

SEXUALITY AND THE WORD OF GOD

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CHAPTER 1 PROLOGUE

What this book hopes to accomplish

I hope to show that the Word of God does not put down women, but that our Creator views men and women with equal regard. I hope this will raise the self esteem of those women who feel inferior to men. And I hope to show men that God wants them to regard women as equals.

While certain cultures have suggested that women are inferior, and a misinterpretation of the Bible has supported this view, men today can know from the Word of God that this interpretation is wrong. This new knowledge has a liberating effect on men and enables them to adopt new views and new attitudes that are seen to be in agreement with the will of God.

I also hope to show that sexual passages in the Bible are not to be viewed as X-rated material. They are not teaching morals for our sexual behavior. They are not given to condone despicable behavior of men towards women. Instead, they contain teachings about the way to heaven that apply equally to men and women.

There are many such passages. I will deal with all the passages in the Book of Revelation, and with a good number of the passages in the four Gospels. But I will never be able to deal with all the passages in the Old Testament as there are too many of them. So for the Old Testament I will have to make a choice.

CHAPTER 2 A WOMAN IS EQUAL TO A MAN

Male and female created He them

Obviously, when the Lord created men and women, He created them differently. The physical differences are evident. Some people also believe that there is a psychological difference. In my religion there is a book called "Conjugal Love" that gives a good deal of insight into that difference. Also, there is a nationally known, contemporary psychologist, Dr. Toni Grant, who in her radio conversations speaks about differences between men and women.

But men and women are equal too

Men and women are created by the same God for the same reason. We all receive the same divine life. We can all receive the same divine love and wisdom. Both men and women have a will and understanding in which they can receive this love and wisdom. God loves both men and women equally, so both men and women can have the same feeling of self esteem, and neither one can feel higher or better than the other.

Some of us have difficulty seeing that if people are different, sometimes very different, in the eyes of the Lord and in the eyes of other people, they are still equal.

But any one of us who puts down another human being, who dehumanizes another human being, for whatever reason, is dehumanizing himself. That person is separating himself from all other people, and more importantly, from his Creator.

We can put others down. We have the freedom to do this, but we need to realize what we are doing, because the consequences are sad. If we deny the equality of people, if we keep emphasizing that some people are not equal to others, we lose that equal access to what we all so badly desire, namely self esteem, love and friendship. More about the difference and equality of men and women

When we look at men and women we notice a sameness and a difference. Both men and women have a body with heart and lungs,

digestive organs, arms, legs, brain, etc. Both men and women are intelligent, perceptive, creative, etc. And their relationship of love with God is the same. Both men and women have equal opportunities to go to heaven.

Yet, we can see the difference between men and women too. For while both men and women are involved in the process of creation, they do this in a different way. This difference becomes clear when we look at their organs of procreation.

On the plane of the body a woman is more involved in procreation than a man. She is involved more internally and for much longer periods. The ovaries and the womb are inside her body. When a child is conceived, it develops in the womb for approximately 9 months. She can feel the new life continually. The sacrifices she makes for the baby are much greater, and may even involve her own health and life. In contrast, the male genital organ is mostly outside the body, and his involvement in procreation only lasts for a very short time.

Around the year 1500, Agrippa von Nettesheim said that "the only difference between man and woman is physical. In everything else they are the same. Woman does not have a soul of a different sex from that which animates man. Both received a soul which is absolutely the same and of an equal condition".

This statement of von Nettesheim has been repeated often in the period of 1960-1985. And while it is understandable that such a statement was formulated and repeated, I just can not escape the opinion that the statement is both irrational and illogical.

When we view the beautiful difference between the male and female genitals, and what science has uncovered about how the two genital organs are able to work together in the creation of a new human being, then it seems irrational to believe that this genital difference would not have its parallel on the plane of the human mind.

Also, as soon as we accept the idea that the body is formed by the soul, which von Nettesheim seems to accept, then it is illogical to think that sexually different bodies are formed by the same souls. To believe that

a woman's soul is exactly like the soul of a man, is a thought that seems to degrade every woman.

In my religion we believe in this difference of mind, and so we believe in the eternity of sexuality, and in marriage in the heavens. This means that there is a male mind and a female mind, and there is sexual intercourse after death.

Sexuality on the plane of the mind starts the attraction between the two sexes, and from there it flows into the body. Sexuality is therefore not just for procreation. It goes far beyond that. And while we would not in any way want to take from the importance and wonder of procreation, at the same time we realize that we are involved in procreation only a very short span of our eternal life.

As long as a man and woman are not involved in procreation or in physical conjunction, and the sexual facet of their personality is not emphasized, they appear to be the same. They can do and experience the same things. It would not be right to overemphasize the sexual difference between men and women to the point that their sameness is lost.

Both men and women have a coequal relationship with God. Both are regenerated in the same way. Both make a journey towards heaven in their own right and on their own path. Both may have to or want to earn a living in this world.

To limit a woman's usefulness and activities exclusively to the home, because of her involvement in procreation, does not seem right. It is limiting her aspirations and abilities in those areas that she has in common with men.

Life may be simpler when the woman is assigned to the home and the man to a job outside the home. To insist on such a division of labor is neither fair to the woman nor fair to society and the labor market. In this day and age it is also impractical.

Yet we also cannot deny how important a mother is to a new born baby. The first nine months in the womb are absolutely necessary to the

continuation of life, but also after birth the child needs the mother badly, and can grow into a state of independence only gradually.

Our task is to learn to live in the way of creation, in which the difference between men and women is recognized and loved and honored, but not overemphasized to the point that the expression of love and ambition of the woman becomes limited.

Bundles of love and paragons of wisdom

The first time we hear that women are forms of love and men forms of knowledge and wisdom we may think that this means that women are nothing but bundles of love and men only paragons of wisdom, and that women do not have any ideas and wisdom. But this is too simplified a concept that needs to be infilled with more definitive particulars.

Just from experience alone we know that women and men are equal in intelligence. From experience we know that men receive love, are affectional, and can be very emotional.

For a long time some people have maintained that men and women are not really different. But physically that difference simply cannot be denied because it is too visible. However, psychological differences are not so discernable, and so can more easily be denied.

To see the difference clearly we should talk about loves. The love that makes a human being into a man is the love of wisdom. From this love a man yearns for knowledge, understanding and wisdom. And when he pursues such knowledge, understanding and wisdom, a man feels fulfilled. This love is neither good nor evil.

This obviously does not mean that women do not love knowledge and wisdom. The love that women have is a love for the male's love of wisdom. And because women love this love of wisdom, they also love that wisdom.

On the physical plane a man contributes the semen and a woman contributes the ovum and the womb, the environment in which a child

can be conceived and grow. Both love children, the product of their conjunction.

It is similar on the plane of the mind where men contribute ideas and wisdom, and women a loving environment for ideas and wisdom to grow into good works.

Heaven is defined as a state of mind in which truth and good have been conjoined like the semen and the ovum. Would that then mean that human beings must be married before they can be reborn? Obviously not. Before a person can be in a heavenly marriage, there first has to be a heavenly marriage of good and truth in that person.

The more we learn about human reproduction, the more we can see that it is a complicated process of which we still understand so little. But this fact does not keep us from acknowledging that there is a difference between the male and female body.

It is the same on the plane of the mind. We still have to learn a lot more about the difference between the male and female mind, and how the two are conjoined. But that should not keep us from acknowledging that there is such a difference.

CHAPTER 3 THE LORD AND SEXUALITY

The Lord is neither masculine nor feminine

In the Word of God there is the appearance that God is masculine. He is called Abba (means Father) in Mark 14:36, Father in Isaiah 64:8 and Matthew 6:9, King in Matthew 27:11, Prince of Peace in Isaiah 9:6, Prince of Princes in Daniel 8:25, Rabbi in John 1:38, Shepherd in John 10:7-18, Son in Matthew 3:17.

Some have taken offense here. They feel that by portraying God as a man, women are put down and men are elevated. Some people want to change this masculine image into a neutral one. I understand that one theologian wants to add the feminine gender.

In my religion women are not put down. Nor do we have to violate the sacred text by changing or adding words. In my religion we believe that the Lord is neither masculine nor feminine. It may appear in the Word of God that He is masculine. This is an appearance only but not a reality.

Let me give you an example of an appearance that is not reality. It appears as if the sun rises in the east and goes down in the west. From that appearance you may conclude that the sun revolves around the earth. And yet the reality is that the earth revolves around the sun. The appearance is not the reality.

We need to explain why there is this masculine appearance and this requires some knowledge about the Lord appearing in finite things, and about the male and female principle.

The Lord appears in finite things

The Lord always wants to appear to us. He wants to appear to us so He can communicate with us. It is true, we cannot see the Lord as He is by Himself. He is far beyond the sight of our eyes and our understanding.

However, we can see things in the world around us. We can see things in the world of our body and the world of our mind. We can see organic and inorganic matter, and we can understand human words and ideas.

And so if the Lord wants to appear to us, He can only do this if He takes on finite things in our world which we can see. For then we can see Him in those finite things.

Let me give you an example. If you were invisible to others, then these others would find it difficult to communicate with you. If you were to put on a visible pair of pants, then others would see the pants and so they would see you. Or if you did something to objects in the world around them, then that act could be seen.

