

CHAPTER 24:

THE BENEFITS OF KNOWLEDGE OF SYMBOLISM

*Errors, like straw, upon the surface flow;
He who would search for pearls must dive below.*
-John Dryden (1631-1700)

The soul or psyche is eternally the same and unchangable, as stated earlier. It is also known as the universal consciousness, higher self, higher intelligence, the kingdom of God within, and the source of ultimate truth. The terminology, in which the soul communicates with our conscious mind, namely, in symbolism, is consequently as timeless as the soul itself. Therefore, all recorders of truth who have their knowledge from this reliable source --independent of when or where they lived or now live-- spoke or speak in symbolic terms. Consequently, an ancient record, even if it is now called myth or legend, which contains the accurate use of the system of symbolism, shows us its author's "graduation certificate" of reliability, or the "business card" that says that this account consists of ultimate truth.

As an interpreter traces records of the world, the only variation he will find in symbolic terms is that *local* species of the same birds, animals, fish and so on are used. I have given the example of the Sacred Bull which, in the northern hemisphere is represented by the reindeer, in the Americas by the buffalo, and so on. The eagle of Europeans is the falcon of the Egyptians, etc.

With knowledge of symbolism, then, it is a great advantage to be able to distinguish between reliable and questionable records of all times, for during the Age of Iron much was written to please gods and kings. Then, during the Christian era changes were made even to the sacred texts themselves because authorities could not distinguish between genuine sources and unreliable material. Since we had such insights, we were able to sort out the books that are now contained in the Old Testament Apocrypha. There were a number of other reasons for textual changes which I have referred to earlier in this book.

As our interpretational work extended to the Gospels, we encountered a number of phrases and words that require retranslation and interpretations to express underlying meanings in present terms, but insertions did not exist. The Gospel of John differs somewhat from the other three because John paid more attention to spiritual values than did Matthew, Mark and Luke.

When we arrived at "The Book of the Acts of the Apostles" and the seven of us studied it carefully --all being familiar with the system of symbolism and earlier biblical history-- we kept gazing at each other in amazement. Eventually, we got angry and made notes of inaccuracies, contradictions and so on:

- 1- Acts contains approximate, often inaccurate dates for Old Testament history. These dates stand alone when compared with those given in the Old Testament.
- 2- The author of Acts ascribes actions to the apostles that are totally unlawful in the light of the biblical laws for spiritual life.
- 3- Certain statements in Acts contradict each other, or they contradict important aspects of both the Old and the New Testaments.
- 4- Acts contains spiritual concepts totally unknown in Bible history but well-known from Christian doctrine and teachings.
- 5- The author(s) of Act did not have a notion of the symbolic language. He/they tried it once but failed to use it accurately.

The text in Acts, then, is a perfect example for a study of how to distinguish between inspired and other records. Let me provide some evidence of our claims.

Acts 7:6 states that the Israelites were oppressed in Egypt 400 years. This is false because according to Ex. 12:40 there were 430 years involved.

Acts 13:18 says that Moses and the Israelites were "about" 40 years in the wilderness. Numb. 14:33-34 says 40 years exactly.

Acts 13:20 contains that Israel had judges for "about" 450 years. Untrue: 339 years is the exact number of years, plus 40 years for Joshua.

Acts 31:21 claims 40 years for King Saul's reign. False: 22 years is accurate.

Earlier authors of Scripture have either given accurate time elements or none at all, for enlightened authors are very conscientious people. Naturally, such a s s u m e d dates confuse today's authors of calculations who believe that Acts, too, is an inspired record. It is not.

Acts 1:17-20 concerning Judas Iscariot contradicts Matt. 27:5.

Acts 2:1-21 claims that the blessed ones spoke in "tongues", in languages other than their own. This has never happened anywhere in the Scriptures. In fact, it is a false interpretation of ICor.14 where Paul advised prophets who speak in symbolic terms (Greek: "glossos") not to share their insights unless they can interpret them accurately.

In Acts 4:34 - 5:10 Peter allegedly cursed and thereby killed a husband and his wife because they had lied to him. They had not given to Peter all of the money they had obtained from the sale of their property. This alleged act of Peter, so the text says, had all members of his church in fear.

