going anywhere. We love doing business in this town. All our customers are here. They’ll put up a bond and we will put up a bond. What is this? A shakedown? Do you understand what we are saying here? The traders and the cousins explained with truth Joseph’s complaint.

But, the negotiations turned up a notch later when the cousins weren’t there. We would appreciate if you would just hold him till we get back with the next load, the traders probably continued. The local merchants here and the Customs House must want to see things run smoothly. You see, we can be reasonable and we don’t mind paying if we can get something in exchange. The man is a prince and the whole clan is murderous. You’ve been informed by now about the sacking of Hevite. The same men that murdered Shechem, the son of Hamor and his brothers and father while their sister watched want this man dead. Waiting for us to come back would make good sense and would really be appreciated. The drug business gets ugly sometimes everyone knows.

How long are you going to pay me to keep him? Potiphar must have replied. It depends on how long the game will last the traders would have answered. But then again, we might not care about doing business with those brothers again after this mess. But you know. We do love to make a deal, could very well have been the conversation back in those days. Then they all must have looked at each other and thought. What else can we do? We are not breaking oath with God or man. Increasing imports at a better price is always good news. Joseph is an educated young man and needs a new home. We assured the brothers and his cousins that you would look out for him, the merchants openly implied. “Potiphar, an officer of Pharaoh,

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captain of the guard, an Egyptian, bought Joseph” from the Midianites. xxxvii. 36. The Ishmaelites got paid for shipping and that is all they would take.

Potiphar came to trust Joseph completely and later placed him in charge of the Customs House. He knew Joseph would not betray him. Joseph was now resigned to his fate and would not attempt escape to go home. The man is a genius and the punishment for a fugitive slave is severe. Joseph was a rare gem of a man among the barbarians. Educated and cultured with an air of command and breeding that generates instant confidence and authority. Men and women instantly loved and honored the man who is also so honest he really isn't even normal. And so later the pretended shock that Joseph tried to force his overweight, painted, wife. Joseph's jailers were pleased to find a competent administrator. Potiphar knew his wife was spurned but collecting off the Prison and the Midianites each time they came through was good business. The butler kept his mouth shut and now, so did Potiphars' wife. They all knew better than to say a word. Keeping Joseph locked up was a good deal for everyone. Pharaoh could fill that story in quick. Men in power understand these things only too well. The whole court loved this fascinating opera of conspiracy getting exposed and the mystery in visions of the Divine Providence.

The whole ancient world recognized the hemp as a holy plant. And oddly the same restrictions institutionalized by the Lord to hide this representative existed then as it seemingly does today. Seti the Goddess of the Temple builders of the 1st Dynasty stylized the KNH leaf over her head and in her hand is the measuring line KNH and measuring reed KNH. The Assyrian base relief found prevalent in archeological digs repeat a different stylized KNH leaf and the king is shown picking its' bud. Baskets of buds being picked from this stylized seven-leaf plant are common in discovered symbolism throughout the Ancient world. The most revered and educated men of our time are absolutely ignorant of what this mystical plant could possibly be. The KNH is the reed that measures the Temple in Ezekiel and Revelation and is the balance beam in Isaiah forty-six. The KNH is raised up by Eve in worship in Genesis. Ancient man saw God within this incredible gift to mankind. In Genesis, God said, “Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat.” i. 29. All of the necessities of life are provided in this one plant. Arrows, spears and shields were fashioned from the KNH. Clothing, rope and canvas tents to live in were weaved from the KNH. The oil

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of the KNH seed is added to ash in making soap for cleansing. KNH in the Word means to redeem, to purchase, to erect, to create, to attain, buyer, teach to keep cattle, possess, the branch and more. The Israelite nation of herdsmen honored this plant by calling their cattle MKNH in the Word that came into their language from antiquity. The Sacred Bundle is made from the KNH and rose to heights upon the skyline. This Ancient Church symbolism is lost in its significance to the darkened consciousness of men today. Mankind could see then in this erected Sacred Bundle the promise of God to come to earth as the Man. A unique male and female sex exists within this holy plant. When the male plant is separated, the female leg becomes freakishly enlarged and prodigious in the production of TCH soaking glands seeking her pollen. The holy men of Pharaoh’s court were not blind as are the priests of Corah today. The evil of the priest loves the falsified Word for its power over the minds of mankind. KNH in the Aramaic Gospel spoken by our Lord testifies to the ministry of John. Later, after His betrayal and death sentence He was struck by the KNH. And, not a single priest of Pharaoh’s court would consider saying, “Pharaoh, you’re just going crazy because you are a KNH abuser.” Now the plight of Joseph has been brought to the attention of Pharaoh and the whole court was in full attention to this incredible drama and the vision of MKNH and KNH.

Joseph stood before Pharaoh. The first dynasty of Egypt was brought down by a famine. The populace revolted and executed the political leadership of the day. Joseph the seer sent from God horrified this Pharaoh of the second dynasty. All of the most intelligent and upright religious leaders of the day and all of the uppermost governmental officials that were so enthralled with the far-reaching threads of this treacherous tale of family betrayal only moments before were all suddenly terrified. What happened before will soon happen again. Everyone believed Joseph and feared God. A famine brought them into power and will soon take them out.

The plan that Joseph then presented was extraordinarily simple. The hempseed is a cheap easily harvested cattle fodder but in a time of famine will keep the populace at bay. The hempseed is unique in that one bowlful will keep one man alive for one day. Gruel it was called in those bygone days of shipping with canvas sail and covered wagons in colonial America. It is the perfect starvation ration. The crop can be sown on land owned by the priests, unclaimed marshy areas and any open range. One fifth of the seed produced could be easily stored and it keeps for years. The herds of Pharaoh and the local market could absorb much of

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this crop. The remainder would be exported to provide a profit. Getting into the export business will require governmental assistance. The shipping industry will get the boost they have been lobbying for. Amphoras of ‘a smitten’, grain and textiles trade very well and are all products of the hemp plant.

This ingenious insurance program that pays relieved all the priests and counselors in the Genesis account. Pharaoh and the court had already run a background check and were extremely pleased to find a man without any family or agenda and a known honest and proven competent chief executive of both the Customs and Prison. And to top it all off, Pharaoh was giggling like a schoolgirl over his choice of Potiphor’s niece to tie up all the loose ends. Those two powerful brothers will now have to work together to make sure this all works. Joseph was given a bride, the daughter of Potipherah the priest, and put in charge of this new government program. There is no place like Egypt under the sun. All slept comfortably that night after drifting off with a smile. Everyone knew Joseph was still a virgin. Did you ever wonder how ladies leg came to be called ‘pot’? But, no matter how you want to figure this, it’s pot like it or not.

The revealing of Joseph to his brothers in the story that follows is a prophesy of the New Christian Church age and relates to the Second Coming of Jesus Anointed. The Christian Church has betrayed Jesus Anointed just like the Israelite priests did back in the day and the brothers before them. The outlawry of mans first crop will be known and understood as the ultimate evil against the Lord and the neighbor because it is sanctioned by His Church. And just like back in the day, once again hemp will be grown everywhere and our present state of starvation and evil will be forgiven in the New Christian Church age to come in worldwide fulfillment of prophecy. Joseph will once again be brought out of the prison house to take complete control. Our evil brothers that sold Him will bow down and cry to be forgiven. And will be told again what was spoken then. “I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.” vl. 4, 5.

The High Priest of a New Covenant, In Hebrews viii, Now the main point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, and who serves in the sanctuary, the true tabernacle set up by the Lord, not by a mere human being. Every high priest is appointed to offer both gifts and

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sacrifices, and so it was necessary for this one also to have something to offer. If he were on earth, he would not be a priest, for there are already priests who offer the gifts prescribed by the law. They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain." But in fact the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, since the new covenant is established on better promises. For if there had been nothing wrong with that first covenant, no place would have been sought for another. But God found fault with the people and said, "The days are coming, declares the Lord when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. This is the covenant I will establish with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will they teach their neighbors, or say to one another, 'Know the Lord,' because they will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more." By calling this covenant "new," he has made the first one obsolete; and what is obsolete and outdated will soon disappear.

V. In the same, “and of cassia five hundred shekels.” We do not find the term BSM joined to the Cassia. In Strong’s # 6916 quddah; from 6915; cassia bark (as in shriveled rolls):-cassia # 6915 qadad; a primary root; to shrivel up, i.e. contract or bend the body (or neck) in deference: -bow (down) (the) head, stoop. # qtsiyah; from # 7106, cassia (as peeled; plural the bark): - qatsa; a primary root; to strip off, i.e. (partially) scrape; by implication to segregate (as an angle): -cause to scrape, corner.