Similarly, by taking on finite things or by impacting finite things, the Lord becomes visible. He appears. The invisible God is made visible.

The Lord can take on finite things from the world of our mind. He does this when He appears in the spiritual world to angels and spirits who were human beings on earth. Depending on the situation, He will appear either as a sun or as an angel.

The Lord also can take on the finite things of the human body by entering into the ovum of a woman, and by giving it divine life directly, instead of via a human sperm. This "coming into the flesh" or "incarnation" happened about 2000 years ago in the person of Jesus Christ.

A third way in which the Lord can appear to us is by His taking on human words. He can do it in words that deal with things seen and heard either in this world or in the spiritual world. He can also appear by using abstract ideas in the mind of an individual.

The male and female principle

The Lord is Divine Love, and this Love appears in Divine Wisdom. In the Lord, love and wisdom are one. They are united. If the Lord loves, He knows. The Lord does not feel one way and think another. The Divine mind is not divided. It is totally one. And so the Lord is always the same. He does not change His mind.

Human beings are different. We are not Life, but we receive it. We are not Love, but we receive it. We are not Wisdom, but we receive it. The

fact that we receive means that we can change. When you add cells to a human embryo, it changes and grows. When you add new ideas to a human mind, it changes and grows.

Love is the female principle and wisdom is the male principle. In God these two are not separated but totally one, so therefore God is neither masculine nor feminine. But in human beings they are separated. A man is a receptacle of wisdom and a woman is a receptacle of love. As love and wisdom have been separated in human beings, they long to be reunited. This longing provides for the attraction between the sexes. And the ultimate goal of creation is reached when there is conjunction between man and woman.

As man is a receptacle of wisdom, his soul is different from the woman's soul which is a receptacle of love. And when the same divine life flows into these different souls, it created two different bodies and later on two different minds.

It should not surprise or disturb us to find that man and women are different, just as it does not surprise or disturb us that a man produces sperms, and a woman produces an ovum that can be fertilized by a sperm.

When man appears to be a man, it is because deep within he is a man. And when a woman appears to be a woman, it is because deep within and from the beginning of her life, she is a woman.

And yet at the same time we also note the sameness of man and woman. For example, they have the same arms and legs. They have the same digestive system. They have the same blood circulation system. Psychologically men and women have a will and an understanding. Both can learn and work.

The Lord appears as a man

When the Lord appeared on earth, deep within He was not a finite human being. He was not a man, and He was not a woman. He was divine and so without sex.

He was love (the female principle) appearing in wisdom (the male principle). And so when He entered into an ovum according to natural law, a male body was formed. But this was not done because the soul of the Lord was masculine. The soul of the Lord Jesus Christ was divine. It was done because wherever the Divine love appears, it appears in Divine wisdom, as a man. The external of the soul of Jesus was the male principle.

It is because of the same situation and the same laws that everywhere in the Word the appearance of God is masculine. Again, this is an appearance only, not a reality. It is not the reality on which we can base our thinking about the relationship between man and woman. We should not think that because God "appears" as a man, that man is therefore above woman. That would be thinking from the appearance.

Thinking from appearances, if driven to an extreme, can lead to erroneous ideas. For example, when we receive the bread of the Holy Supper with the words "this is my body which is given for you", and we feel that there is a connection between the bread and God, then we think correctly.

If we concentrate on these words to the point that we really believe we are eating the body of the Lord, we are thinking erroneously. If we say the word "Father" or "Son" when we pray there is no harm in it. If we really believe that God is masculine, or we really believe that there are two persons, then our thinking has gone astray.

As human beings we are bound to live in appearances. Even though we know the earth is going around the sun, we keep saying that the sun goes up and down. Our continual challenge is to rise above appearances and see reality. Seeing the reality of God, of ourselves, and of other people, is to see the truth.

CHAPTER 4 WOMAN'S STATUS IN THE WORD OF GOD

The story of Adam and Eve

There is the appearance in the Word that woman was created out of man and after man, from which some have concluded that woman is inferior to man. There is the appearance that a woman is more open to temptation, more open to evil acts. There is also the appearance that she is the one who tempts the man to do evil things. All these appearances occur in the story about Adam and Eve in the first three chapters of Genesis.

To say that the Word teaches that women are inferior to men is just as preposterous as to say that the Word teaches that blacks are inferior to whites, and are to be their slaves. The Word simply does not teach either ideas.

With this in mind I would like to advocate a "religious common sense". It is common sense thinking in the area of religion. It is a common sense that is based on the perception that God is one, and that He is infinite, unconditional love. As soon as we have that perception firmly established in our mind, we cannot ever think that God would create some people inferior to others. However, we still have the Genesis story, and you believe that it is the Lord's Word. So how do we understand it now?

The story of the Garden of Eden correctly understood.

The story of creation and the fall of man is found within the first 11 chapters of the book of Genesis. These chapters are quite different from the other chapters in Genesis.

To prove this to yourself I would like to ask you to read chapters 1, 11, and 12 in immediate succession. You will notice two things. First you will notice that the style of the first chapter is quite different from the style of the 12th chapter. The style of the first eleven chapter is purely allegorical. It is not historical.

The 12th chapter starts with the history of Abraham and his family. Now if you read the 11th chapter, at the end you can feel the transition from one style to another.

What you read in the Word of God is called the literal sense. This literal sense, composed of words, may describe scenes in this world or in the other world. It may be poetry or history or prophecy. It also may be a parable or an allegory.

The literal sense of the first 11 chapters of Genesis is purely allegorical, like a fairy tale. It is not historical or scientific, and so we should not look for scientific or historical truth in the literal sense there. In other words, it does not teach about how the world was created.

But within this story there is spiritual truth, truth that deals with our spiritual progress from evil to good. The seven days of creation describe the seven states of this progress which the Lord referred to when He said we have to be reborn.

In this book I will not deal with the inner meaning of the creation story or of any part of the first 11 chapters of Genesis. But at least you should know that Eve was not created from the rib of Adam. Woman was not the first to become evil. She did not tempt man to do evil. The Lord did not punish women for this "first sin" with the pain of childbearing. It is not God's will that men rule over women. The first 11 chapters of Genesis should not be taken literally, and they do not teach such ideas.

This statement about the first eleven chapters of Genesis clear the air already a great deal. A number of serious and degrading accusations that have been leveled at women have already been defused. This already has a considerable liberating influence on women and on men.

Which books in the Bible are divine?

There are a number of statements in Paul's letters in the New Testament that make women inferior to men. In my religion we can deal with these statements satisfactorily. To do that, I need to talk about the divinity of the various books of the Bible.

From very young on I was told that the Bible was the Word of God. The Bible had a special place in my parental home. However in my early twenties I began to wonder how my parents could be so certain about the divinity of the Bible.

When I began to read about how people determined that a book in the Bible was divine, to my amazement I found out that people had not always been so certain which books were authored by God. There was disagreement on which books were inspired even among the early Jews. In the Christian Church before the middle of the 2nd century the question had never been raised as to what books were divine and how many such books were there.

From that point on the church was certain about the divinity of the four gospels, 13 Pauline epistles, and 1 John and 1 Peter. But there was still doubt about Hebrews, the Apocalypse, 2 Peter, 2 John, 3 John, James and Jude.

The Apocalypse (the Book of Revelation), which today is quoted heavily in the Christian Church as "The" source of information about the Lord's second coming, was debated and debated, and not accepted until the Council of Trent in the 16th century. The New Testament canon was finally settled on April 8 1564 by dogmatic decree, and proclaimed as divine doctrine by the Pope.

How do we recognize the divinity of a book in the Bible? If you study the history of the canonization (the recognition of divinity) of scripture, you will find no better explanation. There was great uncertainty for fifteen centuries, and then the uncertainty disappeared by decree.

There is only one way in which you can accept a book as divine scripture. You have to see its divinity, but you have to do that yourself for yourself. A book is not divine because a pope or a council or a minister or a church says so.

Of course, some people in the church do not agree with this. They speak about the canon as Athanasius did. He said: "Let no one add to this canon or take away from it".

Is it fair to give people in the first fifteen centuries of church history the option to choose divine revelation, and then tell people in the next five centuries that they have no choice at all?

In my religion of the 27 books in the New Testament we accept five books as divine revelation. These are the four Gospels and the Apocalypse. The other 22 books of the New Testament are good spiritual reading but not authoritative scripture.

Of the 39 books in the Protestant Old Testament we accept 29 books as divine revelation. The following books are not authoritative scripture: Ruth, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, and Song of Solomon.

An additional reason for accepting books as divine revelation

In my religion there is a new additional reason to accept a book as divine revelation. You still have to see the divinity of a book in revelation yourself. You should never accept blindly the teachings of any organized religion.

When the Lord appears to us in finite words as He does in divine revelation, He then is within these words and He has taken them on. He does this progressively. He first takes on finite things and forms the Word in the heavens. Then He comes down into the words of men on earth.

So therefore the Word has several senses. It has the literal sense which is immediately open to men on earth. These are the words on the printed page.

Within this literal sense, not immediately open to our senses, are three internal senses. Each sense has its own subject and is open to one heaven. The inmost sense speaks of the Lord, and describes His incarnation and glorification. It is open to the celestial or inmost heaven. The next sense deals with man, his religious conversion and his regeneration. It is open to the spiritual or middle heaven. The outmost sense deals with the church and its spiritual history. It is open to the natural or lowest heaven.

