

We already know from paragraph 643 of my prior work that for ancient people wood is associated with what is lowest and most corporeal. Additionally, the prophet Ezekiel described Tyre's sacked and ruined timbers so as to represent the impure things of the will.

Yet wood was also the material chosen by God to build the ark, the temple and the altar. It was also by wood that God increased Jacob's flocks. Wood can imply the basest desire of material will or it can be associated closely with the divine. Wood can mean the corporeal good.

From this example it becomes clear that the arcane messages of Scripture and our environment are not to be treated as a simple code. We cannot decide the meaning of any one occurrence of a detail by treating it as pure allegory. Just as in normal language—where the significance and meaning of words are decided by their context—the semantic range of a word in Scripture can be narrowed by the study of what surrounds it, but it is only discovered fully by revelation.

I was once shown a set of glass-fronted cabinets made of wood and containing what looked to be an exhaustive collection of books by a single author. The vision meant that the significance of the wooden cabinets was not found in the consideration of them as pieces of furniture. Their significance was found in what they contained. I asked after the identity and doctrine of the author but was denied.

Came to be in a building predominantly comprised of a series of libraries, meeting rooms and corridors. Believe I was looking for somebody, though it may have been he who was looking for me. On the previous day I had completed the epilogue for my study of fetal development. I can only assume that this was the reason a pair of child's lungs pursued me and sought to make their home in my ribcage. I was permitted to politely refuse and eventually escaped the organs with the aid of a passing band of angels. Woke.

Next evening found myself within the hallways of the same peculiar building. One particular hallway had coat hooks along one wall in groups of four. Each individual group was spaced out on a thin board. One group was incomplete and only comprised of two hooks. The panel to which they were fixed was completely bare on its right side. I then noticed that two men were arguing loudly. They each wished to hang their coat but finding the absent hooks they had begun to squabble. Then a spirit entered, hung his coat on one of the many available hooks and entered the large room beyond. I tried to follow him. Woke.

Its meaning is this: the two men were science and politics, but neither man was what they seemed. The scientist was a whale disguised as a man and this means scientifics which pervert the truth of faith. The politician was actually a woman wearing a fake beard: I must beware of the persuasive arguments of my colleagues.

Fell into a crack on the wall, this was most inconvenient as I was not properly dressed. From within the crack the space outside seemed like a great chasm. I met a lady inside the cranny who carried a plastic doll. She told me that her real child was in the chasm beyond but that the doll was quieter, and less of a strain economically and so she preferred it. She was emaciated and suffered many maladies.

The dream means the results of vastation that can come—as it did to the line of Cain—by means of separating faith from charity.

Some images have a greater potency than others. An altar, for instance, has such a range of symbolic possibility that it can obfuscate an understanding of its interior meaning and structure. One has to understand by way of close examination what things are signified from cultural origin and what meanings come from divine love.

A door is another such symbol, and so when I was shown a small door beneath a flight of stairs I had to be careful not to assume its meaning before it was revealed to me. Its meaning has to do with its location at the base of ascending stairs. The stairs represent the ladder between the heavens and earth, which is the Word. The door is therefore an entrance or an exit to the Word. This door is opened by the Lord in accordance with each person's ability, the most charitable and understanding of people find the door wide to the internal, spiritual senses of the Word.

The door leads to and from corresponding doors in heaven and so the four doors make one—and this door makes as one the Word written in heaven and that on earth. The door is the entrance of our understanding and the amount of its opening is set by the Lord. It is also an entrance way for angels of whom we have the company of according to our sense of the letter of the Word.

Some recent departees from their body (at the time of death), after realizing that they are spirits, will become obsessed with the idea of how they will be remembered. Many of these spirits clutch obituaries, epitaphs and plaques. They believe heavenly joy to be proportional to their achievements in life and consequently such spirits are agonized by what they failed to achieve. They do not realize that work and labour does not end at death but are in fact keys to heavenly joy.

I met three such men that seemed to hold me in high esteem. Their heaven was a dusty library decorated with pictures and plaques, they pointed themselves out in pictures and showed me their various awards but all three were most unhappy. They grumbled that their work was over; they had been told that heaven was the eternal recognition and delight in life's achievements. They had enjoyed it for the first three days but now instead they mourned all the potential and opportunities that they had left unrealized. Then an angel arrived and told them that the dusty hall of their past achievements was not all of heaven and they were able to continue their study. We were led through a doorway to another smallish room. "Hang your plaques", said the angel. The three men each had a plaque to the memory of their earthly life. Two of the men hung their plaques on the wall and pledged to follow the angel. The third man however, held his plaque to his chest and re-entered the dusty library, the door to which disappeared behind him. The space on the wall where his plaque should have hung remained empty and I assumed that he would not be remembered. The two other men departed with the angel. I was then taken to another heaven, the inhabitants of which demanded prawns all day and night but were only offered bitter pickles.

“RESPONSIBILITY CANNOT BE ACCEPTED FOR ANY ARTICLES LEFT HERE”

To understand the internal meaning of this text we must begin by considering its placing. It is high on a wall, and at the top of a staircase. As has been described previously, a staircase (as a mountain) means height and therefore the heavens and the Lord. This is clear and is also the reason why altars are built to create height, so that they elevate and represent the Lord. The three floors, basement and turns on the staircase represent offering tables at different stages of man's creation. At this, the highest level, the fully regenerated man makes offerings for which he claims no responsibility for he realizes that they come not from him but from the Lord.