From the viewpoint of the biblical law for spiritual life, we are given examples of what happens to enlightened ones who abuse their God-given powers for destruction or doing harm or killing one's fellowmen. Remember the fate of Adam and Lilith, and of Cain, who lost all of their spiritual powers afterwards. If Peter had committed such a crime he, too, would have lost his divine sources of wisdom and power, so that the other disciples would have had to cast him out of the ministry. They could not afford a murderer among themselves while teaching the people to love their neighbours...

In this connection we have not even considered the Pharisees, who only waited for a reason to justify the elimination of the apostles and their followers and, most of all, the crucifixion of the One Who started it all.

Since Peter was a devoted, blessed apostle to the end of his life, the story in Acts 4:34-5:10 is untrue.

A lack of knowledge of the nature of genuine spiritual experiences is also evident in Acts. For instance, when the conversion of Saul to Paul occurred on his way to Damascus, we read of what Paul allegedly felt after this experience:

Acts 9:8 - (After Jesus had spoken to him...) SAUL AROSE FROM THE GROUND, AND WHEN HIS EYES WERE OPENED HE SAW NO ONE. BUT THEY LED HIM BY THE HAND AND BROUGHT HIM INTO DAMASCUS.

Evidently, Paul's eyes were closed during the vision, and when he opened them he could not see. Further information is given in the following verse:

Acts 22:6 - AS I MADE MY JOURNEY AND DREW NEAR TO DAMASCUS ABOUT NOON A GREAT LIGHT FROM HEAVEN SUDDENLY SHONE ABOUT ME...

Acts 22:11 - AND WHEN I COULD NOT SEE BECAUSE OF THE BRIGHTNESS OF THAT LIGHT, I WAS LED BY THE HAND BY THOSE WHO WERE WITH ME, AND CAME INTO DAMASCUS.

Paul himself could not have given such a report, for he was an enlightened one. Fact is, that the author of this story was totally unaware of the nature of true visions from God, which are not perceived with physical eyes but are inner experiences (in the garden of Eden, the field of enlightenment), and they can be overwhelmingly beautiful; they harm no one.

There are two more contentious issues in the record of Saul's conversion to Paul. In Acts 9:3-9, where Paul's experience is described, verse 7 says that those who travelled with Paul were "hearing the voice but seeing no one". In contrast, in Acts 22:5-11, where the same event is repeated, we read that Paul's companions "saw the light but did not hear the voice". There is a third rendition of Paul's vision in Acts 26:15-18, which is different from the other two. In each of these three versions the words of Christ to Paul are

given in quotation marks, yet each is different from the two others. Would the author please make up his mind and tell us the truth about Christ's words to Paul? These differences, of course, make one very suspicious because no enlightened person would ever change the words used in such a powerful God-given experience. Proof: in the Gospels and the letters of the apostles, every quotation from Old Testament prophecies is repeated literally!

Thus who was the author of Acts who had so little respect for divine communication, that he did not bother repeating Christ's words to Paul accurately? Besides, this author did not have a notion of the symbolic language of enlightened people!

There are a number of further inaccuracies and contradictions in Acts, but I merely intended to give readers an idea of how to identify an uninspired author.

How does one recognize insertions in, e.g., the Letters of Paul? From the viewpoint that enlightened people never contradict themselves, nor any law of the Good Book, an alert reader may stumble over illogical, or inaccurate, or contradictory statements. Such passages, then, require special attention. For instance, our study of the Letters of Paul had proven that he was most certainly an enlightened man who was familiar with the scriptural law and interpreted many symbolic terms according to the defined categories of the system of symbolism. In other words, Paul knew what he was teaching.

Therefore, when one reads in I Tim. 3:1-13 that a bishop must be blameless, the husband of one wife, who rules his own house well, having his children in submission with all reverence, for if a man does not know how to rule his own house, how will he take care of the church of God? The same, then, is said about deacons and their families, and this is not symbolic! It is in harmony with earlier biblical families such as those of Abraham, Isaac, Jacob, Moses and later prophets who all had families, and family ties did not affect their spirituality. Well, what was happening in the churches where celibacy for priests and authorities was the law? Paul predicted that this would occur, and he said:

1Tim. 4:1-3 - NOW THE SPIRIT EXPRESSLY SAYS THAT IN THE LATTER TIMES SOME WILL DEPART FROM THE FAITH, GIVING HEED TO DECEIVING SPIRITS AND DOCTRINES OF DEMONS, SPEAKING LIES IN HYPOCRISY, HAVING THEIR CONSCIENCE SEARED WITH A HOT IRON, FORBIDDING TO MARRY, AND COMMANDING TO ABSTAIN FROM FOODS...