If a book is truly from the Lord then it will have these internal senses, and they will be there continuously from beginning to end. Wherever we read in such a book, in the beginning or in the middle or in the end, there will be an internal sense there. And when you read the literal sense here on earth, the heavens will be reading that portion of the internal sense.

Normally, we on earth are not aware of this, but we can see something of the internal sense in rational terminology. By understanding the internal sense we know with much more certainty which books are divine and authoritative scriptures. We can determine for ourselves which ideas in the Protestant New Testament do not need to be accepted as coming from God.

Ideas in the New Testament that do not have to be accepted

Now let us see what this means in regard to the statements that the apostle Paul made about women and marriage. Below I have listed a number of them with their references. Please read them and ask yourself if such ideas could come from a loving and all wise God

Attitude towards Marriage

It is good for a man not to touch a woman. Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband. (1 Cor. 7:1, 2).

It is good for the unmarried and the widows that they remain single, but if they cannot exercise self control, let them marry. It is better to marry than to burn with passion. (1 Cor. 7:8, 9).

It is good for a man to remain as he is. If you are bound to a wife, then do not seek that bond to be loosed. Are you loosed from a wife? Then do not seek a wife. (1 Cor. 7:26, 27).

He who gives a virgin in marriage does well. But he who does not give her in marriage, does better. (1 Cor. 7:38).

If her husband dies, a wife is at liberty to be married again, but she is happier if she remains as she is. (1 Cor. 7:40).

Relationship between man and woman

A man is in the image and glory of God, but a woman is the glory of man, for man is not from woman, but woman is from man. (1 Cor. 11:5, 7, 8).

Women are to be submissive to their husbands. Wives are under the husbands as the church is under Christ. (Ephesians 5:22, 23; Colossians 3:18; 1 Peter 3:1; and 1 Timothy 2:11, 12).

Why this submissive relationship?

Women are to be submissive to their husbands for two reasons. First because the woman (Eve) was deceived by evil (the serpent), not the man (Adam). (1 Timothy 2:14, 15; Genesis 3:16). And second because wives are in the same relationship to their husbands as the church is to Christ. (Ephesians 5:24).

Women are to be silent

Women should keep silent in churches. If they want to learn something, let them ask their own husband at home, for it is shameful for women to speak in church. (1 Cor. 11:34, 35). Women should learn in silence, and they are not to teach. (1 Timothy 2:11, 12).

Strange attitude towards divorce

If a believer is married to an unbeliever, and the unbeliever leaves the believer, then the believer can divorce the unbeliever. But, if the unbeliever stays, then the believer cannot divorce the unbeliever. (1 Cor. 7:12-15).

More strange teachings

When a man does evil, God gives him up to vile passions like homosexuality. (Romans 1:24, 26, 28). The wife does not have authority over her own body, but the husband does. Likewise the husband does not have control over his own body, but the wife does. (1 Cor. 7:4).

There is a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, but she who is married cares about the things of the world - how she may please her husband. The same situation is true for an unmarried man and a husband. (1 Cor. 7:32, 33, 34).

While praying a woman should cover her head. A man does not need to do this. (1 Cor. 11:5, 7, 8). Women are not to adorn themselves with braided hair, gold, pearls, or costly clothing. (1 Timothy 2:9; 1 Peter 3:3).

Eve sinned. Her punishment and that of all women was pain during child birthing. But this punishment is also her salvation. (1 Timothy 2:14, 15).

There are some very strange teachings about widows. Please read 1 Timothy 5:3-16, and see if you do not agree that they are so strange that they are not worth a discussion. You will be glad to know that these teachings are not in authoritative scripture.

When I read the above section on "Ideas in the New Testament that do not have to be accepted", I feel glad and liberated, knowing that such ideas did not come from the Lord Jesus Christ, the loving creator of the universe.

God as the bridegroom and the church as a bride

In the Word of God you will often find the idea that God is the Bridegroom (a male) and the Church is the Bride (a female). From this idea many have concluded that the relationship between God and human beings is like the relationship between husband and wife. This would make the man like a God, and then a woman would have to submit to and obey her Godlike husband. But there is a vast difference between these two relationships.

God is infinite and divine. He is Life itself. He is all powerful, all knowing and everywhere present. He is independent. He is nonjudgmental.

Humans in contrast are finite and human. Human beings depend on life from God. To be alive, they need to receive life. They have little power, have limited knowledge, and can be present only in one spot at a time. Humans easily tend to make judgments on others.

The difference between God and human beings is obvious, and so a husband can never play the role of God in the marriage relationship with his wife. Also, when this simile is used, the Church is equally man and woman, be they married or unmarried. So a woman is not to obey her husband. She is not the glory of her husband.

More about the difference and equality of men and women

When we look at men and women we notice a sameness and a difference. Both men and women have a body with heart and lungs, digestive organs, arms, legs, brain, etc. Both men and women are intelligent, perceptive, creative, etc. And their relationship of love with God is the same. Both men and women have equal opportunities to go to heaven.

Yet, we can see the difference between men and women too. For while both men and women are involved in the process of creation, they do this in a different way. This difference becomes clear when we look at their organs of procreation. On the plane of the body a woman is more involved in procreation than a man. She is involved more internally and for much longer periods.

The ovaries and the womb are inside her body. When a child is conceived, it develops in the womb for approximately 9 months. She can feel the new life continually. The sacrifices she makes for the baby are much greater, and may even involve her own health and life. In contrast, the male genital organ is mostly outside the body, and his involvement in procreation only lasts for a short time.

Around the year 1500, Agrippa von Nettesheim said that "the only difference between man and woman is physical. In everything else they are the same. Woman does not have a soul of a different sex from that which animates man. Both received a soul which is absolutely the same and of an equal condition".

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When we view the beautiful difference between the male and female genitals, and what science has uncovered about how the two genital organs are able to work together in the creation of a new human being, then it seems irrational to believe that this genital difference would not have its parallel on the plane of the human mind.

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As long as a man and woman are not involved in procreation or in physical conjunction, and the sexual facet of their personality is not emphasized, they appear to be the same. They can do and experience the same things.

It would not be right to overemphasize the sexual difference between men and women to the point that their sameness is lost. Both men and women have a coequal relationship with God. Both are regenerated in the same way. Both make a journey towards heaven in their own right and on their own path. Both may have to or want to earn a living in this world.

To limit a woman's usefulness and activities exclusively to the home, because of her involvement in procreation, does not seem right. It is limiting her aspirations and abilities in those areas that she has in common with men.

Life may be simpler when the woman is assigned to the home and the man to a job outside the home. To insist on such a division of labor is neither fair to the woman nor fair to society and the labor market. In this day and age it is also impractical. A woman who is left alone with her children for various reasons should be able to earn a living for her family.

Our task is to learn to live in the way of creation, in which the difference between men and women is recognized and loved and honored, but not overemphasized to the point that the expression of love and ambition of the woman becomes limited.

Bundles of love and paragons of wisdom

The first time we hear that women are forms of love and men forms of knowledge and wisdom we may think that this means that women are nothing but bundles of love and men only paragons of wisdom, and that women do not have any ideas and wisdom. But this is too simplified a concept that needs to be infilled with more definitive particulars.

Just from experience alone we know that women and men are equal in intelligence. From experience we know that men receive love, are affectional, and can be very emotional.

For a long time some people have maintained that men and women are not really different. But physically that difference simply cannot be denied because it is too visible. However, psychological differences are not so discernable, and so can more easily be denied.

To see the difference clearly we should talk about loves. The love that makes a human being into a man is the love of wisdom. From this love a man yearns for knowledge, understanding and wisdom. And when he

pursues such knowledge, understanding and wisdom, a man feels fulfilled. This love is neither good nor evil.

This obviously does not mean that women do not love knowledge and wisdom. The love that women have is a love for the male's love of wisdom. And because women love this love of wisdom, they also love that wisdom.

On the physical plane a man contributes the semen and a woman contributes the ovum and the womb, the environment in which a child can be conceived and grow. Both love children, the product of their conjunction.

It is similar on the plane of the mind where men contribute ideas and wisdom, and women a loving environment for ideas and wisdom to grow into good works.

Heaven is defined as a state of mind in which truth and good have been conjoined like the semen and the ovum. Would that then mean that human beings must be married before they can be reborn? Obviously not. Before a person can be in a heavenly marriage, there first has to be a heavenly marriage of good and truth in that person.

The more we learn about human reproduction, the more we can see that it is a complicated process of which we still understand so little. But this fact does not keep us from acknowledging that there is a difference between the male and female body.

It is the same on the plane of the mind. We still have to learn a lot more about the difference between the male and female mind, and how the two are conjoined. But that should not keep us from acknowledging that there is such a difference.

CHAPTER 5 THE WORD USING SEXUAL IMAGERY

The meaning of sexuality in the Word of God

The process of conception, gestation and birth is similar to the process of regeneration. The process of regeneration is the process by which a person slowly grows from a selfish person or an exclusively self-centered person to an unselfish person.

The Lord spoke about this process when He said to a man by the name of Nicodemus that if a person wants to see the kingdom of heaven, that he must be born again. This does not mean that we literally need to return to our mother's womb. Our mind needs to be reborn. We need to become a new person.