In Proverbs, “I have perfumed my bed with myrrh, aloes, and cinnamon.” vii. 17. is mystery here for the Chrism of the whore. The aloes in the Hebrew substituted for the KNH BSM and cinnamon for both cinnamon and cassia. In Psalm, “Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.” xlv. 7, 8. in praise here to the virgin Bride and Queen.

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Again, aloes is presented in the Hebrew and KNH BSM is not stated. But here the plural cassia is substituted for the harlots’ cinnamon. In Ezekiel, “Dan also and Javan going to and fro occupied in they fairs: bright iron, cassia, and KNH BSM, were in thy market.” xxvii. 19. Bright iron or steel is seen here as a trade good ranking with the cassia and KNH BSM in importance.

The Hebrew word which appears in Ps. 45:8 is q'tsi-oth, the plural of q'tsi-ah, while that in Exod. 30:24 and Ezek. 27:19 is qiddah. From the comparative scriptures Cassia and Cinnamon are joined together in the Word when contemplating this mystery. Also, both types of Cinnamons today retain their status as “best, chief, costly, fine, finest, principle and quality spices”. The Latin name for this plant is Cinnamomum cassia. Today either a leaf & twig Cassia or a Cassia bark is available. This spice is called the bastard Cinnamon and is prevalent in American cuisine. Again, there are two different forms available for the same spice. Since there is no descriptive BSM and the Cassia bark describes by definition this ‘spice’ the bark is to be utilized. In all probability the true Cinnamon was shipped in a powdered form with the bastard Cinnamon shipped in the dried bark form to differentiate them on the marketplace. The alkaloid oils are similar in both and together are an extremely powerful stimulant.

VI. In returning now to description of the first spice named in Alter, [wild] myrrh all Biblical scholars are in agreement (except Young’s Literal that translates honey) that the myrrh here is a sap product of the Myrrh tree. This sap is a resin and when placed upon charcoal produces incense that effects brain activity. However, the descriptive [wild] is added to clarify the meaning with the Strong’s # 2889. This number is repeated throughout Exodus Chapters 25 & 37 and other places in reference to twenty-four karat gold to be used in the Ark of the Covenant. In the historical Word in Ezra 6:20 holy purity is commanded. In the prophetic Word in Psalm 12:6 & Malachi 1:11 the holy purity of the Lord as the Divine Truth and as the Divine Love is the genuine meaning here. In Psalm, “The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.” xii. 6. In Malachi, “For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.” i. 11.

#2889 taw-hore; from 2891; **pure** (in a physical, chemical, ceremonial or moral sense): clean, fair, pure(ness). # 2891 taw-hare; a primary root; properly to be bright: i.e. (by

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implication) to be pure (physically sound, clear, unadulterated; Levitical uncontaminated; morally innocent or holy): - be (make, make self, pronounce) clean, cleanse(self), purge, purifyier, self). # 2892 to-har; from 2891; literally brightness; ceremonial purification: - cleanness, glory, purifying. # 2893 toh-or-aw: feminine of 2892; ceremonial purification; moral purity:- x is cleansed, cleansing, purification(-fying).

Only three translations use the term **pure**. These are the King James Version, 21st Century King James Version and the New Living Translation. The American Standard, New American Standard and the New Life use the term **flowing**. The term is deleted altogether in the Contemporary English Version. The following translations all use the descriptive: **liquid** in translating this term; Amplified Bible, Darby Translation, English Standard, Holman Christian Standard Bible, New Century Version, New King James Version, New International Readers Version, The Message and Today’s New International.

From these translations and from the genuine sense of the Word the weight of the essential oil of the myrrh is considered to be appropriate here. The myrrh in its natural state of sap coming from tree cuttings could not be considered to be a ‘spice’ or a ‘pure’ ‘flowing’ ‘liquid’. However, it does take on that context as an essential oil. In Mark, “And they gave Him to drink wine mingled with myrrh: but He received it not.” xv. 23. The myrrh here in Strong’s Greek # 4669 smoor-nid-zo; from #4667; to tincture with myrrh, i.e. embitter (as a narcotic): - mingle with myrrh. The weight called for here is 12.6 lbs. And for this doctrine that approximates 1 1/2 gallons of the essential oil of myrrh that will be required for the full recipe.

VII. In the same, “after the shekel of the sanctuary,” is a descriptive of the weight of these spices. This weight is universally considered to equal:

8.5 grams per shekel = 250 shekels = 2875 grams = 101.41 oz. = 6.33 lbs.

8.5 grams per shekel = 500 shekels = 4250 grams = 202.82 oz. = 12.66 lbs.

VIII. In the same, “and of olive oil an hin,” is descriptive of the amount of olive oil to be used as the base or carrier oil for the essential oils of these spices. The ‘hin’ is universally considered to equal, 1 US gallon. However, a more accurate volume should be considered upon further investigation. The Coptic Church document relates that the olive is to be from Palestine. This Oriental Orthodox doctrine is confirmed by interview with Abune Selama of the Ethiopian Synod-in-exile. Therefore the doctrine is that the olive of Palestine is required for

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use. The site: http://www.zatoun.com/zatoun_products.htm is a preferred Palestinian source for this oil.

IX. In the same, “And thou shalt make it an oil of holy ointment, and ointment compound after the art of the apothecary: it shall be an holy anointing oil.” The process of rendering the essential oils from these spices is the art of the apothecary. Essential oils are the volatile, aromatic oils obtained by steam or hydro-distillation of botanicals. Therefore the weights of 6.3 lbs of KNH BSM, 6.3 lbs of Cinnamon Zeylanicum and 12.6 lbs of the Cinnamon Cassia are rendered into their essential oils for mixing with the approximate liquid volume of 1-gallon olive oil and 1.5 gallons of the essential oil of Myrrh.

X. The Orthodox procedure for blending the oils and the blessing is performed in the Holy of Holies by a mitred Bishop during the Eucharist blessing. A good practice for ease of blending and use that conforms to the Word is for the oil of Myrrh, Cinnamon and KNH BSM to be shipped blended. The Palestinian olive oil is shipped blended with the oil of the Cassia bark. Then the mitred Bishop blends these two blended oils in the Holy of Holies. The conjunction of the two cinnamons with the goodness from the earth of Palestine fulfills the Canon law that requires the Chrism to be made by the mitred Bishop. The Proverb of a harlot becomes the bride of Christ in Psalm 45.

XI. It is sound doctrine that a quality product for the Biblically correct spices is to be utilized for the holy anointing oil of Moses. A resource for the Cassia bark essential oil is not readily available and more research will be required to identify a source. The distillation of Cassia bark and KNH BSM in Jamaica could very well be the answer here. The two products listed below are readily available from www.essentialoils.org The correct amount of spices, as per the weights of the spices in Moses, will be utilized for determining the volume of the essential oils.

Myrrh, WC	<i>Commiphora Myrrha</i> 9	Ethiopia Gum resin
Cinnamon leaf,	<i>Cinnamomum Zeylanicum</i> B7	Madagascar

XII. Aloes are also referred to in Numbers in the King James Version, “How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river’s side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside waters.” xxiv. 5, 6. Aloes are found in the garden of Solomon’s Song, “Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, Spikenard and

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saffron; KNH BSM and cinnamon, with all trees of frankincense; myrrh and aloes, with all chief spices.” iv. 13, 14. King James

XIII. The corpse of our Lord Jesus was prepared for burial with spices in John, “And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews to bury.” ix. 38-40. Spices were again found in the Gospel account in Luke, “And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how the body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.” xxxiii. 55, 56. In the same, “Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.” xxxiv. 1. And in Mark, “And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him.” xvi. 1.

XIV. A history of Chrismation from a Coptic Orthodox Church document loaned to this writer by Fr. Eleia Eskander, Saint Mary Coptic Church, Roswell, Georgia is told. The founder, Apostle Mark disembarked from a ship in Alexandria, Egypt to begin that ministry carrying a cask of anointing oil made out of the spices from the Resurrection site. Further, that only the Apostles and the seventy disciples were initially given the authority by the holy One of Israel to anoint those who became anointed Ones (Christians) in the establishment of the Church. The sending of the Apostle Paul with the blessed oil by the Church of Antioch created a new rule hidden within the mystery of the Church. Later, when the original blessed anointing “oil” supply was exhausted the See of Saint Mark issued an authoritative opinion for all the Patriarchs of Christendom. In the early 3rd Century AD this ruling (that relied upon the *Disciplina Arcani* of the Synod of Antioch) stated that the holy anointing oil of Exodus 30:22-25 is to be used for Baptism into the Christian faith.