Whom might Paul have spoken of? Let the reader decide...

Then one enjoys reading that Peter and Paul did not make any difference between male and female co-workers who all co-operated teaching Christ's word:

Rom. 16:1 - I COMMEND TO YOU PHOEBE OUR SISTER, WHO IS A SERVANT OF THE CHURCH IN CENCHREA, THAT YOU MAY RECEIVE HER IN THE LORD IN A MANNER WORTHY OF THE SAINTS, AND ASSIST HER IN WHATEVER BUSINESS SHE HAS NEED OF YOU; FOR INDEED SHE HAS BEEN A HELPER OF MANY AND OF MYSELF ALSO.

In the same chapter we read:

Rom. 16:3-5 - GREET PRISCILLA (a married woman) AND AQUILA (her husband), MY FELLOW WORKERS IN CHRIST JESUS ... AND THE CHURCH THAT IS IN THEIR HOUSE.

Rom. 16:6 - GREET MARY WHO HAS LABOURED MUCH FOR US.

Likewise, in verses 13 and 15 of this same chapter, as well as in others, Paul sends greetings to women whom he includes among the saints who teach the Gospel of the Christ. Then Paul said:

Gal. 3:26-28 - FOR YOU ARE ALL SONS OF GOD THROUGH FAITH IN JESUS CHRIST ... THERE IS NEITHER JEW NOR GREEK, THERE IS NEITHER SLAVE NOR FREE, THERE IS NEITHER MALE NOR FEMALE; FOR YOU ARE ALL ONE IN CHRIST JESUS.

This concept coincides with the interpretation of Gen. 1:26-27 and Gen. 5:1-2, where no difference is made between male and female before God. In Old Testament history we have male and female prophets and also judges and advisors. In the Gospels, Christ did not make a difference between male and female before God, saying that before Him all are sons (Luke 20:34-36). This harmony between Old and New Testament teachings was truly inspiring. Consequently, while we studied 1:Cor. 14 which deals with prophets, we felt like a bucket of icewater was suddenly poured upon us when we read:

1Cor. 14:34-36- LET YOUR WOMEN KEEP SILENT IN THE CHURCHES, FOR THEY ARE NOT PERMITTED TO SPEAK; BUT THEY ARE TO BE SUBMISSIVE, AS THE LAW ALSO SAYS. IF THERE IS ANYTHING THEY DESIRE TO KNOW, LET THEM ASK THEIR HUSBANDS AT HOME. FOR IT IS SHAMEFUL FOR A WOMAN TO SPEAK IN CHURCH. WHAT! DID THE WORD OF GOD ORIGINATE WITH YOU, OR ARE YOU THE ONLY ONES IT HAS REACHED?

All of 1Cor. 14 deals with prophets and prophecies; verses 34-36 interrupt this subject and verse 37 continues with:

1Cor. 14:37 - IF ANYONE THINKS THAT HE IS A PROPHET, OR SPIRITUAL...

In other words, before and after verses 34-36 Paul wrote about prophets which makes these three verses undoubtedly an insertion, one Paul could never have authored because he praised the women who taught the Gospel in various places. Then, too, where in the Scriptures is there a written law that forbids women to share spiritual growth and teachings?

Another such insertion saying that "women are to keep silent" was made in 1Tim. 2:11-15, and in these verses the author betrays his lack of understanding of Adam and Eve; Paul was familiar with the underlying meaning. I have quoted Paul's interpretation of the end of Genesis 2 in our Chapter 19.

The apostle Paul, like other prophets, must have foreseen the confusion which, eventually, would prevail among many Christians, for he gave advice that is the opposite of the doctrines of the church. For instance,

Christians are taught to accept the written word literally, on faith, and not to question it. Paul said:

1Thess. 5:19-21 - DO NOT QUENCH THE SPIRIT. DO NOT DESPISE PROPHECIES. TEST ALL THINGS; HOLD FAST WHAT IS GOOD.