This process of spiritual rebirth does not happen in the twinkling of an eye. Sure, its beginning can be very dramatic. We may even have the impression it is the only thing that happens. Rebirth is just like birth. It begins when we invite God to "bow the heavens" and come down into our mind. In the dramatic climax of the first conjunction between God and us, our new person is conceived.

But then it has to grow in secret, as in the womb. This new person first has to live a life of dependency, but later it is born into independence. Then it enters a growth period that lasts to eternity.

This rebirth or regeneration is the only exalted subject of the Word of God. As conception, gestation and birth represent this regeneration, it is obvious that the Word of God will have sexual stories everywhere.

Human beings can live various types of lives. We can live a purely selfish life or we can live an unselfish heavenly life. Though the Word of God is written for the purpose of showing us the way to heaven, it therefore has to also speak about the selfish way. So we should not be surprised to find in the Word of God stories about prostitution, adultery and other extra-marital activities. These stories are needed to describe the spiritual nature of selfish behavior.

A literalistic approach to the Word of God

When atheistic writers see such stories, like the story of King David's adultery with Bathsheba and his murder of Uriah, they approach them in a literalistic way, and conclude that God delights in such stories and that He approves of the actions in such stories. Most remarkably they ascribe this to a God in which they do not believe. How can we understand a God we do not believe in? How can we attempt to explain the nature of what we do not believe to exist.

Atheists will look at the literal sense and say that if God says or does something which they cannot accept, then that God does not exist. This "if-then" argument is neither logical nor rational.

But when we accept the existence of God, then we can see that in order for Him to create into us a new personality, He has to reveal His ideas. And when His ideas take on human language, these ideas are bound to use all kinds of sexual terms and stories.

In the literal sense of the Old and New Testament, we find many passages that are sexual. Often they are crude and offensive and disturb our sensitivities. If we would take these passages literally, we would either misunderstand the Word of God or we would totally reject it.

The angels of heaven do not make this mistake. When we read the literal sense, the angels who are with us, immediately read the internal sense in their own heaven. They do not dwell in the literal sense only, and so they do not get stuck in it. Angels are in the internal sense, where they read how God leads us from unhappiness to happiness and heaven.

The purely literalistic approach to the Word of God leads to misunderstanding and falsity. With those who do not believe in God, this approach leads to erroneous conclusions about the existence of God. Those who believe in God and in the divinity of His Word, are led by a literalistic approach to incorrect ideas about God and the way to heaven.

Only when we first see the divinity of the Word within it, will we arrive at better conclusions and better ideas. Only when we are prepared to rise from the worldly sense of the letter to the spiritual sense, from worldly things to spiritual things, can we expect to understand the Word of God.

CHAPTER 6 THE BOOK OF REVELATION

Sexual passages in the Book of Revelation

There are five sections in the Book of Revelation that use sexual imagery to convey truths about heaven and the church. These sections are chapter 2 verses 20 to 23, chapter 3 verse 18, chapter 14 verse 4, chapter 16 verse 15, and chapter 17 verses 1 through 18. I wish you would read these passages before going on.

Note that these passages describe things in the spiritual world, for when John saw these things, he was "in the spirit". Also note that he uses objects, persons, places and states he has become familiar with while in the natural world.

For example, John speaks about Thyatira, one of the first Christian churches outside Israel. He speaks about the woman Jezebel, a personality from the history of the Jewish nation in the Old Testament. He speaks about sexual immorality and about things sacrificed to idols. And yet, let us always remember, John is now seeing and hearing these things in the spiritual world.

When we read these things, and we stick to the literal sense of these stories, and we forget that they are things seen in the spirit and in the spiritual world, we will be confused and we will misunderstand.

When the children of Israel read the prophecies of the Messiah, they applied them literally to their own circumstances. As a result they misunderstood the prophecies, and they did not recognize the Lord at His first coming.

The same thing can happen when we read in the Book of Revelation prophecies concerning the second coming of the Lord. If we see truth in the literal sense only, then we are likely to misunderstand these prophecies, and we run the chance not to recognize the Lord in His second coming.

The Book of Revelation does not speak about the future of countries or kingdoms in this world. It does not foretell the future of our natural life on earth.

For example, the Lord does not tell us in His Word that Russia is going to attack Israel. He does not foretell that this earth is going to be destroyed.

Everything that is in the Book of Revelation signifies (means) or represents (symbolizes) principles that deal with our eternal happiness. This is also true for words that have a sexual connotation.

When words like harlot, fornication and virgin are used they represent ideas that apply equally to men and women. In the literal sense they have a sexual background or origin, but in the internal sense they are non-sexual and apply equally to both sexes, any state of marriage, and any age.

And so when we begin to read the sexual passages in the Book of Revelation, we need to acknowledge right away that there is truth within these passages, and that the Lord is also teaching us in the "internal sense".

Going to the internal sense

The internal sense speaks about the Lord, about His kingdom and about His church in you and me. When we go from the literal sense to the internal sense, we go from natural things like person, time, space and worldly use to spiritual things like good, truth, state and spiritual use. In addition, we human beings are always going from evil to good, from false ideas to true ideas, so that the internal sense also has to speak about evil and false ideas.

This may not come natural to you. This may not be easy. But don't be concerned. Just ask the Lord for enlightenment, and it will be given. Just knock on the door of His mind and it will be opened to you. The Lord will help you because He loves you.

The meaning of the Jezebel passage

Now let me use the Jezebel passage (Revelation 2:20-23) to illustrate. "Woman" in this passage and context stands for truth. But because Jezebel was evil, therefore the "woman Jezebel" stands for falsity. Falsity is truth that is separated from love. And so "the woman Jezebel" is that spiritual state where it is believed that faith alone can save a man, and where charity is regarded as totally unimportant.

When Jezebel calls herself a prophetess, it means that a person who believes in faith alone, makes this the very doctrine of the church, and bases all his theology upon it. Now Jezebel taught and seduced people to commit whoredom. This means that the doctrine of faith alone causes a person to falsify the Word. To eat idol sacrifices means to defile worship.

"I gave her time to repent of her whoredom and she repented not" means that they who have confirmed themselves in the doctrine of faith alone will not give up this doctrine, although they see things in the Word that are contrary to this doctrine.

"Behold I will cast her into a bed, and them that commit adultery with her into great affliction" means that they will be left in the doctrine of faith alone and its falsities, and that they will be grievously invaded by falsities.

When we move from the literal sense to the internal sense, we notice that this internal sense now speaks to and applies to both men and women. Notice also that in the literal sense the Lord does terrible things, like casting a woman into a bed of adultery and causing great affliction. In the internal sense this action of the Lord totally disappears, and all we see is the result of the free-will actions of human beings.

Also, please notice that we have moved away from persons (Jezebel and woman), away from worldly things and space (bed), and away from time (Jezebel lived before Christ). The internal sense has moved away from countries, from churches and from denominations. It is applicable to all times, to all people and to all churches.

The truth of the literal sense

You may ask, what about the literal sense? Is there no truth left there? And the answer is obvious. Of course, the literal sense is the Word of God. If the literal sense was not equally the Word of God, then it could not accurately contain the internal sense. The internal sense and the literal sense are divine and form "one" Word of God.

The total Word of God is like a man, who is fully clothed except for His face and hands. The passages that correspond to the face and hands are the passages that are clear and rational. They are the passages where the internal sense shines through. These are the passages that we can use with certainty to find our way to heaven. The clothes correspond to the passages that are appearances of truth, which are not clear and rational.

Think of the Lord as a divine man. When you see Him, you will concentrate on His face, see His love in His eyes, hear His truth from His mouth, and feel His power in His hands. In His eyes you can see His love, not in the material of His clothes. From His lips you hear His amazing doctrine, not from the motions of His garb. And when you want to start a relationship with God, you will put your hand in His. You will not hang on to the material of His robe.

On the other hand, we should not underestimate the Divine power that is in the literal sense. When the sick woman did not dare approach the Lord directly, she touched the Lord's garment and was healed immediately.

We could also compare the literal sense to the clouds of heaven and the sun to the Lord. When we are under the clouds, we do not see the sun. But when they open up a little, then the sun comes down. and we can see it.

If we are to see the Lord in the literal sense as we see the sun in the clouds of heaven, the Lord has to come in the literal sense like the sun comes in the clouds of heaven, and lighten them up, and cause us to see the real truth of the Word instead of be confused by its appearances.

Delving into the literal sense, and excluding everything else, is like diving into clouds with an airplane. When we do this, we see nothing until we either go under the clouds or above the clouds. Flying in the clouds is a confusing experience which cannot be continued if we want to reach our destination. It is the same with the literal sense. We cannot stay in it exclusively, for then we will never see the truth.

The meaning of nakedness

In Revelation 3 verse 18 we find this remarkable exhortation: "I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.

Gold represents love and to be rich means to be wise. So when God counsels us to buy gold so we will be rich, He advises us to acquire love so we will be wise.

Garments represent truths. When we acquire love we also acquire genuine truths of wisdom, which are white garments. With such truths we can protect our loves against profanation and adulteration.

What especially needs to be protected is our deepest love, our love to the Lord. This love is represented by our genital organs, which are the "shame of our nakedness".