In that Coptic history the work of Frumentius who was ordained by Patriarch Athanasius of Alexandria as Abune Selama to establish the Orthodox Christian Church in Ethiopia is referenced. The story is told that there were so many conversions in mass that

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emergency shipments were required for the holy oil of Moses to be sent to Ethiopia by Patriarch Athanasius of Alexandria. An abstract of this Coptic Church doctrine is available on line as proclaimed through this Church in the following reference.

XV. SACRAMENT OF CONFIRMATION Coptic Orthodox Church:
<http://saintmark.com> Fr. Abraam Sleman; Fr. Markos Ayoub, 427 West Side Ave, Jersey City, New Jersey

The Sacrament of Myron, also known as the Holy Anointment, or the Sacrament of Confirmation, is a holy Sacrament, with which we receive the seal of the Holy Spirit. The word ‘Myron’ is a Greek word which means ‘ointment’ or ‘fragrant perfume’.

The baptized person receives it immediately after Baptism, so as to become a temple of the Holy Spirit. The Holy Spirit aids him to grow in his spiritual life. Although it is received directly after Baptism, it is an independent Sacrament and the priests have to be very careful to grant it accurately to the baptized, anointing them with 36 crosses.

The Lord Jesus instituted it when He said: “If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water”. But this He spoke concerning the Spirit, whom these believing in Him would receive, for the Holy Spirit was not yet given, because Jesus was not yet glorified” (John 7:37-39).

The Baptized is anointed with 36 signs on his joints and senses so that the Holy Spirit can dwell within them. His body and soul becomes a temple of the Holy Spirit. By this anointment, God grants the grace of confirmation to the baptized as well as the gifts of the Holy Spirit.

Anointing the external organs by the Myron oil denotes anointing the power of the internal soul and its spiritual senses by the power of God to fight the hosts of evil and its power. This is because the Myron is the most powerful weapon against the devil and the best protection against sin and its seduction.

Our fathers the apostles granted this Sacrament by the laying of their hands after Baptism, as we read in the Book of Acts when St. Peter and St. John laid hands on the people of Samaria who were baptized in the name of the Lord Jesus, and so received the Holy Spirit, (Acts 9:2-6). As the laying of hands for the dwelling of the Holy Spirit is a specific rite of the fathers the Apostles and their successors the Bishops, and as the regions of mission increased,

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consequently the number of believers and those who entered faith increased. It was not possible for the Apostles to wander through all the countries and cities to lay hands on the baptized, so they established anointment by Myron as an alternative for the laying on of the hands for the Holy Spirit’s indwelling. (Note: The Coptic Church document relates the term “laying on of hands” as an euphemism that the transference of the ‘oil’ was done physically through touch. Ed.)

The first who made the Myron were the fathers the Apostles as they kept certain fragrant oils which were on the body of the Lord Jesus during His burial, and they added the spices which were brought by the women who prepared them to anoint Jesus, but Christ had risen.

They melted all these spices in pure olive oil, prayed on it in the Upper Room in Zion and made it a holy ointment to grant the gift of the Holy Spirit to the baptized. It is also used in the Sanctification of Baptismal water, ordination of Churches, and church altars and vessels. They decided that their successors the Bishops, must renew the making of the Myron whenever it is close to finishing, by incorporating the original oil with the new.

When St. Mark went to Alexandria, he took with him some of the Myron oil made by the fathers the Apostles. He used it in the Sacrament of Chrism, as well as the Patriarchs who succeeded him. This continued until the era of Pope Athanasius the Apostolic - the 20th Patriarch, who then decided to remake the Myron in Alexandria.

Hence, he prepared all of the needed perfumes and spices from which God ordered Moses to make the Holy ointment as mentioned in the *Book of Exodus (Chapter 30)*, with pure olive oil. Then the sanctification of the Myron was fulfilled in Alexandria, and Pope Athanasius was entrusted with the holy oil (leaven), which contained spices which touched the Lord’s body whilst in the tomb, as well as the original oil which had been prepared by the Apostles and brought to Egypt by St. Mark. He distributed the oil to the churches abroad: to the See of Rome, Antioch and Constantinople, together with a document of its authenticity, and the patriarchs rejoiced in receiving it. [This document ends here Ed.]

XVI. HOLY BAPTISM Tract 17 Concerned Clergy and Laity of the Episcopal Church
edited by Fr. George Burns, St. Peter's Parish, Amelia Island, Florida
<http://www.episcopalian.org/cclec/>

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It will be the purpose of this series of tracts to show that two sacraments, Holy Baptism and the Holy Eucharist are universally necessary for eternal salvation, and that all seven sacraments are special means of grace.

The Catechism states: "Question. What are the Sacraments?" "Answer. The sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace." Book of Common Prayer, page 857

Richard Hooker, leading Anglican theologian and apologist of the sixteenth century, wrote of the sacraments: "When we say that the sacraments are visible signs of an invisible grace, we are really saying that grace is actually the purpose for which these heavenly mysteries were instituted. The sacraments are powerful instruments, and by means of them God imparts to us the grace that leads to eternal life." (Ecclesiastical Polity, Volume 5, Chapter 28). "For the grace of God that bringeth salvation hath appeared to all men." (Titus 2:11)

"The necessity of the sacraments lies in the fact that the saving grace which Christ possesses for the general good of the whole Church is conveyed to every member of the Church by means of the sacraments. Our Lord explicitly commands us to use them, and upon the fulfillment of his command the results depend."

"We do not, therefore, consider baptism and the Eucharist as bare symbols or memorials of things long past, and we do not consider them bare signs and testimonies which assure us of grace that has been received in times past. Baptism and the Eucharist are, in reality, effective means which portray and symbolize that grace by which, through reception of these sacraments, eternal life is made possible." (Ecclesiastical Polity, Volume 5, Chapter 57)

The Catechism states: "Question. What is Baptism?" Answer. "Holy Baptism is the sacrament by which God adopts us as his children and makes us members of Christ's Body, the Church, and inheritors of the kingdom of God." Book of Common Prayer, page 858.

The Preface to Holy Baptism, the Book of Common Prayer, page 298, introduces the liturgy of the sacrament of Holy Baptism, and describes the meaning of the sacrament: "Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church. The bond which God establishes in Baptism is indissoluble."

Hooker further describes the nature of the sacrament of Holy Baptism: "The sacrament of baptism consists of three things; 1, the inward secret grace; 2, the elements; and 3, the words indicating the meaning of the elements. There are other things presupposed. One of these

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presuppositions is the serious intent of the Church in ordering the observance of the sacrament, for they are religious and mysterious acts, and they do not have this character unless they are celebrated by the Church with serious intention." (Ecclesiastical Polity, Volume 5, Chapter 57.

In the liturgy of the sacrament of Holy Baptism, the Bishop or priest baptizes the person with water and then prays: "Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin, and have raised him to the new life of grace." The Bishop or priest then anoints the newly baptized Christian with Chrism (oil, consecrated by the Bishop) saying these words, "***You are sealed by the Holy Spirit in Baptism and marked Christ's own forever.***" (Book of Common Prayer, p. 308)

The sacrament of Holy Baptism was instituted and appointed by our Lord Jesus Christ. "Go therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." (Matthew 18:19) "And he said unto them, Go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15,16)

"After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized." (John 3:22) When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John." (John 4:1)

The significance of Holy Baptism is explained by the Apostles. "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit." (Acts 2:38) "And Paul said, John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is Jesus. On hearing this, they were baptized in the name of the Lord Jesus." (Acts 19:4,5) "And now, why do you wait? Rise and be baptized, and wash away your sins, calling on his name." (Acts 22:16) "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death. We were buried therefore with him by baptism into death, so that Christ was raised from the dead by the glory of the Father, we might walk in newness of life." (Romans 6:3,4) "For by one Spirit we were all baptized into one body, Jews, or Greeks, slaves or free, and all were made to drink of one Spirit." (I Corinthians 12:13) "For as many of you as were baptized into Christ have put on Christ.: (Galatians 3:27)

"And you were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead." (Colossians 2:12) "He

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saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit: (Titus 3:5)

"Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience through the resurrection of Jesus Christ." (I Peter 3:21)

The collegium of all of the Bishops of the Holy Catholic Church met at Nicea in 325 AD. They set forth the faith of the Church in what is called the Nicene Creed. It states: "We acknowledge one baptism for the forgiveness of sins." (Book of Common Prayer, p. 327)

Holy Baptism is the sacrament of union with the Body of Christ whereby we become Members of Christ, a Child of God, and inheritors of the Kingdom of Heaven. It was instituted by Christ, is chosen by God as an instrument of His Holy Spirit, and was administered by the Apostles and their successors. It is the vehicle of the Catholic faith through which our sins are forgiven and we are born anew as a member of the Body of Christ. The essential nature of baptism is explained by Hooker.