In another passage Paul wrote:

1Cor. 2:10 - BUT GOD HAS REVEALED THEM (the secrets of the ages) TO US THROUGH HIS SPIRIT. FOR THE SPIRIT SEARCHES ALL THINGS, YES, EVEN THE DEPTHS OF GOD.

This advice coincides with Christ's words, "Ask and you will receive." Why, then, are Christians not permitted to question that which they do not understand? Christ Himself did not forbid anyone that...

Let us consider here that my co-workers and I grew up with the teachings of the Catholic or Protestant churches. Both teach that we must suffer to come closer to Christ and God, and therefore have to bear our suffering --physical or otherwise-- with dignity and injustice with patience, as also the saints did. Therefore, we were overjoyed while reading Paul's following words:

Eph. 4:26 - BE ANGRY BUT DO NOT SIN; DO NOT LET THE SUN GO DOWN ON YOUR ANGER.

One of us jumped up from his seat, stretched his arms high up and called out: "Great, it is lawful to express our frustations! We just shouldn't throw the dishes out of the closed window and mope for days!" We laughed heartily. One just must love Paul who pulls the "holy veil" off false concepts and teaches truth. Another co-worker suggested that we needed proof of such a concept and we traced the attitudes of the patriarchs, of Moses, the prophets and Christ in particular situations. There is not one among them who suffered in silence and allowed injustice to remain unpunished. The patriarchs fought wars to punish offences; Moses did not permit guilty people to go unpunished, and he complained to the Lord about severe problems. Some prophets called out to the Lord to punish those who hurt

them, and all blew their tops about authorities on a number of occasions. Jesus Christ raised his voice and turned over the tables of the merchants in the Temple of Solomon, and He did not make his thoughts about the Pharisees a secret. In Matt. 23 every paragraph commences with, "Woe to you, scribes, Pharisees, hypocrites!" The apostles got angry and exposed pseudo-prophets or unwelcome people without hesitation.

So, who invented the image of the medieval saint, who abandoned his home and family, wore beggar's clothes, begged for food, preached the Gospel, lived in a cave, prayed day and night, and inflicted wounds upon his own body which, eventually, led to a premature death?

It seems that Paul has foreseen many future developments that led to false concepts, for he has written:

ICor. 3:16-17 - DO YOU NOT KNOW THAT YOU ARE GOD'S TEMPLE, AND THAT GOD'S SPIRIT DWELLS IN YOU? IF ANYONE DESTROYS GOD'S TEMPLE, GOD WILL DESTROY HIM (spiritually ?). FOR GOD'S TEMPLE IS HOLY, AND THAT TEMPLE YOU ARE.

So what did medieval saints, in reality, do to themselves? When one follows up Paul's teachings, in general, and one finds them in perfect harmony either with laws or descriptions of events provided in the Old Testament, one learns to rely on the apostle Paul. However, after one has learned that, one's mind makes, literally, a jump when one encounters nitty-gritty that does not exist in earlier records but co-incides perfectly with church doctrines. For instance, in ICor. 11:1-16 the author of this insertion intimidates women again and demands, that they cover their heads.

ICor. 11:7-9 - FOR A MAN OUGHT NOT TO COVER HIS HEAD, SINCE HE IS THE IMAGE AND GLORY OF GOD; BUT WOMAN IS THE GLORY OF MAN. (FOR MAN WAS NOT MADE FROM WOMAN, BUT WOMAN FROM MAN. NEITHER WAS MAN CREATED FOR WOMAN, BUT WOMAN FOR MAN.)

Paul knew better than that, as we have shown in Chapter 19 concerning his interpretation of the alleged creation of Eve in Gen. 2:24. He said:

Eph. 5:32 - THIS IS A GREAT MYSTERY, AND I TAKE IT TO MEAN CHRIST
AND THE CHURCH.

The word "Christ" was translated from the Greek "khristos", meaning "an anointed one, a servant of the Lord", and the word "church" from the Greek "ekklesia" which is an assembly or congregation. So, Paul did know better than suggesting that woman was created from and for man...