Our love to the Lord and our relationship with the Lord are very private matters, just as the genital organs are. So they need to be protected from being revealed to others, especially to evil spirits, who cannot stand people who are led by the Lord.

To anoint our eyes with eye-salve so that we may see means in the internal sense that we heal our understanding by learning truths from the Word and acting on them. The eye-salve is made up of flour and oil. The flour are the truths we learn from the Word and the oil is the love from which we act on these truths.

Some conclusions

First you will notice that in the literal sense the ideas of gold, garments and nakedness, and eye and eye-salve have nothing to do with each other, and they have nothing to do with religion.

Second you will notice that as soon as we rise to the internal sense, we are dealing with ideas that deal with religion, and these ideas very much belong together.

Third you will notice that as soon as we are in the internal sense, we are not dealing with Victorian feelings of shame, and that nakedness has nothing to do with sexuality but only with being unprotected by truth. Nakedness in the Word of God is therefore not a concept that makes the Bible into an X rated book. In the light of the idea of the internal sense it is preposterous to even talk about X rated material. Only when we see nothing but the literal sense, and we do not assume that the Bible is the Word of God can we reach the conclusion that the Bible is X rated.

Fourth, at this point the reader probably already has a pretty good inkling that in my religion we are not really concerned about sexual passages in the Word of God. They all have deep meanings, and in each passage we can see the divinity of the Word of God.

Protecting our relationship with God

Our relationship with God is the most important object of protection. From this relationship we gain our self love and self esteem. I write more about self esteem in my book “Facing Fear – Finding Happiness”.

Because of this relationship we cannot be alone spiritually. And when our self esteem is high and we do not feel left all alone, then we cannot be tempted to act from motives that are purely and overridingly selfish. We will be goal oriented, committed, and socially responsible. We will not indulge in pleasures of the moment, but we will give these up in favor of long range happiness and peace.

To successfully do this, we need genuine or good ideas that explain why love to the Lord is so important, and why long range commitments are so essential to the life of religion and heaven.

To protect our relationship with God is so important. If we don't protect this relationship, then every other good affection we have is quickly challenged and attacked. When our self esteem is low. we feel all alone, and then our commitment to our marriage vows may be attacked. Our commitment to our job may be challenged, and even our commitment to self development will be weakened.

Good ideas are so important for the protection of every affection that can roam the human heart. This is why young people at the beginning of their adulthood should gather such good ideas. They should not wait until they are deep in their thirties or forties. Of course, it is never too late to start, but spiritually it is also true that "the early bird catches the worm".

Being defiled with women

In Revelation chapter 14 verse 4 we read the following: "They are the ones who are not defiled with women, for they are virgins".

When some people read this passage they get the idea that when men have intercourse, they are defiled, defiled with women. The women are seen as the ones who do the defiling. Some even go further. They say that God believes this.

Obviously this is not so. Common sense tells us that if God created men and women in such a way that they could have intercourse, He would not believe that intercourse by itself would defile either man or woman. Of course in certain circumstances it may be wrong for either man or woman or both to have intercourse. But then we should observe that no one can defile another. Only our own deeds can defile us.

A person who is not defiled with women, who is not committing whoredom or being a prostitute is the person who has not falsified the truth of the Word. Such a person "is a virgin", for he or she is in the affection of truth for the sake of truth.

Virgins do not represent natural affections of truth. Natural affections of truth look towards reward, like reputation, or honor, or gain. Virgins represent affections that look to eternal life and eternal uses. When a person has such affections, he loves truths because they are truths.

Watching, and keeping our garments

In Revelation chapter 16 verse 15 we read: "Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame".

This verse speaks about the coming of the Lord. To watch and to keep one's garments means to look to the Lord and keep His commandments. People who do this are blessed, they are happy and in heaven.

"Lest he walks naked and they see his shame". To walk naked means to be without truths. To see his shame means that if a person is without truths, his relationship with God is destroyed and his selfish loves become visible to evil spirits. But a person who keeps his garments, is a person who stays in truths, not just before human beings but also before angels.

The mother of harlots

The 17th chapter of the Book of Revelation is filled with sexual symbols throughout. When you read this chapter you will see that it cannot possibly be talking about things in this earth.

There is a great harlot who sits on many waters, and who has committed fornication with the kings of the earth. The inhabitants of the earth were made drunk with the wine of her fornication.

There is a woman sitting upon a scarlet beast which was full of the names of blasphemy, having seven heads and ten horns. The seven heads are seven mountains on which the woman sits.

There is a woman who has in her hand a golden cup full of abominations and the filthiness of her fornication. On her forehead a

name was written: Mystery, Babylon the great, the mother of harlots and of the abominations of the earth.

There is a woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And finally, we read that the woman is that great city which reigns over the kings of the earth.

These passages from the 17th chapter of Revelation are strange descriptions of women. They really do not make any sense. In fact, they are very strange. It is impossible to see these statements as they are by themselves as the Word of God. But when we look at the internal sense, this situation completely changes.

The great harlot signifies a religion in which the priesthood of the church has such a love of dominion that it seeks to have dominion over all the things of this world, over all things of heaven and the church, and finally over the Lord Himself. In seeking such dominion priests cannot do anything else but change truths into falsities, and goods into evils, so that the church is changed into a religious persuasion in which all its good and truth is adulterated and profaned.

The great harlot sits upon many waters signifies that this persuasion has dominion over all the truths of the Word, and through them over the holy things of the church. Thus the priesthood of this church will persuade the people of the church that the Word can be understood by priests alone.

With whom the kings of the earth committed whoredom signifies that they falsified all the truths of the church. They that dwell upon the earth have been made drunk with the wine of her whoredom signifies that from the falsities the people of the church have become insane.

I feel certain that from the above explanations the reader now can see that the sexual images in this chapter of the Book of Revelation have nothing to do with women, and do not degrade women, but only have to do with the people of the church and their journey towards heaven.

CHAPTER 7
THE FOUR GOSPELS
Incarnation

In Matthew chapter 1 verses 17 to 24 we find the story of the Lord's conception. From this story it is clear that the virgin Mary conceived a child without having intercourse with any man.

If my reader does not believe in a divine and infinite creator, there is no point reading any further. How can you understand the operation of someone whose existence you deny?

If you believe in three Gods then there also is no point in reading any further. First of all, in my religion we do not believe in three Gods but in one God only. And second, it is very hard to understand the birth of Jesus Christ when you accept the teaching that the Son is the Son of God from eternity who existed with God from eternity. For I cannot reconcile such a teaching with the idea that Jesus was conceived by the Holy Spirit.

But if you believe in one God, then read on, and your understanding and love of truth will be satisfied.

The one God of heaven and earth entered directly into an ovum that was in the womb of Mary. Normally Divine life enters into an ovum through the mediation of a finite soul in the spiritual world and a finite sperm in the natural world. This makes conception a human event.

But when Jesus was conceived there was no human mediation, and so the conception and birth of Jesus was a divine event. The internal of Jesus Christ was the Divine love and wisdom.

Mary had to be prepared for conception through her believing that she was about to be married. This is why it says in Matthew:” After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit”.

While there is only one God, Creator, Redeemer and Savior, there are three aspects to God. First there is Divine love, then there is the Divine wisdom, and then there is the Divine proceeding or the Divine going to the finite.

The Divine love is called the Divine Esse or Divine Being. The Divine wisdom is called the Divine Existere or the Divine Being standing forth (Existo means to stand forth). The Divine Proceeding comes into play when the Divine begins to create the finite and begins to go forth to the finite.

There is a tremendous gap between the infinite and the finite, and so God always has to go forth to the finite to bridge that gap. The Lord always has to go to human beings. The Lord going to human beings is called in the Word the Holy Spirit. The Holy Spirit is not a separate God or a different God. It is the same God. It is the Creator. It is the God who loved us before we were created. It is the God who wants to appear to us so that we may see Him. It is the God who wants us to conjoin with Him, but in freedom, in our own way and our own time.

The child Jesus was also called Immanuel, which means "God with us". He was not the product of a sexual conjunction between God and Mary. He was not a Son separate from this God. He was God with us, and therefore also not really the son of Mary.

The reason for this lies in the fact that God is neither masculine nor feminine. None of His actions are ever sexual either in nature or in delight. The conception of Jesus in the womb of Mary was a unique occurrence, but still according to Divine order.

The urge for the growth of the baby came as always from the Divine love. The order in which the fetus grew was like any other child. The birth of the baby Jesus took place in the same way as any other child. And the baby Jesus grew up in the same way as other children except

that His development took place more quickly, more fully and more perfectly.

The Lord died like other human beings. "He gave up the spirit". There was a separation between the Divine Mind and His earthly body. From that day on He was seen, yes, but in the spiritual world.

The Lord and His mother

Once we have seen how the Lord Jesus Christ was divine and not of one sex, we can understand the relationship with His mother.

The Lord's development took place more quickly, more fully and more perfectly. The first time this becomes clear in the gospels is when Jesus at the age of 12 went with His parents to Jerusalem for the passover (Luke 2:41,42).

While His parents went back home, the Lord lingered behind. talking to the teachers in the temple, amazing people with His understanding and answers. When Mary questions His behavior, He said to His parents: "Why is it that you sought me? Did not you know that I must be about my Father's business?"