"If regeneration were not necessary for eternal life, would Christ have said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God?" (John 3:3) Christ's next words are, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5) By these words he shows us that the Spirit is as necessary for regeneration as regeneration is necessary for eternal life. These words also prove to us that just as the Spirit is the inward cause of our regeneration, so water is the outward means of our regeneration. If baptism by water were not necessary, why is our new birth spoken of as "of water" as well as "of the Spirit"? Why is it that we are taught that God sanctifies and cleanses his Church "with the washing of water by the word"? (Ephesians 5:16) Why does one Apostle of Christ call baptism the "washing of regeneration"? (Titus 3:5) Why does another Apostle of Christ advise men to receive outward baptism "in the name of Jesus Christ for the remission of sins?" (Acts 2:38) Baptism is a sacrament instituted by God in his Church as a means of incorporating us into Christ, and thus by his most precious merit we obtain that grace which takes away all former guiltiness, and that divine virtue of the Holy Spirit which gives powers of the soul their first inclination to a future newness of life." (Ecclesiastical Polity, Volume 5, Chapter 67)

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"Whosoever will be saved, before all things, it is necessary that he hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly." (Quicunque Vult from the Collegium of Bishops, Council of Chalcedon 451 AD, Book of Common Prayer p. 864) [This document ends here Ed.]

XVII. The Rule of Patriarch Athanasius the See of Saint Mark in the Sacrament of Baptism can be explained in relation to the Second Coming: It is through the Divine Permission of the Divine Love and Divine Wisdom before the Last Judgment that kept men from profaning that, which is Holy by keeping the mysteries hidden. The Athanasius Creed is not understood by the priests nor is the Rule to use the holy oil of Moses for the Sacrament of Baptism followed by the Bishops *with the apparent exception of the Ethiopian Orthodox Church*. The Coptic Church history is ignored in that Church. The Rule of the Church Fathers that is confirmed by Patriarch Athanasius for all of the Orthodox, Catholic and Episcopalian Communion is denied. The Coptic Church today, uses a mixture of one hundred different fragrances, flowers or spices. This same type of fabrication is the norm for the Orthodox, Episcopalian and Catholic Church. *The holy oil of Moses is required for Chrism and this is falsified throughout Christendom*. In the Church of England and Scotland, the rite of Confirmation is required with the use of this same “Chrism” and that is the Common Law of the thirteen original States of America. In Mark, “And the stars of heaven shall fall...” xiii. 25.

The Protestant clergy repudiates the worship practices and the baptismal Sacrament of the Apostolic Church taught to the Church Fathers by our Lord. The Protestant religion among the laity could be more accurately described as Catechumen. The laity could be classically defined by this term as penitent and willing to become Christian but not able to be Confirmed with Chrism. Paul issued a solemn warning regarding the Godliness of the Last Days regarding this clergy of the Protestant religion. In 2 Timothy, “But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God—having a form of godliness but denying its power. Have nothing to do with them. They are the kind who worm their way into homes and gain control over weak-willed women, who are loaded down with sins and are swayed by all kinds of evil desires, always learning but never able to acknowledge the truth. Just as Jannes and Jambres opposed

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Moses, so also these men oppose the truth— men of depraved minds, who, as far as the faith is concerned, are rejected. But they will not get very far because, as in the case of those men, their folly will be clear to everyone. iii. 1-9. New International Version UK

The revelatory return of the Holy Chrism will open the understanding of the literal and spiritual meaning of the Word beginning in Europe from out of these Episcopalian Communion. English is the world's common language. Mankind will comprehend Him as the Divine Man the only God who is Jesus Anointed and confirmed by John the Baptist. The Lord came to this world to redeem all of creation through becoming a physical Man and making that Man Divine.

Divine Love and Wisdom (1763) Passage 221. Translated By N. Bruce Rogers in 1999.

“We can disclose two secrets here which as a result of the foregoing fall within the scope of the intellect. The first secret is that the Word exists in its fullness and power in the sense of the letter. For the Word contains three levels or degrees of meaning: a celestial meaning, a spiritual meaning, and a natural meaning. Since these levels of meaning exist in accordance with three degrees of height, and they are connected by correspondences, it happens therefore not only that the last meaning—which is natural and is called the sense of the letter—embraces, contains, and is the foundation of the interior, corresponding meanings, but also that the Word exists in its fullness and power in its last meaning. (That this is the case we have shown and confirmed many times in *The Doctrine of the New Jerusalem Regarding the Sacred Scripture*, nos. 27-36, 37-49, 50-61, 62-69.) [2] The second secret is that the Lord came into the world and took on human form in order to put Himself into the power of subjugating the hells and of reducing to order all things both in the heavens and on earth. This humanity He put on over His prior humanity. The humanity that He put on in the world over His prior humanity was like the humanity of a person in the world, each being, however, Divine and thus infinitely surpassing the finite humanity of angels and people. Moreover, because He fully glorified His natural humanity even to the last of it, therefore He rose again with the whole body as no other person does. By assuming this humanity the Lord took on the limitless Divine power not only of subjugating the hells and reducing the heavens to order, but also of keeping the hells subjugated to eternity and saving humankind. This power is meant by His sitting at the right hand of the power and might of God. * [3] Since by assuming a natural humanity the Lord

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made Himself Divine truth in the lasts of creation, therefore He is called the Word, ** and we are told that the Word became flesh. *** Divine truth in the lasts of creation is the Word in the sense of the letter. The Lord made Himself this Divine truth by fulfilling all the prophecies of the Word concerning Him in the Old Testament. For every person is an embodiment of the good and truth in him. It is this alone that makes a person human. In the Lord's case, however, by assuming a natural humanity He became the embodiment of Divine good and truth itself, or to say the same thing, the embodiment of Divine love and wisdom itself, both in the firsts of creation and in the lasts of it. Consequently, in the angelic heavens He appears as the sun with a more intense radiance and with greater splendor since His advent into the world than before His advent. This is a secret which may fall within the scope of the intellect as a result of the doctrine of degrees presented here. As regards the Lord's omnipotence before His advent into the world, about this we will say something in subsequent discussions.* Matthew 26:64. Mark 14:62. Luke 22:69. See also Psalm 110:1. Matthew 22:43, 44. Mark 12:36, 16:19. Luke 20:42, 43. Acts 2:32-35, 5:30, 31, 7:55, 56. Romans 8:34. Ephesians 1:15-23. Colossians 3:1. Hebrews 1:1-3, 13, 8:1, 10:12, 13, 12:1, 2. 1 Peter 3:21, 22. ** John 1:1-18. Revelation 19:13. *** John 1:14. [[This document passage ends here Ed.](#)]

Apocalypse Explained (1757) Passage 375 Translated By John Whitehead. In Revelation, "And the oil and the wine hurt thou not," vi. 6. signifies that it is provided that the internal or spiritual sense of the Word should suffer no harm either in respect to good or in respect to truth. This is evident from the signification of "oil," as being the good of love (of which presently); from the signification of "wine," as being the truth of that good, for every good has its truth, that is, every truth is of good, therefore such as the good is such is the truth; also from the signification of "to hurt," as being to do injury to these. That the internal or spiritual sense of the Word in respect to good and in respect to truth is what is here signified in particular by "oil and wine" is evident from this, that "wheat and barley" signify good and truth, equally with "oil and wine," but "wheat and barley" signify the good and truth of the church in general, thus good and truth in the sense of the letter of the Word; for the goods and truths that are in that sense of the Word are goods and truths in general, the sense of the letter enclosing the spiritual sense, and thus spiritual goods and truths; therefore "wheat and barley" signify the goods and truths of the church in general, which are of the sense of the letter of the Word; while "oil and wine" signify the goods and truths of the internal or spiritual sense of the

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Word. The latter are interior goods and truths, but the former exterior. [5] Because such a lot awaits those who profane the interior goods and truths of heaven and the church, therefore the internal or spiritual sense of the Word, in which these are contained, was not opened to the Jews, since if it had been opened they would have profaned it; neither was it opened to Christians, since they also if it had been opened would have profaned it; and for this reason it has been hidden from both Jews and Christians that there is any internal or spiritual sense within the sense of the letter of the Word, which is the natural sense; and that they might remain ignorant of it, it was provided that the knowledge of correspondences, which was the chief knowledge of the ancients, should be lost so entirely that it should be unknown what correspondence is, and therefore what the spiritual sense of the Word is. For the Word is written by pure correspondences, therefore without a knowledge of correspondences it could not be known what the internal sense is. This was provided by the Lord lest the genuine goods and truths themselves, in which the higher heavens are, should be profaned. [6] But the internal or spiritual sense of the Word is at this day opened, because the Last Judgment has been accomplished, and therefore all things in the heavens and in the hells have been reduced to order, and thus the Lord can provide that no profanations take place. That the internal or spiritual sense of the Word would be opened when the Last Judgment had been accomplished was foretold by the Lord in Revelation (respecting which see in the small work on The White Horse). That the internal or spiritual sense of the Word would then suffer no harm is also signified by the soldiers having divided the Lord's garments and not the tunic, which was without seam, woven from the top throughout (John 19:23, 24). For the Lord's "garments" signify the Word; the "garments that were divided" the Word in the letter; the "tunic" the Word in the internal sense; and the "soldiers" those who should fight in behalf of the truths and goods of the church. (That such are signified by the "soldiers," see above, n. 64 at the end; and that "garments" in the Word signify truths, "clothing" good, and the Lord's "garments" Divine truth, thus the Word, see also above, n.64, 195.) [This document passage ends here Ed.]