I said earlier in this book that the Bible, in its structure, is a book like any other one, and that one cannot possibly relate to its fulfilment unless one is familiar with its beginning. However, for accurate knowledge of the beginning one definitely must have knowledge of the universal, timeless system of symbolism. For instance, the above quoted verse in Eph. 5:32 did not mean anything to us until after we had interpreted Genesis II and were, later on, amazed to find that Paul, too, interpreted it the way we had done. Furthermore, for the purpose of identifying insertions, one has to be fairly familiar with both the Old and the New Testament. Only then will it be possible to relate to the similarities between both accounts and pinpoint "strangers" within texts.

Yet we have always been cautious with texts that lack the symbolic language totally. The only places where such chapters are acceptable are within the books of the prophets who were enlightened people who, by nature, recorded their prophecies in symbolic terms but contemporary history in plain language.

The examples described in this chapter demonstrate, that it is not beneficial for the student of the Bible to focus only on particular books in it, or particular events. Their actual values are revealed only within the framework of the oneness of the Good Book, as well as on the historical background of the Five Spiritual World Ages which will be fulfilled in A.D. 2000 .

In other words, we do not approach the end of the world but that of the last of the dark World Ages and the beginning of a new one. Yet we cannot blame certain Bible scholars for preaching the end of the world

because knowledge of symbolism was forgotten more than 3,000 years ago in the Judeo-Christian tradition.

Today's seeker of religious truth, who has knowledge of the system of symbolism and some insight into basic laws for spiritual life --the latter is easily acquired when one observes the attitude of the great prophets, Christ and the apostles in particular situations-- has the same advantages which the student of ancient records has. For instance, there are again a few genuine sensitives among us. However, there are a number of pseudo-psychics who dominate the scene, give classes, publish articles, journals and books. What, then, is a reader to believe?

The soul or psyche is timeless and eternally the same, and so is the terminology it uses in communication with our conscious minds. Thus, if today's teachers of, or authors of books on, spiritual life claim to have their knowledge from God, they definitely experience it in symbolic terms. If this is not the case, sorry, it does not originate from the God-given source of ultimate truth. Here I wish to emphasize that this does not necessarily mean, that he or she who claims to have such communication is knowingly a pretender. The problem is that most people are not aware of the nature of the various levels of altered states of consciousness, nor of "the law by which the soul (psyche) lives" and becomes active in us, which is described in the Bible. Furthermore, this law is demonstrated in the Scriptures when the attitude of the sages is carefully traced, for they lived by this law. For instance, genuine prophets and healers

a- would never ever accept any rewards in exchange for their spiritual achievements, not even a present. Jesus Christ did not even accept a "thank you" from those who were healed but replied, "Your faith has healed you," or "Thank the Father".

b- would never communicate with the spirits of the dead.

c- apart from Moses, Elijah and Christ, who worked with the Adamah, the "direct cosmic connection", all sages prayed for assistance of one kind or

another and waited for response. They did not go in and out of altered states at will, eight hours a day in an office...

d- Genuine prophecies occur in symbolic terms, as mentioned before, and they contain either the names of the nations involved, or such significant descriptions of these nations that one cannot make a mistake in identifying them.

e- Then, too, genuine prophecies are often warnings which say that, unless this or that is considered or done, then certain troubles will come upon a people.

f- Ancient prophets were never "professional psychics" because sensitivity is not a trade. They were often priests, farmers, nomads or tradesmen, etc. who cared wholeheartedly for the well-being of their people. Thus, spontaneous visions occurred to them serving the survival of certain individuals or people, or their damnation unless they change.

When one looks at today's psychic scene and the fails with this detail in mind, and one compares lawful activities with those of today's "professional" psychics, a clear picture of what is happening forms systematically. However, we should not look down upon those psychics who worked on stages, like Uri Geller did. They are needed to demonstrate to born skeptics that we have powers whose existence was almost forgotten during the past few millennia. Yet memories of such powers return now, in the Latter Days of the Dark Ages, because mankind is heading for a new Age of Enlightenment.

I hope that this book and the insight it offers will help many Bible students to experience, in the course of their interpretational work, the revelations of the underlying, incredible wisdom typical of enlightened authors.

And may God bless -