At another time His mother and brothers tried to see Him, but Jesus said: "My mother and my brothers are those who have the Word of God and do it (Luke 8:19-21)". In Matthew He says: "Who is my mother and who are my brothers (Matthew 12:48)? "And He stretched out His hand toward His disciples and said: Here are my mother and my brothers. For whosoever does the will of my Father in heaven is my brother and sister and mother (Matthew 12:49,50; Mark 3:34,35)".

Another time a woman said about Mary: "Blessed is the womb that bore you and the breasts that nursed you". But the Lord said: "More that that, blessed are those who hear the Word of God and keep it" (Luke 11-27,28).

Just before His death, the Lord said to His mother and a disciple: "Woman, behold your son". And to the disciple He said: "Behold your mother".

From all these passages it is clear that very early in His life, the Lord dissociated Himself from His mother and from His brothers and sisters, and in fact saw them more as His followers and His church.

The Lord and other women

Obviously, when the Lord went around in Jerusalem, He encountered women. Some people, thinking that Jesus was a man with the sexual desires of a man, have suggested that He had sexual relationships with women.

As examples are given the sinful woman in Luke 7, the many women mentioned in Luke 8, and the sisters Mary and Martha in Luke 10 and John 11.

If you only look at the literal sense of the gospels, and use a lot of imagination, and you assume that Jesus was a man with hetero sexual desires, then you may come to the conclusion that the Lord was attracted to women.

But if you know that Jesus was God and therefore without sex, and if you know that He appeared as a man because of the Divine wisdom that was within Him, then all such ideas are obviously wrong and even preposterous, illogical and irrational.

The Lord and Mary Magdalene

Some have accused the Lord of a relationship with Mary Magdalene, but there is nothing in any of the gospels that would in any way suggest such a thing. Below are the passages that have her name in them, and you will see that these accusations are totally empty.

MATTHEW 27:56. Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

MATTHEW 27:61. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

MATTHEW 28:1. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

MARK 15:40. There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

MARK 15:41. (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

MARK 15:47. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

MARK 16:1. 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.

MARK 16:9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

MARK 16:10. And she went and told them that had been with him, as they mourned and wept.

LUKE 24:10. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

JOHN 19:25. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

JOHN 20:1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

JOHN 20:2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

JOHN 20:18. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

The Lord and other men

Some people have gone further and suggested that the Lord had homosexual tendencies. The first case cited is Lazarus whom was raised from the dead by the Lord. In verse 5 of John 11 it says that Jesus loved Martha and her sister and Lazarus. In verse 36 of John 11 Jesus is weeping about the death of Lazarus, so that the Jews say: "See how He loved him".

In John 13 verse 23 we read about one of His disciples whom Jesus loved. These two passages do not give conclusive evidence. A lot can be read into them. But once you see how the soul of Jesus was not finite but infinite, and how the infinite has no sex, it becomes obvious how ridiculous the whole idea is.

Woman with blood flow

In several gospels we find the story of a woman who suffered a flow of menstrual blood for 12 years (Matthew 9:20; Mark 5:25-29; Luke 8:43,44).

Filled with a desire to be healed, she approaches the Lord secretly, and silently touches His garment. She then is healed. The Lord knows that power has gone from Him and He speaks to the woman. Within the body of Jesus there lived the Divine Himself. So it should not surprise us at all that Jesus was able to heal people. But the internal sense of this story is also very interesting.

The Lord and His garment represent His Word in its literal sense. His garments are those passages that contain appearances of truth. His face and hands are the passages with bare or rational truth.

The woman with the issue of blood represents a state of mind in which we are unable to protect our inmost love to the Lord. When we come into a state of despair, in which we do not dare to open up and seek help in a normal way, then we can go to the literal sense of the Word, read it anywhere, communicate with it in an unorganized unintellectual way, and with a single minded desire to be healed, seeking the Lord and believing that He can heal us. Then the Lord, through the literal sense, will heal us, and He will know it. This means that He will conjoin Himself with us, and reestablish our personal relationship with Him.

The Lord and marriage

In Matthew 5 verses 27 through 32 the Lord says a number of things about marriage.

First He explains that if a married man lusts for another woman, it is just as much adultery as if he engaged in the actual act of intercourse.

The act of adultery is obviously not confined to males. In the internal sense the idea of man and woman disappears, and we deal with the idea of a human being. In my booklet “facing Fears – Finding Happiness” there is a chapter on Marriage which might be helpful.

Then the Lord says some very difficult words. "If your right eye causes you to sin, pluck it, and cast it from you. For it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. And if your right hand causes you to sin, cut it off and cast it from you, for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell" (verses 29 and 30).

These two verses are a perfect example of an appearance of truth. There is no point in plucking out my right eye because it does not cause me to sin. There is no point in cutting off my right hand because my right hand never causes me to sin to begin with. Also, our present body will never go to heaven or to hell. It is either cremated or buried. But in the internal sense these two verses make complete sense.

An eye is, in the internal sense, our understanding. The left eye is the intellectual part of the understanding where we know truth. The right eye is its affection, where we have the affection of truth. Of course, every part of our body has a good correspondence and an evil correspondence. In verse 29 and 30 the right eye corresponds to the affection of evil, for after all, it causes us to sin. To pluck it out means that this evil affection is to be subdued and rejected. The right hand is the falsity from that evil. It also is to be rejected.

As you can see, in the internal sense, these words of the Lord make a great deal of sense, and are totally in the realm of possibility.

Marriage and Celibacy

In Matthew 19 there is a famous passage on marriage and celibacy. It is famous because it contains a statement that is repeated in many marriage ceremonies.

"The Pharisees also came to Him, testing Him and saying to Him, Is it lawful for a man to divorce his wife for just any reason? And He answered and said to them, Have you not read that He who made them

at the beginning made them male and female, and said, For this reason a man shall leave his father and mother, and be joined to his wife, and the two shall become one flesh. So then they are no longer two but one flesh. Therefore what God has joined together, let not man separate.

They said to Him, Why then did Moses command to give a certificate of divorce, and to put her away? He said to them, Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.

And so I say to you, whoever divorces his wife, except for sexual immorality and marries another, commits adultery. And whoever marries her who is divorced commits adultery. His disciples said to Him, If such is the case of the man with his wife, it is better not to marry.

But He said to them, All cannot accept this saying, but only those to whom it has been given. For there are eunuchs who were born this way from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept it, let him accept it (Matthew 19: 3-12)".

It is obvious that these words of the Lord contain ideas that we do not easily see, because the Lord said that all do not receive these words, except those to whom it is given.

It is another example of an appearance of truth in the Word of God. It is a good example of how the Lord spoke only in parables. In the beginning of this quotation the Lord reaffirms the idea that man and woman are created for marriage, and that if they marry, they should not divorce each other except for specific reasons. At the end of this quotation the Lord talks about 3 different types of eunuchs, and agrees that this saying will not be easily understood.

In the literal sense some truth is bare and shines through. That truth is that the ideal and heavenly relationship between man and woman is a committed eternal relationship between one man and one woman. This relationship is established and confirmed by God. Humans should not break it up.

The Lord also establishes the doctrine of permission. "Because of the hardness of your hearts I have permitted you to divorce your wives", but this is not the ideal. The behavior of people in those days was not ideal. The Lord called the Israelites "an adulterous generation".

The fact that marriages in the Jewish nation were not ideal marriages, makes it hard for the Lord to use them when He wants to express ideas about an ideal marriage or about the conjunction of good and truth. This is why in the last verses He uses the concept of eunuchs.

Now let us look at the internal sense of this passage. If man wants to be in heaven, he must leave the evil and falsity he has from his childhood religion. This is why he has to leave father and mother.

Then his understanding, separated from such evil and falsity, must be conjoined with the corresponding affection that belongs to this understanding. A man must cleave unto his wife, and they two shall become one flesh. This means that the understanding and the affection are not any more two but one. They are conjoined and agree.

But if we are like the Jews, if we do not live according to the law, then we do not conjoin good and truth in ourselves. We conjoin evils and falsities, which is represented by the Jews marrying women and then divorcing them for any reason.

Then the disciples said: "If such is the case of the man with his wife, it is better not to marry". This means that if man is evil, it is better for him not to confirm his evils by justifying them with falsities.

Then the Lord made the famous statement about eunuchs. And He made it because in Israel marriages were not really marriages, but in the spiritual sense they were adulteries. In fact, the Lord called Israel an adulterous generation.

Eunuchs are those men who have no desire to enter into marriage. As the Jewish marriage could only represent the conjunction of evil and falsity, therefore eunuchs represent both the married and the unmarried in whom the understanding of truth and good is conjoined with the affection of truth and good.

Now why are there three types of eunuchs. The reason is that there are three ways in which the understanding of truth and good can marry or be conjoined with the affection of truth and good.

First there is the eunuch born a eunuch from his mother's womb. The womb represents love, and so this eunuch represents those who are regenerated by the Lord through love to the Lord.

Second there is the eunuch who was made a eunuch by men. Men signify the understanding, and so this eunuch represents those who are regenerated by the Lord through truth in the understanding.

Third there is the eunuch who makes himself eunuch. These are the people who obey what they have learned from the Word. They don't care to be intelligent in truth, nor do they care to be perceptive.