True Christian Religion Published in 1770 Passage 791. NOTE. - After this work was finished the Lord called together His twelve disciples who followed Him in the world; and the next day He sent them all forth throughout the whole spiritual world to preach the Gospel that THE LORD GOD JESUS CHRIST reigns, whose kingdom shall be for ages and ages, according to the prediction in Daniel (7:13, 14), and in Revelation (11:15) Also that blessed

In Isaiah, “And it shall be a vexation only to understand the report.” xxviii. 19.

are those that come to the marriage supper of the Lamb (Rev. 19:9). This took place on the nineteenth day of June, 1770. This is what is meant by these words of the Lord: He shall send His angels and they shall gather together His elect, from the end of the heavens to the end thereof (Matt. 24:31). [This document passage ends here Ed.]

XVIII. Mankind will universally come to acknowledge and worship God who is Jesus Anointed in the physical reality of His presence. This will occur when the New Christian Church of the anointed Ones is obedient to the Word in bringing mankind to the common cup through the Sacrament of Baptism and Confirmation according to order. The literal and spiritual understanding of the Word will be revealed in the Writings through the returned use of the holy Chrism. The Holy Grail comes to us again as our mystical regenerating common cup to heal our desolate land in the Sacrament of the Holy Supper. The Word is superior to any doctrine. All references to KNH in the Word translate identifying the hemp plant and this coming forth will be understood as the Tree of Life in Revelation. The astounding discovery in the Cave of John the Baptist confirms this Baptismal use for repentance and regeneration that reveals the mystery in Jesus Anointed. In Zechariah, “And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name One. xiv. 9. http://www.british-israel.ca/cave_called_john_the_baptist.htm Also www.baptistcave.org.il/

The doctrines in support of KNH as hemp in the literal understanding of the Word are exhaustive in explanation and documented. The mystery of ELKNH in the Hebrew Word is hidden and now revealed in the name for “God has obtained” Strongs’ # 511 & Genesis ivx. 19, 22. The English of KNH BSM is hidden and now revelatory as hemp spice. With the apparent exception of the Ethiopian, there are no Christian Churches that use the holy oil of Moses for Chrism. Apostolic, Coptic, Ethiopian, all the Orthodox, Catholic and the Episcopalian Church doctrines agree that there is to be one baptism with water and Chrism. All these Churches falsified the Chrism from that commanded by the Word and the Universal Rule of Patriarch Athanasius of Alexandria. The establishment of Christianity in mankind is of order with an anointing through this representative Chrism. Accordingly, it is sound doctrine that the establishment of the New Christian Church is to be with the true Chrism. This is the Doctrine of Divine Truth. The holy anointing oil of Moses is required for religious use in the Sacrament of Baptism and Confirmation, the ordination of Priests and Prophetess, the healing of the sick and the profane. www.freeanointing.org

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The Baptism of Fire is a full body anointing. This third form of baptism is a celestial initiation after completing the rite of Baptism of the Holy Spirit. In Matthew, ‘John said concerning Jesus, “He shall baptize you with the Holy Spirit, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner; but the chaff he will burn with fire unquenchable.” iii. 11, 12. In Mark, “The baptism of John, was it from heaven, or of men? Answer me.” xi. 30.

Apocalypse Explained. 374. [14.] “By baptizing with the Holy Spirit and with fire, is signified to reform the church, and to regenerate the man of the church, by means of the Divine truth and the Divine good; to baptize signifies to reform and regenerate; the Holy Spirit, the Divine truth proceeding from the Lord; and fire, the Divine good of His Divine love: by the wheat which he will gather into the garner, and by the chaff which He will burn with fire unquenchable, are signified good of every kind, which is of heavenly origin, that it shall be preserved to eternity, consequently, those who are in that [good]; and falsity of every kind, which is of infernal origin, that it shall be destroyed, consequently, those who are in it; and because wheat, a garner, and chaff are mentioned, a fan and a floor are also mentioned, and by the fan is signified separation, and by the floor, where the separation takes place.” [This document passage ends here Ed.]

Women are not to be ordained to minister the Holy Supper in this New Christian Church. Their role to proclaim the genuine truths of the Word and administering the Sacrament of Baptism with Confirmation and the healing rites should be understood as having particular importance and is to be a blessing for our fallen world. Prophets and prophetess in doctrine from the Word are public teachers who proclaim the Evangel and baptize adults into the New Church. This office compares to Levite in Israelite and deacon in the Apostolic Church ages. The message today is a simple one just as it was in the days of John the Baptist. Priests teach the Church in depth and baptize infants.

In Isaiah, “In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people. And for a spirit of judgment, and for strength to them that turn the battle to the gate. From the time it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation to only understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. For the Lord God shall rise up as in mount

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Parazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." xxviii. 5, 6, 19-22.

XIX. Invitation to the New Church (1771) Translation by John Whitehead (1914)

1. That in Christ Jesus Man is God, and God Man, appears evidently from the Lord's words to His Father: - "All Thine are Mine, and all Mine are Thine (John xvii. 10).

From the expression "all Mine are Thine," it is evident that the Man is God; and from the expression, "all Thine are Mine," that God is Man.

2. During man's regeneration, the light of heaven is instilled into natural light, and at the same time the heat of heaven; these two constitute, as it were, the new soul, through which man is formed by the Lord. This light and heat are instilled through the higher mind, which is called the spiritual mind. By virtue of this instilling, or insertion, man becomes a new creature, and becomes more enlightened and more intelligent in matters of the Church, and consequently in the reading of the Word. This also is the new understanding and the new will. Afterwards the man is led by the Lord through the above light and through the above heat, and from natural becomes spiritual.

3. There is a still higher or more interior light and heat, which is called celestial. This is inserted and instilled into the former spiritual. The angels of the third heaven who are called celestial, are in this light and heat.

4. This insertion may be explained by a comparison; namely by the grafting and inoculation of trees; where the grafted slips receive [the sap] interiorly in themselves, according to their form, etc.

45. The correspondences by which the Word as to each and all of its parts has been written, possesses such power and strength, that it may be called the power and strength of the Divine Omnipotence; for through these correspondences the natural acts conjointly with the spiritual, and the spiritual with the natural; thus the all of heaven with the all of the world. Thence it is that the two sacraments are correspondences of spiritual with natural things; thence is their strength and power.

47. That in Christ God is Man, and Man God, is confirmed three times in the Formula Concordiae; and also in the Athanasian Creed, where it treats of the "assumption of the Human

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into God;" from the Word (Rom. 14:11; Coloss. 2:9; 1 John 5:20, 21), as well as by the declaration of the Lord Himself, that "the Father and Himself are one;" that "the Father is in Him, and He in the Father;" that "all things of the Father are His;" that "He has Life in Himself;" that "He is the God of heaven and earth"; etc.

59. It shall be shown that the greatest power is in correspondences; because in them heaven and the world, or the spiritual and the natural, are together. That for this reason the Word was written by mere correspondences; wherefore, through it there is the conjunction of man with heaven, and thus with the Lord. The Lord also by this means is in firsts and at the same time in ultimates. On this account the sacraments have been instituted through correspondences, and therefore there is the Divine power in them. [This document passage ends here Ed.]