Similar signs may appear around the building, though these are the results of false doctrine. As is made clear by their position, they are teachings that will lead churches to vastation.

The plaque describes the contents of the case. But it also contains within its internal sense a description of an aspect of divine truth.

### “SECOND HAND”

No one can have a clear idea what each of the details in this description entails except by way of its internal sense or spiritual meaning. It is obvious that each particular word of the phrase must represent or signify something, as follows:

That there is a hand. That this hand is second in a numbered collection or sequence of hands. That if there is a second then there must be a first hand.

Assuming that the phrase refers to the hands of an individual and not a collection of severed hands, or the hands of a multi-limbed creature—then the second hand must refer to the left hand: the lead (or first) hand is the right hand.

The spiritual significance of the right and left hand is already made clear by the passage in the 25th chapter of Matthew’s gospel, when sheep and goats are separated to the right and left hand of the Lord. The meaning of the image is explained in the passage itself: the sheep are those who practice love and charity and the goats are followers of false doctrines. This is supported by the fact that biblical references to direction are descriptions of righteousness: in the Book of Genesis to travel east means to sin.

With the meanings described previously now understood, it becomes clear that in this instance ‘Second Hand’ refers to and describes those at the Lord’s left hand: Those who do not understand the word’s internal sense, who follow false doctrine and whose image is not that of the word or truth. They are like books that nobody wants, sitting in a cabinet waiting to be destroyed.

Scripture has a spiritual sense contained within its natural meaning. If a reader does not perceive an interior sense to the Word, it does not follow that a spiritual meaning is not present; just as a man who does not perceive or understand his own soul by physical means is still necessarily in possession of one.

Furthermore, just as the soul divided from the man results in the death of the body, the Word without its spiritual sense is dead. It is the Lord that gives life to both. The text of scripture, the spiritual sense within it, and the celestial sense within that all exist totally and in unison. The weight of interior meaning does not crush the external sense, as that external structure is the container.

If by the examination of natural things and man-made objects we perceive the guiding hand of divine providence, we will have then perceived an internal sense in the created world and testimony to the Lord in objects. It must be remembered that the vessel of the Word is the church and that the heavenly light makes contact with the world by way of the church. But the Lord is also recognisable as the creator through creation and his divine providence is detectable in the visible world in as much as temporary things intersect with eternal matters.

The letter of Scripture does not supplant or nullify the perception of interior things in mundane objects. The exterior sense of Scripture does not exist alone and revelation of its interior meaning has always been present and available. This revelation is given by the Lord. Revelation can take different forms as my own writing demonstrates. It may come by way of dreams and visions or perhaps a quietly growing perception and wisdom. Revelation can also be brought to us by means of our surroundings.

Take this table for example.

There is such a thing as a true chair, but it is so rarely apparent to one who is standing that he does not know what one is like and scarcely that it exists. In its natural state nothing more than an assemblage of timber elements and adorned sometimes with cloth, hide or grass. But in its soul and mind—in as much as a chair can be said to possess such inner parts—its essence is incomplete and desires for union with a person.

In its unified state with a rested man, a chair might be perceived to be approaching its true and purest sense, yet this is scarcely ever the case.

A true chair is an expression by imitation of the Lord's sanction and purpose for people, both individually and corporately: particularly with regard to the church and marriage. This is often skewed, perverted or even ignored by many who generate or follow false doctrine and lead their chairs to a state of vastation. They make false chairs that are inappropriately sized, aesthetically displeasing or simply uncomfortable. Discomfort is the result of an uneven union forced by natural will and not lead by spiritual or higher affection.

People beget thoughts that accord to their affection. They will lean either toward the bodily or toward the spiritual. Most people on earth produce thoughts that favour the body and deny what is spiritual. But the inhabitants of another planet out in space have opposite affections; they deny the physical to enlarge the spiritual. Though representatives of this race wished to speak with me they found my body disgusting, particularly when I manipulated objects. They admired my thought but they despised my writing. They wondered why I should chain myself to such a physical task as scraping ink across paper.

They were confused by me for they saw that my affections are spiritual, but yet I persist in expressing my thoughts by way of language symbols that—as they put it—are blunt, dumb and dead. The humans that accompanied me appeared to these others as to be composed of a viscous and heavy, dark material, like oil or tar. They described our appearance in tones of revulsion.

Whereas the aliens appeared to us as vapour or the very breath of air itself. Generally, they seemed as repulsive to those in our group as we were to them. Only I, and one other, found the aliens to be beautiful and sought to converse with them. The other man apparently possessed some knowledge—if not wisdom—of science, though I did not recognize him. Wishing to join the alien race and cast off his physical body, he had built a contraption of many wires, switches, bellows and dials into which he had strapped himself. When he engaged his machine it shuddered, belched, stuttered and strained. It coughed smoke, glowed like bronze, and eventually it exploded. The contraption and the man were gone, the spiritual people departed and I found myself back in the strange house. Wires, switches and buttons were massed in corners and along dark corridors. They had not been there on previous visits. These are the remnants of the man and his machine. He was unable to achieve the spiritual and so has become ever bound to the physical.