By obeying they acquire an affection for good and a conscience of what is true, and they believe that they themselves do it. This is why it is said that they make themselves eunuchs.

Woe to those who are pregnant

In Matthew 24 the Lord sat down with His disciples and began to prophesy regarding the "abomination of desolation" spoken of by Daniel the prophet. Again, these are appearances of truth for the Lord started the prophecy by saying: "Whoever reads, let him understand".

When this event takes place, the Lord said, let those in Judea flee to the mountains, let him on the housetop not come down, let him in the field not go back. But woe to those who are pregnant, and to those with nursing babies in those days.

To receive love from the Lord is to be impregnated spiritually. When this love has independent life, it has to be nurtured by truth. This is why those who nurse babies represent those who receive the truths of good.

Woe to those who are pregnant and who nurse babies means that they are going to be in trouble, because they will not be able to keep their love and truths from the Lord.

Blessed are the barren

In Luke 23 verse 29 we read: "Blessed are the barren, the wombs that never bore and the breasts which never nursed". This passage teaches the same as the one we saw above in Matthew 24. For in the internal sense "woe unto those who are pregnant" is the same as "blessed are those who are barren".

To be barren means not to receive genuine truths. Breasts that have not nursed are those who have not received genuine truths from the good of charity. To be blessed means to be happy.

All these statements are made about people who are about to experience a coming of the Lord. Before such a coming can take place, there must be an absence of genuine truth, so that man can truly experience the coming of that truth from the Lord. They must clearly see the difference between having the truth and not having the truth.

A woman in labor

In John 16 verse 21 we read: "A woman, when she is in labor, has sorrow because her hour has come. But as soon as she gives birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world". In the literal sense, this passage describes the state of a woman who is bearing a child. But behind this passage is the spiritual birth of a person who has seen truth in the Word, and from that truth has seen the true nature of selfishness, and now is undergoing a change. There is the birth of a new person, and this birth brings pain and anguish, because of what is seen, but the appearance of the new person brings him joy and gladness.

CHAPTER 8 THE OLD TESTAMENT

Introductory Statements

The Old Testament is mostly about or from the Jewish nation. All stories that deal with sex will therefore reflect the attitude of the Jews towards sex.

The Jews are descendants of Abraham, who was born in Ur of the Chaldeans. The Chaldeans were polytheists and polygamists, they believed in many gods and many wives.

The Bible tells us how Abraham traveled from Ur to Israel and how he on that journey became a monotheist. The Bible also tells us that the Jews remained monotheists except for occasional backsliding into idolatry.

But polygamy stayed with the Jews during the period of the Old Testament. Most of the leading figures in the Bible story were polygamous. Abraham, Isaac, Jacob, Saul, David, and Solomon just to mention a few.

The Jews were permitted to be polygamous. Nowhere in the Old Testament does the Lord utter words of approval or disapproval regarding the polygamous attitude of the Jews.

However, when the Lord came on earth He confirmed His permission, but then clearly taught that the Divine order was for one man to marry one woman and to cleave unto her alone. And He said it was this way "from the beginning" (Matthew 19:8).

In the Christian religion there has been a return to the rule of monogamy. And while Christians accept the Old Testament as the Word of God, they do not accept polygamy as the rule of life.

If we were to accept the Old Testament literally, then we would have to accept polygamy, at least as permitted. But we do not accept polygamy, not even as a permitted life style, which shows that we do not accept

the Old Testament literally in its entirety. In fact, we reject its concept of marriage in its entirety.

If the Jews could be so terribly wrong about the Divine order regarding sex and marriage, it certainly is plausible that they were also wrong about the mission of Messiah and about their own role in history. You will recall that they were looking for a Messiah who would exalt them above all nations and people in the world.

But while the Jews were wrong about the Divine order of sexuality and marriage and about the mission of Messiah and their own role in history, they still were used by the Lord to reveal Divine truth.

According to the Old Testament the Jews were narcissistic, idolatrous and adulterous. Free thinkers see this aspect of the Old Testament very clearly, and use it to ridicule its authority and to deny the existence of its Divine author. However, there is another way of looking at the Old Testament.

When we see that Divine truth and heavenly truth can be revealed on earth only in earthly language by using the things of this earth, then we look upon the Old Testament in an entirely different way.

For as soon as we realize that there is a fixed connection between a heavenly idea and an earthly thing, then we can see that God used everything in the land of Israel for the embodiment of Divine truth. All the geographical features of the land of Israel, the history of the Jewish nation, and even their evil behavior was used for the high purpose of revelation.

As the internal sense has its own sequence of ideas, it is possible that these ideas could not be expressed in the historical and behavioral facts of the Jewish nation. In that case these facts were changed, and adapted to the internal sense.

The historicity of the Old Testament is therefore not as important as its adaptability to the internal sense. We as truth seekers do not need to spend time on explaining facts in the literal sense that are difficult to accept. Instead, we should spend our time on the internal sense, learning there how we can travel to heaven.

The Jewish nation has played its role in the Divine drama of revelation. They provided everything that was necessary for the Lord to be born on earth. In that sense they were chosen and exalted. But once this role had been played, the Jewish resumed the position of any other nation. They were no more chosen and no more exalted.

In what follows we will look for truth more than for history. We will think more about our journey to heaven than the behavior of the Jews some 2000 years ago. Then it will be noticed that in the Old Testament the Lord does not degrade women. It will be seen that the Lord is not what the Jews thought He was or what atheists think He is.

The story of the two angels in Sodom

In Genesis 19 we read how two angels come to Sodom, and are invited by Lot to stay in his house to pass the night. Then the men in the city want Lot to bring these two men outside the house, so they can know them. But Lot does not want to give in to this request. Instead, he proposes to bring out his two daughters. But fortunately the angels interfere, smite the men in the city with blindness, and so they are unable to find the door of Lot's house.

This story does not indicate that the Lord approves of such behavior. In fact, the angels thwart the efforts of the men of the city. But what does affront our feelings is the idea that Lot would substitute his daughters for the two angels. It looks as if Lot believes that his daughters are worth less than the two angels.

It is clear from other parts of the Old Testament that in the Jewish culture women were valued less than men. In Leviticus 27 between verses 3 and 8 you will find three valuations of males and females, and each case the value of a female is less than of a male.

Now let us go to the internal sense, to see what is contained in this unattractive story. The two angels represent the Son and the Holy Spirit. Lot represents the man of the church who is in good. The men of the city and the men of Sodom represent falsities and evils.

All the men of the city were there, from a boy even to an old man. This signifies that all falsities and evils were present, both the recent ones and the ones that were confirmed over a long period of time.

The men of the city crying unto Lot means that the falsities were angry against good. To ask where the two men are means that there is a denial of the Son and the Holy Spirit.

The fact that Lot went out unto them to the door signifies that he tried very hard. To shut the door behind him signifies that no violence should be done to the good of charity and deny the Son and the Holy Spirit.

Lot's two daughters who were virgins represent the affection of good and the affection of truth. Let me bring them out to you represents the happiness and blessedness that results from these two affections.

Here we meet with the marvel of the Lord's Word. When we read the statement, "Let me bring them out to you and you may do to them what seems good in your eyes", we see evil nothing but what is impure, unchaste and evil. But when we enter the internal sense, we do not see evil but only what is chaste and heavenly.

When in the story the men of the city pressed upon Lot, and tried to break open the door, the two men brought Lot into the house, shut the door, and smote the men of the city with blindness.

This represents how evil tries to do harm to good and destroy it, but then the Lord puts forth His hand and protects the good with Divine power. And the evil become confused in their falsities, so they cannot see what is good, and so cannot attack.

Put your hand under my thigh

All parts of the human body correspond to things in the heavens. In ancient times this was known, and religious rites were based on this correspondence. One of these rites was to place the hand under the thigh of another person. It was done when a person wanted to make a sacred pledge to another person.

By the thigh is signified the conjugal. In the highest sense the conjugal is the union of the Divine love and the Divine wisdom, which is the origin of marriage. From this union is the union of Divine truth and Divine good in heaven.

To place the hand under the thigh as an act of pledging therefore signifies a sacred binding pledge. The hand signifies power, so the pledge is not just sacred, but it is backed up by power.

When we think of the act of one man placing his hand under the thigh of another, and we think of the literal sense only, unchaste thoughts flow into our mind. But when we go into the internal sense, we are immediately removed from unchaste sexual thoughts, and we think about heavenly things.

Circumcision

Circumcision stands for the removal and wiping away of those things that were impeding and defiling celestial love. These things are the evils of the love of self and the falsities of that love of self.

The organs of generation represent celestial love. The organs of generation are used for the propagation of the human race and for the expression of mutual love between husband and wife, and so they represent the love of conjunction and the love of society.

Whatever covers up, obstructs and defiles these loves is signified by the foreskin. Circumcision is the removal of the foreskin, and so signifies the removal of everything that obstructs and defiles marriage love, the love of children and mutual love. In the Christian church circumcision was replaced by Baptism which has the same signification as circumcision.

In Genesis 17 it then says: "And the uncircumcised male shall be cut off from his peoples". In the literal sense this sounds terrible but in the internal sense, it simply means that if a person does not remove selfish attitudes, that he then will come into a sad state. It is a state in which the person's happiness is suffocated and extinguished by his selfishness. It is a state of spiritual death.