Arcana Caelestia (1748) Passage 306. Translation by John F. Potts (1949) In Genesis, "And He cast out the man; and He made to dwell from the east toward the garden of Eden cherubim, and the flame of a sword turning itself to keep the way of the tree of lives." iii. 24. To "cast out the man" is to entirely deprive him of all the will of good and understanding of truth, insomuch that he is separated from them, and is no longer man. To "make cherubim from the east to dwell" is to provide against his entering into any secret thing of faith; for the "east toward the garden of Eden" is the celestial, from which is intelligence; and by "cherubim" is signified the providence of the Lord in preventing such a man from entering into the things of faith. By the "flame of a sword turning itself" is signified self-love [amor proprius] with its insane desires and consequent persuasions, which are such that he indeed wishes to enter, but is carried away to corporeal and earthly things, and this for the purpose of "keeping the way of the tree of lives" that is, of preventing the profanation of holy things. [This document passage ends here Ed.]

Divine Providence (1763) Passage 332 Translated By William C. Dick and E.J. Pulsford (1949) THE OPERATION OF THE DIVINE PROVIDENCE FOR THE SALVATION OF MAN BEGINS AT HIS BIRTH AND CONTINUES RIGHT ON TO THE END OF HIS LIFE, AND AFTERWARDS TO ETERNITY. (It was shown above) that a heaven from the human race is the essential end of the creation of the universe, and that this end in its operation and progress is the Divine Providence for the salvation of men; and also that all things which are external to man and which are serviceable for his use are secondary ends of creation; and these in short have relation to all things that exist in the three kingdoms,

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the animal, the vegetable and the mineral. When the things in these kingdoms constantly proceed according to the laws of Divine order established at their first creation, how can the primary end, which is the salvation of the human race, fail to proceed constantly according to the laws of its order, which are the laws of the Divine Providence? [2] Just observe a fruit tree. It first springs from a tiny seed as a slender shoot, and afterwards gradually grows to a stem and spreads forth branches which are then covered with leaves. It later puts forth flowers and bears fruit, depositing therein new seeds by which it provides for its perpetuity; and it is the same with every shrub and herb of the field. Do not all things therein, in general and in particular, proceed constantly and wonderfully from one end in view to another according to the laws of their own order? Why then should not the primary end, which is a heaven from the human race, proceed in a similar manner? Can there be anything in the course of its progress which does not proceed with unfailing constancy according to the laws of the Divine Providence? [3] As there is a correspondence between the life of man and the growth of a tree, draw a parallel or comparison between them. In the language of comparison man's infancy is like the tender shoot of a tree springing out of the earth from the seed; and his childhood and youth are like the shoot growing up to a stem with its little branches. Natural truths which everyone first acquires are like the leaves with which the branches are covered, for leaves in the Word signify these truths. Man's first steps in the marriage of good and truth, that is, the spiritual marriage, are like the flowers which the tree puts forth in the spring-time, and spiritual truths are the petals of these flowers. The earliest results of the spiritual marriage are like the beginnings of the fruit, while spiritual goods, which are the goods of charity, are like the fruit; and these are signified by fruit in the Word. Wisdom's offspring from love resembles the seed, and by such offspring man becomes as a garden and a paradise. Moreover, man is described in the Word by a tree, and his wisdom from love by a garden. This is what is signified by the Garden of Eden. [4] Man, indeed, is a corrupt tree from the seed; but, nevertheless, there is possible a grafting or budding with shoots taken from the Tree of Life, by which the sap drawn up from the old root is turned into sap forming good fruit. This comparison is made in order that it may be known that when there is so constant a progression of the Divine Providence in the development and regeneration of trees there must be a constant progression in the reformation and regeneration of men, who are of much more value than trees, as we read in these words of the Lord: In Luke, “Are not five sparrows sold for two farthings? and not one of

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them is forgotten before God: But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows....Which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow....If then God so clothe the grass, which is to-day in the field, and to-morrow Is cast into the oven; how much more will He clothe you, O ye of little faith? xii. 6, 7; 25-28. [This document passage ends here Ed.]

Apocalypse Revealed (1766) Passage 951 Translation Frank F. Coulson (1970) In Revelation, “Blessed are those doing His commandments, that their authority may be in the tree of life, and they may enter in by the gates into the city.” xxii. 14. signifies that they have eternal happiness who live in accordance with the Lord's precepts to the end that they may be in the Lord and the Lord in them by means of love, and that they may be in His New Church by means of cognitions concerning Him. By the 'blessed' are signified those who have the happiness of eternal life (n. 639, 852, 944). By 'to do His commandments' is signified to live in accordance with the Lord's precepts. 'That their authority may be in the tree of life' signifies to the end that they may be in the Lord and the Lord in them by means of love, that is, for the sake of the Lord, concerning which [something] follows. By 'to enter in by the gates into the city' is signified that they may be in the Lord's New Church by means of cognitions concerning Him. By 'the gates' of the wall of the New Jerusalem are signified cognitions of good and truth derived from the Word (n. 899, 900, 922), and because 'each gate was one pearl' the gates principally signify cognitions concerning the Lord (n. 916); and by 'the city', or Jerusalem, is signified the New Church with its doctrine (n. 879, 880). [2] The reason why by 'that their authority may be in the tree of life' is signified to the end that they may be in the Lord and the Lord in them, or for the sake of the Lord, is because by 'the tree of life' is signified the Lord as to Divine Love (n. 89, 933), and by 'authority in that tree' is signified authority from the Lord because they are in the Lord and the Lord in them. By these words something similar is signified as by [the statement] that they are going to reign with the Lord (n. 284, 849). That those who are in the Lord and the Lord in them have all authority, to the extent that whatever they will they are able to do, the Lord Himself says in John, “He who abides in Me and I in him, this one bears much fruit, because without Me you cannot do anything: if you abide in Me and My words abide in you, ask whatever you will, even so shall it be done unto you.” xv 5, 7. In like manner concerning authority (Matt. vii 7; Mark xi 24; Luke xi 9, 10); indeed in

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Matthew, “Jesus said, If you were to have faith, if you say to this mountain, Rise up, cast thyself into the sea, it shall be done; indeed all the things that you ask believing, you shall get.” xxi 21, 22.

By these words is described the authority of those who are in the Lord. They do not will anything, and so do not seek anything, except from the Lord, and whatever they will and ask from the Lord, the same is done, for the Lord says, 'Without Me you cannot do anything, abide in Me and I in you.' The angels in heaven have such authority that if only they will a thing they obtain it; but yet they do not will anything but what is of use, and they will this as from themselves, but still from the Lord. [This document passage ends here Ed.]

XX. From: "Rev. Tom Brown" <revtombrown@hotmail.com>

Subject: Marijuana and Religion

Date: Sat, 07 Jul 2007 14:57:59 -0500

<http://www.hightimes.com/ht/legal/content.php?bid=672&aid=3&rnd=77#cmnt>

Item: Marijuana and Religion in High Times magazine 2007-07-06

Jon Gettman is a long time contributor to HIGH TIMES. A former National Director of NORML, Jon has a Ph.D. in public policy and regional economic development and consults with attorneys, advocates, and non-profits on cannabis related research and public policy issues. On October 8, 2002, along with a coalition of organizations, he filed a new petition to have cannabis rescheduled under federal law. This column will track that petition's progress.

Marijuana and Religion

Does the U.S. Constitution protect the religious use of marijuana? The Ethiopian (Zion) Coptic Church believes it is, and this important question is the subject of a lawsuit recently filed in Federal Court by Carl Olsen.

The Supreme Court has previously recognized the legitimate use of other drugs for religious purposes. The use of mescaline in Native American religious rituals is the most notable and well-known example of a religious exemption for otherwise illegal drug use. In 2006 the Supreme Court also recognized a legal justification for the use of the ethnogen ayahuasca.

In 1993 the United States Congress passed the Religious Freedom Restoration Act (RFRA), which states that the “Government shall not substantially burden a person's exercise of religion without compelling justification.” In 2000 Congress passed the Religious Land Use

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and Institutionalized Persons Act (RLUIPA), which established a general rule that “no government shall impose a substantial burden on the religious exercise of a person residing in or confined to an institution.”

According to Olsen these statutory rules have great relevance to the subject of the religious use of marijuana. “Broad construction of the RLUIPA means that any deprivation of liberty by a state law enforcement agency would fit both the meaning of a pre-trial detention and an institution as described in RLUIPA. Congress has applied the RFRA to the states’ drug laws as it originally intended to do in the original language of the RFRA.” In other words, arresting people for the religious use of cannabis is a violation of these laws.

Olsen’s legal argument is much more substantial and complex. One of the complexities of legal cases involving government’s regulation of religion involves the manner in which the courts apply law and prior case precedent to a specific case. In the RFRA the Congress established that in religious freedom cases the government would have to establish a compelling interest to justify any substantial burdens placed on the exercise of religion.

In the ayahuasca case (*Gonzales v. O Centro Espirita Beneficente Uniao do Vegetal*) the Supreme Court ruled that the government’s interest in uniform application of the CSA did not prevent courts from recognizing the use of the drug for religious purposes and that its status as a controlled substance was not a sufficient reason to prohibit its religious use. In prior cases involving the religious use of marijuana, which preceded the passage of RFRA and RLUIPA, the government has argued that it had an overriding interest in controlling marijuana use and distribution and that marijuana posed a real threat to public health and social welfare.

Olsen wants to revisit these issues in light of these new laws and the 2006 Supreme Court ruling on ayahuasca. Specifically, Olsen argues that applying marijuana prohibition to the religious use of cannabis is a substantial burden on a sincere religious exercise, and that this violates both federal law and protection of freedom of religion guaranteed by the Constitution.

In the past the government has argued prohibition of religious use of controlled substances serves three compelling national interests: preventing harm to users, preventing diversion to secular (non-religious) users, and maintaining compliance with international treaties. Olsen argues, in part, that the government cannot provide evidence that marijuana causes sufficient harm to users or society to justify the substantial burden prohibition places on the religious use of cannabis.

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More information about Olsen’s lawsuit is available in a recent article of his published in the Bulletin of Cannabis Reform and the briefs filed in the case can be read at the website for the Ethiopian Zion Coptic Church.

People use marijuana for many different reasons, including social, medical and religious motivations. One of the most important issues Olsen brings before the federal courts is not, as some would argue, that marijuana use should be recognized by the government as a legitimate religious practice. Instead this case involves a more fundamental issue: whether or not people who use marijuana religiously should receive the same legal protections as those who use other drugs as part of sincere, legitimate religious practices.

In 1984 the Iowa Supreme Court recognized that “Olsen is a member and priest of the Ethiopian Zion Coptic Church. Testimony at his trial revealed the bona fide nature of this religious organization and the use of marijuana within it.” The issue in the current litigation is not Olsen’s sincerity but instead the government’s refusal to provide Olsen equal treatment under the laws as they have been applied to the use of mescaline and ayahuasca.

Individuals should be able to decide for themselves whether or not they want to use marijuana. The primary argument for marijuana’s legalization is that the drug is not dangerous enough to justify keeping it illegal. Individuals should not have to justify their use on medical or religious grounds. Adults should be able to justify their use of marijuana on any grounds they see fit. It is an issue of personal liberty. Nonetheless, like prohibition of medical use the prohibition on the religious use of marijuana is a violation of deeply held American values that are protected by both the Constitution and federal law.

Carl Olsen is a true patriot for challenging the federal government regarding the religious use of cannabis, and he deserves gratitude, respect and support from the reform movement for this important lawsuit.

From: Rev. Tom Brown on Sat 07, Jul 2007 15:47

Carl Olsen honors the Judaic tradition of using marijuana to aid and abet a conversation with God. Moses put it in Exodus as Kaneh Bosem (marijuana flowers) at chapter 30, verses 22-30. That is Kannabos in the singular, Bosem in the plural. It is an ingredient in the Holy Anointing Oil. Marijuana was also used at the Alter of the Incense to purify the priest before performing the bloody sacrifice in the Holy of Holies. All this is confirmed in the Hebrew of the Old Testament, the Aramaic of the New Testament, and by modern Neuroscience. The

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place in our brain that we use to talk to God is activated by marijuana - it's the Science silly, it's the Science. Pedophile priests in Rome and their Christian children have no authority to dictate to the Jews what the meanings of the Hebrew words are. Nor are the priests authorized to burn us at the stake anymore for using marijuana - the way they did to Native Americans, the Celts, Jacques DeMolay, and millions of others. Its time we all got over it. Marijuana is in the Bible and that is a very good thing too.

From: "Gregory Davis" <brothergregory@hotmail.com>

To: revtombrown@hotmail.com

Subject: RE: Marijuana and Religion

Date: Sat, 07 Jul 2007 18:59:59 -0400

Rev. Tom Brown:

Thanks for sending me this on such an auspicious day. However, I will have to take exception to, "That is Kannabos in the singular, Bosem in the plural." That etymological theory was cobbled together by a 'pothead' and has been floating around for too long. There really is no basis for this idea of singular S in the Hebrew or M as a plural. The KNH and the BSM are two different terms in the Hebrew Word. The KNH is hemp throughout the Word. The world has not been confronted with this fact, yet. The BSM is the 'spice' or the drug of the hemp. There is no single term KNHBOS or KNHBSM in the Word.

I have questioned Oriental Orthodox archpriests on what is the true meaning of these two terms taken together in Exodus 30:23. His Grace Bishop Youssef of the Coptic Orthodox Church for the Southern United States diocese hedged, "Why do you want to know this thing." And that is as far as that conversation went but the question still remains. The now elevated to (Bishop) Abune Selama of the Ethiopian Holy Synod in Exile said, "It cannot be spoken" (because it is holy). "It cannot be written" (because it is holy) four years ago. [Note: This work is prepared for presentation to Patriarch Abune Merkorios Ethiopian Holy Synod in exile. This work speaks the vision to the three witnesses of Isaiah 43. Ed]

From out of the life and research it is clear that the Spice of the Hemp would more accurately be the hashish. I believe that it is a mistake to say that oil made from the buds (flowers) isn't holy. Because oil made from either contains the Word and the spices, this can be of use. However, for the true Orthodox recipe the essential oil from the hashish would be more useful.

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But then again, aloes are consistently utilized in the stead of KNH BSM in a number of places in the Word. So reasonably the question can be said to remain open or either could be correct and even I could be in error. But the laws of physics are clear. Bud (flowers) doesn't transport and keep well as a trade good when placed in a container for extended periods of time and also takes up too much volume.

However, the singular/plural trial balloon was popped awhile back. That concept just keeps floating around all on its own in defiance of gravity. I cannot find anything there in that argument to tie it to the ground.

In Psalm, "Let God arise, let his enemies be scattered, and let them that hate him flee before him. As smoke is driven, thou wilt drive them away; as wax melteth before the fire, the wicked shall perish at the presence of God. But the righteous shall rejoice: they shall exult before God and be glad with joy. Sing unto God, sing forth his name; cast up a way for him that rideth in the deserts: his name is Jah; and rejoice before him. A father of the fatherless, and a judge of the widows, is God in his holy habitation. lxviii. 1-5 Darby translation

Yours truly in the Anointed,

"Greg"

From: Rev. Tom Brown; Sunday, July 8, 2007 3:23 PM:

As always you are free to have any opinion you want. However, the fact of plural Kaneh Bosem and singular Kannabos is confirmed in Webster's Hebrew dictionary and conversations with Hebrew scholars. Do as thy wilt. [[This document ends here Ed.](#)]

XXI. There are three identifiable forms of distribution for this blessed 'oil'. The reception of this revelatory Word by those of the Episcopalian Communion will shatter the Catholic and Protestant Communion and enlighten the Gentiles. The perception is that shipments are to be made to the Isle of Iona for the Sacrament of Confirmation to these Anglican pilgrims. The numbers approach 1,000 people a week coming to this Rock. These numbers will expand exponentially when the revelatory Word and this Sacrament is widely known to be available. The example from history is the ministry of John the Baptist and the effect that this Chrism in sacramental use had upon the population of Jerusalem and Judea.

The Isle of Iona is holy in the English world and exhibits one of the oldest rock formations on earth. It was in this same area of the world where Joseph of Arimathea first established an Apostolic Church that held this ground until 600-700 AD when supplanted by

In Isaiah, “And it shall be a vexation only to understand the report.” xxviii. 19.

Rome. The Celtic Apostolic Church began here with Simon Zelotes (KNH) and one of the seventy Aristobolus is still functioning in the memory of small enclaves. A mystical belief that the return of the Holy Grail will heal the desolate land (Church) is a common metaphor in the life of these pilgrims, throughout the Gentile population of Europe and the Americas. The return of the holy oil of Moses and its proper use in the Church is in the Divine Providence the answer to this ancient mystical call that began from within the Apostolic Church age. The catechism of the Episcopal Church and rite of Confirmation is to be followed. The following New Church affirmation will be required in addition:

That there is One God, in whom there is a Divine Trinity; and that He, is the Lord Jesus Anointed. A saving faith is to believe in Him. The evils are to be shunned, because they are of the devil and from the devil. Good actions are to be done, because they are of God and from God. Good actions are to be done by a man as from himself; but that it ought to be believed that he does them from the Lord with him.