CHAPTER 9 PRACTICAL IMPLICATIONS

Children

In my religion we have ideas about sex, marriage, femininity and masculinity that are really terrific. They are so good that they can revolutionize our life. They are so good that they can measurably increase the quality of our life.

I want to communicate these ideas to others so their happiness can be increased. I know that if I can do this, there will be a spin-off for our children also. Children suffer when mothers think little of themselves. Children suffer when fathers think little of their wives. Also read the chapter on Children in my booklet “Facing Fears – Finding Happiness”.

A mother may think little of herself because of what she experienced in her childhood. She may believe she is inferior to her husband, because she believes this to be a teaching in the Word of God. Or she may believe this because her husband tells her so.

A father may think his wife is below him because of what he believes the Word teaches or because he learned this from his parents. For whatever reason a mother is degraded, such behavior has a bad influence on the marriage and on the children. It creates a chain of causes and effects that needs to be broken.

So I am writing this book to communicate to every father and mother and child that women are equal to men. They are on the same level as men are. They are not the slaves of men and children. Just because they are different from men does not make them unequal. If it would follow that a woman is inferior because she is different, then it would be just as logical for a man to be inferior to a woman.

I am writing this book to communicate the truth of the equality of men and women so that it can be accepted within the context of the Christian religion, and within the framework of a belief in the Lord Jesus Christ and the Word of God.

The equality of men and women is one of the truths of a new religion that can change our society. It can change it economically and spiritually. If this truth was accepted in society, inequality of remuneration for men and women would disappear. Men who believe in the equality of men and women could not possibly perpetuate inequality of pay.

The acceptance of this truth would also have its impact on divorce proceedings, marital communication, church affairs and child education. Perhaps we can see the tremendous potential impact of this truth, when we look at the actual impact of its opposite falsity. All we need to do is to look at the harm this falsity has done to countless women and children in various cultures and at various times.

Sexual Harassment

Another practical implication of the new ideas on sex and marriage can be seen in our approach to sexual harassment. Sexual harassment in the work place occurs when a member of one sex attacks a member of the other sex in some sexual way. The attack may come in the form of dirty stories or dirty jokes. They may come in the form of insistent requests for sexual favors, even when it is made clear to the attacker that such requests are not appreciated.

The worst form of sexual harassment in the workplace is when an employee on a higher level or in a superior position insists on acceptance of sexual propositions by threatening to either demote or discharge the inferior employee.

Sexual harassment can work both ways. A man can harass a woman, and a woman can harass a man. In the work place the sexual harassment of men by women is not frequently heard of. Sexual harassment of women by men takes place frequently.

If men were subjected to sexual harassment by women, if women would force their male employees into sexual intercourse by threatening them with layoff or career obstruction, men would be furiously angry, and would not accept it.

And yet, some of these same men will think nothing of harassing female employees and force them to sexual favors by threats of layoff or demotion.

Sexual harassment in the workplace is an intolerable action from several points of view. It is totally unfair to the women. Many of them are single parents, who have no male protection and need the paycheck for the support and protection of their children. Others may be married, but they still need that paycheck.

Then, sexual harassment is bound to decrease productivity on the part of the men and the women involved. Such decrease harms the economics of business and the welfare of society. Also, sexual harassment opens businesses to costly litigation, and will do this more and more in the future.

Smart business managers will create a policy that condemns sexual harassment of women, and explains how men will be dealt with if they go against that policy. In fact, I foresee personnel consultants giving seminars on how to create and implement such a policy.

Union leaders are going to attend such seminars too. For they too should push for such a policy. Working women need to be protected from choosing between their morals and their paycheck. Unions were created to give such protection.

But apart from all these concerns, sexual harassment is against the Word of God, against the Ten Commandments. And so it is a sin against God. This means that the impact of sexual harassment goes much deeper than economics.

The second commandment says that we shall not take the name of Jehovah our God in vain. The first meaning of this commandment is that we shall not abuse the name of God in any conversation. We shall not curse. But in the internal sense the name of God becomes a much wider concept. For there the name of God is everything which the church teaches from the Word, everything in life that is holy and from the Lord.

To take the name of God in vain means to introduce any of these holy things into frivolous conversations. Sexual life is from the Lord. We have masculinity and femininity because He gave it to us. We have sexual love and marital love because He gave it to us.

Sex talk and sex jokes fall into the category of frivolous conversations. When men force dirty jokes on women in the work place, they are talking frivolously about holy things, and are therefore sinning against God.

Dirty jokes also go against the fifth commandment, which says: "You shall not murder". In the spiritual sense murder means all modes of killing the souls of men, like turning men away from God and religion by insinuating scandalous thoughts against these.

The sixth commandment says: "You shall not commit adultery". If a married man has intercourse with a woman outside his marriage, he is committing adultery. But when he forces her to such intercourse the crime is worse. Any man who forces another woman to intercourse by threats of demotion or termination is really raping her. There may not be any violence involved, but he is taking away her freedom.

To exact sexual favors from women and thereby lowering their self esteem or the esteem of their children is spiritual theft which goes against the seventh commandment: "You shall not steal".

From a spiritual religious point of view, sexual harassment of women in the work place is an obvious sin. It is clearly against the Commandments and the Word of God. All religious men should fight this tendency in themselves.

But we need to do more than fight this evil in ourselves. We need to educate our children in the right way. We need to instruct our children by naming and defining sexual harassment, by explaining to them why sexual harassment is wrong, and by never modeling sexual harassment to them.

CHAPTER 10 EPILOGUE

New attitude towards women

This book has tried to verbalize a new attitude towards womanhood. It has done this against the background and in the light of the Word of God. Therefore this new attitude involves a new religion. It involves a new approach to the Word of God and a new concept of God.

If we want to really understand a religion, then we first have to investigate what concept of God this religion has. Once we grasp its concept of God, we will be able to explain and understand the other religious tenets and attitudes.

Every religion has its concept of God from some source. This source is what is seen and accepted in that religion as the Word of God. This Word of God will be different for different religions. For example, it does not have to be the Bible or the Koran.

That Word of God is then approached in a certain way, and from that approach and understanding then evolves the concept of God. To have the correct religious outlook on life therefore requires us to have the correct concept of God. To have the correct concept of God requires us to have the right Word of God and the right approach to it.

In my book "Facing Fears – Finding Happiness" I discuss how to determine what the Word of God is, and how to approach it. In this book I discuss this subject further.

No need to fear changes

If we acquire a new concept of womanhood that does not mean we give up our relationships with women. These relationships may change because of the new concept, but they continue to exist. It is the same with a concept of God. If we acquire a new concept of God we do not give up our relating to God. All we do is change that relationship.

We should not fear a new concept because we need not fear a change in our relationships and outlooks. All we need to fear is to have the

wrong concept. Nothing is wrong until we have seen what is better. Let us not refuse to accept a change. Let us not hold on to the old if it is wrong.

All we are required to do is to act on what we find, and act on what we believe. The Lord in His leading us will take care of the rest.

How to impact our culture with the new ideas

Since adolescence I have been observing the life that women lead, and I have been moved by the kind of life many women have to lead. It is clear to me that many women have been treated badly. Various religions in their interpretation of the Word of God have degraded women. Various ministers have taught such interpretations. Yet, most religions have been carried by women much more than by men.

I dream of the day that women will lead a nice life and be given a fair chance. My religion has all the intellectual wherewithal to change cultural outlooks. But this new outlook on women has to be propagated before it will change the lives of women.

A study of history has convinced me that the degrading outlook on women has come from the wrong religious outlook. This outlook cannot be changed appreciatively except by another religion that is created by a new divine revelation.

Just spreading this book to people will not change our cultural outlook. We need to grow a church in which this new religious outlook is preached and promoted. It needs to be taught to our children.

A fervent dream

So I fervently dream of the establishment of a church in which this new religious outlook is propagated, supported by men and women who believe in it. I dream of a church that will support media efforts so the good news will be heard over and over again in all kinds of places.

If you see my dream and want to share it and work for it, then see what you can do to establish a new Christian Church in your neighborhood. Just complaining about the present situation is useless. Do something

positive for all women and therefore also for all men and children, and so for all mankind.

ABOUT THE AUTHOR AND THE BOOK

Born in the Netherlands in 1927, Mr. Weiss went through World War II living under Nazi occupation as an adolescent member of the underground forces. After the war, while studying for a BS in Chemical Engineering, he became very interested in the Writings of the Second Coming, and decided to become a minister.

In the U.S. he acquired a BS in Education and a Master's Degree in Theology. He served for six years as an ordained minister of the New Christian Church. Then he went back to engineering and worked for several engineering companies.

In 1986 he founded New Church Outreach to bring the New Christian religion to others. He created some 50 half hour TV programs on the religion, and then produced several computer programs that can search the Bible and the Writings of the Second Coming. He also authored five booklets.

About the Book

The Word of God does not put down women. This should raise the self esteem of all women. God wants men and women to regard each other as equals.

Certain cultures may suggest women are inferior, and this view may claim to be supported by divine revelation, but this interpretation is wrong. This new idea enables all of us to have a different view.

Sexual passages in the Bible are not X-rated material. They are not teaching morals for our sexual behavior. They do not condone despicable behavior of men towards women. They contain ideas about the way to heaven that apply equally to men and women.