The second form of distribution is to those priests and Bishops of this Anglican Communion who affirm this simple creed and will make it part of the use for this blessed ‘oil’. Priests from other Communions who can affirm this simple vow and will perform the Sacrament of Baptism and Confirmation according to order will be welcomed.

The third form of distribution is to those who become prophets and prophetess to proclaim the genuine truths of the Word. There is a great hunger in the Gentile world for the knowledge of the Word and an experience in the Lord. The Sacraments have been denied mankind in a very real sense. There is a bent up demand in the European Continent for the reality of Heaven that can only come through order. The message of John the Baptist was simple and so was the work of his disciples. All across Europe the Churches stand empty and lifeless. A basic understanding of the Writings of Emanuel Swedenborg is a given. And an acceptance of those doctrines that reveal the literal and spiritual meaning of the Word. The priesthood and other orders will come from out of those forming this New Christian Church through the Sacrament of Baptism and Confirmation. It is from these newly regenerated Christians that will choose out from among themselves their Minister for the Sacrament of the Holy Supper. The Book of the Common Prayer and the Book of Occasional Services will be adopted and regenerated through this form of True Christian Religion. The spiritual practices

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of the east in their order of worship should be adopted. The Oriental Orthodox Communion has a rich history in proper obedience to the holy life of the Church. Their early Church Divine Liturgies are a gem. The Ethiopian Orthodox order of worship is commended for imparting to children the experience of the Divine and an orderly Holy Supper with a time for teaching that follows. An ancient Coptic Orthodox practice since fallen into disuse is that children are to be anointed with Chrism twice a year. The Malankara Orthodox practice of the ‘kiss of peace’ is unique for Christendom in form and commended. The Coptic Orthodox also utilizes this practice but differs in commencing with a simple announcement. The Malankara rite begins with a deacon exchanging the greeting from the priest who in turn passes this ‘kiss of peace’ on to the congregation.

Doctrine of Life (1763) Passage 5 Translated By John F. Potts (1904). The Exhortation read in England before the people who approach the Sacrament of the Supper, is as follows: “The way and means to be received as worthy partakers of that Holy Table is, first, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life; and if ye shall perceive your offenses to be such as are not only against God, but also against your neighbors, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offenses at God's hand; for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that Holy Table; lest after the taking of that Holy Sacrament the devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.”

The Ethiopian Orthodox Church practice is unique here. After this exhortation a deacon will bring forward a basin and pour water from a pitcher over the priests hands. The priest will proclaim that he is not guilty of any wickedness if the congregant approaches the table unworthily. Another unique practice among this Church is the giving and drinking of the holy

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water after the blessing of the priest to close the service. The Coptic priests throw holy water upon the congregants in blessing.

XXII. The KNH BSM is widely available in Jamaica at a reasonable expense because there is no viable export trade for this product there. The laws oppressing mans’ first crop in agreement with the United Nations Treaty obligations are not effectively enforced. The indigenous Rastafarians are religious in their use of this plant. Their religion reveres the Ethiopian national King in worshipful regard. There is a plentiful available supply. The holy oil of Moses base could be shipped from this island nation directly to the Ethiopian Holy Synod-in-exile for blessing. The deacons of the Rastafarians are recognized by the United States government as using the KNH BSM as a matter of religion. These shipments into the United States would be exempt from Schedule 1 restrictions. Of note is that the active ingredient in KNH BSM is THC. This compound has been rescheduled this year to Schedule 3 in anticipation for prescription use by the pharmaceutical industry.

The Chrism containing the essential oils of myrrh, cinnamon and KNH BSM and cassia in an olive of Palestine would not be made available for commercial use. The holy oil of Moses is required for the religious use of the anointed Ones. Diversion to a drug market will not be a governmental issue. And because this is truly Christian use these shipments are exempt from regulation in world trade. After the blessing is received through the Ethiopian Holy Synod-in-exile, this now holy oil of Moses will be received by the Universal Orthodox Church with a view to beginning this ministry on the Isle of Iona, Scotland. The Coptic Orthodox diocese of the Southern United States could take part in blessing this Chrism. The Syriac Orthodox Church will be invited to join this work in the Lord. From northern Scotland this Chrism will be distributed around the world to those authorized with holy orders and practice. In Isaiah, “the yoke will be destroyed because of the anointing.” x. 27.

XXIII. In Isaiah, “But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee...Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and

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understand that I am He: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God.” xliii. 1-3,10-12. King James Version.

In Revelation, “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.” xiv. 14-16. A prediction respecting the separation of the good from the evil through the Divine truth in ultimates, such as the Word is in the sense of the letter, within which is the spiritual sense. The Lord in the heavens is the Divine Truth or the Word that is from Him. Through an accurate visitation and exploration the general state of the Church will be known. The Divine good is girded for judgment. An announcement state will arrive for gathering up the good and separating them from the evil, because this is the end of the current Church age that will be laid waste. (From Apocalypse Explained: Passage 903.)

In Jude, “And Enoch, also the seventh from Adam prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints. To execute judgment upon all, and to convince all that are ungodly among them of all deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.” 14, 15.

XXIV. True Christian Religion (1770) Passage 508 Translated By John Chadwick (1988) One day a magnificent church building appeared to me; it was square in plan with a roof like a crown, with arches above and a raised parapet running around. Its walls were all windows made of crystal, its door of a pearly substance. Inside on the south side towards the west there was a platform, on which the open Word lay at the right surrounded by a blaze of light, so bright as to spread round and light up the whole platform. In the middle of the church was a shrine with a curtain in front of it; but this was now raised and there stood a golden cherub with a sword which he brandished in all directions in his hand. [2] When I caught sight of all this, as I meditated, the meaning of each of the details came flooding into my mind. The church meant the new church; the door of a pearly substance, entry into it; the windows of crystal the truths which enlighten it; the platform the priesthood and their preaching; the Word

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on it, open and lighting up the top of the platform, the revelation of its internal, or spiritual, sense; the shrine in the middle of the church the link of that church with the heaven of angels; the golden cherub there the Word in its literal sense; the sword brandished in his hand meant that this sense can be twisted in different ways, so long as it is made to refer to some truth. The lifting of the curtain in front of the cherub meant that now the Word was laid open. [3] Later, when I got closer, I saw there was an inscription over the door: '**Nunc Licet**' This meant that now it is permitted to enter with the understanding into the mysteries of faith. Seeing this inscription led me to think that it is extremely dangerous to enter with the understanding into the dogmas of faith which have been put together out of one's own intelligence and the falsities it produces, and even more so to seek to support them by quoting the Word. This has the effect of shutting off the understanding at the top and little by little also at the bottom, to such an extent that theology is not only disliked but actually wiped out, like the writing on a paper being destroyed by book-worms, or the wool of a piece of cloth by grubs. His understanding then concerns itself only with political affairs which affect his life in the country where he lives, and with civil affairs relating to his official duties, and with domestic affairs of his household; and in all of these he constantly embraces nature, being led by the enticement of its pleasures to love it, as an idolater does the golden image in his lap. [4] Now since the dogmas of present-day Christian churches are put together not from the Word, but from people's own intelligence and the false ideas that come from that, and also by means of some ideas supported from the Word, for this reason the Lord's Divine providence has seen to it that among Roman Catholics the Word has been taken away from laymen, while among Protestants it remains open, though shut off by their frequent saying that the understanding must be kept in obedience to their faith. [5] But in the new church the opposite happens; here it is permitted with the understanding to approach and penetrate all its secrets, and also to support them from the Word. The reason is that its doctrines are a series of truths revealed by the Lord through the Word; and proving them by rational argument causes the understanding to be opened up above more and more. This lifts it into the light enjoyed by the angels of heaven; and that light is in essence truth, and it makes the acknowledgment of the Lord as the God of heaven and earth shine out in all its glory. This is what the inscription '**Nunc Licet**' over the door means; and the removal of the curtain of the shrine in front of the cherub has the same meaning. It is a rule in the new church that falsities shut off the understanding, and truths open it up. [6] After

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this I saw what looked like a child overhead, holding a paper in his hand. As he approached me, he grew in size until he was a man of average height. He was an angel from the third heaven; all there look at a distance like children. When he reached me, he held the paper out to me. But since it was written in the rounded script customary in that heaven, I gave it back and asked them to expound the meaning of what was written on it in words I could comprehend in my thinking.

'What is written here,' he replied, 'is: FROM NOW ON ENTER INTO THE MYSTERIES OF THE WORD WHICH HAVE SO FAR BEEN HIDDEN: FOR EACH ONE OF ITS TRUTHS IS A MIRROR IN WHICH WE SEE THE LORD.'